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Note: The scripture references are given in the order of the prayer schedule.
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Notes:
- Users of the Psalter may consult the accompanying Psalter supplement for more information.
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Note that the 13th of Daniel, touching the History of Sulanna, is to be read with these words: And King Afrager, &c.
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| Dog days | vii | v | viii | viii |
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|--------------|-----------------|---------------|--------------|-----------------|

| Eccl. 38 | Zach. 7 | Eccl. 39 ii | Eccl. 44 | vii |
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Note that the 6, of Exodus is to be read the fist of October at Morning Prayer, vnto these words. These be the heads of the
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Calendar:
- January 1st: D. sapiens
- February 1st: S. Thomas
- March 1st: Fast

Months:
- January: 1
- February: 2
- March: 3

Scriptures:
- Acts 6:7, 1 Cor. 4:8, 2 Thess. 1:1

Other:
- John 1:1
- Jude 1:1
- Joel 3:1, 2 Thess. 1:1
- Hebrews 2:17, Acts 28:28

Notes:
- The table provides a schedule for morning and evening prayers with corresponding scriptures for each day of the month of December.
These are to be observed for holy days, and none other.

Here is to say, All Sundayes 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. Paschasius the Apostle, Of the Annunciation of the blessed virgin. Of S. Marke the Evangelist, Of Saint Philip and Jacob the Apostles, Of the Ascension of our Lord Jesus Christ, Of the Nativity of S. John Baptist, Of S. Peter the Apostle, Of Saint James the Apostle, Of Saint Bartholomew the Apostle, Of Saint Matthew the Apostle, Of Saint Michael the Archangel, Of Saint Luke the Evangelist, Of Saint Simon and Jude the Apostles, Of Saint Andrew the Apostle, Of Saint Thomas the Apostle, Of the Nativity of our Lord, Of Saint Secundus the Martyr, Of Saint John the Evangelist, Of the holy Innocents, Sunday and Tuesday in Easter weeke, and Sunday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.

Eight dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which it is open but foure dayes before.

Trinity Terme beginneth the xvii. day of January; if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of Februrie.

Easter Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

Trinitie Terme beginneth the next day after day, and endeth the Wednesday fortnight after.

Michaelmas Terme beginneth their, of October, if it be not Sunday, and endeth the xvi. of November.
Here was never anything by the wit of man so well devised, or so sure established, which in continuance of time hath not bin 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 find that same was not ordained but of a good purpose, for a great advancement of godliness. 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 godliness themselves, and be more able to exhort other by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more ensnared 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, Responsbes, Cleries, baine repetitions, Commemorations, and Synodalles, 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 Elai 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 bookes 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 understoode not: so that they have heard with their ears onely, and their heart, spirit, and minde have not bene exercised thereby. And furthermore, notwithstanding that the ancient fathers have divided the Psalms into seven portions, whereof every one was called a Nocturne: now
of late time a fewe of them haue beene daily saide, and oft repeated, and the rest utterly omitted. Howeuer, the number and hardeffe of the rules called the Pie, and the manifolde chaungings of the Service was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be request, And for a readiness 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 scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, Respondes, Inuicatoories, and such like things as did breake the continual course of the reading of the scripture. Yet because there is no remedy, 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 bee understood. So that here you have an order for prayer (as touching the reading of holy scripture) much agreeable to your minde and purpose of the old fathers, and a great deale more profitable and commodious then that which of late was vse. It is more profitable, because here are left out many things, whereof some be untrue, some uncertaine, some vaine and supersticious, and is ordained nothing to be read, but the very pure word of God, the holy Scriptures, or 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 shal neede none other Bookes for their publike service, but this booke and the Bible. By the meanes whereof, the people shal not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath beene great diversitie in saying and singing in Churches within this Realme, some following Sartiburie vse, some Persfoy vse, some the vse of Bangor, some the vse of Elyke, and some of Lynconie: nowe from henceforth all the whole Realme shall haue but one vse. And if any will judge this way more painefull, because that all things must be read upon the booke, whereas before by the reason of so often repetition, they coulde say
The Preface.

many things by heart: If those men will weigh their labour, with the profit and knowledge which daily they shall attain by reading upon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And soasmuch as nothing can almost bee so plainly set forth, but doubts may rise in the use and practising of the same: To appease all such diversitie (if any arise) & for the resolution of all doubts concerning the manner howe to understand, doe, & execute the things contained in this booke: The parties that so doubt, or diversly take any thing, shall alway referre to the Bishoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contained in this booke. And if the Bishoppe of the Diocesse 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 Evenyng prayer privately, they may say the same in any language that they themselves doe understand.

And all Priestes and Deacons shall bee bounde to say daily the Morning and Evening prayer, eather privately or openly, except they be let by preaching, studying of divinitie, or by some other urgent cause.

And the Curate that ministreth in every parish Church or Chappell, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministreth, and shal toll a bell there, a convenient time before he beginne, that such as bee disposed, may come to heare Gods word, and to pray with him.
The table and Kalender expressing the order of Psalmes and Lessons to be said at Morning and Evening prayer throughout the yeere, (except certaine proper Feasts) as the Rules following more plainely declare.

The order how the Psalter is appointed to be read.

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

And because January and March have one day above the sayde number, and February which is placed betwene them both, hath onely xxviii. days: February shall borrowe of cyther of the Monethes (of Januarie and March) one day: And so the Psalter which shall be read in February, must beginne the last day of Januarie, and ende the first day of March.

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

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

And where the Clxx. Psalme is divided into xxii. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not be read above foure or five of the sayd portions, as you shall perceiue to be noted in this table following.

And here is also to be noted, that in this Table and in all other partes of the service, where any Psalmes are appointed, the number is expressed after the great English Byble, which from the first Psalme, into the Cclxxiv. Psalme (following the division of the Hebrewes) doth varie in number from the common Latine translation.
A table for the order of the Psalmes to be said at Morning and Evening prayer.

<table>
<thead>
<tr>
<th>Morning prayer.</th>
<th>Evening prayer.</th>
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<tbody>
<tr>
<td>i.ii.iii.iii.v.</td>
<td>vi.vii.viii.</td>
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<td>ix.x.xi.</td>
<td>xii.xiii.xiii.</td>
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<td>xv.xvi.xvii.</td>
<td>xviii.</td>
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<td>19.20.21.</td>
<td>xxii.xxiii.</td>
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<td>xxiii.xxv.xxvi.</td>
<td>27.28.29.</td>
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<td>xxx.xxxi.</td>
<td>32.33.34.</td>
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<td>xxxv.xxxvi.</td>
<td>37.</td>
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<td>xxxvii.xxxix.xl.</td>
<td>xl,xlii.xliii.</td>
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<tr>
<td>xliii.xlv.xlvi.</td>
<td>xlvi,xlvii,xlviii,xlix.</td>
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<td>l,li,lii.</td>
<td>lii,liii.lv.</td>
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<td>lvi.lvii.lviii.</td>
<td>lix,lx,lxi.</td>
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<tr>
<td>lxii,lxiii.lxiii.</td>
<td>lxv,lxvi,lxvii.</td>
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<td>lxviii.</td>
<td>lxix,lxx</td>
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<tr>
<td>lxx.i,lxxii.</td>
<td>lxxiii,lxxiii.</td>
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<td>lxxv.i,lxxvi,lxxvii.</td>
<td>lxxviii.</td>
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<td>86.87.88.</td>
<td>82,83,84,85.</td>
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<tr>
<td>xc.xci.xcii.</td>
<td>89.</td>
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<tr>
<td>xcvi.xcvii.</td>
<td>xci.i,xcvi,cxv.</td>
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<td>cii.ciii.</td>
<td>cxiii.xciii.</td>
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<td>cv.</td>
<td>xcvii.xcix,c.ci.</td>
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<td>cvi.</td>
<td>ciii.</td>
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<td>cvii.</td>
<td>cvii.</td>
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<tr>
<td>cx,cxi,cxii,cxiii.</td>
<td>cvii.</td>
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<tr>
<td>cxvi,cxvii,cxviii.</td>
<td>cvii.</td>
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<tr>
<td>Inde.v.</td>
<td>cxv.</td>
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<tr>
<td>Inde.v.</td>
<td>cxvi.</td>
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<tr>
<td>Inde.v.</td>
<td>cxix.</td>
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<tr>
<td>120,121,122,123,124.</td>
<td>Inde,iii.</td>
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<tr>
<td>132,133,134,135.</td>
<td>Inde,iii.</td>
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<td>139,140,141.</td>
<td>Inde,iii.</td>
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<tr>
<td>144,145,146.</td>
<td>Inde,iii.</td>
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(The
The order how the rest of holy Scripture (beside the Psalter) is appointed to be read.

The old Testament is appointed for the first Lessons at Morning and evening prayer, and shall be read through every year once, except certaine bookses and chapters, which bee least copying, and might best be spared, and therefore are left unread.

The new Testament is appointed for the second Lessons at Morning and Evening prayer, and shall be read over orderly every yeere thilfe, beside the Epistles and Gospels; except the Apocalypse, out of the which, there bee onely certaine Lessons appointed upon divers proper feastes.

And to know what Lessons shall be read every day, finde the day of the Sunne in the Kalender, and there ye shall perceive the bookses and Chapters that shall be read for the Lessons bothe at Morning and Evening prayer.

And here is to bee noted, that whenever there bee any proper Psalmes or Lessons appointed for the Sunndees, or for any feast, moveable or unmoueable; then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Ye must note also, that the Collect, Epistle and Gospel, appointed for the Sunday, shall serve all the weeke after, except there fall some feast that hath his proper.

When the peeres of our Lord may be divided into four partes, which is every fourth peere; then the Sunday letter leapeth, and that peere the Psalmes and Lessons which serve for the 23d day of Februari, shall be read againe the day following, except it bee Sunday, which hath proper Lessons of the old Testament, appointed in the table serving to that purpose.

Also, wheroever the beginning of any Lesson, Epistle, or Gospel, is not expressed, there ye must begin at the beginning of the Chapter.

And wheroever is not expressed how farre shall bee read, there shall you reade to the end of the Chapter.

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel: ye shall begin the same at (The birth of Iesus Christ was on this wise, &c.) And the third Chapter of Saint Lukes Gospel, shall be read unto (So that he was supposed to be the sonne of Joseph.)
Proper Lessons to be read for the first Lessons, both at Morning and Evening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

<table>
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<tbody>
<tr>
<td>The first.</td>
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<td>ii</td>
<td>Esai.i.</td>
<td>Esai.ii.</td>
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<tr>
<td>iii</td>
<td>v</td>
<td>vriiiii</td>
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<td>iiiii</td>
<td>xxxv</td>
<td>xxxviii</td>
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<td>v</td>
<td>xxvi</td>
<td>xxviiii</td>
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<tr>
<th>Sundayes after Christmas.</th>
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<td>The first.</td>
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<td>ii</td>
<td>xxxviiii</td>
<td>xlvi</td>
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<td>iii</td>
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<td>llii</td>
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<td>iiiii</td>
<td>lb</td>
<td>lbiii</td>
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<td>v</td>
<td>lvi</td>
<td>lxiii</td>
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<th>Sundayes after the Epiphanic.</th>
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<td>The first.</td>
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<td>ii</td>
<td>xxxviii</td>
<td>xlii</td>
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<td>v</td>
<td>lvi</td>
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<thead>
<tr>
<th>Septuagesima.</th>
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<tbody>
<tr>
<td>Gen. i.</td>
<td>iii</td>
<td>bi</td>
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<tr>
<th>Sexagesima.</th>
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<tr>
<td>Quinquagesima.</td>
<td>ie</td>
<td>xii</td>
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## Proper Lessons.

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<tbody>
<tr>
<td>Second Lesson.</td>
<td>Exod.iii.</td>
<td>Exod.b.</td>
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<tr>
<td>Third Lesson.</td>
<td>Rom.vi.</td>
<td>Act.ii</td>
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</tbody>
</table>

### Sundayes after Easter.

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### Whit Sunday.

<table>
<thead>
<tr>
<th>First Lesson.</th>
<th>Deut.xvii.</th>
<th>Wisdom I.</th>
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</thead>
<tbody>
<tr>
<td>Third Lesson.</td>
<td>Then Peter opened his mouth, &amp;c.</td>
<td>While Apollo was at Corinth, &amp;c.</td>
</tr>
<tr>
<td>Fourth Lesson.</td>
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<td>WiintoAftet these things.</td>
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### Trinitie Sunday.

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<tbody>
<tr>
<td>Second Lesson.</td>
<td>Mat.iii.</td>
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<tr>
<td>First.</td>
<td>Mattens.</td>
<td>Euensong.</td>
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<td>ii</td>
<td>Josuah r.</td>
<td>Josuah xiii.</td>
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<td>iii</td>
<td>Judg.iii.</td>
<td>Judg.b.</td>
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<tr>
<td>iv</td>
<td>i.King.ii.</td>
<td>i.King.iii.</td>
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<td>v</td>
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<td>viii</td>
<td>iii.King.xii.</td>
<td>iii.King.xiii.</td>
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<td>ix</td>
<td>xiii.</td>
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<td>xi</td>
<td>v.</td>
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<td>xii</td>
<td>Jerem.b.</td>
<td>Jerem.xxii.</td>
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<td>xiii</td>
<td>xrvb</td>
<td>xrvb</td>
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<td>xiv</td>
<td>Ezekch.ii.</td>
<td>Ezekch.xxxi.</td>
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<td>xv</td>
<td>xvi</td>
<td>xvi</td>
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<td>xvi</td>
<td>Dan.iii.</td>
<td>Daniel.bi.</td>
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<td>xvii</td>
<td>Joel.ii.</td>
<td>Miche.bi.</td>
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<td>xviii</td>
<td>Abacue ii.</td>
<td>Prouerb.i.</td>
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<td>xix</td>
<td>Prouerb.ii.</td>
<td>Prouerb.iii.</td>
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Lessons
### Lessons proper for Holy days.

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<tr>
<th>Feast</th>
<th>Mattens</th>
<th>Eventlong</th>
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</thead>
<tbody>
<tr>
<td>S. Andrew.</td>
<td>Proverb.x</td>
<td>Proverb.xxi</td>
</tr>
<tr>
<td>S. Thomas the Apostle.</td>
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<tr>
<td>Nativity of Christ.</td>
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<tr>
<td>S. Stephen.</td>
<td>Proverb.xvii</td>
<td></td>
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<tr>
<td>i. Lesson.</td>
<td>Acts vi. vii</td>
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<tr>
<td>ii. Lesson.</td>
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<td>i. Lesson.</td>
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<td>ii. Lesson.</td>
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<tr>
<td>Innocents Day.</td>
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<tr>
<td>Circumcision.</td>
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<tr>
<td>i. Lesson.</td>
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<td>ii. Lesson.</td>
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</table>

- Luke ii. (vnto)
- And unto me good will.

- Titus iii.
- The kindness and love, &c.
- Ecclesi. iii.
- And when their years were expired, there appeared unto Moses, &c. (vnto)
- S. Stephen full of the holy Ghost &c.
- Ecclesi. vi.
- Apoc. xiv.
- Wisdom, i.

- Jerem. xxxi.
- (vnto) Moses, &c.
- wise I heard
- Ephraim.
- Genesis xvi.
- And now Isr.
- Colossi. ii.
<table>
<thead>
<tr>
<th>Proper Lessons.</th>
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<tbody>
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<td><strong>Ecclesiasticus.</strong></td>
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<tr>
<td><strong>i. Lesson.</strong></td>
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<td><strong>ii. Lesson.</strong></td>
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<tr>
<td><strong>Conversion of St. Paul.</strong></td>
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<tr>
<td><strong>i. Lesson.</strong></td>
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<tr>
<td><strong>ii. Lesson.</strong></td>
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<tr>
<td><strong>Purification of the Virgin Mary.</strong></td>
</tr>
<tr>
<td><strong>S. Matthias' Annunciation of our Lady.</strong></td>
</tr>
<tr>
<td><strong>Wednesday before Easter.</strong></td>
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<tr>
<td><strong>Thursday before Easter.</strong></td>
</tr>
<tr>
<td><strong>Good Friday.</strong></td>
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<tr>
<td><strong>Easter Even.</strong></td>
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<tr>
<td><strong>Munday in Easter weeke.</strong></td>
</tr>
<tr>
<td><strong>i. Lesson.</strong></td>
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<td><strong>ii. Lesson.</strong></td>
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<tr>
<td><strong>Tuesday in Easter weeke.</strong></td>
</tr>
<tr>
<td><strong>i. Lesson.</strong></td>
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<td><strong>ii. Lesson.</strong></td>
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<tr>
<td><strong>Mattens.</strong></td>
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<tr>
<td><strong>i. Lesson.</strong></td>
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<td><strong>ii. Lesson.</strong></td>
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<td><strong>John.</strong></td>
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<td><strong>ii. Lesson.</strong></td>
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<td><strong>Euenlong.</strong></td>
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<td><strong>i. Lesson.</strong></td>
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<td><strong>ii. Lesson.</strong></td>
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An Act for the uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

Whereas at the death of our late Sovereign Lord King Edward the Sixt, there remained one uniform order of Common Service and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, entitled, The Book of Common Prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, passed in the fifth and sixth years of our late Sovereign Lord King Edward the Sixth, entitled, An Act for the uniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady Queen Mary, to the great decay of the true honour of God, and discomfort to the professors of the Truth of Christ's Religion:

Be it therefore enacted by the authority of this present Parliament, That the said Statute of repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, & Ceremonies, contained or appointed, in, or by the said Book, half a tone and of none effect, from and after the Feast of the Nativity of St. John Baptist next coming. And that the said book, with the order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute shall stand, and be from and after the said feast of the Nativity of St. John Baptist, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queen's Highness, with the advice of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedral or Parish Church, or other place within this Realm of England, Wales & the marches of the same, or other the Queen's dominions, shall from and after the feast of the Nativity of St. John Baptist next coming, be bounden to sing the Matins, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and Open prayer, in such order and form as is mentioned in the said Book, so authorized by Parliament, in the said fifth and sixth year of the reign of King Edward the Sixt, with one alteration or addition of certain Lections to be said on every Sunday in the year, and the forme of the Letanie altered and corrected, and two sentences only added in the vestiari of the Communicants, none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought to should sing or say Common prayer mentioned in the said Book, or minister the Sacraments, from, and after the feast of the Nativity of St. John Baptist next coming, refuse to use the said Common prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order and forme as they be mentioned and set forth in the said Book, or shall wilfully or obstinately (standing in the same) use any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper, openly or privately, or Patens. Evensong, Administration of the Sacraments, or other Open prayers, then is mentioned and set forth in the said Book, (Open prayer in and throughout this Act, is meant that prayer which is for other to come unto, or hear, either in Common Churches, or Private Chappels, or Oratories, commonly called The Service of the Church) shall be declared,
An acte for the Uniformitie

or speake any thing in the derogation, or beaying of the said Booke, or any thing therein contained, or of any part thereof, and shall therefore lawfully convicted, according to the Letters of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queenes Highness, her heires and succesors, for his first offence the posse of all his Spiritual benefices or promotions, coming or sitting in one whole peer next after his conviction: and also that the person so convicted, shall for the same offence suffer imprisonment the space of five moneths, without Baile or mainprise. And if any such person once convicted of any offence concerning the premises, shall after his first conviction escape, or be thereof, in some foregoing lawfully convicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole peer, and also shall therefore be deprived into lads of all his Spiritual promotions. And that it shall be lawfull to all persons of all singular the same Spiritual promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And if any such person or persons, after he shall be twice convicted in some aforesaid, shall offend against any of the premises the third time, shall thereof, in some aforesaid, lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and be convicted, in some aforesaid, concerning any of the premises, shall not be Betroth, or have any spiritual promotion: that then the same person to offending, and convicted, shall for the first offence suffer imprisonment during one whole peer next after his said conviction, without Baile or mainprise. And if any such person, not having any Spiritual promotion, after his first conviction, shall offend: And in any thing concerning the premises, and shall, in some aforesaid, be thereof lawfully convicted: that then the same person that, for his second offence, suffer imprisonment during his life.

And it is ordained and enacted by the authoritie aforesaid, that if any person or persons whatsoever, after the said feast of the Nativity of S. John Baptift next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words, because or speak any thing in the derogation, beaying of the said Booke, or of any thing therein contained, or of any part thereof, or by open fact, deed, or by open threatening, compel, or cause, or otherwise procure, or maintraite any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or in Chappel, or in any other place, to sing, or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other manner and some ther is mentioned in the said Booke, or that by any of the said means, shall unlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, Chappel, or any other place, to sing of any Common and Open prayer, or to minitser of any Sacrament, otherwise, or in any other manner and some ther is mentioned in the said Booke, that for the second offence suffer imprisonment during twelve moneths, without Baile or mainprise. And if any person or persons that for his second offence concerning any of the premises, shall be convicted in some aforesaid, do not pay the said summe to be paid by his conviction, in such manner and some as the same ought to be paid, within five weeks next after his conviction: that then every person, so convicted, and not paying the same, shall for the second offence, suffer imprisonment the space of five moneths, without Baile or mainprise, and that from and after the said feast of the Nativity of Saint John Baptist next coming, and every person and persons, inhabiting within this Realm, or any other the Queenes Palatines dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absented, endeavours themselves to resist to their Parish Church or Chappel.
of Common prayer.

Chappel accustomed, or upon reasonable let thereof, to some usual place where Common prayer and such Service of God shall be said in such time of let, upon every Sunday, and other days appointed and used to be kept as holydays, and then and there to abide orderly and soberly, during the time of Common prayer, preaching, or other Service of God, there to be kept and ministered, upon pain of punishment by the censures of the Church: and also upon paine that every person to offending, shall beseit for every such offence twelve pence, to be levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poore of the same...<br/>

And for the due execution hereof, the Queens most excellent Maiestie, the Lords temporall, and all the Commons in this present Parliament assembled, both in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinarys, that they will inventure themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their diocesse and charges, as they will answer before God, for such evils and plagues wherewith Almighty God may fully punish his people for neglecting his good and wholesome Law. And for the authority in this behalf, be it further enacted by the authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiasticall jurisdiction, aswell in place exempt as not exempt, within their Diocesse, shall have full power and authority by this Act, to reform, correct, and punish by censures of the Church, all and singular persons, which shall offend within any their Jurisdictions or Diocesse, after the feast of the Nativity of St. John Baptist next comming, against this Act and Statute: and any other Law, statute, privilege, liberty, or provision hereunto made, had, or suffered, to the contrary notwithstanding.

And it is ordained, and enacted by the authority aforesaid, That all and every Justices of Oyer and Terminer, or Justices of Assize, shall have full power and authority in every of their open and general Sessions, to enquire, hear, and determine all, and all manner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indicted before them of trepaſſe, or laboriously convicted thereof.

Provided always, and be it enacted by the authority aforesaid, That all and every Archbishops and Bishop, shall at any time and times, at his libertie and pleasure, join and associate himself, by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocesse, for and to the inquiry, hearing and determining of the offence aforesaid.

Provided also, and be it enacted by the Authority aforesaid, That the Books concerning the said Service, shall at the costs and charges of the Parishioners of every Parish and Cathedrall Church, be attainted and gotten before the feast of the Nativity of St. John Baptist next following; and that all such Parishes and Cathedrall Churches, or other places where the said Books shall be attainted and gotten before the said feast of the Nativity of St. John Baptist shall within three weeks next after the said Books so attainted and gotten, be the said Service, and put the same in the using according to this Act.

And be it further enacted by the authority aforesaid, That no person or persons shall at any time hereafter impeached, or otherwise molested, of, or for any the offences above mentioned, hereafter to be committed or done contrary to this Act, but as he or they shall be offending, be there of indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done contrary to the tenor of this Act.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned shall be tried by their Peers.

Provided also, and be it ordained and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bailiffes, and other head officers, of all and singular cities, boroughs, and towns corporate, within this Realm of England, Wales, and the Marches of the same, to the which Justices of Assize doe not commonly repair, shall have full power and authority, by virtue of this Act, to enquire, hear and determine the offences aforesaid, and execute of them thereof within fifteen days after the feasts of Easter and S. Michael the Archangel, in like manner and forme as Justices of Assize, and Oyer and Determiner may doe.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinarys, having any peculiar Ecclesiasticall jurisdiction, shall have full power and
An act for the Uniformity, &c.

and authorized, by virtue of this Act, as well to enquire in their jurisdiction, within, or else where within their jurisdiction, at any other time and place, to take accusations and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and authority, and to punish the same by admonition, excommunication, excommunication, excommunication, or deposition, or other censures and process in like form as heretofore hath been used in like cases by the Queenes Ecclesiasticall Latiors.

Provided always, and be it enacted, that whatsoever person offending in the premises, shall for the first offence receive punishment of the Ordinary, having a civil cause thereof under the law Ordinaries, shall not for the same offence elicit ones he convicted before the Justices, and likewise receiving for the said first offence punisment by the Justices, he shall not for the same offence elicit ones receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it enacted, that such ornaments of the Church, as of the Bishop of the Indies, shall be received, and be in use, as was in this Church of England by the authority of Parliament in the second year of the reign of king Edward the sixth, until other orders shall be therein taken by authority of the Queenes Maiestie, with the advice of her Commissioners, appointed and authorized under the great Seal of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also, that if there shall happen any contempt or irreverence to be bet in the Ceremonies or Rites of the Church, by the missing of the orders appointed in this Booke, the Queenes Maiestie may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authority aforesaid, that all laws, statutes, and ordinances wherein or whereby any other Service, administration of Sacraments, or Common prayer is limited, established, or forthwith to be used within this Realme, or any other the Queenes Dominions and countries, shall from henceforth utterly be void, and of none effect.
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 Chancell, except it shall be otherwise determined by the Ordinary of the place. and the Chancels 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 authority of Parliament, in the Second yeere of the reign of King Edward the sixth, according to the Act of Parliament in that case made and provided.

An order for Morning prayer dayly throughout the yeere.

At the beginning both of Morning prayer, and likewise of Evening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow. And then shall he say that which is written after the said Sentences,

what time soever a sinner doth repent Ezek. 18.

him of his sinne from the bottome of his heart. I will put all his wickednes out of my remembrance, saith the Lord. Psal. 51.

and my sinne is alway against me.

Turne thy face away from our sinnes ( O Lord) Psal. 51.

and blot out all our offences.

A sorrowful spirit is a sacrifice to God: despise not ( O Lord) humble and contrite hearts.
Morning prayer.

Kneel your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is joy for your afflictions.

To thee (O Lord God) belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy Lawes which thou hast appointed for us.

Correct us (O Lord) and yet in thy judgement, not in thy fury lest we should be consumed, and brought to nothing.

Amend your lives, for the kingdom 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 worthy to be called thy sonne.

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

Dearly beloved brethren, the Scripture moveth vs in sundry places, to acknowledge and confess our manifold sinnen and wickednes, that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart to the end that we may obtaine forgiveness of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnen before God, yet ought we most chiefly so to do, when we assemble and meete together, to render thankes for the great benefits that we have received at his handes, to set forth his most worthy prays, to heare his most holy word, and to acke
Morning prayer.

After those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble boype, unto the throne of the heavenly grace, saying after me.

A general confession to be said of the whole Congregation after the Minister, kneeling.

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy Lawes. We have left undone those things which we ought to have done. And we have done those things which we ought not to have done. And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults, Restore thou them that be penitent, according to thy promises declared unto mankind in Christ Jesus our Lord, And grant, O most merciful Father, for his sake, that we may henceforth live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The absolution or remission of sins to be pronounced by the Minister alone.

Almighty God, the Father of our Lord Jesus Christ, which desirest not the death of a sinner, but rather that he may turne from his wickedness and live, and hath given power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: hee pardoneth and absolveth all their which truly repent, and unsafterly beleevse his holy Gospel, Wherefore we beseech him to graunt by true repentance and his holy Spirit, that those things may please him which we do at this present, and that
Morning prayer.

the rest of our life beareth after may be pure and holy, so that at the last we may come to his eternall joy, through Jesus Christ our Lord.

The people shall answer, Amen.

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

Our Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to helpe us.

Priest.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

Then shall be said or sung this Psalme following.

Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show our selues glad in him with Psalmes.

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

In his hand are all the corners of the earth: and the strength of the hills is his also.

The Sea is his, and he made it: and his hands prepared the dry land.

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

Venite exultemus Domino. Psal. 95.
Morning prayer.

of his pasture, and the sheepe of his hands.

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

When your fathers tempted me: proved me, and saw my works.

Fortie yeeres long was I griev'd with this generation, and said: It is a people that do errre in their hearts, for they have not knownen my wayes.

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

Glo ayr be to the Father: &c. As it was in the &c.

Then shall follow certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of every Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicte, Magnificat, and Nunc dimittis, shall be repeated, Glory be to the Father, &c. As it was in the, &c.

Then shall be read two Lessons distinctely with a lowd voyce, that the people may heare. The first of the Old Testament, the second of the New, like as they bee appointed in the Kalender, except there bee 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 bee present. And before every Lesson, the Minister shall say thus, The first, second, third, or fourth Chapters of Genesis or Exodus, Matthew, Marke, 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 end the people may the better heare, in such places where they doe sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-
Morning prayer.

Te Deum laudamus, in English, dayly throughout the whole yeere.

Te Deum laudamus,

*Praise thee, O God: wee knowledge thee to be the Lord.*

All the earth doeth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens, and all the powers therein.

To thee Cherubim, Seraphim: continually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Majesty.

Thine honourable: true, and only Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

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 sharpenesse of death: thou diddest open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee to helpe thy servants: whom thou hast redeemed with thy precious blood.

Make them to bee numbered with thy Saints: in glory everlasting.

O Lord save thy people: and bless thine heritage.

Govern them: and lift them up for ever.
Morning prayer.

Day by day: we magnifie thee.
And we worship thy Name: ever world without end.
Wouchsafe (O Lord:) to keepe vs this day without shine.
O Lord have mercy upon vs: have mercy upon vs.
O Lord let thy mercy lighten upon vs: as our trust is in thee.
O Lord, in thee have I trusted: let mee never bee confounded.

For this Canticle, Benedicite omnia opera, &c.

O Al ye works of the Lord, bleffe ye the Lord: praise him and magnifie him for ever.
O ye Angels of the Lord, bleffe ye the Lord: praise him and magnifie him for ever.
O ye heavens, bleffe ye the Lord: praise him and magnifie him for ever.
O ye waters that be above the firmament, bleffe ye the Lord: praise him and magnifie him for ever.
O all ye powers of the Lord, bleffe ye the Lord: praise him and magnifie him for ever.
O ye Sunne and Moone, bleffe ye the Lord: praise him and magnifie him for ever.
O ye starres of heauen, bleffe ye the Lord: praise him, and magnifie him for ever.
O ye showres and dewe, bleffe ye the Lord: praise him and magnifie him for ever.
O ye windes of God, bleffe ye the Lord: praise him and magnifie him for ever.
O ye fire and heate, bleffe ye the Lord: praise him and magnifie him for ever.
O ye Winter and Summer, bleffe ye the Lord: praise him and magnifie him for ever.
O ye deawes and frosts, bleffe ye the Lord: praise him and magnifie him for ever.
O ye frost and cold, bleffe ye the Lord: praise him
Morning prayer.

and magnifie him fo2 euer.

O ye yee and snow, bleffe ye the Lo中心城区: praise him and magnifie him fo2 euer.

O ye nights and dayes, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O ye light and darkness, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O ye lightnings and clouds, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O let the earth bleffe the中心城区: yea, let it praise him and magnifie him fo2 euer.

O ye mountains and hilles, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O all ye greene things upon the earth, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O ye welles, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O ye Seas and floods, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O ye whales & all that mooue in the waters, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O aliye soules of the aire, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O aliye beasts and cattell, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O ye children of men, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O let Israel bleffe the中心城区: praise him and magnifie him fo2 euer.

O ye Priests of the中心城区: praise him and magnifie him fo2 euer.

O ye servants of the中心城区: praise him and magnifie him fo2 euer.

O ye spirits and soules of the righteous, bleffe ye the中心城区: praise him and magnifie him fo2 euer.

O ye.
Lord praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, blewe ye the
Lord praise him and magnifie him for ever.

Glory by to the Father, and to the Sonne, &c.
As it was in the beginning, &c.

And after the second Lesson, shall be vfed and said Benedictus in English, as followeth.

Blessed be the Lord God of Israel: for he hath
visited and redeemed his people.

And hath raised by a mighty salvation
so: in the house of his servant David.

As he spake by the mouth of his holy Prophets:
which have bene since the world began.

That we should be saued from our enemies: and
from the hands of all that hate vs.

To perfom the mercy promised to our forefa-
thers: and to remember his holy Convenant.

To perfom the othe which he sware to our forefa-
ther Abraham: that he would giue vs.

That we being delivered out of the hands of our
enemies: might serve him without feare.

In holinesse and righteousnes before him: all 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 Lord,
to prepare his wayes.

To giue knowledge of salvation unto his people:
for the remission of their sinnes.

Through the tendermercy of our God: whereby
the day spring from an high hath visted vs.

To giue light to them that sit in darkenesse: and in
the shadow of death: and to guide our secte into the
way of peace.

Glory be to the Father, &c. As it was in the, &c.
Morning prayer.

Or this C. Psalm. Iubilate Deo.

O Be joyfull in the Lord (all ye lands:) serve the Lord with gladnesse, & come before his presence with a song.

Be ye sure that the Lord hee is God: it is hee that hath made vs, and not we our selves, we are his people, and the sheepe of his pasture.

O goe your way into his gates with thankesgi·
ing, and into his Courts with praise: be thankesfull unto him, and speake good of his Name.

For the Lord is gracious, his mercy is everlast·
ing: and his trueth endureth from generation to gene·

ration.

Glo·y be to the Father, and to the Sonne, &c.

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

¶ Then shall be sayd the Creed, by the Minister, and the people, standing.

I Beleeue in God, the Father Almighty, maker of heaven and earth: and in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, bone of the Virgin Mary, suffered under Pont: Pilate, was crucif·
died, and buried. he de·
cended into hell, the third day hee rose againe from the dead, hee ascended into heauen, & sitteth on the right hand of God the Father Almighty, from thence shall hee come to judge the quicke and the dead. I beleeue in the holy Ghost, the holy catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting, Amen.

¶ And after that, these prayers following, as well at Even·
ing prayer, as at Morning prayer, all devoutly kneeling, the Minister first pronouncing with a lowd voyce.

The Lord be with you.
And with thy spirit.

The Minister.

C Let us pray.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

† Then the Minister, Clerks, and people shall say the Lords prayer in English, with a loud voice:

Our Father which art in heaven, &c.

† Then the Minister standing up, shall say:

O Lord shew thy mercy upon us

Answer.

And grant us thy salvation.

Priest.

O Lord save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people to be full.

Priest.

O Lord save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

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

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

† Then.
Evening prayer.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third, for grace to live well. And the two last Collects shall never alter, but daily be said at Morning prayer throughout all the yeere as followeth.

The second Collect for peace.

O God which art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedome, defend vs thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any adueraries, through the might of Jesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger: but that all our doings may bee ordered by thy governnance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord, Amen.

An order for Evening prayer throughout the yeere.

The Priest shall say.

O Lord open thou our lips. Answer.

And our mouth shall help forth thy praise.

Priest
He hath put down the mighty from their seats, and exalted those of low degree.

For he that is mighty hath magnified me:
And his Name is holy:
And his mercy is on them that fear him through all generations.

He hath filled the hungry with good things:
And the rich he hath sent empty away.

For he hath regarded: the lowliness of his handmaiden.

For he hath put down the mighty from their seat:
And exalted the humble and meek.

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

O God make speed to save us.

Answer.

O Lord make haste to help us.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.
Sing unto the Lord a new song: for he hath done marvelous things.
With his own right hand, and with his holy arm: hath he gotten himselfe the victory.
The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.
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.
Shew your selues tofulll unto the Lord, all ye lands: sing, reioyce, and gine thankes.
Praise the Lord upon the Darpe: sing to the Darpe with a Psalme of Thankesgiving.
With Trumpets also and shawmes: O shew your selues tofull before the Lord the King.
Let the Sea make a noyle, and all that therein is: the round world, and they that dwell therein.
Let the floods clap their hands, and let the hilles be tofull together before the Lord: for he is come to judge the earth.
With righteousnes shall hee judge the world: and the people with equitie.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Then a Lesson of the New Testament. And after that Nunc dimittis in English, as followeth.
O'd now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation.
Which thou hast prepared: before the face of all people.
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
Eueening prayer.

Or else this Psalme.

Od be mercifull unto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull unto vs.

That thy way may be known by o earth: thy saving health among al Nations:

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

O let the Nations rejoyce and bee glad: for thou shalt judge the folke righteously, and goerne the Nations upon earth.

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

Then shall the earth bring foorth her increase: and God, even our owne God, shall gue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glow be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Then shall follow the Creed, with other prayers, as is before appointed at morning prayer after Benedictus, and with three Collects. First of the day. The second for peace. The third for ayde against all perils, as hereafter followeth: which two last Collects shall be dayly said at Eueening prayer, without alteration.

The second Collect at Eueening prayer.

O God, from whom all holy desires, all good counsels, and all just workes doe proceed: giue unto thy servants that peace which the world cannot giue that both our hearts may be set to obey thy Coman- dements, and also that by thee wee being defended from the seare of our enemies, may passe our time in rest and quietnes, through the merits of Jesus Christ our Saviour, Amen.
Quicunque vult.

The third Collect for ayde against all perils.

Lighten our darkness we beseech thee, O Lord, and by thy great mercy defend us 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 Epiphany, Saint Mathie, Easter, the Ascension, Penticost, S. John Baptist, Saint James, Saint Bartholomew, S Mathew, S Simon and Iude, Saint Andrew, and Trinitie Sunday, shall belung or saide immediately after Benedictus, this confession of our Christian faith.

Quicunque vult.

Whosoever will be saued: before all things it is necessary, that he holde the Catholique faith.

Which faith except every one do keep holy and unsciled: without doubt hee shall perish everlastingly.

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

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the majestic coeternall.

Such as the Father is, such is the Sonne: such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And
And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almightyes: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

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 verity: to acknowledge every person by himselfe 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: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie, none is sozez after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesayd: the unity in

D Trinitie,
Quicunque vult.

Trinitie, the Trinitie in unitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

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

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

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

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

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

Who although hee be God and man: yet hee 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 unitie of person.

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

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

Hee ascended into heaven, he sitteth on the right hand of the Father, God Almighty: 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 give accoumt for their owne works.

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

This
The Letanie.

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

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

Thus endeth the order of Morning and Evening prayer thorowout the whole yeere.

Here followeth the Letanie, to be vled upon Sundayes, Wednesdays and Fridays, and at other times when it shall be commanded by the Ordinary.

God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts
The Letanie.

Crafts and assaults of the devill, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, and the devil.

Good Lord deliver us.

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

Good Lord deliver us.

From all sedition and private conspiracie, from all false doctrine and heresie, from hardness of heart, and contempt of thy word and Commandement.

Good Lord deliver us.

By the mysterie of thy holy incarnation, by thy holy nativity and Circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliver us.

By thine agonie and bloody sweate, by thy crose and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

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 deliver us.

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

We beseech thee to heare us, good Lord.
The Letany.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousness and holinesse of life, thy servant James, our most gracious King and governour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore have assistance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, givin him the victroy over all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preserve our gracious Queene Anne, Prince Henry, and the rest of the King and Queenes royall issue.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, pastors, and Ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it fouzth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsel, and all the Nobilitie, with grace, wisedome, and understanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keep the Magistrates, giving them grace to execute justice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

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

We
The Léteny.
We beseech thee to heare vs, &c.

That it may please thee to giue to all Nations,
unitie, peace and concord.
We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to love
and dread thee, and diligently to live after thy Com-
mandements.
We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart so lone
and dread thee, and diligently to live after thy Com-
mandements.
We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people in-
crease of grace, to heare meekely thy word, and to re-
ceive it with pure affection, and to bring forth the
fruits of the spirit.
We beseech thee to heare vs, &c.

That it may please thee to bring into the way of
truth, all such as have erred, and are deceived.
We beseech thee to heare vs, &c.

That it may please thee to strengthen such as doe
stand, and to comfort and helpe the weake hearted,
and to raise by them that fall, and finally to beat
downe Sathan under our feet.
We beseech thee to heare vs, &c.

That it may please thee to succour, helpe and com-
fort all that be in danger, necessitie and tribulation.
We beseech thee to heare vs, &c.

That it may please thee to preserve all that travell
by land or by water, all women labouring of child, al
sick persons and yong children, and to shew thy pitie
byon all prisoners and captiues.
We beseech thee to heare vs, &c.

That it may please thee to defende and provide for
the fatherlesse children and widowes, and all that be
desolate and oppressed.
The Letany.

We beseech thee to heare vs, &c.

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

We beseech thee to heare vs, &c.

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

We beseech thee to heare vs, &c.

That it may please thee to giue and preserve to our vse the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to heare vs, &c.

That it may please thee to giue vs true repentance, to forgive vs all our sins, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs, &c.

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 sins of the world.

Grant vs thy peace.

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

Hauemercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs.

Christ haue mercie vpon vs.
The Letany.

Lord have mercy upon vs.
Lord have mercy upon vs.
Our father which art in heaven, &c.
And leade vs not into temptation.
But deliuer vs from euill.

The versicle.
O Lord deale not with vs after our sines.
Answer.
Neither reward vs after our iniquities.

Let vs pray.

O God mercifull Father, that despisest not the sighning of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our Prayers, that wee make before thee, in all our troubles and adversities, whensoever they oppresse vs: and graciously heare vs, that those euils, which the craft and subtiltie of the devil or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy servants being hurt by no persecutions, may evermore giue thankes bward 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 fathers have declared unto vs the noble workes that thou didest in their daies, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine Honour.

Gloze be to the Father, and to the Sonne: and to the holy Ghost.
The Letany.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.
O Sonne of Dauid, have mercy upon us.

Both now and ever bountiful to hear us, O Christ.
Graciously hear us, O Christ.
Graciously hear us, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed upon us.

The Answer.

As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name sake turne from us all those evils, that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediator and Advocate Jesus Christ our Lord. Amen.

A prayer for the Kings Majestie.

O Lord our heavenly Father, high and mightie, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers upon the earth, most heartily we beseech thee
The Letany.

Thee with thy favour to behold our most gracious Sovereigne Lord King James, and so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way: endue him plentifully with heavenly gifts: grant him in health and wealth long to live, strengthen him, that he may banquish and overcome all his enemies, and finally after this life, he may attaine everlasting joy and felicitie, through Jesus Christ our Lord. Amen.

A prayer for the Queene and Prince, and other the King and Queenes children.

Almighty God, which hast promised to bee a Father of thine Elect, and of their seed, we humbly beseech thee to bless our gracious Queene Anne, Prince Henry, and all the King and Queenes Royal progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Almighty and everlasting God, which onely workest great marteciles, send downe upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, powre upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ, Amen.

A prayer of Chrysostome.

Almighty God, which hast given vs grace at this time with one accord to make our common supplications
The Letany.

Applications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.


The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

1. For Raine if the time require.

O God heavenly Father, which by thy Son Jesus Christ hast promised to all them that seek thee kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: Send us we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

2. For fair weather.

O Lord God, which for the sinne of man diddest once drown all the world, except eight persons, and afterward of thy great mercy diddest promise never to destroy it so againe: wee humbly beseech thee, that although we for our iniquities have worthily deserved this plague of raine and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. Amen.
**The Letany.**

### In the time of dearth and famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold we beseech thee the afflictions of thy people, and grant, that the scarcity and dearth (which we doe now most justly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheape and plentie, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour.

### In the time of warre.

O Almighty God, King of all kings, and governor of all things, whose power no creature is able to resit, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: save and deliver vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices; that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, which art the only giver of all victory, through the merits of thy only Sonne Jesus Christ our Lord.

### In the time of any common plague or sickneffe.

Almightie God, which in thy wrath, in the time of King David, diddest slay with the plague of pestilence three thousand and ten thousand, and yet remembering thy mercy, diddest save the rest, haue pitie upon vs miserable sinners, that now are visited with great sickneffe and mortalitie, that like as thou didst then command thine Angel to cease from punishinge:
The Letany.

So it may now please thee to withdraw from vs this plague and grievous sickness, through Jesus Christ our Lord. Amen.

O God, whose nature and propertie is ever to have mercy, and to forgive, receive our humble petitions: and though wee be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercies loose vs, for the honour of Jesus Christes sake our Mediator and Advocate, Amen.

A thanksgiving for raine.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter raine to descend upon the earth, that it may bring fouthe fruit for the use of men: We giue thee humble thanks, that it hath pleased thee in our greatest necessity to send vs at the last a joyful Raine upon thine inheritance, and to refresh it when it was drye, to the great comfort of vs thine unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

A thanksgiving for faire weather.

O Lord God who hast justly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy name for this thy Mer- cie, and will always declare thy loving kindnesse from generation to generation, through Jesus Christ our Lord. Amen.
The Letany.

A thanksgiving for plenty.

O Most mercifull Father, which of thy gracious goodnesse, hast heard the devout prayers of the Church, and turned our dearth and scarcity into cheapnesse and plenty: We giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy loving kindness into vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord, Amen.

A thanksgiving for peace and victorie.

O Almighty God, which are a strong Tower of defence unto thy servants, against the face of their enemies: We yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers, where with we were compassed: We acknowledge it thy goodnesse, that we were not delivered over as a pray unto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know, that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord, Amen.

A thanksgiving for deliverance from the Plague.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of Judgement remembering Mercie, hast redeemed our soules from the tawes of death, wee offer unto thy Fatherly goodnesse our selves, our soules and bodies, which thou hast delivered, to be a living
The Letany

Living sacrifice unto thee, always praising and magnifying thy mercies in the midst of the Congregation, through Jesus Christ our Lord. Amen.

Or this.

We humbly acknowledge before thee (O most merciful Father) that all the punishments which are threatened in thy Law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the noisome pestilence, wherewith we lately have been soze afflicted, and to restore the voice of joy and health into our dwellings: Wee offer unto thy divine Majesty the Sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. 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.

Almighty God, give us grace that we may cast away the works of darkness, and put on us the armour of light, now in the time of this mortal life (in the which thy Son Jesus Christ came to visit us in great humility) that in the last day, when he shall come againe in his glorious Majestie to judge both the quicke and the dead, we may rise to the life immortal, through him, who liveth & reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

We nothing to any man, but this, that ye love one another: for he that loveth another, fulfilledth the Lawe. For these Commandments, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steal, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, love thy neighbour as thy selfe. Love hurteth not his neighbour, therefore is love the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleepe: for now is our salvation nereer, then when we beleue. The night is passed, the day is come nigh: let vs therefore cast away the deeds of darkness, and let vs put on the armour of light. Let vs walke honestly.
The first Sunday in Advent.

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 no provision for the flesh, to fulfill the lusts of it.

The Gospel.

And when they drew nigh to Jerusalem, and were come to Bethphage unto mount Olives, then sent Jesus two of his disciples, saying unto them, Go into the town that lieth over against you, and anon ye shall find an ass bound, and her colt 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 goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Zion: Behold, thy King cometh unto thee meek, sitting upon an ass, and a colt the foale of the ass bestrid to the yoke. The disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and straewed 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 Jerusalem, all the citie was moued, saying, Who is this? And the people sayd, 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
The second Sunday in Advent.

that solde dores, and sayd unto them, It is written.
My house shall be called the house of prayer, but yee
haue made it a denne of theues.

The second Sunday in Advent.
The Collect.

Blessed Lord, which hast caused all holy Scrip-
tures to be written for our learning: Grant vs
that wee may in such wise heare them, reade, marke,
learn, and inwardly digest them, that by patience &
comfort of thy holy word, we may embrace and ever
holde fast the blessed hope of everlasting life, which
thou hast given vs in our Saviour Jesus Chrift.

The Epistle.

Rom. 15. 4.

Whatsoever things are written afore-
time, they are written for our learn-
ing, that we, through patience and
comfort of the Scriptures, might haue
hope. The God of patience and consola-
tion, grant you to be like minded one towards ano-
other, after the ensample of Christ Jesus: that yee all
agreeing together, may with one mouth praisse God
the Father of our Lord Jesus Chrift. Wherefore re-
ceive yee one another, as Christ received vs, to the
praise of God. And this I say, that Jesus Chrift was
a minister of the circumcision for the trueth of God,
to confirme the promises made unto the fathers, and
that the Gentiles might praisse God for his mercie,
as it is written, for this cause I will praisse thee a-
mong the Gentiles, and sing unto thy Name. And ag-
gaine he saith, Reioyce ye Gentiles with his people.
And againe, Praise the Lord all yee Gentiles, and
lend him, all yee nations together. And againe Elay
saith, There shall be the roote of Jesse, and hee that
shall rise to reigne over the Gentiles, in him shall the
Gentiles
The third Sunday in Advent.

Gentiles trust. The God of hope till you with all joy and peace in believing, that ye may bee rich in hope through the power of the holy Ghost.

The Gospel.

Here shall be signes in the Sunne, and in the Moon, in the Starres: and in the earth the people shall be at their wittes end through dispare. The Sea and the water shall roare, and mens hearts shall faile them for feare, & for looking after those things which shall come on the earth: for the powers of heaven shall moote. And then shall they see the Sunne of man come in a cloud, with power and great glory. When these things beginne 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 shoot forth their buds, re see and know of your owne selues, that Summer is then nie at hand. So likewise yee also (when yee see these things come to passe) be sure that the kynightome of God is nie. 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.

Lord we thee queene to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ.

The Epistle.

Et a man this wise esteeme vs, esen as the ministers of Christ, and stewards of the secrets of GOD. Furthermore, it is required of the stewards, that a man bee found faithfull. With
The third Sunday in Advent.

with me it is but a very small thing that I should be judged of you, either of man’s judgement: for I judge not mine own self, for I know not what I know by myself, yet am I not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the time, until the Lord come, which will lighten things that are hid in darkness, and open the counsels of the hearts, and then shall every man have praise of God.

The Gospel.

When John, being in prison, heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we look for another? Jesus answered, and said unto them, Go and shew John again what ye have heard and seen. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the wilderness to see? A reed that is shaken with the wind? or what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in kings’ houses. But what went ye out for to see? A prophet? Woefully I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

Lord raise up (wee pray thee) thy power, and come among vs, and with great might succor vs, that whereas (through our sinnes and wickednesse) wee be
The III. Sunday in Advent.

Before let and hundred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliver vs: to whom with thee and the holy Ghost, be honour and glory, world without end.

The Epistle.

Rejoyce in the Lord alway, and againe I say, Rejoyce. Let your softenesse be knownen to all men: the Lord is even at hand. Be carefulfull for nothing, but in all prayer and supplication, let your petitions be manifest unto God, with giving of thankes. And the peace of God (which passeth all understanding) keepe your hearts and minde through Christ Jesus.

The Gospel.

This is the record of John, when the Jewses sent Priestes and Levites from Hierusalem, to ask him, What art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then sayd they unto him, What art thou, that we may give an answere unto them that sent vs? What sayest thou of thy self? He said, I am the voyce of a Cryer in the wildernesse, Make streight the way of the Lord, as sayd the Prophet Elyas. And they which were sent were of the Pharisees, and they asked him, and sayd unto him, Why baptizest thou then, if thou be not Christ, noz Elias, neither that Prophet? John answered them, sayng, I baptize with water, but there standeth one among you whom ye know not: hee it is, which though he came after me, was before mee, whose shooe latchet I am not worthy to unloose. These things were done
Christmas day.
done at Bethabara beyond Jordan, where John did baptize.

<table>
<thead>
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<th>Christmas day.</th>
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A Almighty God, which hast given by 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.

<table>
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<th>The Epistle.</th>
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Heb. 1,1. Od in times past, diversly and many ways spake unto the Fathers by Prophets: but in these last days he hath spoken to us by his own Sonne, whom he hath made heir of all things, by whom also he made the world, which Sonne being the brightness 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 hand of the Maiesty on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For unto which of the Angels said he at any time, Thou art my Sonne, this day have 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 world, he sayeth, And let all the Angels of God worship him. And unto the Angels he sayeth, He maketh his Angels Spirits, and his ministers a flame of fire. But unto the Sonne he sayeth, Thy Seate(0 God)shall be for ever and ever, the Scepter ofthy kingdom is a right Scepter: thou hast loved righteousness, and hated
The Gospel.

In the beginning was the word, and the word was with God, and 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 shineth in the darkness, and the darkness comprehended it not. There was sent from God a man, whose name was John, the same came as a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of the Light. That Light was the true light, which lighteth every man that cometh 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 be made sons of God, even them that believed on his name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same word became flesh, and dwelt among us, and we saw the glory of it, as the glory of the only begotten Sonne of the Father, full of grace and truth.

Christmas day.

Wherefore God, even thy God, hath anointed thee with the Oyle of gladness above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest. They all shall waxe old as doeth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy years shall not fail.

E 2
S. Steuens day.

The Collect.

Grant vs, O Lord, to learne to love our enemies, by the example of thy Martyr S. Steuens, who prayed for his persecutors, to thee which livest, &c.

Then shall follow the Collect of the Nativitie, which shall be said continually unto New yeeres day.

The Epistle.

And Steuens being full of the holy Ghost, looked up steadfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the Right hand of God, and said, Behold, I see the heavens open, and the Sonne of man standing on the Right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ran upon him at once, and cast him out of the City, and stoned him. And the witnesses laid down their clothes at a yong mans feet, whose name was Saul: and they stoned Steuens, calling on, and saying, Lord Jesu receiue my spirit. And he kneeled downe, and cried with a loud boype, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospell.

Hold, I send unto you Prophets, and wise men, & Scribes, and some of them ye shall slay and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, that upon you may come all the righteous blood which hath bene shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the altar. Verily I say unto you, at these things
things shall come upon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would 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, ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the Name of the Lord.

S. John Evangelists day.

The Collect.

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

The Epistle.

Hat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (And the life appeared, and we have seen, and beare witness, and thew unto you that eternal life, which was with the Father, and appeared unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father and his Son, Jesus Christ. And this we write unto you, that ye may rejoice, and that your joy may be full. And this is the tidings which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walke in darkness, we lie, and doe not the truth. But and if we

Jesus saith unto Peter, Follow thou me. Peter turned about, and saw the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, he said to Jesus, Lord, what shall he here do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.

Innocents day.

The Collect.

Almighty God, whose praise this day the young innocents thy witnesses have confessed and shewed soozth, not in speaking, but in dying: most signe and kill all vices in vs, that in our conversation, our life may erpresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.
Innocents day.

The Epistle.

Looked, and loe, a Lambe stood on the mount Sion, with him an hundred forty and foure thousand, having his Name and his Fathers Name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice 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 seat, and before the foure beasts and the Elders, and no man could learn the Song, but the hundred forty and foure thousand, which were redeemed from the earth. These were they which were not defiled with women, for they are Virgins. These follow the Lambe whithersoever he goeth. These were redeemed from men, being the first fruits unto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God.

The Gospel.

He Angel of the Lord appeared to Joseph in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herode will seek the child to destroy him. So when he awoke, he tooke the child and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt haue I called my Sonne. Then 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 coasts (as many as were two yeere olde or under)
The Sunday after Christmas day.

according to the time, which he had diligently know-
en out of wise men. Then was fulfilled that which 
was spoken by the Prophet Jeremy, whereas he said, 
In Rama was there a voyce heard, lamentation, 
weeping, and great mourning, Rachel weeping for 
her children, and would not be comforted, because 
they were not.

¶ The Sunday * Christmas day.

The Collect.

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

The Epistle.

And I say, that the heire (as long as he is 
a childe) differeth not from a servant, 
though he be lord of all, but is under tu-
tors and goueros, until the time that 
the Father hath appointed. Even so we 
also, when we were children, were in bondage under 
the ordinances of the world: But when the time was 
ful come, God sent his Sonne made of a woman, and 
made bound unto the Law, to redeeme them which 
were bond unto the Law, that we through election 
might receive the inheritance that belongeth unto 
the natural sonnes. Because ye are sonnes, God hath 
sent the spirit of his Sonne into your hearts, which 
cryeth Abba, Father. Wherefore now thou art not a 
servant, but a sonne. If thou be a sonne, thou art al-
so an heire of God through Christ.

The Gospel.

This is the Booke of the generation of 
Jesus Christ the Sonne of David, the 
sonne of Abraham: Abraham begat I-
lahac: Ilahac begate Jacob: Jacob be-
gat Judas and his brethren: Judas be-
gat Phares and Zaram, of Thamar: Phares begat 
Elrom: Elrom begat Aram: Aram begate Aminadab:
The Sunday after Christmas day.

Aminadab begat Naaslon: Naaslon begat Salmon:
Salmon begat Boos of Rahab: Boos begat Obed,
of Ruth: Obed begat Jesse: Jesse begate David the
King: David the king begate Salomon, of her that
was the wise of Uri: Salomon begat Roboam: Roboam begate Abia: Abia begate Asa: Asa begat Josaphat:
Josaphat begat Joazam: Joazam begate Othias:
Othias begate Jostham: Joatham begate Achas: Achas begate Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that
they were carried away to Babylon. And after they
were brought to Babylon, Jechonias begate Sala-
hiel: Salahtiel begat Jorobabel: Jorobabel begate
Abiud: Abiud begate Eliachim: Eliachim begate A-
Zor: Azor begat Sadoc: Sadoc begat Achin: Achin
begate Eliud: Eliud begate Eleazar: Eleazar begate
Matthew: Matthew begat Jacob: Jacob begat Jo-
seph the husband of Mary, of whom was borne Je-
sus, even he that is called Christ. And so all the gene-
rations from Abraham to David, are fourteen genera-
tions. And from David unto the captivity of Ba-
bylon, are fourteen generations. And from the cap-
tivity of Babylon unto Christ, are 14. generations.

The birth of Jesus Christ was on this wise: When
his mother Mary was married to Joseph, (before
they came to dwell together) she was found with
childe by the holy Ghost. Then Joseph her husband,
because she 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, Jo-
seph thou sonne of David, seare not to take unto
thee Mary thy wife: for that which is conceived in
her, commeth of the holy Ghost. Shee shall bring
forth
The Circumcision of Christ.

For the 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, Behold, a maid shall be with child, and shall bring forth a Sonne, and they shall call his Name Emmanuel: which is a man interpret, is as much to say, as God with vs. And Joseph, as done as he awoke out of sleepe, did as the Angel of the Lord had bid him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

A Almighty God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Blessed is the man to whom the Lord will not impute sinne. Came this blessedness then upon the Circumcision, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in 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
The Circumcision of Christ.

not circumcised, that righteousness might be imputed to them also, and that he might be 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 heir of the world) happened not to Abraham, or to his seed through the Law, but through the righteousness of faith. For if they which are of the Law be heirs, then is faith but vain, and the promise of none effect.

The Gospel.

And it fortuned, assoone as the Angels were gone away from the shepheards into heaven, they sayd one to another, Let vs goe even now unto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed unto vs. And they came with haste, and found Mary and Joseph, and the Babe layd in a manger. And when they had seene it, they published abroad the saying that was told them of that child. And all they that heard it, wondered at those thinges which were tolde them of the shepheards. But Mary kept all these sayings, and pondered them in her heart. And the shepheards returned, praising and lauding God, for all the things that they had heard and seene, even as it was tolde unto them. And when the eight day was come, that the child should be Circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe.

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vset the same Collect, Epistle and Gospel at the Communion, which was vset upon the day of Circumcision.
The Epiphany.

The Collect.

O God, which by the leading of a starre, didst manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3.

1. Of this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye have heard of the ministration of the grace of God which is given me to youward: for by revelation shewed he the mystery unto me, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mysterie of Christ, which mysterie in times past was not opened unto the sones of men, as it is now declared unto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the meanes 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 given, 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 bene 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 manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom wee have boldnesse and entrance, with the confidence which is by the faith of him.
The Epiphany.
The Gospel.

When Jesus was born in Bethlehem, Matt. 2.

A City of Jury, in the time of Herode, the King: behold, there came wile men from the East to Hiemus, laying, Where is he that is bozne King of the Jewes: for we have scene his starre in the East; and are come to worship him. When Herod the King had heard these things, he was troubled, and all the City of Hiemus with him. And when he had gathred all the chiefe Priests and Scribes of the people together, he demanded of them where Christ should be bozne. And they sayd unto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the princes of Juda: for out of thee shall come unto me the Captaine that shall gouveme my people Israel. Then Herode (when he had rziuly called the Wise men) he enquired of them diligently what time the Starre appeared. And he bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the child: and when yee 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 saw in the East, went before them, till it came and stood over the place wherein the child was. When they saw the Starre, they were exceeding glad: and went into the house, and found the child with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered unto him gifts, Gold, Frankincense, and Myrre. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way.
The first Sunday.

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 know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

Be therefore, brethren, by the mercifulness of God, that ye make your bodies a quick sacrifice, holy, and acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world, but be ye changed in your shape, by the renewing of your mind, that ye may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that is given) to every man among you, that no man stand high in his own conceit, more than it becometh him to esteem of himselfe; but so judge of himselfe, 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 selves one another's members.

The Gospel.

The father and mother of Jesus went to Hierusalem, after the custom of the feast day. And when they had fulfilled the dapes, as they returned home, the child Jesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to have beene in the company, came a dapes journey, and sought him among their kinsfolke and acquaintance.
after the Epiphany.

acquaintance. And when they found him not, they
went backe againe to Hierusalem, sough him. And
it fortuned, that after three yeres they found him in
the Temple, sitting in the midst of the Doctors, hear-
ing them and provyng them: And all that heard him,
were astonied at his understanding and answers.
And when they saw him, they maruell. And his mo-
ther sayd unto him, Sonne, why hast thou thus dealt
with vs? Behold, thy father and I haue sought thee
sorrowing, And he sayd unto them, How happened it,
that ye sought me? Wilt ye not that I must goe about
my fathers businesse? And they understood not that
saying which he spake unto them, And he went down
with them, and came to Nazareth, and was obedient
unto them. But his mother kept all these sayings to-
gether in her heart. And Jesus prospered in wis-
dome and age, and in favour with God and men.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, which doest go-
verne all things in heaven and earth: merciful-
ly heare the supplications of thy people, and grant vs
thy peace all the dayes of our life.

The Epistle.

deing to the grace that is giuen unto vs, 6.

Eeving that we haue diuers gists, acco-

Rom, 12.

ing to the grace that is giuen unto vs, 6.

is a man haue s gift of prophesie, let him
haue it, that it be agreeing to the faith.

Let him that hath an office, wait on his
office. Let him that teacheth, take heede to his do-
ctrine. Let him that exhorteeth, giue attendance to his
exhortation. If any man giue, let him doe it with sin-
gleness. Let him that ruleth, doe it with diligence.
If any man shew mercy, let him doe it with cheare-
fulnes.
The 1. Sunday after the Epiphany.

fulnes. Let love be without dissimulation. Hate that which is evil, and cleave unto that which is good. Be kind one to another with brotherly love. In giving honour, go one before another. Be not slothfull in the busines which ye haue in hand. Be fervent in spirit. Apply your selves to the time. Rejoyce in hope. Be patient in tribulation. Continue in prayer. Distribute unto the necessities of the saints. Be ready to harbour. Bless them which persecute you. Bless I say, and curse not. Be merry with them that are merry, weep with them that weep. Be of like affection one towards another. bee not high minded, but make your selves equall to them of the lower sort.

The Gospel.

John 2.1. And the third day was there a marriage in Cana a City of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) unto the marriage.

And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother said unto the ministers, whatsoever he saith unto you, do it. And there were standing there six water pots of stone, after the manner of purifying of the Jews: containing two or three hicking a piece. Jesus said unto them, fill the water pots with water. And they filled them up to the brimme. And he saID unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had called the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the bridegome, and said unto him, Every man at the beginning both set forth good wine, and when men be drunk, then that which is worse: but thou hast...
The iii. Sunday after the Epiphany.

hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples believed on him.

¶ The tred 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 hand to help and defend us, through Christ our Lord.

The Epistle.

Be not wise in your own opinions. Rom. 12. 10. Compense to no man evil for evil. Prov. 16. 19. Also when we do things honest not only before God, but also in the sight of all men. If it be possible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing, thou shalt heape coales of fire on his head. Be not overcome of evil, but overcome evil with goodness.

The Gospel.

When he was come downe from the mountaine, much people followed him. And behold, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will be thou clean: and immediately his leprosie was cleansed. And Jesus said unto him, Tell no man, but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witness unto them. And when Jesus was entred into Capers—
Bad Ts : * Pi APs Te.
The titi. Sunday after the Epiphany.

Capernaum, there came unto him a Centurion, and besought him, saying, Master, my servant lyeth at home sick of the palsy, he is grievously pained. And Jesus said, when I come unto him, I will heal him. The Centurion answered, and said, Sir, I am not worthy that thou shouldst come under my roof: but speake the word onely, and my servant shall be healed. For I also my selfe am a man subject to the authority of another, and have Souldiers under me: and I say to this man, Goe, and he goeth, and to another man, Come, and he commeth: and to my servant, Do this, and he doeth it. When Jesus heard these words, he marvelled, and said unto them that followed him, Verily I say unto you, I have not found 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 kingdom of heaven. But the children of the kingdom shall be cast out into utter darkness, 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 the same hour.

The iii. Sunday after the Epiphany.
The Collect.

God which knowest vs to bee set in the midst of so many and great dangers, that for mans frailitenesse we cannot alwayes stand uprightly; graunt to vs the health of body and soule, that all those things which we suffer for vsane, by thy helpe we may well passe and overcome, through Christ our Lord.
The Epistle.


Et every soule submit himselfe unto the authority of the higher powers: for there is no power but of God. The powers that be, are ordained
The iiij. Sunday after the Epiphany.

ordoined of God. Whosoever therefore resissteth pow-
er, resissteth the ordinance of God: but they that resisst,
shall receive to themselves damnation. For rulers
are not searesfull to them that doe good, but to them
that doe evill. Milt thou be without seare of the pow-
er? doe well then, so shalt thou be prayed of the same:
so he is the minister of God for thy wealth. But if
thou doe that which is evill, then seare: so he beareth
not the sword for nought: so he is the minister of
God to take vengeance on them that do evill. Where-
fore ye must needs obey, not onely for seare of venge-
ance, but also because of conscience, and even for this
cause pay ye tribute: for they are Gods ministers, serv-
ing for the same purpose. Give to euery man therefore
his duty: tribute to whom tribute belongeth: custom,
to whom custom is due: seare, to whom seare
belongeth: honour, to whom honour perteineth.

The Gospel.

And when he entered into a ship, his disci-

ples followed him. And behold, there a-
rose a great tempest in the sea, insomuch
as the ship was covered with waues,
but he was asleep. And his disciples
came to him, and awoke him, saying, Master, save vs,
we perish. And he sayd unto them, Why are ye seare-
full, 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 manner of
man is this, that both winds and sea obey him? And
when he was come to the other side, into the Coun-
trey of the Gergelites, there met him two possessed of
devils, which came out of the graves, and were out
of measure fierce, so that no man might goe by that
way. And behold, they cryed out, saying, O Jesu,
thou Sonne of God, what haue wee to do with thee?
The v. Sunday after the Epiphany.

Art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to goe into the herd of swine. And he said unto them, Go ye your ways. Then went they out, and departed into the herd of swine. And beholde, the whole herd of swine was caried headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their ways into the City, and tolde every thing, and what had happened unto the possessed of the devils. And beholde, the whole City came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The v. Sunday after the Epiphany.

The Collect.

Lord, we beseech thee to kepe thy Church and household continually in thy true Religion, that they which doe live only upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Col. 3.

But upon you, as the elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another: as Christ forgave you, even so doe ye. Above all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankful. Let the word of Christ dwell in you plentifully, with all wisedome. Teach and exhort your owne selues in Psalmes, & Hymnes, and spirituall songs,
The v. Sunday after the Epiphany.

Singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thankes to God the Father, by him.

The Collect.

O Lord, we beseech thee favourably, to heare the prayers of thy people, that we, which are justly punished for our offences, may be mercifully delived by thy goodnesse, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth world without end. Amen.

The Gospel.

The kingdom of heaven is like unto a man which sowed good seed in his field; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He saide unto them, The envious man hath done this. The servants said unto him, Wilt thou then that we go and weed them up? But he saide, Nay, let while ye gather by the tares, ye pluckle by al.so the wheat with them: let both grow together until the harvest, and 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 wheat into my barn.

The sixth Sunday (if there be so many) shall have the same Collect, Epistle and Gospel, that was upon the first Sunday.

The Sunday called Septuagesima.

The Collect.

The Gospel.

The Sunday called Septuagesima.

The Epistle.

1 Cor. 9, 24.

Receive ye not, how that they which runne in a course, runneth but one receive the reward. So runne, that ye may obtain. Every man that prove their masteries, abstaineth from all things: and so doth he to obtain a crown that shall perish, but we to obtain an everlasting Crown. Therefore so runne, not as at an uncertain thing: so fight I, not as one that beateth the air: but I tame my body, and bring it into subjection, lest by any means it come to passe, that when I have preached to other, I myselfe should be cast away.

The Gospel.

Mat, 20, 1

The kingdome of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a penny a day, he sent them into his Vineyard. And he went out about the third hour, and saw other standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you, and they went their way. Again he went out about the six and ninth hour, and did likewise. And about the eleventh hour he went out, and found other standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when Even was come, the Lord of the Vineyard laid unto his Steward, Call the labourers, I will give them their hire, beginning at the last until the first. And when they did come that came about the eleventh hour, they received
The Sunday called Sexagesima.

received every man a penny. But when the first came also, they supposed that they should have received more, and they likewise received every man a penny.

And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do as I will with mine own goods? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many are called, but few are chosen.

The Sunday called Sexagesima.

The Collect.

Lord God, which seest that we put not our trust in any thing that we do, mercifully grant, that by thy power we may be defended against all adversities, through Jesus Christ our Lord.

The Epistle.

Ce suffer fooles gladly, seeing your labourers are wise, for ye suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, whereunto any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the Ministers of Christ (I speake as a fool) I am more. In labours more
more abundant, in stripes above measure, in prison
more plentifully, in death often. Of the Jews five
times received I fourty stripes save one. Christ was
I beaten with roddes. I was once stoned. I suffered
Christ eight. Night and day have I bene in the
deepe sea. In Journeying often, in perils of waters,
in perils of robbes, in impardon of mine owne na-
tion, in perills among the heathen, in perills in
the citie, in perills in wildernesse, in perills in the sea,
in perills among false brethren, in labour and tra-
vaile, in watchings often, in hunger and thirst, in fa-
tings often, in cold and nakedness: Beside the things
which outwardly happen unto mee, I am cumbred
daily, and doe 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 concerne mine infirmities. The God
and Father of our Lord Jesus Christ which is blessed
for evermore, knoweth that I lie not.

The Gospel.


Hen much people were gathered toge-
ther, and were come to him out of all ci-
ties, he spake by a similitude. The sower
went out to sowe his seede, and as
he sowed, some fell by the way side, and
it was troden downe, and the soules of the aire de-
voured it by. And some fell on stones, and as
it was sprung by, it withered away, because it lac-
ked moystness. And some fell among thones, and the
thones sprang by with it, and choked it. And some
fell on good ground, and sprang by, and bare fruit an
hundred fold. And as he sayd these things, hee cried,
He that hath eares to heare, let him heare. And his
disciples asked him, sayinge, What maner of simili-
tude is this? And hee sayd, Unto you it is given to
know
know the secrets of the kingdom of God, but to other by parables, that when they see, they should not see, and when they hear, they should not understand. The parable is this. The seed is the word of God. Those that are beside the way, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the stones, are they which when they hear, receive the word with joy, and these have no roots, which for a while believe, and in time of temptation go away, and that which fell among thorns, are they which when they have heard, go forth and are choked with cares and riches, and voluptuous living, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

The Sunday called Quinquagesima.

**The Collect.**

O Lord which dost teach us that all our doings without charity are nothing worth: send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all virtues, without which whatsoever liveth, is counted dead before thee. Grant this for thy only sonne Jesus Christ's sake.

**The Epistle.**

Though I speake with tongues of men and of Angels, and have no lōue, I am even as sounding brass, 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 mountains out of their places, and yet have no lōue, I am nothing. And though I bestow all my goods.
The Sunday called Quinquagesima.

goods to feed the poor, and though I gave my body even that I burned, and yet have no love, it profiteth me nothing. Love suffereth long, and is courteous, love envious not, love doeth not straitly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not provoked to anger, thinketh none evil, reioyseth not in iniquity, but reioyseth in the truth, suffereth all things, beleueth all things, hopeth all things, endureth all things. Though that prophesying faileth, either tongues cease, or knowledge vanish away, yet love faileth 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 child, I spake as a child, I understood as a child, I imagined as a child: but as soon as I was a man, I put away childishness. Now we see in a glasse, even in a dark speaking; but then shall we see face to face. Now I know imperfectly: but then shall I know even as I am known. Now abideth Faith, Hope, and Love, even these three: but the chiefe of these is Love.

The Gospel.


Elas tooke unto him the twelve, and said unto them, Behold, we goe up to Jerusalem, and all shall be fulfilled that are written by the Prophets of the Sonne of man. For hee shall be delivered unto the Gentiles, and shall bee mocked and despitefully intreated, and spitted on. And when 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 hee was come nigh to Jericho, a certaine blinde man sate by the hie way side,
The first day of Lent.

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 hee 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 stood still, and commanded him to bee brought unto him. And when he was come near, he asked him, saying, what wilt thou that I doe unto thee? And hee said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saued 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.

A lmighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sinnes of all them that be penitent: create and make in us new and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

The Epistle.

Turne you unto me with all your hearts, with fasting, weeping and mourning: rent your hearts and not your clothes. Turne you unto the Lord your God, for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickedness. Then (no doubt) he also shall turne and forgive: and after his chastening, he shall let your increse remaine for meat and drinke offerings unto the Lord your God. Blow out with the trumpet in Sion,
The first Sunday in Lent.

Sion, proclaine a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bying 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 betwene the porch and the Altar, weeping, and saying, Be sauourable, O Lord, be sauourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they lay among the Heathen, where is now their God?

The Gospel.

Matth. 6. 16. 17.

Hen ye fast, be not sad, as the hypocrits are: so they disfigure their faces, that it may appeare unto men how that they fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appeare not unto men how that thou fastest, but unto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure upon earth, where the rust and moth doeth corrupt, and where theieves breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theieves do not breake through & steale. For where your treasure is, there wil your hearts be also.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty dayes and fourty nights: give vs grace to vs such abstinenence, that our flesh being subdued to the spirit, we may ever obey thy godly motions, in righteousnesse, and true holinessse, to thy honour and glory, which illust and reignest, &c.
The first Sunday in Lent.

The Epistle.

Eas helpers exhort you, that ye receive not the grace of God in vain: for hee faith, I have heard thee in a time accepted, and in the day of salvation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of salvation. Let vs give none occasion of evil, that in our office be found no fault: but in all things let vs behave our selves as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonments, in stries, in labours, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindness, in the holy Ghost, in lovere unfeined, in the word of trueth, in the power of God, by the armor of righteousness on the right hand and on the left, by honour, and dishonour, by euill report, and good report, as deceivers, and yet true: as unknowen, and yet known: as dying, and behold we live: as chaste, and not killed: as sorrowing, and yet alway mercy: as poore, and yet making many rich: as having nothing, and yet possessing all things.

The Gospel.

HEN Jesus was led away of the spirit into the wildernesse, to bee tempted of the devil. And when he had fasted fou−ry days and foutry nights, he was at the last an hungred. And when the tempter came to him, he sayd, If thou be the Sonne of God, command that these stones bee made bread. But he answered and sayd, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God. Then the devil taketh him vp into the holy City, and setteth him on a pinnacle of the Temple, and sayth unto him, If thou be
The second Sunday in Lent.

be the Sonne of God, cast thy selfe downe headlong: so for it is written. He shall give his Angels charge over thee, and with their handes they shall holde thee vp, lest at any time thou dash thy loote against a stone. And Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdoms of the world, and the glory of them, and sayeth unto him, All these will I give thee, if thou wilt fall downe and worship mee. Then sayeth Jesus unto him, Avoide Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the devill lea\n
The second Sunday in Lent.

The Collect.

Almighty God, which dost see that wee have no power of our selues to helpe our selues: keepe thou by 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 eeuill thoughts which may assault and hurt the soule, through Jesus Christ, &c.

The Epistle.

\[1.\text{Thes.} \ 4. 1.\]

Obeseach you brethren, and exhorte you by the Lord Jesus, that ye increase more and more, even as ye have received of vs how we ought to walke, and to please God. For ye know what commandements we gave you by our Lord Jesus Christ. For this is the will of God, even your holines: that ye should abstaine from fornication, and that every one of you should know how to keepe his blessell in holi-
The second Sunday in Lent:

The Collect.

We beseech thee Almighty God, look on 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 Gospel.

When 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 piously vexed 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 vs. 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 childrens bread, and cast it to dogs. She answered and said, Truth, Lord, for the dogs eat of the crummes which fall from their masters table. Then Jesus answered and said unto her, 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.

—s = ——. —_

rightcoufnefic, and tructh. Accept that which is pleas

fing onto the Lozd, and haue no fellowſhip with the

onfruttfull workes of darkeneſſe, but rather rebuke

them. Foѓ it is a thamecuen to name thole things

which are done of them in fecret, but al things when

thep are b зрught forth by the light,are manifell, Foz

whatfoeneris mantieff, the fame ts light. Hoberefoze

he fayth, Awake thou thatileepett, and fand bp frons

Death, and Cheiſt ſhall giue theelight. — |

The Gofpel.

NS Eſus was cating out a deuill that was

Z| for Dumbe, And tohen hee had caſt out the

deuill, the dumbe {pake, and the people

1) | wondered. But fome of them ſayd, He cae

eth out deuils thzough Beelsebub the

chiefe of the deuils. Andother tempted him, and

required
The third Sunday in Lent.

required of him a sign from heaven. But he know-
ing their thoughts, said unto them, Every kingdom
divided against it self is desolate, and one house doth
fall upon another. If Satan also be divided against
himself, how shall his kingdom endure? Because
pe say, I cast out devils through Beelzebub. If I by
the help of Beelzebub cast out devils, by whose help
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 kingdom of God is come upon
you. When a strong man armed watcheth his house,
the things that he possesseth are in peace: But when
a stronger than he commeth upon him, and over-
commeth him, he taketh from him all his harness
wherein he trusted, and divideth his goods. He that
is not with me, is against me: and he that gathereth
not with me, scattereth abroad. When the unclean
spirit is gone out of a man, he walketh through dry
places, seeking rest: and 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 seven other spirits worse than himselfe, and they
enter in, and dwell there: and the end of that man is
worse than the beginning. And it fortuned, that as
he spake these things, a certaine woman of the com-
pany lift up her voyce, and said unto him, Happy is
the wombe that bare thee, and the paps which gave
thee sucke. But he said, Yea, happy are they that
heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

Grant we beseech thee Almighty God, that we
which for our evil deeds are worthily punished,
The fourth Sunday in Lent.

by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

The Epistle.

Gal. 4:21.

Ell me, (ye that desire to be under the Law) do ye not heare of the Law? for it is written, that Abraham had two sones: the one by a bondmaid, the other by a free woman. Pea, she which was borne of the bond woman, was borne after the flesh: but he which was born 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 gendeth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the Citie, which is now called Hierusalem, is in bondage with her children. But Hierusalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren that bearest no children, breaketh forth and criest thou that travailest not: for the desolate hast many more children, then she which hath an husband. Brethren, we are after Iacob the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: even so is it now. Nevertheless, what saith the Scripture? Put away the bond woman and her sone: for the sone of the bond woman shall not be heire with the sone of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Gospel.

John 6:1.

Jesus departed over the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus wen
The fourth Sunday in Lent.

went by into a mountaine, and there he sate with his disciplices. And Easter (a feast of the Jewes) was nigh. when Jesus then lift up his eyes, and sawe a great company come onto him, he said unto Philip, Whence shall we buy bread, that these may eate? This he said to prove him, for he himselfe knew what he would do. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that every man may take a little. One of his disciplices, (Andrew Simon Peters brother) faith unto him, There is a ladde which hath five barley loaues and two fishes; but what are they among so many? And Jesus sayd, Make the people sit downe. There was much grave in the place, So the men sate downe in number about five thousand. And Jesus tooke the bread, and when he had given thankes, hee gaued to the disciplices, and the disciplices to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he laid unto his disciplices, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meate of the five barley loaues, which broken meate remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

The fifth Sunday in Lent.
The Collect.

We beseech thee Almighty God, mercifully to looke upon thy people, that by thy grace goodnesse they may be governed evermore both in body and soule, through Jesus Christ our Lord.

The
The first Sunday in Lent.

The Epistle.

Heb. 9:11

Heb. being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by his blood of goats and calves: but by his own blood he entered in once into the holy place, and found eternal redemption. For if the blood of oxen and of goats, and the ashes of a young Cow, when it is sprinkled, purifieth the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, so to serve the living God? And for this cause is he the Mediator of the new Testament, that through death, which chanced for the redemption of those transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

The Gospel.

Joh. 8:46

Vich of you can rebuke me off sinner? If I say the truth, why do ye not beleue me? He that is of God, heareth God's words: ye therefore heare them not, because ye are not of God. Then answered the Jewes, and said unto him. Say we not well, that thou art a Samaritane, and hast the deuill? Jesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I lecke not mine owne praise, there is one that seketh and judgeth. Verily, verily I say unto you, If a man keepe my saying, he shall never see death. Then said the Jewes unto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets: and thou
Sunday next before Easter.

If a man keepe my sayinge, he shall never taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Jesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye have not known him: but I know him. And if I say, I know him not, I shall be a liar like unto you. But I know him, and keepe his sayinge. Your father Abraham was glad to see my day: and he saw it, and rejoiced. Then said the Jewes unto him, Thou art not yet fifty peres old, and hast thou seene Abraham? Jesus said unto them, Verily, verily I say unto you, Ver Abraham was borne, I am. Then tooke they vp stones to cast at him: But Jesus hid himselfe, and went out of the Temple.

The Sunday next before Easter.

The Collect.

Almighty 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 Cross, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Et the same minde be in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robbery to be equall with God: nevertheless, he made himselfe of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparel.
Sunday next before Easter.

as a man. He humbled himselfe, and became obedient unto the death, even the death of the Cross, 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 bow, both of things in heaven, and things in earth, 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 pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days shall be Easter, and the Sonne of man shall be delivered over to be crucifièd. Then assembled together the chief Priests, and the Scribes, and the Elders of the people, unto the place of the high Priest (which was called Caiaphas) and held a counsell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the Holy day, lest there bee an uproze among the people, when Jesus was in Bethany, in the house of Simon the Leper, there came unto him a woman, having an Alabaster bose of precious oynment, and powred it upon his head as hee sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serteth this waste? This oynment might have bene well solde, and given to the poore. When Jesus understood that, he sayd unto them, Why trouble yee the woman? for shee hath wrought a good worke upon mee. For shee hath spent the poore alwayes with you, but me ye shall not haue alwaues. And in that she hath cast this oynment on my body, shee did it to bury mee. Verily I say unto you, Wheresoever this Gospel shall be preached in all the world, there shall also this be tolde that shee hath done, for a memoriall of her. Then one of the twelve (which
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(which was called Judas Iscariot) went unto the chiefe Pilts, and said unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of siluer. And from that time forth, he sought opportunitie to betray him. The first day of Sweetbread, the disciples came to Jesus, laying to him, where wilt thou that we prepare for thee to eate the Passeover? And hee sayd, Go into the City to such a man, and say unto him, The Master saith, My time is at hand: I will keep my Easter by thee with my discipless. And the discipless did as Jesus had appointed them, and they made ready the Passeover. When the Even was come, hee doreme with the Twelue:and as they did eate, he sayd, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowsfull, and began every one of them to say unto him, Lord, is it I? He answered and sayd, 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 hee had not bene borne. Then Judas which betrayed him, answered and said, Master, is it I? He sayd unto him, Thou hast said. And when they were eateing, Jesus tooke bread, and when he had giuen thanks, he brake it, and gave it to the discipless, and said, Take, eate, this is my body. And he tooke the cup, and thanked, and gave it to them, sayd, Drink ye all of this: for this is my blood (which is of the New Testament) that is shed for many, for the remission of sinnes. But I sayd unto you, I will not drinke henceforth of this fruit of the Vine tree, untill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had sayd grace, they went out unto mount
Sunday next before Easter.

mount Oliver, Then saide Jesus unto them, All ye shall be offended because of me this night: For it is written, I will smite the Shepheard, and the sheepe of the flock halbe scattered abroad: but after I am risen againe I will goe before you into Galile. Peter answered and saide unto him, Though all men be offended because of thee, yet will not I be offended. Jesus said unto him, Verily I saye unto thee, that in this same night before the Cocke crow, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Jesus with them into a farine place, (which is called Gethsemane) I said unto the disciples, Sit ye here, while I goe and pray ponder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to ware sorrowfull and heavy. Then said Jesus unto them, My soule is heavy, even into the death: tarry ye here, and watch with me. 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 from me: neuerthelesse not as I will, but as thou wilt. And he came unto the disciples and found them asleep, I said unto Peter, What couid ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleep againe, for their eyes were heavy. And he left them, and went againe, and prayed the third time, laying the same words. Then commeth he to his disciples, and said unto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let us be going,
ing, behold, he is at hand that doth betray me. While he yet spake, loe, Judas, one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief Priests and Elders of the people: but he that betrayed him gave them a token, saying, Whomsoever I kiss, the same is he, holde him fast. And forthwith with he came to Jesus, and sayd, Haile master, and killed him. And Jesus sayd into him, Friend, wherefoe art thou come? Then came they, and laid hands on Jesus, and tooke him. And behoide, one of them which were with Jesus stretched out his hand, and drew his sword, and stroke a servant of the hie Priest, and smot off his eare. Then sayd Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give mee even now more then twelve legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre sayd Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staves for to take me. I late daily with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus and led him to Caithphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off unto the high Prietses Palace, and went in, and sate with the servantes, to see the end. The chiefe Prietses and Elders, and all the Counsell fough large witnesse against Jesus, for to put him to death, but found none: yea, when many false witneses came, yet found they none. At the last came two false witneses, and sayd, This fellow sayd, I am able
Sunday next before Easter.

able to destroy the Temple of God, and to build it a-
gaine in three dayes. And the chiefe Priest arose, and
sayd unto him, Answerest thou nothing? Why doe
these beare witnessse against thee? But Jesus held
his peace, And the chiefe Priest answered, and sayd
unto him, I charge thee by the living God, that thou
tell vs whether thou be Christ the Sonne of God.
Jesus sayd unto him, Thou hast sayd. Neverthe-
telle I say unto you, Hereafter shall ye se the
Some of man sitting on the Right hand of power,
and coming in the clouds of the skie. Then the
high Priest rent his clothes,saying. Hee hath spoken
blasphemie, what neede wee of any more witneses?
Beholde, now pee haue heard his blasphemie, what
thinke ye? They answered and sayd, He is worthy
to die. Then did they spit in his face, and buffetted
him with fistes. And other swrote him on the face
with the palme of their hands, sayng, Tell vs, thou
Christ, who is he that smote thee? Peter sate with-
out in the Court, and a Damosell came to him, say-
ing, Thou also walke with Jesus of Galile. But he
denied before them all, sayng, I wot not what thou
sayerst. When he was gone out into the poorch, an-
other wench saw him, and sayd unto them that were
there, This fellow was also with Jesus of Na-
areth. And againe he denied with an oath, sayng,
I doe not know the man. After a while came unto
him they that stood by, and sayd unto Peter, Surely
thou art euen one of them, for thy speach bewray-
eth thee. Then began hee to curse and to sweare
that he knew not the man. And immediately the
Cocke crewe. And Peter remembred the word of
Jesus which sayd unto him. Before the Cocke crow
thou shalt deny mee thrice: and hee went out and
wept bitterly. When the morning was come, all the
chiefe
Sunday next before Easter.

chiefe Priests and Elders of the people held a counsel against Jesus to put him to death, and brought him bound, & delivered him unto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, & brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I have sinned, betraying the innocent blood. And they sayd, What is that to vs? see thou to that. And he cast downe 3 siluer plates in the Temple, & departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, & said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counfaile, & bought with the 3 potsers field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, untill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gave them for the potsers field, as the Lord appointed me. Jesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of Jewes? Jesus said unto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, hee answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee? And he answered him to never a word, in such manner that the Deputie marvelled greatly. At that feast the Deputie was wont to deliver unto the people a prisoner whom they would desire. Hee had then a notable prisoner called Barabas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose unto you Barabas, or Jesus which is called Christ? For hee knew that for envy they had delivered him. When he was
Sunday next before Easter.

let downe to giue Judgement, his wife sent unto him, saying, Have thou nothing to do with that iust man, for I have suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should ask Barrabbas and destroy Jesus. The Deputie answered, and sayd unto them, Whether of the twoane will ye that I let loose unto you? They sayd, Barabbas. Pilate sayd unto them, What shall I doe the then with Jesus, which is called Christ? They all sayd ynto him, Let him be crucified. The Deputie sayd, What euill hath he done? But they cryed the more, sayng, Let him be crucified. When Pilate saw that he coulde prevaile nothing, but that more businesse was made, he tooke water, and waished his hands before the people, sayng, I am innocent of the blood of this just person, see ye. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Jesus into the Common hall, and gathered unto him all the company, and they stripped him, and put on him a purpie robe, and platted a Crowne of thones, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, sayng, Haile King of the Jewes. And when they had spit upon him, they tooke the reed, 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 led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came unto the place which is called Golgotha, (that is to say, a place of dead mens skulls) and gave him vineger mingled
Sunday next before Easter.

with gall to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sat and watched him there, and set up over his head the cause of his death written, This is IESVS, the King of the Jews. Then were there two theues crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the Temple of God, and didst build it in thee days, save thyself. If thou be the Sonne of God, come downe from the croſſe. Likewise also the high Priests mocking him with the Scribes & Elders, said, He saved other, himselfe he cannot save. If he be the King of Israel, let him now come downe from the croſſe, and we will believe him. He trusted in God, let him deliver him now, if he will haue him: for he said, I am the Sonne of God. The theues also which were crucified with him, cast the same in his teeth. From the first housre was there darkness over all the land, untill the ninth housre. And about the ninth housre, Jesus cryed with aloud boyle, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and tooke a spunge, and when he had filled it full of vinegar, he put it on a reed, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come and deliver him. Jesus, when he had cryed againe with a lowd boyle, peeld vp the Ghost. And behold, the vapyre of the Temple did rent in two parts from the top
Munday before Easter.

top to the bottome, and the earth did quake, and the stones rent, and graves did open, and many bodies of Saints which slept arose, went out of the graves after his resurrection, and came into the holy City, and appeared unto many. When the Centurion, and they that were with him watching 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 Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

The Epistle.

What is he this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, a commeth in so mightily with all his strength? I am he that teacheth righteousness, and am of power to helpe. Wherefore then is thy clothing red, thy raiment like his that treadeth in the wine-press? I have troden the press my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall spring my clothes, and so will I hate all my raiment. For the day of vengeance is assigned in my heart, and the yere when my people shall be deliu- red, is come. I looked about mee, and there was no man to shew mee any helpe, I marvelled that no man helde me vp. Then I held me by mine owne arme, and my serventnesse susstained me. And thus will I tread downe the people in my wrath, and bath
them in my displeasure, and upon the earth will I lay their strength. I will declare the goodness of the Lord, yea, and the praise of the Lord, for all that he hath given vs, for the great good that he hath done for Israel, which hee hath given them of his owne favour, and according to the multitude of his loving kindness, for he said, These no doubt are my people, and no looking children: and so hee was their Saviour. In their troubles he was also troubled with them, and the Angel that went soorth from his presence delivered them. Of very love, and kindness that he had unto them, he redeemed them. He hath borne them, and carried them by, ever since the world began. But after they provoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himselfe. Yet remembered Israel the old time of Moses and his people, saying, where is he that brought them from the water of the Sea, with them that fed his sheepe? Where is he that hath given his holy Spirit among them? He led them by the right hand of Moses with his glorious arme, dividing the water before them, whereby he gave himselfe an everlasting name. He led them in the deep, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus, O God halst thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy selouie, thy strength, the multitude of thy mercies, and thy loving 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 everlast
Munday before Easter.

lasting. O Lord, wherefore hast thou led us out of the way: wherefore hast thou hardened our hearts, that we fear thee not? Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy sanctuary in possession, for our enemies have troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

The Gospel.

After two dayes was Easter, & the dyes of sweet bread. And the hie Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any businesses arise among the people. And when he was in Bethanie in the house of Simon the Leper, even as he sat at meat, there came a woman having an alabaster bose of ointment called Nard, that was pure and costly, and he brake the bose, and powred it upon his head. And there were some that were not content within themselves, and said, What needed this waste of ointment? for it might have beene solde for more then three hundred pence, and to the poor: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work on me: for ye have the poor with you alwayes, and whencesoever ye will, ye may doe them good: but me have you not alwayes. She hath done that she could, she came alonely hand to anoint my body to the burying. Verely, I say unto you, wheresoever this Gospel shall bee preached throow out the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelve, went away unto the hie Priests.
Munday before Easter.

Priests, to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Passover) his disciples said unto him, Where wilt thou that we go and prepare, that thou maist eat the Passover? And he sent forth two of his disciples, and said unto them, Go ye into the citie, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye unto the good man of the house, The Master saith, where is the ghost chamber, where I shall eate the passover with my disciples? And he will shew you a great Parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the citie, and found as he had said unto them, and they made ready the Passover. And when it was now even side, hee came with the twelve: and as they sate at board, and did eat, Jesu said, verily, I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another said, Is it I? He answered and said unto them, It is one of the twelve, even he that dipmeth with me in the platter. The Sonne of man truly goeth as it is written of him: but woe unto that man by whom the Sonne of man is betrayed; good were it for that man if he had never bene borne. And as they did eate, Jesus tooke bread, and when he had given thanks, he brake it, and gave to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had given thanks, he gave it to them: and they all dranke of it. And he said unto them, This is my blood of the newe Testament, which is shed for many. Verily I say unto you, I will drinke no more of the
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the fruit of the wine, until that day that I shall
drink it new in the kingdom of God. And when
they had said grace, they went out to the mount O-
tuert. And Jesus saith unto them, Albeit shall be of-
fended because of me this night: for it is written, I
will smite the shepherd, and the sheep shall be scat-
tered: but after that I am risen again, I will goe into
Galilee before you. Peter saith unto him, And though
all men be offended, yet will not I. And Jesus saith
unto him, Verily I say unto thee, that this day, even
in this night, before the Cocke crow twice, thou shalt
denye me three times. But he spake more vehement-
ly, No, if I should die with thee, I will not denye
thee. Likewise also said they all. And they came into
a place which was called Gethsemane, and hee sayde
to his disciples, Sit ye here, while I goe aside and
pray. And hee taketh with him Peter, and James,
and John, and began to ware abashed, and to be in
an agonie, and sayd unto them, My soule is heavy,
even unto the death: tarry ye here and watch. And
hee went foorth a little, and fell downe flat on the
ground, and prayed, that if it were possible, the houre
might passe from him. And hee sayd, Abba, Father,
all things are possible unto thee, take away this cup
from me: Nevertheless, not as I will, but that thou
wilt, be done. And he came and found them sleeping,
and saith to Peter, Simon, sleepest thou? Couldst
not thou watch one houre? Watch ye, and pray,
lest ye enter into temptation: the spirit truely is rea-
dy, but the flesh is weake. And againe he went aside
and prayed, and spake the same words. And hee re-
turned, and found them sleepe againe, for their eyes
were heavy, neither wiste they what to answere him.
And hee came the third time, and sayd unto them,
Sleepe henceforth, and take your ease, it is enough.
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The hour is come, Behold, the Sonne of man is betrayed into the handes 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 & staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had given them a general token, saying, Whomsoever I doe kiss, the same is he, take and leade him away warily. And as soon as he was come, he goeth straight way to him, and sayeth unto him, Master, Master, and kissed him. And they laid their handes on him, and tooke him. And one of them that stood by, drew out a sword, and smote a servant of the high Priests, and cut off his ear. And Jesus answered and sayd unto them, Da be come out as bitto a thiefe, with swords and staues for to take me: I was daily with you in the Temple teaching, and ye took me 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 linnen upon the bare, and the young men caught him, and yee left his linnen garment, and fed from them naked. And they led Jesus away to the high 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 he sate with the servants, and warmed himselfe at the fire. And the high Priests and all the Counsell sought for witnessse against Jesus to put him to death, and found none: for many bare false witnessse against him, but their witnessses agreed not together. And there arose certaine, and brought false witnessse against him, saying, We heard him
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say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stood up among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou Christ the Sonne of the Blessed? And Jesus said, I am: and ye shall see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard blasphemie, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to cover his face, and to beat him with stripes, and to lay unto him, Arade. And the servants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a damsel (when she saw him) began againe to say unto them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, said againe unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speake. And againe the cock crew. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me three times: and he began to weep.

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Tuesday before Easter.

The Epistle.

He Lord God hath opened mine eare, therefore can I not say nay, neither withdrew my selfe: but I offer my back bne to the smitters, and my cheekes to the nippers. I turne not my face fro 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: so; I am sure that I shall not com to confusion. He is at hand that tullifieth mee: who will then goe to law with me? let vs stand one against another. If there be any that wil reason with me, let him come here soureth to me, Behold the Lord God standeth by mee: what is hee then that can condemne me? Loe, they shall be like as an old cloth, the moth shall eat them by. Therefore who so search the Lord among you, let him heare the boype of his servant. Who so walketh in darknesse & no light shineth upon him, let him put his trust in the Name of the Lord, & hold him by by his God. But take heed, ye all kindle a fire of the wrath of God, & stirre by the coles. Walke on in the glistening of your owne fire, & in the coles that ye have kindled. This commeth unto you from my hand, namely, that ye shall sleepe in soeow.

The Gospel.

And anon in the dawning, the hie Priests held a councel with the Elders, and the Scribes, and the whole congregation, and bound Jesus, & led him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jewes? And hee answered, and said unto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde how many things they lay to thy charge.
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charge. Jesus answered yet nothing, so that Pilate maruaupled. At that feast Pilate delivered unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound 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 ever done unto them. Pilate answered them, saying, Will yee that I let loose unto you the king of the Jewes? for he knew that the hie Priests had deliuered him of enuie. But the hie Priests moc·\ued the people, that he should rather deliuer Barab·\as unto them. Pilate answered againe, and sayde unto them, What will ye then that I doe unto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate sayde unto them, What euill bath be done? And they cryed the moze fercient·\ly, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and deliuered vp Jesus (when he had scourged him) for to be cruci·\fed. And the soldiery led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crownne of thrones, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit upon him, and bowed their knees, and worshipped him. And when they had mockt him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens skulls.) And they gave him to
drinke, wine mingled with myrrhe, but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two thieves, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, raved on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three days, saue thy selfe, and come downe from the croffe. Likewise also mocked him the high Priests among themselves, with the Scribes, and sayd, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Croffe, that we may see, and beleue. And they that were crucified with him, cheked him also. And when the sixth hour was come, darkness arose over all the earth, untill the ninth hour. And at the ninth hour Jesus cryed with a loude voice, saying, Eloi, Eloi, lamabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias. And one ran, and filled a sponge ful of vineger, and put it on a reed, and gave him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cryed with a loud voice, and gave the Ghost, And the vallie of the Temple rent in two pieces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cryed and gave by the ghost, he sayde, Truly this man was the Sonne of God. There were also women a good way off, beholding him:
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him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministered unto him) and many other women, which came up with him to Hierusalem. And now when the even was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the citie of Arimathaean, a noble counsellour, which also looked for the kingdom of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate, marvelled that he was already dead, and called unto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses, behelde where he was layd.

\[ \text{Wednesday before Easter.} \]

\[ \text{The Epistle.} \]

Heb. 9.16

Whereas is a Testament, there must also of necessity be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is alive. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the commandements to all the people according to the Law, he tooke the blood of calues and of goates, with water and purple wooll, and hylope, and sprinkled both the booke end all the people, saying, This is the
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 Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things bee purifiied with such things, but that the heavenly things themselves bee purifiied 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 heaven, so to appeare now in the light of God for: not to offer him selfe often, as the hie Priest entreteth into the holy place every yeere with strange blood (for then hee must haue often suffered since the world began) but now in the end of the world hath he appeared once to put sinne to flight, by the offering by of himself. And as it is appointed unto all men that they shall once die, and then cometh 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 saluation.

The Gospel.

The feast of Sweet bread drew nigh, Luk.22.1

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 oppportunitie to betray him unto them, when the people were away. Then came the day
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day of Sweet bread, when of necessity the Passeover must bee offered. And he sent Peter and John, saying, Go, and prepare vs the Passeover, that wee may eate. They sayde unto him, Where wilt thou that we prepare? And he saide unto them, Beholde, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entret in, and ye shall saie unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I may eate the Passeover with my Disciples? And he shall shew you a great Parlour paved, there make ready, and they went, and found as he had saie unto them, and they made ready the Passeover. And when the houre was come, hee sat downe, and the twelve Apostles with him. And he saie unto them, I have inwardly desired to eate this Passeover with you before that I suffer. For I saie unto you, Henceforth will I not eate of it any more, untill it be fulfilled in the kingdome of God. And he tooke the cup, and gave thanks and saide, Take this, and divide it among you: so I saie unto you, I will not drinke of the fruit of the Vine, untill the kingdome of God come. And he tooke bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body, which is given for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appointed: but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should doe it. And there was a strife among the, which of them should seeme
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seeme to be the greatest. And he said unto them, The Kings of nations reigne ouer them, and they that have authority ouer them are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, hee that sitteth at meat, or he that serveth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Ye are they which have abidden 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 sit on seats, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift 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 said unto him, Lord, I am ready to goe with thee into prifon and to death. And he said, I tell thee Peter, the Cocker shall not crowe this day, till thou hast denied thirise that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? And they said, No. Then said he unto them, But now see that hath a wallet, let him take it up; and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say unto you, that ye the same which is written, must be performed in me. Even among the wicked was hee reputed: for those things which are written of me, have an end. And they said, Lord, behold, heere are two swords. And hee layde ite unto them. It is enuou. And he came out, and went (as hee was wont) to mount Olivet. And the disciples followed him: and when he came to the place, hee layde ite unto them, Pray, lest yee fall into temptation.
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And hee gate him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remove this cup from me, nevertheless, not my will, but thine be fulfilled. And there appeared an Angel unto him from heaven, comforting him. And hee was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for Heueneselle, and hee said vnto them, Why sleepe ye? Rise and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelve, went before them, and praise nigh unto Jesus, to kiss him. But Jesus sayd unto him, Judas, betrayest thou the Sonne of man with a kiss? When they which were about him, saw what would follow, they sayd 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 sayd, Suffer ye thus farre soorth. And when he touched his ear, hee healed him. Then Jesus sayd 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 swords and staves. When I was daily with you in the Temple, ye stretched forth no hands against me: but this is even your very houre, and the power of darkness. 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 mids of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches behelde him as hee sate by the fire, and looked upon him, he sayd, This same fellow was also with him. And he denied him,
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saying, woman, I know him not. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while he yet spake, the Cocke crew. 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 cock 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 when they had blindfolded him, they strucke him on the face, and asked him, saying, ARChade, who is he that smote thee? And many other things despitefully sayd they against him. And as soon as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Counciell, saying, Art thou very Christ? Tell vs. And he said unto them, If I tell you, ye will not beleue me: if I aske you, you will not answer, no; let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then said they all, Art thou then the Sonne of God? He said, Ye say that I am. And they said, What need we of any further witnesse? For we our selues have heard of his owne mouth.

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The Epistle.

His I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the Congregation, I heare that there is distention.
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dissentions among you, and I partly believe it. For there must be sects among you, that they which are perfect among you may be known. When ye come together therefore into one place, the Lord's Supper cannot be eaten, for every man beginneth alone to eat his own supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the congregation of God, and shame them that have not? What shall I say unto you? Shall I praise you? In this I praise you not. That which I delivcrd unto you, I received of the Lord. For the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take ye and eate, this is my body, which is broken for you: this do ye in the remembrance of me. After the same manner also he took the cup when supper was done, saying, This cup is the New Testament in my blood: This do as oft as ye drink it in remembrance of me. For as often as ye shall eate this bread, and drink of this cup, ye shall shew the Lord's death till he come. Wherefore whosoever shall eate of this bread, and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eate of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lord's body. For this cause many are weak and sick among you, and many sleep. For if we had judged ourselves, we should not have been 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 eate, carry one for another. If any man hunger, let him eate at home, that ye come
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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 began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cæsar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jews? Hee answered him and sayd, Thou sayest it. Then sayd Pilate to the high Priests, and to the people, I find no fault in this man. And they were the more fierce, saying, We moueth the people, teaching throughout all Jurie, and began at Galilee, even to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee, and assoone as he knew that he belonged unto Herods jurisdiction, he sent him to Herode which was also at Hierusalem at that time. And when Herode saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seene some miracles done by him. Then hee questioned with him many wordes: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herode with his men of warre dispised him. And when he had mocked him, he arrayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the High Priests, and the rulers, and the people, and sayd unto them, Ye haue brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde
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no fault in this man of those things whereof ye accuse him, no noz yet Herod. For I sent you unto him, and loe, nothing worthy of death is done unto him: I will therefore chasten him, and let him loose. For of necessity he must have let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliver vs Barabas (which for a certain insurrection made in the Citie, and for a murderer, was cast into prison.) Pilate spake againe unto them, willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. He sayd unto them the third time, What euill hath be done? I find no cause of death in him: I will therefore chasten him and let him goe. And they cried with loud voyces requiring that he might be crucified. And the voyces of them and of the high Priests prevailed. And Pilate gave sentence that it should be as they required: and he let loose unto them him that for insurrection and murder was cast into prison, whom they had desired. And he deliuered unto them Jesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layed they the croffe, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned backe unto them, and said, Pec daughters of Hierusalem, wepe not for me, but wepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that never bare, and the paps which never gave sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they do this in a greene tree, what shall be done in the dreie? And there were two euill doers led with him to
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to be slain. And after that they were come to the
place, which is called Calvary, there they crucified
him, and the evil doers, one on the right hand, and
the other on the left. Then said Jesus, Father, for-
give them for they wot not what they doe. And they
parted his raiment, and cast lots: and the people stood
and beheld. And the rulers mocked him with them,
saying, He saved other men, let him save himself, if
he be very Christ the chosen of God. The soldiers
also mocked him, and came and offered him vinegar
and said, is thou be the King of the Jewes, save thy
selfe. And a superscription was written over him
with letters of Greeke, and Latine, & Hebrew, This
is the King of the Jewes. And one of the evil doers
which were hanged, railed on him, saying, If thou
be Christ, save thy selfe and vs. But the other answe-
red, he rebuked him, saying, Fearest not thou God, see-
ing thou art in the same damnation? We are righte-
ously punished, so we receive according to our deeds:
but this man hath done nothing amissle. And he said
unto Jesus, Lord, remember mee when thou com-
met into thy kingdom. And Jesus said unto him,
Verily I say unto thee, To day shalt thou be with me
in Paradise. And it was about the sixth hour: and
there was a darkenesse over all the earth, untill the
ninth hour, and the Sun was darkened, & the vail
of the Temple did rent, even thoro the mids. And
when Jesus had cryed with a loude voyce, he sayd,
Father, into thy hands I commend my spirit. And
when he had thus said, he gave up the Ghost. When
the Centurion saw what had happened, he glorified
God, saying, Verily this was a righteous man. And
all the people that came together to that sight, and
sawe the things which had happened, smote their
breasts, and returned. And all his acquaintance, and
Thursday before Easter.

the women that followed him from Galilee, stood a
farre off, beholding these things. And beholde, there
was a man named Joseph, a counsellor, and he was
a good man, and a just: the same had not consented to
the counsell and deed of them, which was of Arima=thea, a City of the Jewes, which same also waited for
the kingdome of God: he went unto Pilate, and beg-
ged the body of Jesus, and took it downe, and wrap-
ped it in a linnen cloth, and laid it in a Sepulchre
that was hewn in stone wherein never man before
had bene layed. And that day was the preparing of
the Sabboth, and the Sabboth drew on. The wo-
men that followed after, which had come with him
from Galilee, beheld the Sepulchre, and how his bo-
dy was layd. And they returned, and prepared sweet
odours, and oynments: but rested on the Sabboth
day according to the Commandement.

On Good Friday;
The Collects.

A
Lmightie God, we beseech thee graciously to be-
hold this thy family, for the which our Lord Je-
sus Christ was contented to be betrayed, & given up
into the hands of wicked men, and to suffer death by-
on the Cross, who liueth and reigneth with thee and
the holy Ghost, now and for euer. Amen.

A
Lmightie and everlastinge God, by whose Spirtu
the whole body of the Church is governed and
sanctified: receive our supplications and prayers,
which we offer before thee for all estates of men in thy
holy Congregation, that every member of the same
in his vocation and ministery, may truely and godly
serve thee, through our Lord Jesus Christ.

M
Ercliful God, who hast made all men, and hatest
nothing that thou hast made, no? wouldst the
On Good Friday.

death of a sinner, but rather that he should be con-
tered, have mercy upon all Jews, Turks, Inf-
dels, and heretics, and take from them all ignorance
hardness of heart, and contempt of thy word: and so
fetch them home, blessed Lord, to thy flocke, that they
may be saved among the remnant of the true Isra-
elites, and be made one fold under one Shepherd Je-
sus Christ our Lord, who liveth and reigneth &c.

The Epistle.

He Law (which hath but a shadow of good things to come, and not the very manner of things themselves) can never with those sacrifices, which they offer by per per continually, make the commers therunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sinnes? Nevertheless in those sacrifices is there mention made of sinnes every yeere. For the blood of oxen and goatses cannot take away sinnes. Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not have, but a body hast, thou ordained me. Burnt offer-
ings also for sinne hast thou not allowed. Then said I, Lo, I am here. In the beginning of the booke it is written of me, that I should do thy will, 0 God. Above, when he saith, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not have neither hast thou allowed them (which yet are offered by the Law:) then said he, Lo, I am here to doe thy will, 0 God: he taketh away the first, to es-
stable the latter. By the which will wee are made holy even by the offering of the body of Jesus Christ once for all. And every Priest is ready dayly mini-
string, and offering oftentimes one maner of oblation,
On Good Friday.

which can never take away sinner. But this man, after he had offered one sacrifice for sinner, is set down for ever on the right hand of God, and forthfarth tarrieth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himselfe also beareth his record, even when he told before, This is the Testament that I will make unto them: After those days (saith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their sinnnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnnes. Seeing therefore brethren, that by the means of the blood of Jesus, we have liberty to enter into the holy place by the new and living way, which he hath prepared for vs through the vail, that is to say, by his flesh: And seeing also that we have an high Priest, which is ruler over the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wavering, (so he is faithfull that promised) and let vs consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

John 18.

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 entered with his disciples. Judas also which betrayed him:
On Good Friday.

him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then (after he had received a band of men, and ministers of the high priests and Pharisees) came thither with lanterns, and fire-brands and weapons. And Jesus knowing all things that should come on him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. All one then as he had laid unto them, I am he, they went backward, and fell to the ground. Then asked he them againe. Whom seek ye? They said, Jesus of Nazareth. Jesus answered, I have tolde you that I am he: if ye seek me therefore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Therefore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath given me? Then the company, and the captain, and the ministers of the Jews, tooke Jesus, and bound him, and led 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 counsell to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was knowen to the high priest, he went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple (which was knowen to the high priest) and spake to the damosell that kept the door, and brought in Peter. Then said the damosell that kept
On good Friday.

kept the doore, unto Peter, Art not thou also one of this mans disciples? HEE sayd, I am not. The serv-
rants and ministers stood there, which had made a
fire of coales, for it was cold, and they warmed them-
selves. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his
disciples, and of his doctrine. Jesus answered him,
I spake openly in in the world ; I even taught in the
Synagogue, and in the Temple, whither all the
Jewishes have resorted, and in secret have I spoken no-
thing. Why askest thou me? Ask them which heard
me, what I said unto them : Behold, they can tell
what I said. When hee had thus spoken, one of the
ministers which stood by, smote Jesus on the face,
saying, Answerest thou the high Priest so? Jesus an-
twered him, If I have evil spoken, heare witnessse
of the euill : but if I haue well spoken, why smitest
thou mee? And Annas sent him bound unto Caia-
phas the high Priest. Simon Peter stood and war-
med himselfe. Then laid they him, Art not thou
also one of his disciples? He denied it, and said, I am
not. One of the servants of the high Priest (his cou-
sin whose eare Peter smote off ) said unto him. Did
not I see thee in the garden with him? Peter there-
fore denied againe: and immediately the Cocke crew.
Then led they Jesus from Caiphas, into the hall of
judgement : it was in the morning, and they them-
selves went not into the Judgement hall, lest they
should be defiled, but that they might eat the Pasco-
uer. Pilate then went out to them, and sayd, What
accusation bring you against this man? They an-
twered, and sayd unto him, If he were not an euill
doer, we would not have delivered him unto thee.
Then said Pilate unto them, Take ye him, and judge
him after your owne law. The Jewishes therefore said
unto
On Good Friday.

unto him, It is not lawful for us to put any man to death: that the words of Jesus, might be fulfilled which he spake, signifying what death he should die. Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thyself, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine own nation, and thy Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my ministers surely fight, that I should not be delivered to the Jewes: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a King, for this cause was I born, and for this cause came I into this world, that I should bear witness unto the truth: and all that are of the truth hear my voice. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Jewes, and said unto them, finde in him no cause at all, De haue a cuſtome, that I should deliver one loose at Easter: will ye that I loose unto you the King of the Jewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the soldiars wound a crowne of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Haue King of the Jewes: and they smote him on the face. Pilate went foorth againe, and said unto them, Beholde, I bring him foorth to you, that ye may know that I find no fault in him, Then came Jesus foorth, wearing a crowne of thorns, and a robe of purple. And he sayth unto
On good Friday.

them, Behold the man. When the hie Priests there-
foze, and the ministers saw him, they cried, Crucifie
him, crucifie him. Pilate faith unto them, Take yee
him, and crucifie him, for I find no cause in him. The
Jewes answered him, We have a law,  by our lawe
he ought to die, because he made himselfe the Sonne
of God. When Pilate heard that saying, he was the
more afraid,  went againe into the judgment hall,
and said unto Jesus, Whence art thou? But Jesus
gave him no answere. Then said Pilate unto him,
Speakest thou not unto me? Knowest thou not that
I have power to crucifie thee,  haue power to loose
thee? Jesus answered, Thou couldest have no power
at all against mee, except it were giuen thee from a-
bove: therefore he that delivered me unto thee, hath
the more sinne. And from thenceforth sought Pilate
meanes too loose him. But the Jewes cried, saying,
If thou let him goe, thou art not Cefars friend: for
who soeuer maketh himselfe a king, is against Cefar.
When Pilate heard that saying, he brought Jesus
forth, and sate downe to give sentence, in a place that
is called the Pavement, but in Hebrew tongue,
Gabbatha It was the preparing day of Easter, about
the sixt houre. And he sayth unto the Jewes, 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 Priests an-
twered, We haue no king but Cefar. Then delivered
he him to them to be crucified. And they tooke Jesus,
and led him away. And he bare his Crosse, and went
footh into a place which is called, The place of dead
mens skulls, but in Hebrew, Golgotha, where they
crucified him, and two other with him, on either side
one, and Jesus in the midst. And Pilate wrote a title,
and put it uppon the Crosse. The writing was, Iesus of
Nazareth,
On good Friday.

Nazareth, King of the Jews. This title read many of the Jews: for the place where Jesus was crucified, was neere to the city: and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Jews to Pilate, Write not, King of the Jews: but that hee said, I am King of the Jews. Pilate answered, What I have written, that I have written. Then the soldiery: when they had crucified Jesus, tooke his garments, and made soure parts, to every soldiery a part, and also his coat. The coat was without seame, wrought upon threadwont. They layd therefore among themselves, Let be not divide it but cast lots for it, who shall have it: that the scripture might be fulfilled, saying, They have parted my raiment among them, and for my coat did they cast lots. And the soldiery did such things indeed. There stood by the Cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing, hee sayeth unto his mother, Woman, Behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that hour the disciple tooke her for his owne. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel full of vineger: therefore they filled a spunge with vineger, and wound it aboute with hyssope, and put it to his mouth. Alsoone as Jesus then received the vineger, he sayd, It is finished, and bowed his head, and gave up the ghost. The Jews therefore, because it was the preparing of the Sabbath, that the bodies should not remaine upon the Cross on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they
might bee taken downe. Then came the fouldiers, and 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 legs: but one of the fouldiers with a speare thrust him into the side, & so forth with there came out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might beleue also. For these things were done, that the Scripture should be fulfilled. Ye shall not break a bone of him. And againe, another Scripture sayeth, They shall looke upon him whom they have pierced. After this Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the 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 pound weight. Then tooke they the body of Jesus, a wound it in linen clothes with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulche, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the sepulche was nigh at hand.

Easter Euen.

The Epistle.

1.Pet. 3. 17.

It is better (if the wil of God be so) that ye suffer for well doing, then for evil, doing: for as much as Christ hath once suffered for sins, the just for the unright, to bring us to God.
Easter Even.

God, and was killed as pertaining to the flesh, but was quickned in the spirit. In which spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long sufferings 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 soules were saved by the water, like as baptism was also now saveth 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 hand of God, and is gone into heauen, Angels, Powers, and Might subdued unto him.

The Gospel.

When the Even was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went unto Pilate, and begged the body of Jesus. Then Pilate commanded the body to bee delivered. And when Joseph had taken the body, hee wrapped it in a cleane linen cloth, and laid it in his new tombe, which he had Hewen out euyn in the rocke, and rolled a great stone to the dooore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together unto Pilate, saying, Sir, wee remember that this deceiver said, while he was yet alive, After three days I will rise againe. Command therefore, that the sepulchre be made sure, untill the third day, lest his discipiles come and steal him away, and say unto the people, Hee is risen from the dead, and the last error shall be worse then the first. Pilate sayd unto them, Pee haue a watch, go your way, make it as sure.
Easter day.

as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At morning prayer, in stead of the Psalme, O come let vs, &c. these Anthemes shalbe sung or said.

Christ rising againe from the dead, now dieth not. Death from henceforth hath no power upon him. For in that he dyed, hee dyed but once to put away sin, but in that he liueth, he liueth unto God. And so likewise count your selues dead unto time, but liuing unto God, in Christ Jesus our Lord.

Christ is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life.

The Collect.

Almighty God, which through thy only begotten Son Jesus Christ hast overcom death, & 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 mindes good desires: so by thy continuall helpe, wee may bring the same to good effect, thosow Jesus Christ our Lord, who liueth and reigne with thee and the holy Ghost, now and ever.

The Epistle.

If ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affectio on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whencesoeuer Christ (which is our life) shall thewe himselfe, then shall ye alſo appeare with him in glory.
Easter day.

tis therefore your earthly members, fornication, un

cleanness, unnatural lust, evil concupiscence, and co

vetsoues, which is worshipping of idoles, for which

things take the wrath of God to fall on the

children of unbeliefe, among whom ye walked some

time, when ye lived in them.

The Gospel.

He first day of the Sabbaths came Mary Magdalene early (when it was yet

darke) unto the Sepulchre, and saw the

stone taken away from the grave. Then

she ran, and came to Simon Peter, and to the other disciple, whom Jesus

loved, and saith unto them, They have taken away the Lord out of the

graue, and we cannot tell where they have laid him.

Peter therefore went forth, and that other disciple, and came into the Sepulchre.

They ran both together, and that other disciple did outrun Peter, and came

first to the Sepulchre. And when he had stooped down, he saw the linnen clothes lying, yet went he not in.

Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lying, and the napkin that was about his head, not lying with the linnen 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 saw, and be

lieved: for as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went a way againe to their owne home.

¶ Munday in Easeter Week.

The Collect.

Almighty, God which through thy only begotten

Son Jesus Christ hast over come death, and ope

ned unto vs the gate of everlastinge life: wee humbly

beleeche
Munday in Easter weeke.

beseeth thee, that as by thy speciall grace preventing vs, thou dost put in our minds good desires: so by thy continual helpe we may bring the same to good effect through Jesus Christ our Lord, who liveth, &c.

The Epistle.

Acts 10.

34.

Peter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that seareth him, and worketh righteousness, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. Which preaching was published thOWOUT all Iury (and beganne in Galilee, after the Baptisme which John preached) how God anoynted Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppresed of the devill: so God was with him. And we are witnesses of all things which he did in the land of the Jewes, and at Jerusalem, whom they slew & hanged on a tree. Him God raised by the third day and shewed him openly, not to all the people, 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 commanded vs to preach unto the people, & to testifie, that it is he which was ordained of God, to be the Judge of the quicke and the dead. To him give all the Prophets witnesse, that through his Name, wholesoever beleueth in him shalt receive remission of sinnes.

The Gospel.


13.

Choide, two of his discipless went that same day to a towne called Emmaus, which was from Jerusalem about three score surlongs, and they talked together of all the things that
that had happened. And it chanced while they com-
muned together and reasoned, Jesus himselfe drew neere, and went with them: But their eyes were hold-
then that they should not know him. And he said unto
them, What manner of communications are these
that ye have one to another as ye walke, and are sae?
And the one of them ( whose name was Cleophas )
answered, and said unto him, Art thou onely a stran-
ger in Hierusalem, and hadst not knowne the things
which have chanced there in these daies? He said un-
to them, What things? And they said unto him, Of
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 delivered him
to be condemned to death, a have crucified him: But
we trusted that it had beene he which should have re-
deemed Israel. And as touching all these things, to
day is even the third day that they were done. Yea,
and certaine women alfo of our company made vs
astonied, which came early into the Sepulchre, and
found not his body, and came, saying, that they had
seen a vision of Angels, which sayd that hee was a-
sure. And certaine of them which were with vs, went
to the Sepulchre, and found it even so as the women
had said, but him they saw not. And hee said unto
them, O fools, a flow of heart to beleue all that the
Prophets have spoken. Ought not Christ to have
suffered these things and to enter into his glory? And
he began at Moses, and all the Prophets, and inter-
preted unto them in all Scriptures which were
written of him. And they drew nigh unto the towne
which they went unto, and hee made as though hee
would have gone further, and they constrained him,
saying, Abide with vs, for it draweth towards night,
and the day is farre passed. And hee went in to eare
with,
Actes 13, 26. | Tuefday in Easter Weeke

with them. And it came to passe, as he lade at meate with them, he tooke bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said between them, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? and they rose by the same houre, and returned to Hierusalem, and found the eleven gathered together, and them that were with hem, saying, The Lord is risen in deed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuefday in Easter Weeke.

The Collect.

A Lmightie Father, which hast given thine onely Sonne to die for our sinnes, and to rise againe for our justification: grant vs so to put a way the lea-then of malice and wickednesse, that wee may alway serve thee in pureness of living and truth, through Jesus Christ our Lord.

The Epistle.

Emen and brethren, children of the ge-neration of Abraham, and whosoever among you seareth God, to you is this word of salvation sent. For the inhabi-ters of Hierusalem, and their rulers, because they knew him not, noz yet the boyes of the Prophets, which are read every Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled al that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him.
Tuesday in Easter weeke.

him againe from death the third day, & he was seene many daies of them which went with him from Galilee to Hierusalem, which are witnesses unto the people. And we declare unto you, how that the promise which was made unto the fathers, God hath fulfilled unto their children, even unto vs, in that hee rapsed by Jesus againe, even as it is written in the second Psalm, Thou art my Sonne, this day have I begotten thee. As concerning that hee rapsed him by from death, now no more to returne to corruption, hee sayd on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore hee sayeth also in another place, Thou shalt not suffer thine Holy one to see corruption. For David (after that hee had in his time fulfilled the will of God) fell on sleepe, and was layd unto his fathers, & saw corruption. But he whom God rapsed againe, saw no corruption. Be it knowne unto you therefore (pee men and brethren,) that through this man is preached unto you forgiveness of sines, and that by him all that beleue are justified from all things, from which ye could not be justified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I doe a worke in your daies, which pee shall not beleue, though a man declare it unto you.

The Gospel.

Elus stood in the mids of his Disciples, and sayd unto them, Peace be unto you: it is I, feare not. But they were abashed and afraid, and supposed that they had seene a Spirit. And hee sayd unto them, Why are pee troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is even I myselfe: handle mee, and see: for a spirit
The first Sunday after Easter.

Spirit hath no flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they offered him a piece of broiled fish, and of an heap of combe. And he took it, and did eat 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 be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalms. Then opened he their wits, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from death the third day, and that repentance and remission of sins should be preached in his Name among all Nations, and must begin at Jerusalem. 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.

1. John 5.

All that is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Sonne of God? This Jesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is true. For there are three which beare record in heauen, The Father, the Word and the holy Ghost: and these three are one. And there are
The first Sunday after Easter.

are three which beare record in earth, The Spirit, and Water, and Blood, and these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testifed of his Sonne. He that belieueth on the Sonne of God, hath the witness in himselfe. He that belieueth not God, hath made him a liar, because he belieueth not the record, that God gaue of his Sonne. And this is the record, How that God hath given 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 Collect.

A mighty God, which hath gien thine onely Sonne to be unto vs both a Sacrifice for sinne, and also an ensample of godly life, give vs the grace that we may alwayes most thankfully receive that
The j. Sunday after Easter.

his inestimable benefit, and also daily endeavor our selves to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 16.

His is thank worthy, if a man for conscience toward God endure griefe, 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 do well, ye suffer wrong, and take it patiently, then is there thank 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 hee was reviled, reviled not againe: when he suffered, he threatened not, but committted the vengeance to him that judgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being delivered from sinne, should live into righteounesse, by whose stripes ye were healed. For yee were as sheepe going astray, but are now turned into the Shepheard and Bishop of your soules.

The Gospel.

John 10. 11.

Hrist said, I am the good Shepheard. A good shepheard giveth his life for the sheepe. An hired servant, she which is not the shepheard, (neither the sheepe are his owne) steeth the wolfe coming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired servant fleeth, because hee is an hired servant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe and am known of mine. As my father knoweth mee, even so know I also my Father. And I giue my life for the sheepe. And other sheepe I have, which are not of this fold: them
The first Sunday after Easter.

them also must I bring, 7 they shall heare my boyle,
and there shalbe one solde,and one shepheard.

The Collect.

A Almighty God, which theewell to all men that bee
in errour, the light of thy trueth, to the intent
that they may returne into the way of righteousness:
graunt unto all them that bee admitted into the fel-
lowship of Christes religion, that they may eschea
those things that be contrary to their profession, and
follow all such things as be agreeable to the same,
through our Lord Jesus Christ.

The Epistle.

Carefully beloved, I beseech you as strange
ers, pilgrims, abstain from fleshly lusts,
which fight against the soule, see that ye
have honest conversation among the Gen-
tiles, that whereas they backe-bite you as
euill doers, they may see your good works, and praise
God in the day of visitation. Submit your selues
therefore every man for the Lords sake, whither it be
unto the king, as unto the chiefe head, either unto ru-
lers, as unto them that are sent of him for the punish-
ment of euill doers, but for the laud of them that doe
well. For so is the will of God, that with well doing
ye may stop the mouthes of foolish and igno vant men,
as free, and not as hauing the libertie for a cloake of
maliciousnesse, but even as the servants of God. Ho-
nour all men: love brotherly fellowship: feare God:
honour the king.

The Gospel.

Eesus sayd to his disciples, After a while ye
shall not see me, and againe after a while ye
shall see me, so I goe to the Father. Then
sayd some of his disciples betweene them.

\[ \text{Ioh. 16.} \]

\[ \text{16.} \]

\[ \text{16.} \]

\[ \text{3} \]
The fourth Sunday after Easter.

Selues, what is this that he sayeth unto vs, After a while ye shall not see mee, and againe, after a while ye shall see mee, and that I goe to the Father? They said therefore, what is this that he sayeth, after a while? We cannot tell what he sayeth. Jesus perceiued that they would aske him, and sayd unto them, Peec enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, After a while ye shall see mee. Verily, verily I say unto you, Pec shall wepe and lament, but contrariwise the world shall rejoyce: Pec shall soow, but your soow shall be turned to ioy. A woman when the trauellleth, hath soow, because her houre is come: but as soone as she is deliuered of the childe, she remembereth no more the anguith, for ioy that a man is borne into the world. And pec now therefore haue soow: but I will see you againe, and your hearts shall rejoyce, and your ioy shall no man take from you.

The Collect.

A Almighty God, which doest make the mindes of all faithful men to be 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 ioyes are to be found, through Christ our Lord.

The Epistle.

Iam.r.17. Very good gift, and every perfect gift is from above, and commeth downe from the Father of lighites, with whom is no variablenenes, neither shadow of change. Of his owne will begat he vs with the word of trueth, that wee should be the first fruites of his
The fourth Sunday after Easter.

his creatures. Wherefore, dear brethren, let every man be swift to heare, slow to speake, slow to wrath: for the wrath of man woozeth not that which is righteous before God. Wherefore lay apart all filthiness, and superfluities of maliciousnesse, and receive with meekenesse the word that is grafted in you, which is able to save your soules.

The Gospel.

Elus sayd unto his disciples, Now goe I my Ioh 16.5.

He way to him that sent me, and none of you asketh me whether I goe: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, it is expedient for you, that I go away. For if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will rebuke the world of sinne, of righteousness, and of judgment. Of sinne, because they believe not on me. Of righteousness, because I goe to my Father, ye shall see me no more. Of judgment, because the prince of this world is judged alredy. I have yet many things to say unto you, but yee cannot heare them away now. Wherebeit, when he is come (which is the spirit of trueth) he will lead you into all trueth. He shall not speake of himselfe, but whatsoever he shall heare, that shall he speake, and he shall shew you things to come. He shall glorifie mee: for he shall receive of mine, and shall shew unto you. All things that the Father hath, are mine: wherefore sayd I unto you, That he shall take of mine, and shew unto you.

喈 The fift Sunday after Easter.

The Collect.

Lord, from whom all good things doe come, grant vs thy humble servaunts, that by thy holy inspiration
The fift Sunday after Easter.

The Epistle.

Iam. 1. 22.

See that ye be doers of the world, and not hearers only, deceiving your owne selves. For if any man heare the word, *he declareth not the same by his worke*, hee is like unto a man beholding his bodily face in a glasse: for assoone as hee hath looked on himselfe, he goeth his way, and forgetteteth immediatly what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetful hearer, but a doer of the worke) the same shall bee happy in his deed. If any man among you seeme to bee devout, and refraine th not his tongue, but deceiteth his owne heart, this mans devotion is in baine. Pure devotion, and undifiled before God the Father is this. To visite the fatherlesse and widoweres in their aduersitie, *ye to keepe himselfe unspotted of the world.*

The Gospel.

Ioh. 16.

Erily, erily I lay unto you, whatsoever ye aske the Father in my Name, hee will give it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your toy shall be full. These things haue I spoken unto you by proverbs. The time will come, when I shall no more speake unto you by proverbs, but I shall shew you plaineely from my Father. At that day shall yee aske in my Name, and I lay not unto you, that I will speake unto my Father for you; *for the Father himselfe loueth you, because ye haue loved mee, and haue beleued that I came out from God.* I went out fro the Father, and came
The Ascension day.
came into the world. Againe I leave the world, and
goe to the father. His discipkes said unto him, Loes,
now thou talkest plainly , and speakest no proverbe.
Now are we sure that thou knowest all things, and
needest not that any man should ask thee any questi-
on, therefore believe we that thou camest from God,
Jesus answered them, Now ye doe believe: behold,
the houre draweth nigh, and is already come, that ye
shalbe scattered every man to his owne, I shall leave
me alone: and yet am I not alone, for the Father is
with me. These words haue I spoken unto you, that
in mee ye might haue peace, so in the world shall ye
haue tribulation: But bee of good cheare, I haue o-
wercome the world.

The Ascension day.
The Collect.

Grant we beseech thee Almighty God, that like
as we do beleue thy onely begotten Sonne our
Lord to have ascended into the heavens: so wee may
also in heart and minde thither ascend, and with him
continually dwell.

The Epistle.
In the former treatise (deare Theophi-
lus) we haue spoken of all that Jesus
began to do and teach, untill the day in
which hee was taken up, after that hee
through the holy Ghost had gitten com-
mandements unto the Apostles, whom he had cho-
sen, to whom also hee shewed himselfe alive after his
passion (and that by many tokens) appearing unto
them fourtie dayes, and speaking of the kingdome of
God, and gathered them together, and commanded
them that they should not depart from Hierusalem,
but to waite for the promise of the Father, whereof
The Ascension day.

(sfaith he) ye haue heard of mee. Foz John truely baptized with water, but ye shalbe baptized with the holy Ghost, after these few daies. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom to Israel? And hee sayd unto them, It is not for you to know the times or the seasons, which the Father hath put in his owne power. But yee shall receive power after the holy Ghost is come vpon yow: and ye shall be witnesses unto me, not onely in Hierusalem, but also in all Jyrse, and in Samaria, and eu'n in the world's ende. And when hee had spoken these things, while they behold, he was taken vp on high, and a cloude receiued him vp out of their sight. And while they looked stedfaftly vp toward heauen as he went, behold, two men stood by them in white apparell, which also said, Ye men of Galile, why galing vp into heauen? This same Jesu which is taken vp from you into heauen, hal so come, even as yee haue seene him goe into heauen.

The Gospel.

Elus appeared unto the eleuen, as they latched at meate, and cast in their teeth their unbeliefe and hardnesse of heart, because they beleued not them which had seene that he was risen again from the dead. And hee said unto them, Goe ye into all the world, & preach the Gospel to all creatures: He that beleueth and is baptized, shall be saued: But he that beleueth not, shalbe damned. And these tokens shal follow them that beleue. In my Name they shal cast out devils, they shal speake with new tongues, they shal drive away Serpents, and if they drinke any deadly thing, it shal not hurt them: they shal lay their handes on the sick, and they shal recover. So when
Sunday after Ascension day.

when the Lord had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with miracles following.

O God, the king of glory, which hast exalted thine only Sonne Jesus Christ, with great triumph unto thy kingdom in heaven: we beseech thee leave vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs unto the same place whether our Saviour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

The end of all things is at hand. Be ye sober, and watch unto prayer: and above all things have fervent love among yourselues: for love shall cover the multitude of sinnes. Be ye harbesrous one to another without grudging. As every man hath received the gift, even so minister the same one to another. as good ministers of the manifold graces of God. If any man speake, let him speake as the words of God. If any man minister, let him doe it, as of the ability which God ministreth to him, that God in all things may be glozified through Jesus Christ, to whom be praise and dominion for ever & ever. Amen.

The Gospel.

When the Comforter is come, whom I will send unto you from the Father (even the Spirit of truth, which proceedeth of the Father) he shall testifie of me, and ye shall beare witnessse also, because ye have bene
bene with mee from the beginning. Thesethings
haué I laid into you, because ye should not be offened.
They shall excommunicate you, yea, the time
shall come, that whosoever killeth you, will thinke
that he doeth God service. And such things will they
doe unto you, because they have not knowen the Fa-
ther, neither yet me. But these things have I tolde
you, that when the time is come, ye may remember
then that I tolde you.

Whitsunday.
The Collet.

GOD, which as upon this day haft taught the
hearts of thy faithful people, by the sending to
them the light of thy holy Spirit: Grant vs by the
same Spirit to have a right judgment in all things,
and euermore to reioyce in his holy comfort, through
the merits of Christ Jesus our Saviour, who liueth
and reigneth with thee, in the unitive of the same
Spirit, one God, world without end. Amen.
The Epistle.

When the fiftie dayes were come to an
end, they were all with one accord toge-
ther in one place, and suddenly there
came a sound from heauen, as it had
bene the comming of a mightie winde,
and it filled all the house where they late. And there
appeared unto them clouen tongues, like as they had
bene fire, and it late upon eache one of them, and they
were all filled with the holy Ghost, and began to speake
with other tongues, even as the same Spirit gau
them utterance. Then were dwelling at Hierusalem
Jewes, devoutemen, out of euerie nation of them
that are under heauen. When this was noised about,
the multitude came together and were asonited, be-
cause that ebery man heard them speake with his
owne
Whitsunday.

They wondered all, and marvelled, laying among themselves. Behold, are not all these which speak, of Galilee? And how hear we every man his own tongue wherein we were born: Parthians, and Medes, and Elamites, and the inhabitants of Persia, and of Media, and of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jews and Proselytes, Creets and Arimans, we have heard them speak in our own tongues the great works of God.

The Gospel.

John 14:14, 15. Jesus said unto his disciples, If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the world cannot receive, because the world knoweth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, but will come to you. Yet a little while, and the world seeth me no more, but ye see me: for I live, and ye shall live. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my commandments and keepeth them, the same is he that loveth me. And he that loveth me, shall be loved of my Father, and I will love him, and will show mine ownself unto him. Judas saith unto him, (not Judas Iscariot) Lord, what is done, that thou wilt shew thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my sayings, and my Father will love him, and we will come unto him, and dwell with him. Hee that loveth me not, keepeth not my sayings. And the word which
which ye have not mine, but the fathers which sent me. These things have I spoken unto you, being yet present with you; but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, neither let them fear. Ye have heard how I said unto you, I go and come again unto you. If ye loved me, ye would have rejoiced, because I said I go to the Father: for the Father is greater than I. And now I have said it before you, before it come to pass, that when it is come to pass, ye might believe. Hereafter will I not speak many words unto you: for the prince of this world cometh, and hath nothing in me, but that the world may know that I love the Father, and as the Father gave me commandment, even so do I.

¶ Munday in Whitson weeke.
The Collect.

God, which as upon this day hast taught the hearts, &c. As upon Whitunday.
The Epistle.

Acts 10
34.

Den Peter opened his mouth, and said, Of a truth I perceive, that there is no respect of persons with God: but in all people, he that seareth him, & worketh righteousness, is accepted with him. Ye 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 published throughout all Jury (and beganne in Galilee, after the Baptisme which John preached) how God anoynted Jesus of Nazareth with the holy Ghost, and
Munday in Whitsun weeke.

and with power. Which Jesus went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things, which he did in the land of the Jewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly, not to all the people, but unto us witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision, which beleued, where astonied as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnified God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie a few dayes.

The Gospel.

God loved the world, that hee gave his only begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Sonne into the world to condemn the world, but that the world through him might be saved. Hee that believeth on him, is not condemned. But hee that believeth not, is condemned already, because hee hath not believed in the Name of the only begot-
Tuesday in Whitsun weeke.

begotten Sonne of God. And this is the condemna-
tion, that light is come into the world, and men loved
darkenesse more then light, because their deedes were
euill. For every one that euill doeth, hateth the light,
neither commeth to the light, lest his deedes should be
reprooued. But he that doeth the trueth, commeth to
the light, that his deedes may be known, how that
they are wrought in God.

The Collect.

God which art, &c. (As upon Whitsunday.

The Epistle.

Acts 8.14. Ven the Apostles which were at Hierusalem,
heard say that Samaria had received the
word of God, they sent unto them Peter and
John: which when they were come downe, 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 Iesu. Then
layd they their hands on them, and they received the
holy Ghoſt.

The Gospel.

John 10.1 Erily, verily I laye unto you, he that en-
treth not in by the doore into the sheepe-
fold, but climeth by some other way, the
same is a thiefe and a murtherer. But
hee that entreth in by the doore, is the
Shepheard of the sheepe: to him the porter openeth,
and the sheepe heare his voyce, & he calleth his owne
sheepe by name, and leadeth them out. And when he
hath sent forth his owne sheepe, he goeth before them,
and the sheepe follow him, for they know his voyce. A
stranger will they not follow, but will flee from him:
for they know not the voyce of strangers. This pro-
erbe
uerbe spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them againe, Verily, verily I say unto you, I am the doore of the sheepe. All, even as many as came before me, are theewes 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 goe in and out, and finde pasture. A theeue commeth not but fo to steale, kill, and destroy. I am come that they might have life, & that they might have it more abundantly.

Trinitie Sunday.

The Collect.

Almightie and everlastinge God, which hast given 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 deuine Maiestie, to worship the Unitie: Wee beseech thee, that through the stedfaftnesse of this faith, we may evermore be defended from all adueritie, which liueth and reigneth one God, world without end. Amen.

The Epistle.

After this I looked, and behold, a doore Apoca. 4. was open in heauen, and the first voyce which I heard, was as it were of a Trumpet, talking with me, which said, Come hither, and I will shew thee things which must bee fulfilled hereafter. And immediately I was in the Spirit, and behold, a seate was set in heauen, and one seate on the seate. And hee that sate, was to looke uppon like unto a Jaspere stone, and a Sardine stone. And there was a rainebow about the seate, in light like unto an Emerald. And about the Seate were foure and twentie seates, and upon the seates foure and twenty Elders sitting, clothed
in white raiment, and had on their heads crownes of gold. And out of the seat proceeded lightnings and thundring, and boynes. And there were seuen lamps of fire burning before the seate, which are the seuen Spirits of God, and before the seat there was a sea of glasse like unto Christall, and in the middes of the seate, and round about the seate were seuer beastes full of eyes before and behind. And the first beaste was like a Lion, and the second beaste like a calfe, and the third beaste had a face like a man, and the fourth beaste was like a flying Eagle. And the seuer beastes had each 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 Lord God Almightye, which was, and is, and is to come. And when these beastes gave glory and honour, and thanks to him that sat on the seate (which liueth for euer and euer) the seuer and twentie Elders fell downe before him that sat on the thzone, and worshipped him that liueth for euer, cast their crownes before the thzone, saying, Thou art worthy, O Lord our God, to receive glory, and honour, and power, for thou hast created all things, and for thy wills sake they are and were created.

The Gospel.

John 3:1. Here was a man of the Pharises, named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and said unto him, Rabbi, wee knowe that thou art a teacher come from God. For no man could doe such miracles as thou doest, except God were with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be bozne from aboue, hee cannot see the kingdome of God. Nicodemus said unto him, How
The first Sunday after Trinitie.

can a man be borne when he is old? Can he enter in to his mothers wombe, and be borne againe? Jesus answered, Verily, verily I say unto thee, Except a man be borne of water and of the spirit, he cannot enter into the kingdom of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Maruaile not thou that I sayd unto thee. Ye must be borne from above. The wind bloweth where it listeth, and thou hearest the sound there of, but thou canst not tell whence it cometh, nor whether it goeth: So is every one that is borne 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 know, and testifie that we have seene, and yee receive not our witnesse. If I have tolde you earthly things, and yee beleue not, how shall ye beleue if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Sonne of man which is in heaven. And as Moses lift up the Serpent in the wildernes, even so must the Sonne of man be lift up, that who soever beleueth in him, perish not, but have life everlaasting.

The first Sunday after Trinitie.

The Collect.

God the strengthe 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 commandements wee may please thee both in will and deed, through Jesus Christ our Lord.

Carefully beloved, let us love one another, for love commeth of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: so2 God is love. In this appeareth the love of God to usward, because that God sent his only begotten Sonne into the world, that we might live through him. Herein is love, not that we loved God, But that he loved us, and sent his Sonne to be the agreement for our sinner. Dearly beloved, if God so loved us, we ought also one to love another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit: and we have seen, and do testify, that the Father sent the Sonne to be the Saviour of the world. Whosoever confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we should trust in the day ofJudgement: so as he is, even so are we in this world. There is no fear in love, but perfect love casteth out fear: for fear hath paine in it selfe. He that feareth, is not perfect in love. We love him, for he loved us first. If any man say, I love God, and yet hate his brother, he is a liar. For how can he that loveth not his brother whom he hath seen, love God whom he hath not seen? and this Commandement have we of him, that he which loveth God, would love his brother also.
The first Sunday after Trinitie.

The Gospel.

Here was a certaine rich man, which Luke 16 was clothed in purple and fine white, and fared deliciously every day. And there was a certaine begger named Lazarus, which lay at his gate ful of sores, desiring to bee refreshed with the crummes which fell from the rich mans board, and no man gaue unto him: the dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died and was buried. And being in hell in tormentes, hee lift vp his eyes, and saw Abrahams farre off, and Lazarus in his bosome, and he cried, and sayd, Father Abrahams, have mercy on me, and send Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abrahams sayd, Sonne, remember that thou in thy life time receiuedst the pleasure, and contrary wise, Lazarus receiued paine: but now hee is comforted, and thou art punished. Beyond all this betwene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then hee sayd, I pray thee therefore father, sende him to my fathers house (for I have five brethren) for to warne them lest they come also into the place of torment. Abrahams sayd unto him, They have Moses and the Prophets, let them heare them. And he sayd, Nay father Abrahams, but if one come unto them from the dead, they will repent. He sayd unto him, If they heare not Moses and the Prophets, neither will they believe though one arise from death againe.
The Sunday after Trinitie.

The Collect.

**Lord, make us to have a perpetual fear and love of thy holy Name, so thou never sayest to help and govern them whom thou dost bring up in thy steadfast love.**

Grant this, &c.

The Epistle.

1 John 3. 13.

**A**rniaye not, my brethren, though the world hate you. We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Who soever hateth his brother, is a murderer, and there is no place of God in him. My babes, let us not love in word, neither in tongue: but in deed and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemneth us, God is greater than our heart, and knoweth all things. Dearly beloved, if our heart condemneth us, then have we trust to Godward, and whatsoever we ask, we receive of him, because we keep his Commandments, and do those things which are pleasant in his sight. And this is his Commandement, that we believe on the Name of his Son Jesus Christ, and love one another, as he gave commandement. And hee that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The
The Gospel.

Certaine man ordained a great supper, Luke 14: and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said unto him, I have bought a farme, and I must needs goe and see it, I pray thee have me excused. And another said, I have bought a vineyard of oxen, and I goe to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and said to his servant, Go out quickly into the streets and quarters of the City, and bying in hither the pooze, and feeble, and the halt and blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his servant, Goe out into the high wayes and hedges and compell them to come in, that my house may bee filled. For I say unto you, that none of these men which were bidden, shall taste of my supper.

The Collect.

Lord, wee beseech thee mercifully to heare us, and unto whom thou hast given an hearty desire to pray, grant that by thy mighty aide we may be defended, through Jesus Christ our Lord.

The Epistle.

Submit your selues every man one to another, knit your selues together in lowliness of minde; for God resisteth the proud, and giveth grace to the humble.
Submit your selves therefore under the mighty hand of God, that he may exalt you when the time is come. Cast all your care upon him, for he careth for you. Be sober and watch: for your adversary the devil, as a roaring Lion, walketh about, seeking whom he may devour: whom resist steadfast 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 us unto his eternal glory by Christ Jesus, shall his own selfe (after that ye have suffered a little affliction) make you perfect, settle, strength and establish you. To him be glory and dominion for ever and ever. Amen.

The Gospel.


Then resoluted unto him all the Publicanes and sinners for to heare him. And the Phariles and Scribes murmured, saying, He receiueth sinners, eateth with them. But hee putteth this parable unto them, saying, What man among you, having an hundred sheepe, (if he lose one of them) doeth not leaue ninety and nine in the wildernesse, and goeth after that which is lost, until he finde it? And when he hath found it, hee layeth it on his shoulders with joy: and as soon as he commeth home, he calleth together his louers and neighbours, laying unto them, Reioyce with me, for I have found my sheepe which was lost. I say unto you, that likewise joye shall bee in heaven over one sinner that repenteth, more then over ninety and nine just persons, which neede no repentance. Either what woman, having ten groats, (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it? And when shee hath found it, she calleth her louers and her neighbours together, laying, Reioyce with me.
The iiiij. Sunday after Trinitie.

so I have found the groat which I lost. Likewise I lay unto you, shall there be joy in the presence of the Angels of God, over one sinner that repenteth.

The fourth Sunday after Trinitie.

The Collect.

God the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy, that thou being our ruler and guide, wee may so passe through things temporal, that wee finally lose not the things eternall: Graunt this, heavenly Father, for Jesus Christ's sake our Lord.

The Epistle.

Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed upon us. For the fervent desire of the creature abideth, looking when the sones of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption, into the glorious liberty of the sones of God. For we know that every creature groweth with us also, and travaileth in paine, even unto this time: not onely it, but we also which have the first fruits of the Spirit, mourn in our selves also, and wait for the adoption of the children of God, even the deliverance of our bodies.

The Gospel.

Be ye mercifully, as your Father also is mercifull. Judge not, and ye shall not be judged. Condemne not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you, good measure, and pressed
pressed downe, and shaken together, and running over, shall men give into your bowmes. For with the same measure that ye mete withall, shall other men mete to you againe. And hee put foorth a similitude unto them. Can the blinde leade the blinde? Doe they not both fall into the ditch? 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 beame that is in thine owne eye. Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First, thou hypocrite, call 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 Collect.

Grant, Lord, wee beseech thee, that the course of this world may be so peace ably ordered by thy governance, that thy Congregation may joyfully serve thee in all godly quietness, through Jesus Christ our Lord.

The Epistle.

1. Pet. 3.8.  

By you all of one mind, and of one heart, love as brethren, be pitifull, bee courteous, meeke, not rendring euill for euill, or rebuke for rebuke: but contrary wise blesse, knowing that ye are thereunto called, even that ye should bee heires of the blessing. For bee that doeth long after life, and loueth to see good dayes, let him refraine his tongue from euill, and his lips that they speake no guile. Let him eschew euil and doe good, let him seeke peace, and entere.
and his ears are open unto their prayers. Again, the face of the Lord is over them that doe evil. Moreover, who is he that will harne you, if ye follow that which is good? Yea happy are ye if any trouble happen unto you for righteousness sake. Be not ye a-trapped for any terror of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

I came to passe, that when the people Luke 5.1 preached upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships stand by the lakeside, but the Fishermen were gone out of them, and were washing their nets. And he entered into one of the ships (which pertayned to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe, and taught the people out of the ship. When he had left speaking, hee sayd unto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayd unto him, Master, wee haue laboured all night, and haue taken nothing: Neverthelesse, at thy commandement, I will loose soothe the net. And when they had so done, they inclosd a great multitude of fishes. But their net brake, and they beckened to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter saw this, hee fell downe at Jesus knees, saying, Lord, goe from mee, for I am an unfull man. For hee was astonyed, and all that were with him, at the draught of fishes which they had taken. And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayd unto Simon, Feare not, from henceforth thou shalt catch men.
The vj. Sunday after Trinitie.

men. And they brought the ships to land, and tooksooke all, and followed him.

¶ The sixt Sunday after Trinitie.

The Collected.

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

The Epistle.

Now yee not, that all we which are baptized in Jesus Christ, are baptized to die with him: we are buried then with him by baptism to die, that likewise as Christ was rapsed from death by the glory of his Father, even so we also should walke in a new life. For if we be grafted in death like unto him, even so shall wee 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 wee shall live also with him: Knowing that Christ being rapsed from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, hee liueth unto God. Likewise consider ye also, that ye are dead as touching sinne, but are alieue unto God, throughe Jesus Christ our Lord.

The Gospel.

Jesus sayd unto his disciples, Except your righteousness exceed the righteousness of the Scribes and Pharises, ye cannot enter into
The vii. Sunday after Trinitie.

into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth shall be 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, Kacha, thou fool, shalt be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles 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 be cast into prison, verily I say unto thee, thou shalt not come out thence till thou hast paid the uttermost farthing.

The vii. Sunday after Trinitie.

The Collect.

Lord of al power and might, which are the author and giver of all good things, graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodnesse, and of thy great mercie keep us in the same through Jesus Christ our Lord.

The Epistle.

Speak grossly, because of the infirmity of your flesh. As ye have given your members servants to uncleanesse, and to iniquity (from one iniquitie to another) even so now give over your members servants unto righteousness, that ye may be sanctified. For, when ye were servants of sinne, ye were bond of righteousness. What fruit had ye then?
Mark. 8, 1.

for those days when there was a very great company, and had nothing to eare, Jesus called his disciples unto him, and sayd unto them, I have compassion on the people, because they have beene now with me three days, and have nothing to eate, and if I send them 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 wildernesse, to satisfie these? And he asked them, How many loaues have ye? They sayd, Seven. And he commanded the people to sit downe on the ground. And he tooke the seven loaues, and when he had giuen thankes, he brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed he commanded them also to be set before them. And they did eate, and were sufficed. And they tooke by of the broken meat that was left, seven baskets ful. And they that did eate, were about foure thousand. And he sent them away.

The viij. Sunday after Trinitie.

The Collect.

God whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtful things, and give those things which bee profitable for vs, through Jesus Christ our Lord.
The viij. Sunday after Trinitie.

The Epistle.

Bethzen, we are debtors, not to the 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 sons of God. For ye have not received the spirit of bondage to fear any more: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sons of God. If we be sons, then are we also heires, the heires (I mean) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

The Gospel.

Eware of false Prophets, which come to you in sheepe's clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Doe men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruits: but a corrupt tree bringeth forth evil fruits. A good tree cannot bring forth evil fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth forth good fruits, is heauen-downe, cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Loard, Loard, shall enter into the kingdome of heauen: but he that doeth the will of my father, which is in heauen.

The ix. Sunday after Trinitie.

The Collect.

Grant to us, Lord, we beseech thee, the spirit to think and doe always such things as he right-suff, that we which cannot bee without thee, may by thee.
The Epistle.

Buthen, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptized under Moses in the cloud, and in the sea, and did all eat of one spiritual meat, and did all drink of one spiritual drink: and they drank of the spiritual rock that followed them, which rock was Christ. But in many of them had God no delight; for they were overthrown in the wilderness. These are examples to us, that we should not lust after evil things, as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate down to eat and drink, and rose up to play. Neither let us be defiled with fornication, as some of them were defiled 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 examples: 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 shall in the midst of temptation make away, that ye may be able to bear it.

The Gospel.

Luke, 16. 1. Jesus said unto his disciples, There was a certaine rich man which had a Steward, and the same was accused unto him that hee had wasted
The x. Sunday after Trinitie.

waited his goods. And he called him, and said unto him, How is it that I hear this of thee? Give 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 cannot dig, and to beg I am ashamed; I wot what to do, 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 fifty. Then said he to another, How much owest thou? And he said, An hundred quarters of wheate. He said unto him, Take thy bill, and write fourscore. And the Lord commended the unwise steward, because he had done wisely. For the children of this world are in their nation wiser than the children of light. And I say unto you, Make your friends of the unrighteous Mammon, that when ye shall have need, they may receive you into everlasting habitations.

The x. Sunday after Trinitie.

The Collect.

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

The Epistle.

Concerning spiritual things, brethren, 1. Cor. 12.

I would not have you ignorant. Vee 1.

I know that ye were Gentiles, and went your wayes unto dumbe images, even as ye were led. Wherefore I declare unto you,
The x. Sunday after Trinitie.

You, that no man speaking by the Spirit of God, doth Jesus. Also no man can say that Jesus is the Lord, but by the Holy Ghost. There are diversities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are divers manors of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withal. For to one is given through the Spirit the utterance of wisdom, to another is given the utterance of knowledge by the same Spirit, to another is given faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another judgement to discern Spirits, to another divers tongues, to another the interpretation of tongues; and these all worketh the self same Spirit, dividing to every man a several gift, even as he will.

The Gospel.


And when he was come neere to Hierusalem, he beheld the City, and wept over it, saying, If thou hadst known those things which belong unto thy peace, euen in this thy day, thou wouldest have heeded; but now are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on every side, and make thee euen with the ground, and thy children which are in thee: and they shall not leave thee in thee one stone upon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to call out them that sold therein, and them that bought laying into them. It is written, My house is the house of prayer, but ye have made it a denne of thecues. And he taught dayly in the Temple.
God, which declared thy Almighty power most chiefly in showing mercy and pity; give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

The Epistle.

Brethren, as pertaining to the Gospel, which 1. Cor. 15 I preached unto you, which ye have also accepted, and in the which ye continue, by the which ye are also saved: I do you to wit after what manner I preached unto you, if ye keep it except ye have believed in vain. For first of all I delivered unto you that which I received, how that Christ died for our sins, agreeing to the Scriptures: and that he was buried, that he rose again the third day, according to the Scriptures, and that he was seen of Cephas, then of the twelve: after that, he was seen of more than five hundred brethren at once, of which many remain 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 seen of me, as one that was born out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I have persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vain. But I laboured more abundantly than 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 believed.

The Gospel.

He told this parable unto certaine which trusted in themselves, that they were perfect, and despised other. Two men went up into the
The xij. Sunday after Trinitie.

The Collect:

Almighty and everlasting God which art alwayes more ready to heare, then wee to pray, and art wont to giue more then either we deserve or desire: powre downe upon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3.

In which trust have wee through Christ to Godwards, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able unto any thing, the same cometh of God which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses (for the glory of his countenance was done away:) why shall not...
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 inglory.

The Gospel.

Jesus departed from the coalettes of Tyre Marke.7, and Sidon, and came unto the Sea of Galilee, thorow the mids of the coalettes of the ten cities. And they brought unto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand upon him. And when hee had taken him aside from the people, he put his fingers into his eares and did spit, and touched his tongue, and looked up to heaven, and sighed, and sayd 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 hee forbade them, so much the more a great deale they published, sayng, He hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

The xiij. Sunday after Trinitie.

The Collect.

A lmighty and mercifull God, of whose onely gift it commeth that thy faithful people doe unto thee true and laudable service: grant we beseech thee, that we may so runne to thy heavennly promises, that wee faile not finally to attaine the same, through Jesus Christ our Lord.

The Epistle.

O Abraham and his seede were the promises made. He sayeth not, In his seeds, as many: but, In thy seed, as of one, which is Christ.
The xiii. Sunday after Trinitie.

This I say, that the Law, which began afterward beyond four hundred and thirty years, both not disannulled the Testament that was confirmed afore of God unto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of Promise: but God gane it to Abraham by promise. Wherefore then serveth the Law? The Law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediator. A Mediator is not a Mediator of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law given which could have given life, then no doubt righteousness should have come by the Law. But the Scripture concludes all things under sinne, that the promise by the faith of Jesus Christ should be given to them that beleeue. The Gospel.


Happy are the eyes which see the things that ye see. For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye have heard, and have not heard them. And behold, a certaine Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life. He said unto him, What is written in the Law? How readest thou? And he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy neighbour as thy selfe. And he said unto him, Thou hast answered right: this doe, and thou shalt live. But hee, willing to justifie himselfe, said unto Jesus, And who is my neighbour? Jesus answered and said, A certaine man descended from
from Jerusalem to Jericho, and fell among the thieves, which robbed him of his ransom, and wounded him and departed, leaving him half dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, hee passed by. And likewise a Leuite (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, and when he saw him, he had compassion on him, and went to him and bound up his wounds, and 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 morrow, when he departed, he tooke out twopence, and gave them to the hoste, and laid unto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he laid unto him, Be that shewed mercy on him. Then laid Jesus to him, Go and do thou likewise.

The xiiij. Sunday after Trinitie.

The Collect.

A lmighty and everlasting God, give unto vs the increase of faith hope and charity: and that wee may obteaine that which thou dost promise, make vs to love that which thou dost command, through Jesus Christ our Lord.

The Epistle.

Say, Walk in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the Spirit, and the spirit contrary to the flesh. These are contrary one to another, 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 xiii Sunday after Trinitie.

The flesh are manifest, which are these: adultery, fornication, uncleanness, wantonness, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, envying, murthers, drunkenness, gluttony, 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 he inheritours of the kingdom of God. Contrarily, the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no Law. They truely that are Christes, have crucified the flesh with the affections and lusts.

The Gospel.

And it chanced as Jesus went to Hierusalem, that hee passed thoroww Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were Lepers, which stood afar off, and put sooth their boymes, and sayd, Jesus master, haue mercy on vs. When he saw them, he sayd unto them, Go, show your selues unto the Priestes. And it came to passe, that as they went, they were cleansed, And one of them, when he saw that he was cleansed turned backe againe, and with a lowd boyme praised God, and fell downe on his face at his feet, and gave him thankes, and the same was a Samaritane. And Jesus answered, and sayd, Are there not ten cleansed? But where are those nine? There are not found that returned againe to give God praysle, save onely this stranger. And hee sayd unto him, Arise, goe thy way, thy faith hath made thee whole.

The xv Sunday after Trinitie.

The Collect.

Keep we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man
The xvi. Sunday after Trinitie.

Man without thee cannot but fall, keepe vs euery thy helpe, and lead vs to all things profitable to our salvation, through Jesus Christ our Lord.

The Epistle.

Eſee how large a letter I have written unto you with mine owne hand. As many as declare with outward appearance to please carnally, the same constraine you to be Cuncumcised, onely left they should suffer persecution for the crosse of Christ. For they themselves which are Cuncumcised, keepe not the Law, but desire to have you Cuncumcised, that they might reioyce in your fleshe. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto mee, and I unto the world. For in Christ Jesus, neither Cuncumcision auapleth any thing at all, nor uncuncumcision, but a new creature. And as many as walke according unto this rule, peace be on them, and mercy, and ypon Israel, that pertaineth to God. From henceforth let no man put mee to businesse: For I heare in my body the markes of the Lord Jesus Christ, therefore I say unto you; let not the soules of the apie, soe they sowe not, neither doe they reape, but the body moze of value then rayment, Behold the foules of the ayre, soe they sowe not, neither doe they reape.

The Gospel.

O man can serve two masters: For either he shall hate the one and love the other, or else leane to the one and despise the other. Yee cannot serve God and Mammon. Therefore I say unto you, Be not carful for your life, what yee shall eate or drinke, nor yet for your body, what rayment yee shall put on. Is not the life more woorth then meate? and the body moze of value then rayment? Behold the foules of the ayre, soe they sowe not, neither doe they reape.
The xvj. Sunday after Trinitie.

reape, noz carry into the barnes, and your heavenly Father feedeth them. Are yee not much better then they? Which of yee by taking carefull thought can adde one cubite unto his stature? And why care yee for rayment? Consider the Lilies of the field how they grow, they labour not, neither doe they spinne: and yet I say unto yee, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore if God do clothe the grass of the field, (which though it stand to day, is to morrow cast into the furnace) shall he not much more doe the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or where with shall we be clothed? (After all these things doe the Gentiiles seeke:) for your heavenly Father knoweth that yee have need of all these things. But rather seeke yee first the kingdome of God, and the righteousness thereof, and all these things shall be ministrd unto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient unto the day is the travell thereof.

The xvj. Sunday after Trinitie.

The Collect.

Lord we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety 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 that I suffer for your sakes, which is your praysle. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which
The xvij. Sunday after Trinitie.

is Father of all that is called father in heaven and earth, that he would graunt you according to the riches of his glory, that ye may bee strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might bee filled with all fulnesse, which commeth of God. Unto him that is able to doe exceeding abundantly above all that we ask or thinkie, according to the power that worketh in vs, bee praysse in the Congregation, by Christ Jesus, throughout all generations from time to time, Amen.

The Gospel.

And it fortuned that Jesus went into a City called Naim, and many of his disciples went with him, and much people. When hee came nigh to the gate of the City, behold, there was a dead man carried out, which was the onely sonne of his mother, and she was a widow, and much people of the City was with her. And when the Lord saw her, hee had compassion on her, and sayde unto her, Weepen not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he sayd, Yong man, I saye unto thee, Arise. And he that was dead, came to life, and began to speake. And hee delivered him to his mother. And there came a seare on them all, and they gave the glory unto God, sayinge, A great Prophet is risen by among vs, and God hath blesed his people. And this rumour of him went forth thoro out all the regions which lie round about.
The xvij. Sunday after Trinitie.

The Collect.

Lord we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The Epistle.

(Which am a prisoner of the Lords) exhort you, that ye walk worthy of the vocation, wherein ye are called, with all lowliness and meekness, with meekness of mind, for bearing one another through love, and be diligent to keep the unity of the Spirit, through the bond of peace, being one body and one spirit, 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.

The Gospel.

It chanced that Jesus went into the house of one of the chief Pharisees, to eat bread on the Sabbath day, and they watched him. And beholding, there was a certain man before him which had the dropsie. And Jesus answered, and spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? and they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of ye shall have an ass fall into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things. He put forth also a similitude to the guests, when he marked how they pleased to be in the highest rooms, and spake unto them, When thou art bidden to a wedding of any man, sit not
The xvij. Sunday after Trinitie.

not done in the highest room, lest a more honourable man than thou be hidden of him, and he that bade him and thee, come and say unto thee, Give this man room: and thou begin with shame to take the lowest room. But rather when thou art hidden, goe and sit in the lowest room, that when he that bade thee commeth, he may say unto thee, Friend, sit by higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

The xvij. Sunday after Trinitie
The Collect.

Lord we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

Thanken my God alwayes on your behalfse 1. Cor: 1.

for the grace of God which is giuen you by 4.

Jesus Christ, that in all things ye are made rich by him, in all utterance & in all knowledge, by the which things the testimony of Jesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the coming of our Lord Jesus Christ.

The Gospel.

When the Pharifses had heard that Je-

sus had put the Saduces to silence, 34:

they came together, and one of them

(which was a Doctour of the Lawe) asked him a question, tempting him,
and saying, Master, which is the greatest Commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. In these two Commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinkest thou of Christ? Whose sonne is hee? They said unto him, The sonne of David. He said unto them, How then doeth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is hee then his sonne? And no man was able to answer him any thing, neither durst any man from that day forth ask him any more questions.

The xix. Sunday after Trinitie.

The Collect.

O God, forsaking without thee, we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephes. 4. 17. His I say a testifie through the Lord, that ye henceforth walk not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their understanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, have given themselves over into wantonnesse, to worke all maner of unclean.
cleannesse, even with greedinesse. But ye have not so learned Christ: if so be that ye have heard him, and have bene taught in him, as the trueth is in Jesu (as concerning the conversation in times past) to lay from you the old man, which is corrupt according to the deceitable lusts: to be renued also in the Spirit of your mind, to put on that New man, which after God is hapen in righteousness and true holiness. Wherefore put away lying, and speake every man trueh unto his neighbour, soasmuch as wee are members one of another. bee angry, but sinne not. let not the Sunne goe downe upon your wrath, neither give place to the backbiter. Let him that stole steale no more, but let him rather labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy comunication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace unto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed unto the day of Redemption. Let all bitterness, and fiercestness, and wrath and roaring, and curled speaking be put away from you, withall maliciousness. Be ye courteous one to another, mercifull, forgiuing one another, even as God for Christ's sake hath forgiuen you.

The Gospel.

Jesus entred into a ship, and passed over and came into his owne City. And behold, they brought to him a man sicke of the palsy, lying in a bed. And when Jesus saw the faith of them, hee sayde to the sicke of the palsy, Sonne bee of good cheare, thy sinnes be forgiuen thee. And behold, certaine of the Scribes sayd within themselves, This man blasphemeth. And when Jesus saw their thoughts,
The xx. Sunday after Trinitie.

he saide, Wherefore thinke ye evil in your hearts? Whether is it easier to say, Thy sinnes be forgiven thee, or to say, Arise, and walke? But that ye may know that the Sonne of man hath power to forgive sinnes in earth: Then saith he to the sickle of the palsy, Arise, take up thy bed, and go into thy house. And he arose, and departed to his house. But the people that saw it, maruelled, and glorified God, which had given such power unto men.

The xx. Sunday after Trinitie.

The Collect.

Almighty and mercifull God, of thy bountifull goodnesse keepe vs from al things that may hurt vs: that we being ready both in body and soule, may with free hearts accomphlish those things that thou wouldest have done, through Jesus Christ our Lord.

The Epistle.

Ake heed therefore how ye walke circumspectly, not as unwise, but as wise men, redeeming the time, because the dapes are euill. Wherefore be ye not unwise, but understand what the will of the Lord is, and be not drunken with wine, wherein is excelle: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spiruall songs, singing and making melody vnto the Lord in your hearts, giving thanks always for all things vnto God the Father, in the Name of our Lord Jesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. I

Ifus sayd, The kingdome of heauen is like unto a man that was a King, which made a marriage for his sonne, and sent foozch his ser-
The xx Sunday after Trinitie.

Servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farme place, another to his marchandise, and the remnant took his servants, and intreated them shamefully, slew 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 city. Then laid he to his servants, The marriage indeed is prepared, but they which were bidden, were not worthy. Go ye therefore out into the high ways, and as many as ye finde bid them to the marriage. And the servants went soorth into the high ways, and gathered together all, as many as they could finde, both good and bad; and the wedding was furnished with guests. Then the king came in to see the guests, and when he espied 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 speechlesse. Then said the King to the ministers, Take and bind him hand and foote, and cast him into bitter darkenes, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The xx Sunday after Trinitie.

The Collect.

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

The Epistle.

Eph. 6.10

Brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devil. For we wrestle not against flesh and blood, but against the rulers, against the powers, against the world's governors, against the spiritual hosts of wickedness in the heavenly places. Wherefore take unto you the whole armour of God, that ye may be able to stand against the evil day, and having all the armour of God, that ye may be able to resist in the evil day, and stand perfect in all things. Stand therefore, and your loins gird with the truth, having on the breastplate of righteousness, and having your feet shod with the preparation of the gospel of peace. Above all, take to you the shield of faith, where with ye may quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God, and pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints, and for me, that my utterance may be given unto me, that I may open my mouth freely, to declare the secrets of the gospel, wherein I may speak freely, as I ought to speak.

The Gospel.

John 4.46.

There was a certain ruler, whose son was sick at Capernaum. And when he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come downe and heale his sonne: for he was euene at the point of death. Then saide Jesus vnto him, Except ye see signes and wonders ye wil not beleue.
The xxij. Sunday after Trinitie.

The Ruler sayd unto him, Sir, come downe, or ever that my sonne die. Jesus sayth unto him, Goe thy way, thy sonne liueth. The man beleued the word that Jesus had spaken unto him, and hee went his way. And as he was going downe, the servants met him, and told him sayng, Thy sonne liueth. Then enquired hee of them the houre when he began to amend. And they sayd unto him, Yesterdays at the seventh houre the fever left him. So the father knew that it was the same houre in the which Jesus sayd unto him, Thy sonne liueth. And he beleued, and all his houould. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

The xxij. Sunday after Trinitie.

The Collect.

Lord, wee beseech the to keepe thy houehold the Church in continuall godlines, that through thy protection it may be free from all aduersitiees, and devoutly given to serve thee in good workees to the glory of thy Name, through Jesus Crist our Lord.

The Epistle.

Thanke my GOD with all remembrance of you alwayes in all my prayeres for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day untill now: and am surely certified of this, that he which hath begunne a good worke in you, shall performe it untill the day of Jesus Crist, as it becometh me that I should judge of you all, because I haue you in my heart, saas almuch as ye are all companions of grace with mee, even in my bondes, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all from
The xxij. Sunday after Trinitie.

The very heart root in Jesus Christ. And this I pray, that your love may increase yet more and 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.

Matt 18. 21.

Peter said unto Jesus, Lord, how oft shall I forgive my brother, if he sin against me? till seven times? Jesus saith unto him, I say not unto thee, Untill seven times: but seuentie times seuen 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 ten thousand talents: But so much as he was not able to pay, his Lord commanded 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 Lord pitie on that servant, and loosed him, and forgave him the debt. So the same servant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell downe, and besought him saying, Have patience with mee, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes sawe what was done, they were very sorry and came and tolde unto their Lord all that had happened.
The xxiii. Sunday after Trinitie.

happened. Then his Lord called him, and said unto him, O thou ungracious servant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also have had compassion on thy fellow, even as I had pitie on thee? and his Lord was wrath, and delivered him to the Jailers, till hee should pay all that was due unto him. So likewise shall my heavenly Father doe also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The xxiii Sunday after Trinitie.

The Collect.

God our refuge and strength, which art the author of all godlineesse, be ready to heare the devout prayers of thy Church: and grant that those things which we ask faithfully, wee may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

Bethsen, be ye followers together of me, and looke on them which walke even so as ye have vs for an example. For many walke, of whom I have tolde you often, and now tell you weeping, that they are the enemies of the Cross of Christ, whose end is damnation, whose belly is their God, and glory to shame, which are worldly minded. But our conversation is in heauen, from whence we looke 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 himselfe.

The Gospel.

When the Pharisees went out, and took counsel, they sent howe they might tangle him in his wordes. And they sent out unto him their dis-

 Matth. 22
The xxiiij. Sunday after Trinitie.

Ciples with Herods 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 vs therefore, how thinkest thou: is it lawfull that tribute bee given unto Cesar, or not? But Jesus perceiving their wickednesse, said, Why tempt ye me, ye hypocrstes? Shew me the tribute money. And they tooke him a peny. And hee sayd unto them, Whose is this image and superscription? They said unto him, Cesar. Then said he unto them, Give therefor unto Cesar, the things which are Cesar's, and unto God those things which are Gods. When they heard these words, they marueyled, and left him, and went their way.

The xxiii. Sunday after Trinitie.

The Collect.

Did we beleech thee, asshole thy people from their offences, that through thy bountifull goodness wee may bee delivered from the bondes of all those sinnes, which by our frailty wee haue committed. Grant this, \( \text{sc.} \)

The Epistle.

Give thanks to God the Father of our Lord Jesus Christ alwayes for you in our prayers. For we haue heard of your faith in Christ Jesus, and of the love which ye beare to all Saints, for the hopes take which is laid by in store 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, and is fruitsfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye elearne of Epaphia our deare fellow servant, which
The xxiii. Sunday after Trinitie.

which is for you a faithfull minister of Christ, which also declared unto vs your love which ye have in the spirit. For this cause we also, even since the day wee heard of it, have not ceased to pray for you, to desire that ye might be fullfilled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitful in all good works, increasing in the knowledge of God, strengthened with all might, through his glorious power, unto all patience and long suffering, with joyfulnesse, giving thankes unto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel.

While Jesus spake unto the people, he, Matt. 9, 18.

Hilde, there came a certaine ruler, and worshipped him, saying, My daughter is euene now deceased, but come and lay thine hand upon her, and shee shall liue. And Jesus arose, and followed him, and so did his discipes. And behold, a woman which was diseased with an issue of blood twelve yeeres, came behind him, and touched the hemme of his vesture. For shee said within her selfe, If I may touch but euene his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, hee said, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole euene the same time. And when Jesus came into the rulers house, & saw the ministers and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeoth. And they laughed him to scorn. But when the people were put forth, he went in, & tooke her by the hand, and said, Damosell arise. And the damosell arose. And this noise was abroad in all that land.
The xxv. Sunday after Trinitie.

The Collect.

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

The Epistle.

Isaiah 2: 2-5.

Behold, the time commeth, saith the Lord, that I will raise up the righteous branch of David, which King shall beare rule, and hee shall prosper with wisedome, and shall set up equity and righteousness againe in earth. In his time shall Juda be saved, and Israel shall dwell without leare. And this is the Name, that they shall call him, even The Lord our Righteousness. And therefore behold, the time commeth, saith the Lord, that it shall bee no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought forth and ledde the seed of the house of Israel out of the North land, and from all Countreys where I have scattered them, and they shall dwell in their owne land againe.

The Gospel.

John 6: 5.

When Jesus lift up his eyes, and saue a great company came unto him, he saith unto Philip, Whence shall wee buy bread, that these may eate? This hee laid to prove him, for hee himselfe knew what hee would doe. Philip answered him, Two hundred pennyworth of bread are not sufficient for them that every man may take a little. One of his disciples, Andrew Simon Peteres brother, said unto him, There is a ladde here, which hath five barley loaues, and two fishes, but what are they among so many?
many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sat downe in number about five thousand. And Jesus took the bread, and when he had given thankes, he gave to his disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten enough, he gave unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat 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 world.

If there be any more Sundayes before Advent Sunday, to supply the same, shall bee taken the service of some of those Sundaies that were omitted between the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

Almighty God, which didst give such grace unto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without dela: Grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to follow thy holy Commandments, through the same Jesus Christ our Lord.

The Epistle.

If thou acknowledge with thy mouth, Rom, 10.

that Jesus is the Lord, and beleue in thy heart, that God raised him by frō death, thou shalt be safe. For to beleue is the heart, justifieth, and to knowledge with the
the mouth, maketh a man safe. For the Scripture saith, Whosoever belieueth on him, shall not be confounded. There is no difference betweene the Jewe 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. How then shall they call on him, on whom they have not belieued? How shall they belieue on him, of whom they have not heard? How shall they heare without a preacher? And how shall they preach without they be sent: as it is written, How beautifull are the seete of them which bring tidings of peace, and bring tidings of good things? But they have not all obeyed to the Gospel. For Clay sayeth, Lord, who hath belieued 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 world. But I demand whether Israel did know or no? First Moses sayth, I will provoke you to envie by them that are no people, by a foolish nation I will anger you. Clay after that is holde, and sayth, I am found of them that sought me not, I am manifest unto them that asked not after me. But against Israel he sayeth, All day long have I stretched forth my handes unto a people that belieueth not, but speakest against me.

The Gospel.

S Jesus walked by the sea of Galilee, hee sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishe) and he sayth unto them, follow mee, and I will make you to become fishe of men. And they straight way left their nets, and followed
S. Thomas the Apostle.

followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

S. Thomas the Apostle.

The Collect.

Almighty and everlasting God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleue in thy Sonne Jesus Christ,that our faith in thy sight never bee reproued. Hear vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, sc.

The Epistle.

Now are ye not strangers, nor forreiners, but citizens with the Saints, and of the houhold of God, sc are built upon the foundation of the Apostles & Prophets, Jesus Christ himselfe being the head corner stone: in whom what building sooner 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, Wee have seen the Lord. But he said unto them, Except I see in his handes the print of the naples, and put my finger into the print of the nailes, and thrust my hand into his side, I wil not beleue. And after eight dayes,
The Conversion of S. Paul.
dayes, again his disciples were within, and Thomas with them. Then came Jesus when the doozes were shut, stood in the midst, and said, Peace be unto you.
And after that, he laid 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 beleued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleue, that Jesus Christ is the Sonne of God, and that in believing ye might have life through his Name.

† The Conversion of S. Paul.
The Collect.

God which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant, we beseech thee, that we which have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ our Lord.

The Epistle.

And Saul per breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest, and desired of him letters to care to Damasco to the Synagogues, that if hee found any of this way, (were they men or women) hee might bring them bound to Hierusalem:
And when hee journeyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and hee fell to the earth,
The conversion of S. Paul.

earth, and heard a voice, saying unto him, Saul, Saul why persecutest thou me? and he said, What art thou Lord? And the Lord said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks. And he both trembling and astonied said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. The men which journeyed with him stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, and brought him into Damasco. And he was three days without sight, and neither did eate nor drink. And there was a certain disciple at Damasco, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tarsus. For behold he prayeth, and hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many, of this man, how much evil he hath done to thy Saints at Hierusalem. And here he hath authority of the high Priests, to bind all that call on thy Name. The Lord said unto him, Go to thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and me children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, The Lord that appeared unto thee in the way as thou camest, hath sent me, that thou...
The Conversion of S. Prul.

... thou mightest receive thy light, and be filled with the holy Ghost. And immediately there fell from his eyes as it had bin scales, and he received light, and arose, and was baptised, and received meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straightway he preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him were amazed, and sayd, Is not this he that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound unto the high Priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Pater answered, & said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? Jesus said unto them, verily I say unto you, that when the Son of man shall set in the seate of his Maiestie, ye that have followed me in the regeneration, shall sit alis upon twelue seates, and judge the twelue tribes of Israel. And every one that sozaketh house, o2 brethren, o2 sisters, o2 father, o2 mother, o2 wife, o2 children, o2 lands, for my Names sake, shall receive an hundred fold, and shall inherit euerlasting life. But many that are first shall be last, and the last shall be first.

The Purification of S. Mary the Virgin.

The Collect.

A lmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in sub-
Saint Matthias day.

Stance of our flesh: so grant that we may be presented unto thee with pure and clear mindes, by Jesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

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 said 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, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he received of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

The Collect.

Almighty God, which in the place of the traytour Judas, diddest choose 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 faithfull and true Pastors, through Jesus Christ our Lord.

The Epistle.

In those dayes Peter stood by in the middes of the Disciples, and said, (the number of names that were together, were about an hundred and twenty) Ye men and brethren this
this Scripture must needs have bin fulfilled, which
the holy Ghost through the mouth of David, spake
before of Judas, which was guide to them that tooke
Jesus. For he was numbred with vs, and had obtai-
ned fellowship in this ministration. And the same hath
now possessed a plat of ground with the reward of in-
quity, and when he was hanged, burst asunder in the
middles, and all his bowels gushed out. And it was
knownen unto all the inhabitants of Jerusalem, into-
much the same field 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 be
boyd, and no man be dwelling therein, and his Bi-
shopricke let another take. Wherefore, of these men
which have companied with vs (all the time that the
Lord Jesus had his conversation among vs, begin-
nning at the baptisme of John, unto that same day that
he was taken vp from vs) must one be ordeigned to bee
a witnesse with vs of his resurrection. And they ap-
poynted two: Joseph, which is called Barsabas
(whose surname was Justus) and Matthias. And
when they prayed, they sayd, Thou Lord, which
knowest the hearts of all men, shew whether of these
two thou hast chosen, that he may take the room of
this ministration and Apostleship, from which Ju-
das by transgression fell, that he might goe into his
owne place. And they gaue southe their lots, and the
lot fell on Matthias, and he was counted with the-
leuen Apostles.

The Gospel.


In that time Jesus answered, and sayd, I
thanke thee, O Father, Lord of heaven
and earth, because thou hast hidde these
things from the wise and prudent, and hast
shewed them unto babes; Vserly Father, even so was
Annunciation of the Virgin Mary.

it thy good pleasure. All things are given unto me 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 laded, and I will ease you. Take my yoke upon you, and learn of me, for I am meeke and lowly in heart, and ye shall finde rest unto your soules: so, my yoke is ease, and my burden is light.

Annunciation of the Virgin Mary.

The Collect.

We beseech thee, Lord, powre thy grace into our hearts, that as we have known Christ thy Sonne incarnation by the message of an Angel: so by his Crosse and passion, we may bee brought into the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

It spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of David: Is it not enough for you that ye bee grievous unto men, but ye must grieue my God also? And therefore the Lord shall give you a token: Behold, a Virgin shall conceive and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eate, that bee my know to refuse the euill and chuse the good.

The Gospel.

And in the first moneth, the Angel Gabriel was sent from God, unto a City of Galilee named Nazareth, to a virgin espoused to a man,
Annunciation of the Virgin Mary.

man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the Angel went in unto 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 maner of salutation that should be. And the Angel said unto her, Heare not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy wombe, and beare a Sonne, I shall call his Name Jesus. He shall be great, and shall be called the Sonne of the Highest. And the Lord God shall giue unto him the seate of his Father David, and he shall raigne over the house of Jacob for euer, and of his kingdom there shall be none end. Then said Mary to the Angel, how shall this bee, seeing I know not a man? And the Angel answered, and said unto her, The holy Ghost shall come uppon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall bee borne, shall be called, The Sonne of God. And behold thy cousin Elizabeth, shee hath also conceiued a Sonne in her age, and this is the six moneth, which was called barren: soz with God nothing shall be impossible. And Mary sayd, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

S. Markes day.

The Collect.

Almighty God, which hast instructed thy holy Church with the heavenly doctrin of thy Evangelist S. Marke, give us grace that wee bee not like children, carped away with every blast of baine doctrine: but firmly to be esstablished in the truth of thy holy Gospel, through Jesus Christ our Lord.

The
S. Markes day.

The Epistle.

To every one of you is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he went up on high, he led captivity captive and gave gifts unto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended is even the same also that ascended by above all heavens, to fulfill all things. And the very same made some Apostles, some Prophets, some Evangelists, some Shepheards, and Teachers, to the edifying of the Saints, 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 wee henceforth should bee no more children, waivering and carped about with every wine of doctrine, by the wilfulness of men, through craftinesse, whereby they lay waitte for vs to deceu vs. But let vs follow the Trueth in love, and in all things grow in him which is the Head, even Christ, in whom if all the body he coupled and knit together throughevery ioynte, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it self through love.

The Gospel.

I am the true vine, and my Father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit, will he purge that it may bring forth more fruite. Now are ye cleansed, through
words which I have spoken unto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide 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 fruit. 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 and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, as ye will, and it shall be done for you. Herein is my father glorified, that ye beare much fruit, and become my disciples. As the Father hath loved me, even so also have I loved you: Continue you in my love. If ye keepe my commandements, ye shall abide in my love, even as I have kept my Fathers Commandements, and abide in his love. These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.

† S. Philip and James day.

The Collect.

Almighty God, whom truely to know is everlasting life: grant vs perfectly to know thy Sonne Jesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Jesus Christ our Lord.

The Epistle.

James the servant of God, and of the Lord Jesus Christ, sendeth greeting to the十二 Tribes which are scattered abroad. My brethren, count it exceeding joy, when ye fall into divers temptations: knowing this, That the trying of your faith gendereth patience, and let patience have her perfect worke, that
ye may be perfect and sound, lacking nothing. If any of you lacke wisdom, let him aske of him that giueth it, even God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a wave of the sea, which is toss of the windes, and carped with violence. Neither let that man thinkke that he shall receive anything of the Lord. A waiering minded man is unstable in all his wayes. Let the brother which is of low degree, rejoyce when he is exalted. Againe, let him that is rich, rejoyce when he is made low; for even as the floure of the grasse shall he passe away. For as the sun riseth with heate, and the grasse withereth, and his floure falleth away, so the beauty of the fashions of it perisheth: even so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receive the crowne of life, which the Lord hath promised to them that love him.

The Gospel.

And Jesus said unto his discipkes, Let not your heartes bee troubled. Bee beleev in God, beleev also in mee. In my Fathers house are many mansions. If it were not so, I would have told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receive you, even unto my selfe, that where I am, there may ye be also. And whither I goe ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Jesus saith unto him, I am the Way, and the Truth, and the life. No man commeth to the Father but by me. If ye had knowen me, ye had knowen my Father also; and now ye know him, and have seene him. Philip saith unto him,
S. Barnabe Apostle.

him. Lord, shew vs the Father, and it sufficeth vs, Jesus faith unto him, Have I beene so long time with you, and yet hast thou not known me? Philip, hee that hath seene me, hath seene my Father; and how layest thou then, Shew vs the Father? Belieuest 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 me, is he that doeth the workes. Belieue me that I am in the Father, and the Father in me, or else belieue me for the workes sake. Verely, verily I say unto you, He that belieueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shall he doe, because I goe unto my Father. And whatsoever ye ask in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall ask anything in my Name, I will doe it.

S. Barnabe Apostle.

The Collect.

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

The Epistle.

Idings of these things came vnto the eares of the congregation which was in Jerusalem. And they sent forth Barnabas, that he should goe vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleave vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people
people was added unto the Lord. Then departed Barnabas to Tarsus to see Saul: and when he had found him, he brought him unto Antioch. And it chanced, that a whole yeere they had their conversation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Chritten. In those days came Prophets from the Citie of Hierusalem unto Antioch. And there stood by one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Jery: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

His is my commandement, that ye love together as I have loved you. Greater love hath no man then this, That a man bestow his life for his friends. Ye are my friends, if ye doe whatsoeuer I command you. Henceforth call I not you servants, for the servant knoweth not what his Lord doeth: but you have I called friends, for all things that I have heard of my Father, I have opened unto you. Ye have not chosen me, but I have chosen you, and ordained you to goe and bring forth fruit, and that your fruit should remaine, that whatsoever yee aske of the Father in my Name, he may giue it you.

The Collect.

Almighty God, by whose providence thy servant John Baptift was wonderfully borne, and sent
to prepare the way of thy Son our Saviour by preaching of penance; make vs so to follow his doctrine, and holy life, that we may truly repent, according to his preaching, after his example constantly speak the truth boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord.

The Epistle.

Eſa.40.1. Be of good cheare, my people, O ye Prophets, comfort my people, faith your God, comfort Hierusalem at the heart, and tell her that her travel is at an ende, that her offence is pardoned, that she hath received of the Lordes hand sufficient correction for all her innes. A boype cryed in the wildernes, Prepare the way of the Lord in the wildernesse, make straight the path for our God in the deseret. Let all valleys bee exalted, and every mountaine and hill be laid lowe. What so is crooked, let it be made straight, and let the rough bee made plaine fieldes. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same boype spake, Now cry, and the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlineſſe thereof is as the floure of the field. The grasse is withered, the floure falleth away. Evn so is the people as grasse, when the breath of the Lord bloweth upon them. Nevertheless, whether the grasse wither, or that the floure fade away, yet the word of our God endureth for ever, Goe by unto the high hill, O Sion, thou that bringest good rydings, lift by thy boype with power, O thou preacher Hierusalem, lift it by without feare, and lay into the citie of Juda, Behold your God; behold, the Lord God shall come with power, and beare rule with his arme, Beholde, he bringeth his treasure with him, and
and his works goe before him. Hee shall feede his flocke like a good man, he shall gather the Lambs together with his arme, and carry them in his bosome, and shal kindly entreat those that heare pongs.

The Gospel.

Elizabeths time came that shee should be deliuered, and shee brought soothe a sonne. And her neigbours and her couſins heard say, how the Lord had shewed great mercy vpon her, and rejoyned with her. And it fortuned, that in the eight day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered, and said, Not fo, but his Name shal be called John. And they laied unto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would haue him called, and he asked for writing tables, and wrote, saying, His name is John. And they maruield all. And his mouth was opened immediately, and his tongue also, and he spake and praised God. And seare came on all them that dwelt nigh unto him. And all these sayings were noised abroad throughout all the high countrey of Jury, that they that heard them laid them by in their hearts, saying, What manner of child shall this bee? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp an horn of salvation unto vs, in the houle of his servant David, even as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saved from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers,
s. Peters day.

there, and remember his holy Covenant: That he would prepare the other which hee swore to our father Abraham, so to give us. That we being delivered out of the hands of our enemies, might serve him without fear all the days of our life, in such holiness and righteousness, as are acceptable for him. And thou chide shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people for the remission of sins, through the tender mercie 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, and to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in wilderness, till the day came when he should shew himselfe unto the Israelites.

¶ S. Peters day.

The Collect.

Almighty God, which by thy Son Jesus Christ, hast given to thine Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make wee beseech thee, all Bishops and Pastours diligently to preach thy holy word, that the people obediently to follow the same, that they may receive the crowne of everlasting glory, through Jesus Christ our Lord.

The Epistle.

At the same time, Herod the king stretched forth his hands to becertaine of the congregatio, he killed James the brother of John with the sword. And because he saw it pleased the Jews, hee proceeded further, and tooke Peter also. Then were the
the dayes of sweet bread. And when he had caught him, he put him in prison also, and delivered him to foure quaternions of soldiers 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 Herode would have brought him out unto the people, the same night kept Peter between two soldiers, 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 note Peter on the side, & stirred him up, saying, Arise up quickly. And his chaines fell from his hands. And the Angel said unto him, Gird thy selfe, and bind on thy sandals. And so he did. And he faith unto him, Call thy garment about thee, and follow me. And he came out, and followed him, and will not that it was truth which was done by the Angel, but thought that hee had seene a vision. When they were past the first and second watch, they came unto theIRON gate that leadeth unto the City, which opened to them by the owne accord: and they went out, and passed through one street, and forth with the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herode, and from all the waiting of the people of the Jewes.

The Gospel.

When Jesus came into the coasts of the City, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They sayd, Some say that thou art John Baptist, some Elias, some Jeremias,
Acts 1.

Saint James the Apostle.

by one of the Prophets. He spake unto them, But whom say ye that I am? Simon Peter answered and said, Thou art Christ the Sonne of the living God. And Jesus answered, and said unto him, Happy art thou Simon the Sonne of Jonas: for flesh and 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 wilt I build my Congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keyes of the Kingdome of heauen: and whatsoever thou bindest in earth, shall be bound in heauen: and whatsoever thou lossest in earth, shall be loosed in heauen.

¶ Saint Iames the Apostle.

The Collect.

Gaunt, 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 we for-taking all worldly and carnal affections, may be ever-more ready to follow thy Commandements, through Jesus Christ our Lord.

The Epistle.

In those dayes came Prophets from the Citie of Hierusalem unto Antioch. And there stode by one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the worlde, which came to passe in the Emperor Claudius dayes. Then the discipiles, every man according to his abilitie, purposied to send succour unto the brethren which dwelt in Iuryp: which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Herod the king
king stretched forth his hands to bere certaine of the Congregation. And hee killed James the brother of John with the sword: and because he saw it pleased the Jewes, he proceeded further, and took Peter also.

The Gospel.

Then came to him the mother of Zebe; Matt. 20,
deede children, with her sonnes, worshiping him, and desiring a certaine thing of him. And he said unto her, What wilt thou? She said unto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, and said, Ye wot not what ye ask. Are ye able to drink of the cup that I shall drinke 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 indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall chance unto them that it is prepared for of my father. And when the ten heard this, they disdained at the two brethren. But Jesus called them unto him, and said, Ye know 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 chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, & to give his life a redemption for many.

S. Bartholomew Apostle.

The Collect.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truly to
S. Bartholomew Apostle.


-- §. Barthelemy Apostle.

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 hands of the Apostles were many ingle and wonders shewed among the people: and they were all together with one accord in Solomon's porch.

And of other durst no man joyn him: se not into them: Nevertheless, the people magnified them. The number of them that believed in the Lord, both of men and women grew more and more, insomuch that they brought the sickle into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by might shadow some of them. There came also a multitude out of the cities round about, unto Jerusalem, bringing sickle folkes, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel.

And there was a strife among them, which of them should seeme to be the greatest. And he laid unto them, The Kings of Nations regine over them, and they that have authority upon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the young, and he that is chief, shall be as he that doth minister. For whether is greater, hee that sitteth at meat, or hee that serveth? Is not hee that sitteth at meat? But I am among you as one 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 unto me, that ye may eat and drink
S. Matthew the Apostle.

Drinke at my table in my kingdom, and sit on seats judgeing the twelve tribes of Israel.

S. Matthew Apostle.

The Collect.

Almightie God, which by thy blessed Sonne didst call Matthew from the receipt of Custome, to be an Apostle and Evangelist: Grant vs grace to forsake all crouetous desires (inordinate love of riches, and to follow thy Said Sonne Jesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

Seeing that wee have such an Office, euen as God hath mercy on vs, wee goe not out of kinde, but have call from vs the cloakes of unrighteousness, & walke not in craftinesse, neither handle wee the word of God deceitfully, but open the truth, and report our selues to every mans conscience in the light of God. If our Gospel bee yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the minde of them which beleue not, left the light of the Gospel of the glory of Christ (which is the Image of God) should shine unto them. For we preach not our selues, but Christ Jesus to be the Lord, and our selues 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 receipt of Custome: and he said unto him, Follow me. And he arose, & followed him. And it came to passe, as Jesus sate
at meate in his house, behold, many Publicane's also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they said to his disciples, Why eateth your master with Publicans and sinners? But when Jesus heard that, he laid unto them, They that be strong need not the Physitian, but they that are sicke. Go ye rather and learne what that meaneth: I will have mercie, and not sacrifice: For I am not come to call the righteous, but sinners to repentance.

S. Michael and all Angels.

The Collect.

Everlasting God, which hast ordained and constituted the services of all Angels and men in a wonderful order: mercifully grant, that they which always do the service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord.

The Epistle.

Here was a great battell in heaven: Michael and his Angels fought with the dragon, & the dragon fought with his Angels, and prevailed not, neither was there place found any more in heaven. And the great dragon that old serpent called the devil and Satan, was cast out, which deceived all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowde voyce, saying, In heaven is now made salvation, 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, and
S. Michael and all Angels.

and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them, woe unto the inhabitants 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.

The same time came the disciples unto Jesus saying, who is the greatest in the kingdom of heaven? Jesus called a childe unto him, and set him in the midst of them, and said, Verily I say unto you, except ye turne, and become as children, ye shall not enter into the kingdom of heaven. Whosoever therefore humbleth himselfe as this childe, that same is the greatest in the kingdom of heaven. And whosoever receieth such a childe in my Name, receieth me. But who so doth offend one of these little ones which belieue in me, it were better for him that a millstone were hanged about his necke, 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 maimed, rather than thou shouldest (having two hands, or two feete) be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (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 do alwayes behold the face of my Father, which is in heaven.

P S. Luke
A b "A Lmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul: it may please thee by the wholesome medicines of his doctrine, to heal all the diseases of our souls, through thy Sonne Jesus Christ our Lord.

The Epistle.

2. Tim. 4. 1.

Atch thou in all things, suffer afflictions, doe the workke thoroughly of an Evangelist, fulfill thine office unto the uttermost. Belober, for I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith. Fro hence forth there is laid by for mee a Crowne of righteousnes, which the Lord, that is a righteous Judge, shall give me at that day, not to me onely, but to all them that love his coming. Do thy diligence that thou mayest come shortly unto mee, for Demas hath forsaken mee, and loueth this present world, he is departed into Thessalonica. Crescens is gone to Galatia, Titus unto Dalmatia, only Lucas is with mee. Take Marke, and bring him with thee: for he is profitable unto me for the ministration. And Tychicus have I sent unto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the Coppersmith did mee much evil, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.


He Lord appointed other seventie and two also; and sent them two and two before him into every cite and place, whither hee ymictione would come. Therefore hee said unto them,
The harvest is great, but the labourers are few. Pray ye therefore the Lord of the harvest to send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Bear no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the master of Peace be there, your peace shall rest upon him; if not, it shall return to you again. And in the same house tarry 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 built 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.

Ud as the servant of Jesus Christ, the Jude 1. brother of James, to them which are called and sanctified in God the Father, and preserved in Jesus Christ, mercie

unto you, and peace, and love be multi

plied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, to exhort you that ye should continually labour in the faith, which was once gi

ten unto the Saints. For there are certaine ungodly men craftily crept in, of which it was written afore-
time unto such judgement: they turne the grace of our God into wantonnesse, deny God (which is the
Simon and Jude Apostles.

Simon and Jude, Apostles. My mind is therefore to put you in remembrance, so as much as you once knew this, how that the Lord, after that he had delivered the people out of Egypt, destroyed them which after beleuved not. The Angels also which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set foorth for an example, and suffer the paine of eternall fire. Likewise these being deceived by dreams, defile the flesh, despise rulers, and speake euill of them that are in authORITY.

The Gospel.

John 15.

17. His command I you, that ye love together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his owne: howbeit, because ye are not of the world, our I have chosen you out of the world, therefore the world hateth you. Remember the world that I said unto you, The servant is not greater then the Lord. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will keepe yours also. But all these things will they doe unto you for my Names sake, because they have not knowne him that sent me. If I had not come and spoken unto them, they should have had no sinne: but now have they nothing to cloake their sinne withall. Hee that hateth me, hateth my Father also. If I had not done among them the wozkes which none other man did, they should have had no sin: but now have they both seene and hated, not only me, but also my Father.
Father. But this happeneth, that the saying might be fulfilled that is written in their Law, 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 truth, which proceedeth of the Father, he shall testify of me. And ye shall bear witness also, because ye have been with me from the beginning.

† All Saints.

The Collect.

Almighty God, which hast knit together thy elect in one communion and fellowship, in the mystical body of thy Sonne Christ our Lord; grant us grace so to follow thy holy Saints in all vertuous and godly living, that wee may come to those unspakeable joyes, which thou hast prepared for them that unfaignedly love thee, through Jesus Christ our Lord. Amen.

The Epistle.

Beholde, I John sawe another Angell ascende from the rising of the Sunne, which had the seale of the liuing God, and hee cried with a loude voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed 6 servants of our God in their foreheads. And I heard the number of themwhich were sealed, and there were sealed an hundred andsoforty 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 Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephehalim, were sealed xii. M.
Of the tribe of Dan, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Levi, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zebulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Benjamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lamb, clothed with long white garments, and Palms in their hands, and cried with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lamb. And all the Angels stood in the compass of the seat, of the Elders, of the four beasts, fell before the seat on their faces, and worshipped God saying, Amen: Blessing, and glory and wisdom, and thanksgiving, and honour, and power, and might be unto our God for evermore. Amen.

The Gospel.

Matt. 5, 1. When seeing the people, went up into a mountaine, and when he was set his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. 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
kingdome of heauen. Blessed are ye when men revile you, and persecute you, and shall falsely lay all manner of euill sayings against you for my sake, reioyce & be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

The order for the Administration of the Lords Supper, or Holy Communion.

So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate over night, or els in the morning afore the beginning of Morning prayer, or immediately 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 word or deed: the Curate hauing knowledge thereof, shall call him, and aduertife him in any wise not to presume to the Lords Table; Vntill he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompen(sed the parties whom he hath done wrong vnto, or at the leaft declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reigne, not sufffering them to be partakers of the Lords Table, vntill he know them to be recōciled. 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 himselfe hath offended, & the other party will not be perswaded to a godly vnitie, but remaine still in his srowardnes and malice: the

P. 4 Minister
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 vpó it shall stand in the body of the Churche or in the Chancell, where Morning prayer and Evening prayer be appointed to be said. And the Priest standing at the Northside of the Table, shall say the Lords prayer with this Collect following.

\[The\ \textbf{Communion.}\]

A

Mighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall the Priest rehearfe distinctly all the ten Commandements: and the people kneeling, shall after every Commandement ask God mercy for their transgred- sion of the same after this sort.

\[\text{Minister.}\]

\[God spake these words, & said, I am the Lord thy God: Thou shalt have none other Gods but me. People.\]

\[Lord have mercy upon vs, and incline our hearts to keepe this Lawe. \]

\[\text{Minister.}\]

\[Thou shalt not make to thy selfe any graven Image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a jealous God,\]
God, and visit the sinneres of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my Commandements.

People.

Lord have mercy upon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord have mercy upon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keep holy the Sabboth day. Sire dapes 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 manseruant, and thy maidservant, thy cattell, and the stranger that is within thy gates: For in sire dapes 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 halloved it.

People.

Lord have mercy upon vs, and incline our hearts to keepe this Law.

Minister.

Honor thy father and thy mother, that thy dapes may be long in the land which the Lord thy God giuenth thee.

People.

Lord have mercy upon vs, and incline our hearts to keepe this Law.
Minister.  
Thou shalt do no murder.  
People.  
Lord have mercy upon vs, and incline our hearts to keepe this Law.  
Minister.  
Thou shalt not commit adulterie.  
People.  
Lord have mercy upon vs, and incline our hearts to keepe this Law.  
Minister.  
Thou shalt not steale.  
People.  
Lord have mercy upon vs, and incline our hearts to keepe this Law.  
Minister.  
Thou shalt not heare false witness against thy neighbour.  
People.  
Lord have mercy upon vs, and incline our hearts to keepe this Law.  
Minister.  
Thou shalt not covet thy neighbours house. Thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.  
People.  
Lord have mercy upon vs, and write all these thy Lawes in our hearts, wee beseech thee.

Then shall follow the Collect of the day, with one of these two collects following for the King, the priest standing vp, and saying.

Let vs pray.  
Almighty God, whose kingdom is everlasting, and power infinite have mercy upon the whole Con-
Congregation, and so rule the heart of thy chosen servant James our King and Gouvernour, that he knowing whose minister he is, may above all things seeke the honour and glory, and that hee his subjects, dreely considering whose authority hee hath, may faithfully serve, honour, and humbly obey him, in thee, and for thee according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth ever one God, world without end. Amen.

 Almighty and everlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turne them, as it seemeth best to thy godly wisedome: we humbly beseech thee to dispose and governe the heart of James thy servant, our King and Gouernour, that in all his thoughts, wordes and workes, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.

Immediately after the Collects, 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 Creed.

Beleeue in one God, the Father Almightie, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God Light
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 downe from heauen, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also by us under Pontius Pilate. He suffered, and was buried, and the third day he rose againe, according to the Scriptures and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to judge both the quicke and the dead: whose kingdom shall have no ende. And I believe in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I believe one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creed, 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, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following as he thinketh most convenient by his discretion.

Matth. 5. Let your light so shine before men, that they may see your good worke, and glorifie your Father which is in heauen.

Matth. 6. Lay not up for your selfes treasure upon the earth, where the rust and moth doeth corrupt, and where
The Communion.

Theeues breake thazorow and steale: but lay vp soz your selues treasur in heauen, where neither rust noz moth both corrupt, and where theeues do not breake thazorow and steale.

Whatsoever yee would that men should doe unto you, euen so doe unto them: for this is the Lawe and the Prophets.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen.

Zache good sooth, and said unto the Lord, Be. Luke 19. hold Lord, the halfe of my goods I giue to the poore, and if I have done any wrong to any man, I reflete foure foule.

Who goeth a warresfare at any time of his owne cost? Who planteth a Vineyard, and eatez not of the fruit thereof? 02 who feedeth a flocke, and eatez not of the milke of the flocke.

If we haue sowen vnto you spiritual things, is it a great matter if we shal reape your worldly things?

Doe ye not know, that they which minister about holy things, line of the sacrificie, and they which wast of the altar, are partakers with the altar? Even so hath the Lord also ordained, that they which preach the Gospel, shoulde liue of the Gospel.

Hee that soweth little, shal reape little: and hee that soweth plenteously, shal reape plenteously, let every man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giever.

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

While we haue time, let vs doe good unto all men,
The Communion.

and specially unto them which are of the household of faith.

1. Tim. 6. Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1. Tim. 6. Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying by in store for themselves a good foundation against the time to come, that they may attain eternal life.

Hebr. 6. God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed for his names sake, which have ministered unto the Saints, and yet do minister.

Hebr. 13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1. Ioh. 3. Who hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Tob. 4. 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.

Tob 4. Be mercifull after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessitie.

Prou. 19. He that hath pity upon the poore, lendeth unto the Lord: and looke what he layeth out, it shall be payed him againe.

Psal. 41. Blessed be the man that provideth for the sickle 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 mans boxe, and vpon the offering dayes appointed, every man and woman shall pay to
The Communion.

to the Curate the due and accustomed offerings. After which done, the Priest shall say.

Let us pray for the whole state of Christ's Church militant here in earth.

A Almighty and everliving God, which by thy holy Apostles hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee, most mercifully (to accept our almes, and) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do 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 specially thy servant James our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, 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 virtue. Give grace (O heavenly Father) to all Bishops, Pasteurs and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and specially to this Congregation here present, that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life bee in trouble, for...
row, need, sickenesse, or any other adversitie: Grant this, O Father, for Jesus Christes sake our onely mediator and advocate. Amen.

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

I he come together at this time (dearly beloved brethren) to seede at the Lords Supper, unto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Jesus Christes sake, that ye will not refuse to come thereto being so lovingly called & bidding of God himselfe. Ye know how grievous an 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 guests to sit downe, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would not thinke a great injurie and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest you, 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 easilly accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then doe you not repent and amend? When God calleth you, bee you not ashamed to say ye will not come? When you should returne to God, wilt you excuse your selue, and say that you bee not ready? Consider earnestly with your selues, how little such fained excuses shall availe before God. They that refused the feast in the Gospel,
The Communion.

Gospel, because they had bought a farme, or would try their pokes of ore, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christes behalf. I exhort you, as you love your owne salvation, that ye will be partakers of this holy Communion. And as the Sonne of God did himselfe to yeeld by his soule by death upon the Cross for your health, even so it is your duete to receive the Communion together in the remembrance of his death, as he himselfe commanded. Now, if ye will in no wise thus doe, consider with your selues, how great injurie you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort. I beseech you, that unto this unkindnesse yee will not adde any more: Which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this bee counted els, then a further contempt & unkindnesse unto God? Truely it is a great unthankfulness to say nay, when ye be called: but the fault is much greater, when men stand by, and ye will neither eate nor drinke this holy communion with other. I pray you, what can this bee else, but even to have the mysteries of Christ in derision? It is sayd 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 words? What wil this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wheresore, rather then ye should so do, depart you hence, and give place to them that bee godly disposed. But when you de-
The Communion.

part, I beseech you ponder with your selves from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, a from the basket of most heavenly food. These things if you earnestly consider, ye shall by Gods 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 this be said also, at the discretion of the Curate.

Carefully beloved, so far as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Sonne our Saviour Jesus Christ, not onely to dye for vs, but also to be our spiritual food and sustenance, as it is declared unto vs aswell by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignitie of the holy mystery, and the great perill of the unworthy 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 be received, as worthy partakers of such a heavenly Table. The way and meanes thereto, is: first to examine your lives and conversation by the rule of Gods Commaundements, and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there bewail your owne sinfull lives, and confess your selves to Almighty God, with full purpose of amendment of life. And if you shall.
The Communion.

shall perceive your offences to be such, as be not one-
ly against God, but also against your neighbours:
then ye shall reconcile your selves unto them, ready
to make restitution and 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 forgiven you at God's hand: for otherwise the receiving of the holy Communion doth
nothing else but increase your damnation. And be-
cause it is requisite that no man should come to the holy
Communion, but with a full trust in God's mercy,
and with a quiet conscience: therefore if there be any
of you, which by the means aforesaid cannot quiet
his own conscience, but requireth further comfort or
counsel, then let him come to me, or some other dis-
creet and learned Minister of God's word, and open
his griefe, that he may receive such ghostly counsel,
advice, and comfort, as his conscience may be relie-
ved, and that by the Ministry of God's word he may
receive comfort, and the benefit of absolution, to the
quieting of his conscience, and avoiding all scruple
and doubtfulness.

Then shall the Priest say this Exhortation.

Carefully beloved in the Lord, see that
minde to come to the holy Communion
of the body and blood of our Saviour
Christ, must consider what Saint Paul
writeth to the Corinthians, how he ex-
horteth all persons diligently to trie and examine them-
selves, before they presume to eate of that bread, and
drink of that cup. For as the benefit is great, if with
a true penitent heart and lively faith we receive that
holy Sacrament (so then we spiritually eat the flesh
of Christ, and drink his blood), then we dwell in Christ,
and
The Communion.

and Christ in vs, wee be one with Christ, and Christ with vs: ) So is the danger great, if wee receive the same unworthily, for then we be guilte of the bodie and blood of Christ our Saviour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs, wee provoke him to plague vs with divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer oz slanderer of his word, an adulterer, oz bee in malice oz envy, oz in any other grievous crime, bewaile your sines, and come not to this holy Table, lest after the taking of that holy Sacrament, the devill enter into you, as he entred into Judas, and fill you full of all iniquities, and bying you to destruction both of body & soule. Judge therefore your selues, brethren, that ye be not judged of the Lord. Repent you truely for your sines past: have a lively and stedfast faith in Christ our Saviour, Amend your lives, and be in perfect charity with all men, so shall yee be meete partakers of those holy mysteries. And above all things, yee must give most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God & man, who did humble himself even unto the death upon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to everlastinge life. And to the ende that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for vs, and the innumerable benefits which by his precious bloodshedding he hath obtayned to vs: he hath instituted and ordaind holy mysteries, as pledges of his lome, and continual remembrance.
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By the grace of his death, to our great and endless comfort. To him therefore, with the Father and the holy Ghost, let us 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 righteousness, the days of our life, Amen.

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

You that do truly and earnestly repent you of your sinnes, and be in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways: Draw near, 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, meekly kneeling upon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

 Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our manifold sinnes and wickedness, which we from time to 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 burden of them is intolerable: Have mercy upon us, have mercy upon us, most mercifull Father, for thy sonne our Lord Jesus Christ's sake, forgive us all.
The Communion

all that is past, and grant that we may ever hereafter serve and please thee in newnes 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.

A Almighty God our heavenly Father, who of his great mercy hath promised forgiueneſſe of sūnnes to all them whom with hearty repentance and true faith turne unto him: Have mercy upon you, pardon and deliver you from all your sūnnes, confirm and strengthen you in all goodnes, and bring you to everlasting life, through Jesus Christ our Lord, Amen.

¶ Then shall the Priest also say.

C Theare what comfortable wordes our Saviour Christ sayeth to all that truely turne to him.

Come unto me al that trauell and be heavy laden, and I will refresh you.

So God loued the world, that he gaue his only begotten Sonne, to the end that all that believe in him should not perish but haue life everlasting.

C Theare also what S. Paul faith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to saue sinners.

C Theare also what S. John faith.

If any man sinne, we haue an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sūnnes.

¶ After which the Priest shall proceed, saying.

Lift vp your hearts.

Answer.

We lift them vp into the Lord.

Priest.

Let vs giue thankes into our Lord God.

Answer.
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Answer.

It is meete and right so to doe.

Priest.

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

Here shall follow the Proper Preface, according to the time, if there be any especially appointed, or els immediately shall follow, Therefore with Angels, &c.

Proper Prefaces.

Upon Christmas day, and seven days after.

Because thou diddest giue Jesus Christ thine only Sonne to bee borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, that without spot of sinne, to make vs cleane from all sinne, Therefore with Angels, &c.

Upon Easter day and seven days after.

But chiefly are we bound to praise 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 to vs everlasting life. Therefore with Angels, &c.

Upon Ascension day and seven days after.

Through thy most dearly 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 glory, Therefore with Angels and Archangels, &c.
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Vpon Whitſunday, and fixe 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 sound, as it had bene a mighty winde, in the likenesſe of fiery tongues, lighting upon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of divers languages, and also boldneſſe with fervent zeale, constantly to preach the Gospell unto all Nations, whereby wee are brought out of darkenſe and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefoſe with Angels, &c.

Vpon the feast of Trinitie.

It is very meet, right, and our bounden dutie, that we should at all times & in all places giue thankes to thee, O Lord Almighty, & everlasting God, which art one God, one Lord, not one only perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne, and of the holy Ghost, without any difference or inequalitie. Therefore, &c.

After which Prefaces ſhall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and lauying, Holy, holy, holy, Lord God of hoſts. Heauen and earth are full of thy glozy. Glory be to thee, O Lord most High.

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

Edge not presume to come to this thy Table, O merciful Lord, trusting in our owne righſteousneſſe, but in thy manifolde and great mercies.
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mercies. We be not worthy so much as to gather by the crummes under thy Table. But thou art the same Lord, whose property is always to have mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drink his blood, that our sinful bodies 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.

A Almighty God our heauenly Father, which of thy tender mercy diddest give thine onely Sonne Jesus Christ to suffer death vpon 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 sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetual memory of that his precious death, vntil his comming againe: Heare vs, O mercifull Father, we beseech thee, and graunt that wee receiuing these thy creatures of Bread and Wine, according to thy Sonne our Saviour Jesus Christ's 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 giuen thankes he brake it, and gaue it to his disciples, saying, Take, eat this is my body, which is giuen for you, do this in remembrance of me. Likewise after Supper hee tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drink ye eall of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sinnes: doe this, as oft as ye shall drink it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both
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both kindes himselfe, and next deliver it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after to the people in their handes, kneeling. And when he delivereth the bread, he shal say.

The body of our Lord Jesus Christ, which was giuen for thee, preserves thy body and soule into everlasting life: and take and eate this, in remembrance that Christ died for thee, and feedest on him in thine heart by faith, with thanksgiving.

And the Minister that delivereth the cup, shall say.

The blood of our Lord Jesus Christ which was shed for thee, preserves thy body and soule into everlasting life: and drinke this in remembrance that Christ's blood was shed for thee, and be thankful.

Then shall the Priest say the Lord's prayer, the people repeating after him every petition. After shall be sayd as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present unto thee, O Lord, our selves, our soules and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we bee unworthy, though our manifold sinnes, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with
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with whom, in the unity of the holy Ghost, al honour and glory be unto thee, O Father Almighty, world without end, Amen.

Or this.

Almighty and everliving God, we most heartily thanke thee, for that thou dost bountlase to feed vs which haue duly received these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Saviour Jesus Christ, and dost assure vs thereby of thy favour and goodnes toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy deare Sonie: wee 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 works, 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 shall be sayd or sung.

Glory be to God on high, and in earth peace, good will towards men. We praye thee, we blesse thee, we worship thee, wee glorifie thee, wee give thankes to thee for thy great-glory, O Lord God, heavenly King, God the Father Almighty, O Lord, the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy upon vs. Thou that takest away the sinnes of the world, haue mercy upon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the rigt hand of God the Father, haue mercy upon vs. For thou only
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The peace of God which passeth all understanding keepeth 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.

¶ Colle&ts to be sayd after the Offertory, when there is no Communion, every such day one. And the same may be said also as often as occasion shall serve, after the Collects either of Morning and Evening prayer, Communion or Letany, by the discretion of the Minister.

Shift vs 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 ready helpe, through Christ our Lord, Amen.

O Almighty Lord and euerliving God, boughsafe wee beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes and in the workes of thy Commandements, that through thy most mighty protection, both here and ever, we may be preserved in body and soule, through our Lord and Saviour Jesus Christ, Amen.

O Almighty Lord, that the words which we have heard this day with our outward cares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good living, to the honour and praise
The Communion.

Praise of thy Name, through Jesus Christ our Lord, Amen.

Plead of thy Name, through Jesus Christ our Lord, Amen.

Amen.

Almighty God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for we are in need of thy Son Jesus Christ our Lord, Amen.

Almighty God, which hast promised to hear the petitions of them that ask in thy Son's Name, we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord, Amen.

Upon the holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer (for the whole state of Christ's Church militant here in earth) and one or more of these Collects afore rehearsed, as occasion shall serve. And there shall be no celebration of the Lords Supper, 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
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no Communion, except foure or three at the leaft communicate with the Priest.

And in Cathedrall and Collegiat Churches, where bee many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the leaft, except they haue 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 shal suffice that the bread be such as is v能看出 to be eaten at the Table with other meats, but the best and pureſt wheat bread that conveniently may be gotten. And if any of the bread and wine remaine, the Curate shal haue it to his owne vſe. The bread and wine for the Communion shall bee provided by the Curate and the Churchwardens, at the charges of the Parifh, and the Parifh shall bee discharged of such summes of money or other duties, 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 yeres of which Eafter to be one, and shall also receive the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eafter, euy Parishioner shall reckow with his Parſon, Vicar or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclefiaſtical duties, accordingly due, then and at that time to be payd.

The miniftration of baptisme to be vſed in the Church.

T appeareth by ancient Writers, that the Sacrament of Baptisme in the olde time was not commonly miniftred but at two times in the yeere; at Eafter and Witſuntide: At which times it was openly miniftred in the presence of all the Congregation. Which custome now being grownen out of vſe, although
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although it cannot for many considerations be well restored again, it is thought good to follow the same as near as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not be ministered but upon Sundaies, & other holy days, when the most number of people may come together, as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the baptism 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 bee ministered in the English tongue. Nevertheless, if necessitie so require, children may at all times be baptized at home.

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When there are children to be baptized upon 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, Godmothers, and 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 answered no: then shall the Priest say thus.

*Carefully beloved, so far as men be conceived and borne in sinne, and that our Saviour Christ faith, None can enter into the kingdome of God, except he be regenerate and borne a new 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 mercy...*
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hewil grant to these children that thing, which by na-
ture they cannot have, & they may be baptized with
water and the holy Ghost, and received into Christ's
holy Church, & be made lively members of the same.

Then shall the Priest say.

Let us pray.

 Almighty and everlasting God, which
of thy great mercy didst save Noe and
his family in the arke from perishing by
water, and also didst safely lead the chil-
dren of Israel thy people thorow the red
Sea, figuring thereby thy holy Baptisme: and by the
Baptisme of thy wellbeloved Son Jesus Christ, didst
sanctifie the flood Jordan, and al other waters to the
mysticall washing away of sinne: We beseech thee for
thine infinite mercies, that thou wilt mercifully look
upon these children, sanctifie them, and 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 steadfast in faith, joyful full through
hope, and rooted in charity, may so passe the waues of
this troublesome world, that finally they may come to
the land of everlasting life, there to reigne with thee
world without end, through Jesus Christ our Lord.
Amen.

Almighty and immortall God, the ayd of all that
need, 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 Baptisme, may receive re-
mision of their sinnes by spiritual regeneration. Re-
ceive them, O Lord, as thou hast promised by thy
wellbeloved Sonne, saying. Aske, and you shall haue,
seeke, and you shall finde, knoche and it shall be opened
unto you. So giue now unto vs that aske, let vs that
seeke,
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Seek, finde, open the gate unto vs that knocke, that these infants may enjoy the everlastting benedicticon of thy heavenly washing, and may come to the eternall kingdom, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Hear the words of the Gospel written by Saint Mark in the tenth Chapter.

At a certaine time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and sayd unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Verily I say unto you, Measocuer doeth not receive the kingdom of God as a little childe, he shall not enter therein. And when he had taken them up in his armes, he put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this briefe exhortation upon the words of the Gospel.

Riendes, you heare in this Gospel the words of our Saviour Christ, that hee commanded the children to be brought unto him: how hee blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. You perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his armes, he layed his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleevse, that he wil likewise favourably receive these present infants, that he wil embrace them with the armes of his mercy, that he wil give unto them the blessing of eternall life, and make them partakers of his everla...
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Wherefore we being thus persuaded of the good will of our heavenly Father toward these infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let us faithfully and devoutly give thanks unto him, and say.

A Almighty and everlasting God, heavenly Father, wee give thee humble thankes, that thou hast bounchased to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirm this faith in vs evermore: give thy holy Spirit to these infants, that they may be borne againe, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then the Priest shall speake unto the Godfathers and Godmotheres on this wise.

W Elbeloued friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would bounchase to receive them, to lay his handes upon them, to bless them, to releasce them of their sinnes, to give them the kingdome of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for: which promise hee for his part will most surely keepe and performe. 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 forsaie the devill and all his works, and constantly beleue Gods holy word, and obediently keepe his Commandements.

Then shall the Priest demand of the Godfathers and Godmothers these questions following.
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Doest thou forsake the devil and all his works, the vain pompe & glory of the world, with all censorous desires of the same, the carnall desires of the flesh so that thou wilt not follow nor be led by them? Answere.

I forsake them all.

Minister.

Doest thou beleue in God the Father Almighty, maker of heauen and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgine Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, & also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world, to judge the quicke and the dead? And doest thou beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and everlasting life after death? Answere.

All this I stedfastly beleue.

Minister.

Wilt thou be baptized in this faith? Answere.

That is my desire. Then shall the Priest say.

O Mercifull God, grant that the old Adam in these children may bee so buried, that the New man may be rased by in them. Amen.

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

Grant that they may have power and strength to
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have victory, and to triumph against the devil, the

Grant that whosoever is here dedicated to thee by
our Office and ministry, may also be induced with
heavenly virtues, and eternally rewarded through
thy mercy, O blessed Lord God, who dost live and
govern all things, world without end. Amen.

 Almighty everliving God, whose most dearly be-
loved Son Jesus Christ for the forgiveness of
our sins, did shed out of his most precious side both
water and blood, and gave commandment to his
disciples, that they should go teach all nations, and
baptize them in the Name of the Father, the Sonne,
and of the holy Ghost: Regard, we beseech thee, the
supplications of thy Congregation, and grant that
all thy servants which shall be baptized in this water,
may receive the fulness of thy grace, and ever remaine
in the number of thy faithful and elect children,
through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the child in his hands, and ask
the name. And naming the child, shall dip it in the wa-
ter, so it be discreetly and warily done, saying,

N. Baptize thee in the Name of the Father, and of
the Sonne, and of the holy Ghost. Amen.

¶ And if the child be weake, it shall suffice to powre wa-
ter upon it, saying the foresaid words.

N. Baptize thee in the Name of the Father, and of
the Sonne, and of the holy Ghost. Amen.

¶ Then the Priest shall make a Cross upon the childs fore-
head, saying,

W. Receive this child into the Congregation of
Christ's flocke, and do signe him with the signe
of the Cross, in token that hereafter he shall not be a,
shamed to confess the faith of Christ crucified, and
fully
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fully to fight under his banner, against sinne, the world, and the devil, and to continue Christ's faithful soldier and servant, unto his lives end. Amen.

Then shall the Priest say.

Seeing now, dearely beloved brethren, that these children bee regenerate and grafted into the body of Christ's Congregation, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

Then shall be said.

Our Father which art in heaven, &c.

Then shall the Priest say.

Eye得不到 heartie thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead unto sinne, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body 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 inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

At the last end, the Priest calling the Godfathers & Godmothers together, shall say this exhortation following.

Orazmuch as these children have promised by you to forspake 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.
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To soone as they shall be able to learne, what a solemn vow, promise and profession they have made by you. And that they may know these things the better, yee shall call upon them to heare Sermons, and chiefly you shall provide that they may learne the Creed, the Lords prayer and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, and that these children may bee vertuously brought vp to leade a godly and a Christian life, remembering alwayes that Baptisme doeth represent unto vs our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died, and rose againe for vs, so should we which are baptized, die from sin, and rise againe unto righteousness, continually mortifying all our evil and corrupt affections, and dayly proceeding in all vertue and godlinesse of living.

The minister shall comand that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme, set forth for that purpose, according as it is there expressed.

Of them that are to be baptized in private houses in time of necessitate, by the Minister of the Parish, or any other lawfull Minister, that can be procured.

The Pastors and Curates shall often admonish the people, that they defer not the Baptisme of Infants any longer then the Sunday, or other Holy day next after the child be borne, vnslesse vpon a great & reasonable cause declared to the Curate, and by him approved. And also they shall warne them, that without great cause, & necessity, they procure not their children to be baptized at home.
Priuate Baptism.

home in their houses. And when great need shall com-
pel them so to doe, then Baptisme shalbe administred on
this fashion. First, let the lawful Minister, and them that
be present, call vpon God for his grace, & say the Lords
Prayer, if time will suffer. And then the childe being na-
med by some one that is present, the said lawfull Minis-
ter shal dip it in water, or powre water vpon it, saying
these words.

N. I baptifie thee in the Name of the Father, and
of the Sonne and of the holy Ghost. Amen.

And let them not doubt, but that the childe so baptized, is
lawfully and sufficiently baptized, and ought not to bee
baptizd againe. But yet neuerthelesse, if the childe which
is after this sort baptizd, do afterward liue, it is expedi-
ent that it be brought into the Church, to the intent that
if the Priest or Minister of the same parish did himselfe
baptize that child, the Congregation may be certified of
the true forme of Baptisme by him priuatly before vfed:
Or if the child were baptizd by any other lawful Mini-
stcr, that then the minister of the Parish, where the child
was borne or Christened, shall examine & trie, whether
the childe be lawfully baptizd or no. In which case, if
those that bring any childe to the Church, doe answere
that the same childe is already baptizd, then shall the
Minister examine them further, saying:

By whom was the childe baptizd?
Who was present when the childe was baptizd?
And because some things Essentiaall to this Sacra-
ment, may happen to be omitted, through feare or
haste in such times of extremitie: Therefore I de-
maund further of you.

With what matter was the child baptizd?
With what words was the childe baptizd?
Whether thinke you the childe to bee lawfully and
perfectly baptizd?
Private Baptism.

And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to be: then shall not he christen the child again, but shall receive him as one of the flock of the true Christian people, saying thus:

I certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this child, which being borne in original sin, and in the wrath of God, is now by the later of regeneration in Baptisme, received into the number of the children of God, and hopeful of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doeth call them unto him, as the holy Gospel doeth witness to our comfort on this wise.

Mark, 10.

At a certaine time they brought children unto Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doeth not receive the kingdom of God as a little child, he shall not enter therein. And when he had taken them up in his armes he put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this exhortation upon the words of the Gospel.

Friends, ye heare in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deede, hee declared his good will toward them: for he embraced them in his armes, hee laid his handes upon them, and blessed them.
Priuate Baptisme.

doubt ye not therefore, but earnestly beleue, that hee hath likewise souerely receiued this present Infant, that he hath embraced him with the armes of his mercy, that he hath giuen unto him the blessing of eternal life, and made him partaker of his euverlasting kyngdome. Wherefore, we being thus perswaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ towards this Infant, let vs faithfully and devoutly giue thanks unto him, and say the prayer which the Lord himselfe taught, and in declaration of our Faith, let vs recite the Articles contayned in our Creed.

Herethethe Minister, with the Godfathers and Godmothers, shall say.

Our Father which art in heauen, &c.

Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe foyslake the devil and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnal desires of the flesh, and not to follow and be led by them?

Answer.

I foyslake them all.

Minister.

Doest thou in the name of this childe piofeffe this faith, to beleue in God the Father almighty, maker of heauen and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, boone of the Virgyn Marie, that hee suffered under Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the thirde day, that hee ascended into heauen, and lieth at the right hand
Private Baptisme.

hand of God the Father Almighty, and from thence he shall come againe at the end of the world, to judge the quicke and the dead? And do you in his name beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and everlasting life after death?

Answer.

All this I stedfastly beleue.

Let vs pray.

Almighty everlasting God, heavenly Father, we give thee humile thanks, for that thou hast bouchlased to call vs to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirme this faith in vs evermore: give thy holy Spirit to this Infant, that he being borne againe, and being made heire of everlasting salvation, through our Lord Jesus Christ, may continue thy servant & attaine thy promise, through the same our Lord Jesus Christ thy Son, who liveth & reigneth with thee in the unity of thy holy Spirit everlastingly. Amen.

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

Ozasmuch as this childe hath promised by you to forlacke the devil and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duty, to see that this infant be taught, so soone as he shall be able to learne, what a solemnne bow, promise, & profession he hath made by you. And that he may know these things the better, ye shall call upon him to heare Sermons, chiefly ye shal provide that he may learne the Creed, the Lords prayer, the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, and that this childe may be vertuously brought by, to leade a godly and a Christian
Private Baptism.

Christian life, remembering alway that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose againe for us, so should we which are baptized, die from sinne, and rise againe unto righteousness, continually mortifying all our evil and corrupt affections, and dayly proceeding in all vertue, and godlines of living.

And fo forth as in publike Baptisme.

But if they which bring the Infants to the Church, do make such vncertaine answeres to the Priests questions, as that it cannot appeare that the child was baptised with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, which are Essential parts of Baptisme: then let the Priest baptize it in forme above written, concerning Publike Baptisme, sauing that at the dipping of the child in the Font, he shall vs this forme of words.

If thou be not already baptized. No. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith according to the Catechisme following.

To the end that Confirmation may be ministred to the more edifying of such as shall receive it, according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same, it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Fayth, the Lords prayer, and the ten commaundements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose him in. And this order is most conuenient to be observed for diuers considerations.

First, because that when children come to the yeeres of discretion
The Catechisme.

discretion, and have learned what their Godfathers & godmothers promised for them in Baptisme, they may then themselves with their own mouth, & with their owne consent, openly before the Church ratifie & confirm the same, & also promise that by the grace of God they wil euermore indevour 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 be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world and the deuil, it is most meet to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuil, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: wherby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly profess their owne faith, and promise to be obedient vnto the will of God. And that no man shal think that any detriment shal come to children by deferring of their confirmation, he shal know for truth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their salvation, and be undoubtedly saued.

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

Question.

What is your Name?

Answer.

Who gave you this name?

Answer.
My Godfathers & Godmothers in my Baptisme, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question.

What did your Godfathers and Godmothers then say for you?

Answer.

They did promise and bowe three things in my name. First, that I should forsake the devil, and all his worikes, the pomps, and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the daies of my life.

Question.

Doest thou not thinke that thou art bound to beleue, and to do as they haue promised for thee?

Answer.

Yes verily; and by Gods helpe so I will. And I heartily thanke our heavenny Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Question.

Rehearse the Articles of thy Believe.

Answer.

I beleue in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the
The Catechisme.

the dead, he ascended into heaven, and sitteth at the
right hand of God the Father Almighty; from thence
he shall come to judge the quick and the dead. I be-
lieve in the holy Ghost, the holy Catholike Church,
the Communion of Saints, the forgiveness of sinnes,
the resurrection of the body, and the life everlasting.
Amen.

Question.

What doest thou chiefly learne in these Articles of
thy belief?

Answere.

First I learne to believe in God the Father, who
hath made me and all the world.
Secondly in God the Sonne, who hath redeemed
me, and all mankind.
Thirdly, in God the holy Ghost, who sanctifieth
me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers
did promise for you that you should keepe Gods Com-
mandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

The same which God spake in the twentieth chap-
ter of Exodus, saying, I am the Lord thy God,
which have brought thee out of the land 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 graven
image, nor the likeness of any thing that is in hea-
ven above, or in the earth beneath or in the water
under the earth: thou shalt not bow downe to them,
The Catechism.


1. You shall not worship them. For I the Lord thy God am a jealous God, and visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

2. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

3. Thou shalt do no murder.

4. Thou shalt not commit adultery.

5. Thou shalt not steal.

6. Thou shalt not bear false witness against thy neighbour.

7. Thou shalt not covet thy neighbour's house.

What doest thou chiefly learn by these Commandments?

Answer.
The Catechism.

Question.

What is thy duty towards God?

Answer.

My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is to love him as my self, and to doe to all men as I would they should doe unto me. To love, honour, and succour my father and mother. To honor and obey the King and his ministers. To submit my selfe to all my governours, teachers, Spirituall pastours and masters. To order my selfeLowly and reverently to all my betters. To hurt no body by word or deed. To be true and just 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 evil speaking, lying, and slandering. To keepe my body in temperance, sobrenelle, and chastitie. Not to covet nor desire other mens goods, but to learne and labour truly to get mine owne living, and to doe my duty in that state of life unto the which it shall please God to call me.

Question.

My good child, know this, that thou art not able to
to doe these things of thy selfe, nor to walke in the Commandements of God, and to serve him, without his special grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

Our Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our souls and bodies, and that he will bee merciful unto us, and forgive us our sinnes, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keepe us from all sinne and wickednesse, and from our ghostly enemie, and from everlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely as generally necessary to salvation, that
The Catechism

that is to say, Baptism, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible signe, of an inward and spiritual grace, given unto us, ordained by Christ himselfe, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible signe, and the inward spiritual grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it: In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and spiritual grace?

Answer.

A death unto sinne, and a New birth unto righteousnesse: For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin: and Faith, whereby they steadfastly beleev the promises of God, made to them in that Sacrament.
**The Catechism.**

**Question.**

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

**Answer.**

Yes: they doe performe them by their Sureties, who promise and bow them both in their names: which when they come to age, themselves are bound to performe.

**Question.**

Why was the Sacrament of the Lord's Supper ordained?

**Answer.**

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby.

**Question.**

What is the outward part, or signe of the Lord's Supper?

**Answer.**

Bread and Wine, which the Lord hath commanded to be received.

**Question.**

What is the inward part, or things signified?

**Answer.**

The Body and Blood of Christ, which are verily and indeed taken and received of the faithfull in the Lord's Supper.

**Question.**

What are the benefits whereof we are partakers thereby?

**Answer.**

The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.
The Catechism.

Question.

What is required of them which come unto the Lords Supper?

Answer.

To examine themselves whether they repent themselves truly of their former sins, steadfastly purposing to leade a New life, have a lively faith in Gods mercie through Christ, with a thankful remembrance of his death, and be in charity with all men.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer the ten Commandements, and also can answer to such questions of this short Catechisme, as the Bishop, or such as he shall appoint, shall by his discretion appose them in: then shall they be brought to the Bishop, by one that shall bee his Godfather or Godmother, that every child may have a witness of his confirmation. And the Bishop shall confirme them on this wise.

Confirmation, or laying on of hands.

Or helpe is in the Name of the Lord.

Answer.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answer.
Confirmation.

Answer.

And let our cry come unto thee.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fulfill them, O Lord, with the spirit of thy holy fear. Amen.

Then the Bishop shall lay his hand upon every child severally, saying,

Defend, O Lord, this child with thy heavenly grace, that he may continue thine forever, and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Then shall the Bishop say.

Let us pray.

Almighty and everliving God, which makest 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 signe of thy favour a gracious goodness toward them: let thy fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever bee with them, and so leade them in the knowledge and obedience of thy word, that
Confirmation.

that in the end they may obtaine the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

Then the Bishop shall blesse 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 euer. Amen.

The Curate of euery Parish, or some other at his appointment, shall diligently uppon Sundayes and Holy dayes, halfe an houre before Euenfong, openly in the Church instruct and examine so many children of his parish, sent vnto him, as the time will serue, as he shall thinke convenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, & Dames, shall cause their children, servants and prentices, (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntil such time as they have learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any convenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his parish, which can say the Articles of the faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

And there shal nonce be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

The
The forme of solemnization of Matrimony.

First, the Banes must be asked three several Sundayes or Holy dayes in the time of service, the people being present, after the accustomed manner.

And if the persons that should 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 Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.

Earely beloved friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying unto us the mysticall union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of S. Paul to bee honourable among all men, and therefore is not to enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beastes that have no understanding, but reuerently, discreet-
Of Matrimony.

ly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continence, might marry, and keep themselves undefiled members of Christ's body. Thirdly, for the mutual society, help, and comfort that the one ought to have of the other both in prosperity and adversity, into the which holy estate these two persons present come now to be join'd. Therefore if any man can shew any just cause, why they may not lawfully be join'd together, let him now speak, or else hereafter for ever hold his peace.

And also speaking to the persons that shall be married, he shall say.

Require and charge you, as you will answer at the dreadful day of Judgement, where the secrets of all hearts shall be disclosed, that if either of you do know any impediment, why ye may not be lawfully join'd together in Matrimony, that ye confess it. For be ye well assured, that so many as be coupled together otherwise than God's word doth allow, are not join'd together by God, neither is their Matrimony lawful.

At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony by God's Law, or the Lawes of this Realme, and will be bound, and sufficient Sureties with him, to the parties, or else put in a caution to the full value
Of Matrimony.

value of such charges as the persons to be married do in-
staine, to prove his allegation: then the solemnization
must be deferred unto such time, as the truth be tried.
If no impediment be alleged, then shall the Curate lay
unto the man.

N. W If thou have this woman to thy wedded
wife, to live together after God's ordinance,
in the holy estate of Matrimony: wilt thou love her,
comfort her, honour and keep her in sickness and in
health; and forsaking all other, keep thee only unto
her, so long as you both shall live?

The man shall answer:

I will.

Then shall the Priest lay unto the woman:

N. W If thou have this man to thy wedded hus-
band, to live together after God's ordinance,
in the holy estate of Matrimony: wilt thou obey him,
and serve him, love, honour, and keep him in sickness
and in health, and forsaking all other, keep thee
only unto him, so long as you both shall live?

The Woman shall answer:

I will.

Then shall the Minister say:

Who giveth this woman to be married unto this
man?

And the Minister receiving the woman at her father's or
friends hands, shall cause the man to take the woman by
the right hand, and so either to give their troth to other,
the man first saying,

I N. take thee N. to my wedded wife, to have and
to holde from this day forward, for better, for worse,
for richer, for poorer, in sickness and in health, to
love,
Of Matrimony.

love and to cherish, till death us depart, according to God's holy ordinance: and thereto J plight thee my troth.

Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I P. take thee P. to my wedded husband, to have and to hold 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 us depart, according to God's holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed duety 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 hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

Let us pray.

O Eternal God, creatour and preserver of all mankind, giever of all spiritual grace, the authour of everlasting life, send thy blessing vpon these thy servants, this man and this woman, whom wee blesse in thy Name, that as Ithaca and Rebecca liued faithfully together, so these persons may surely performe and
Of Matrimony.

and keepe the bow a covenant betwixt them made,
(wherof this King given and recev'd is a token and
pledge) and may ever remayne in perfect loue and
peace together , and live according to thy Lawes,
through Jesus Christ our Lord. Amen.

Then shall the Priest joyn their right hands together,
and say.

Those whom God hath joyned together, let no man
put asunder.

Then shall the Minister speake vnto the people.
Forasmuch as N. and N. have consented together
in holy wedlock, and have witnessed the same before
God and this company, and thereto have given and
pledged their troth either to other, and have declared
the same by giuing and receyving of a Ring, and by
joyning of hands, I pronounce that they be man and
wife together. In the Name of the Father, and of the
Sonne, and of the holy Ghost. Amen.

And the Minister shall add this blessing.

God the Father, God the Sonne, God the holy
Ghost, bleffe, preserve, and keepe you, the Lord
merciſfully with his fauour looke upon you, and so fill
you with all spiritual benediction and grace, that you
may so liue together in this life, that in the world
to come you may have life everlasting. Amen.

Then the Minister or Clarkes going to the Lords Ta-
ble, shall say or sing this Psalm following.

Blessed are all they that feare the Lord: and walke
in his waies.
For thou shalt eat the labour of thy handes: O
well is thee, and happy shalt thou be.

Thy
Of Matrimony.

Thy wife shall bee as the fruitfull bine: upon the walles of thine house.
Thy children like the olive branches: round about thy table.
Loe, thus shall the man be blessed: that seareth the Lord.
The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperite all thy life long.
Yea, that thou shalt see thy childrens children: and peace upon Israel.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or this Psalme.

Deus misereatur.
Psal. 67.

O God be mercifull unto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull unto vs.

That thy way may bee knowne vpon the earth: thy sauing health among all Nations.
Let the people praye thee, O God: yea, let all the people praye thee.
O let the Nations reioyce and bee glad: for thou shalt judge the folke righteouly, and governe the Na-
tions vpon the earth.
Let the people praye thee, O God: let all the people praye thee.
Then shall the earth bring forth her encrease: and God, euern our owne God, shall give vs his blessing.
God shall blesse vs: and all the endes of the world, shall feare him.
Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shall be: world without end, Amen.
Of Matrimony.

This Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Lord have mercy upon us.

O Father which art in heaven, hallowed be thy Name, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them help from thy Holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a Tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Israhel, God of Jacob, bless these thy servants, and sow the seed of eternal life in their minds, that whatsoever in thy holy
Of Matrimony.

Holy word, they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully upon them from heaven, and blest them. And as thou diddest send thy blessing upon Abraham and Sara to their great comfort: so wouldest to send 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 end, through Jesus Christ our Lord. Amen.

This prayer next following shall be omitted, where the woman is past childbirth.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children's children unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also after other things set in order didst appoint, that out of man, created after thine own image and similitude, woman should take her beginning, and knitting them together, diddest teach that it should never be lawful to put asunder those whom thou by Matrimony haddest made one. O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unietie 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...
Of Matrimony.

for it, loving and cherishing it even as his owne flesh, and also that this woman may be loving and amiable to her husband as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord bless them both, and grant them to inheriteth everlasting kingdome, through Jesus Christ our Lord, Amen.

¶ Then shall the Priest say.

Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and ioyne them together in marriage: powre upon you the riches of his grace, sanctifie and blesse you that ye may please him both in body and soule, and liue together in holy love unto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shalbe said a Sermon, wherin ordinarily, so oft as there is any marriage, the office of a man and wife shalbe declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

All ye which be married, or which intend to take the holy estate of Matrimony upon you, heare what holy Scripture doeth say as touching the duty of husbands toward their wives, and wives towards their husbands.

S. Paul in his Epistle to the Ephesians the fift Chapter, doeth give this commandement to all married men, Ye husbands, love your wives, even as Christ loved the Church, and hath given himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it unto
Of Matrimony.

Of Matrimony.

himselfe a glorious Congregation, not having spot
or wrinkle, or any such thing, but that it should be ho-
ly and blamelesse. So men are bound to love their
owne wives, as their owne bodies. Hee that loueth
his owne wife, loueth himselfe: for never did any
man hate his owne flesh: but nouriseth and cherish-
eth 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. Neverthe-
lesse, let every one of you so love his owne wise, even
as himselfe.

Col. 3. Likewise the same S. Paul writing to the Co-
lossians, speaketh thus to all men that be married.
Ye men love your wives, and bee not bitter unto
them.

1. Pet. 3. Heare also what S. Peter the Apostle of Chri-
st, which was himselfe a married man, sayth unto all
men that are married. Ye husbands, dwell with your
wives according to knowledge, giving honour unto
the wife as unto the weaker vesseil, and as heires to-
gether of the grace of life, so that your prayers be not
hindered.

Hitherto ye have heard the dutie of the husband to-
ward the wise. Now likewise ye wise wives heare and
leanne your dutie towards your husbands, even as
it is plainlye set foorth in holy Scripture.

Eph. 5. S. Paul in the soynamed Epistle to the Ephesians
teacheth you thus: Ye women submit your selues un-
to your owne husbands, as unto the Lord. For the
husband is the wife's head, even as Christ is the head
of the Church, and hee is also the Saviour of the
whole body.
Therefore as the Church or Congregation is subject unto Christ: So likewise let the wives also be in subjection to their owne husbands in all things. And againe he saith, Let the wife reverence her husband. And in his Epistle to the Colossians S. Paul giveth you this lease: Let the wife reverence her husband. And in his Epistle to the Colossians S. Paul giveth Coloss. 3,

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The order for the visitation of the sick.

The Priest entering into the sick person's house shall say:

Peace be in this house, and to all that dwell in it.

When he commeth into the sick man's presence, he shall say, kneeling down.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servant.

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have none advantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong Tower.

Answer.

From the face of his enemy.

Minister.
The visitation of the sick.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord, looke downe from heauen, behold, bittie and releue this thy servant. Looke upon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

 Hear vs Almighty and most mercifull God and Saviour, extend thine accustomed goodnesse to this thy servant, which is grieved with sicknesse: bittie him O Lord, as thou diddest bittie Peters worres mother, and the Captaines servant. So bittie and resto to this sick person his former health, (if it be thy will) oz else giue him grace to take thy visitation, that after this painefull life ended, he may dwell with thee in life everlasting. Amen.

Then shall the Minister exhort the sick person after this forme, or other like.

Dearely beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatsoever your sickenesse is, know you certainly, that it is Gods visitation. And for what cause soever this sickenesse is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity, oz else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truely re-
The visitation of the sick.

Pent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son, Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting your selves wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loveth, he chastiseth: yea, as St. Paul saith, he scourgeth every son which he receiveth. If ye endure chastisement, he offereth himselfe unto you, as unto his owne children. What sonne is he that the father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reverently obey them: shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few daies do chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words, good brother, are God's words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Father's correction, whenever by any maner of adversitie it shall please thy gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himselfe went not up to joy, but first he suffered paine, he entered not into his glory, before he was crucified, so truely our way to eternall joy is to suffer here with Christ.
The visitation of the sick.

Christ, and our doze to enter into eternal life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptisme. And so as much as after this life, there is account to be given unto the righteous Judge, of whom all must bee judged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heavenly Fathers hand for Christ's sake, and not bee accused and condemned in that fearfull judgement: therefore 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,

Deff thou beleue in God the Father Almighty,

As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottome of his heart all persons that haue offended him, and if he haue offended other, to ask them forgiveness: and where he hath done wrong or injury to any man, that he make amends to the uttermost of his power. And if he haue not afore disposed of his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executors. But men must bee oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed may be said, before the Minister
The visitation of the sick.

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to move the sick person, and that most earnestly, to liberalitie toward the poore. Here shall the sick person make a special confession, if he feele his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this sort.

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truely repent & beleevé in him, of his great mercie to forgive thee thine offences: and by his authotitie committed into mee, I absolve thee from all thy sinnes, 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 pray,

O Most merciful God, which according to the multitude of thy mercies dost so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie upon this thy servant, who most earnestly desirëth pardon and forgiuenesse. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his owne carnall will and frailenesse, preserve and continue this sick member in the body of the Church, consider his contrition, accept his teares, all wane his paine, as shall bee seen to thee most expedient for him. And so as much as he putteth his full trust onely in thy mercy, impute not unto him his former sinnes, but take him unto thy favour, through the merits of thy most dearely beloued Sonne Jesus Christ, Amen.

Then shall the Minister say this Psalm.

Psal. 71. O thee, O Lord, have I put my trust, let me never be put to confusion: but rid mee, and deliver mee in thy righteousness, incline
The visitation of the sick.
cline thine eare unto me, and save me.
Be thou my strong hold, whereunto I may alway reșort: thou hast promised to helpe mee, for thou art my house of defence, and my castie.
Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.
For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.
Through thee have I bene holden by ever since I was borne: thou art he that tooke me out of my mo-thers wombe, my praise shall alway be of thee.
I am become as it were a monster unto many: but my sure trust is in thee.
O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.
Cast mee not away in the time of age: forsake mee not when my strength faileth me.
For mine enemies speake against me, and they that lay wait for my soule, take their countraile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.
Go not farre from mee, O God: my God dost thee to helpe me.
Let them be confounded and perish, that are against my soule: let them be covered with shame and dishonour, that seek to doe me euill.
As for mee, I will patiently abide alway: and will praise thee more and more.
My mouth shall dayly speake of thy righteousness and salvation: for I know no end thereof.
I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.
Thou, O God, hast taught me from my youth by vir-tu now; therefore will I tel of thy wonderous works.
The visitation of the sick.

Forstake me not, O God, in mine old age, when I am gray headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet 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 me: and yet diddest thou turne and refresh mee: yea, broughtest me from the deep of the earth againe.

Thou hast brought me so great honour: and comforted me on every side:

Therefore will I praise thee for thy faithfullnesse, O God, playing vp an instrument of musick: unto thee will I sing vp the harpe, O thou holy one of Israel.

My lips will be saigne when I sing unto thee: and will my soule, whom thou hast delivered.

My tongue also shall talke of thy righteounesse all the day long: for they are confounded, and brought on to shame, that seek to doe me euill.

Glory be to the Father, &c. As it was in the, &c.

Adding this,

O Saviour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then shall the Minister say.

The Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heavien, in earth, and under the earth do bow and obey, bee now and evermore thy defence, and make thee know and seeke, that there is none other name under heavien given to man, in whom and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Jesus Christ. Amen.

The
The Communion of the sick.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: therefore to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to 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 sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night, or else early in the morning, to the Curate, signifying also how many be appointed to communicate with him, and having a convenient place in the sick man's house where the Curate may reverently minister, and a good number to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

 Almighty everliving God, maker of mankind, which doest correct those whom thou dost love, and chastisest every one whom thou dost receive: we beseech thee to have mercy upon this thy servant, visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health: if it be thy gracious 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.

Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, him he correcteth.
The Communion of the sick.

correcteth: Pea, and he scourgeth every sonne whom he receiveth.

The Gospel.

John 5.

Cephe very I lay vnto you, he that heareth my word, and beleueth on him that sent me, hath everlasting life, and shall not come into damnation, but 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 be appointed to communicate with the sick. But if any man, either by reason of extremity of sickenesse, or for want of warning in due time to the Curate, or for lacke of company to receive with him, or by any other just impediment do not receive the Sacrament of Christs body and blood: then the Curate shall instruct him, that if he doe truly repent him of his sinnes, and stedfastly beleue that Jesus Christ hath suffered death vpon the Croffe for him, and shed his blood for his redemption, earnestly remembering the benefits hee hath thereby, and giving him hearty thankes therefore, hee doeth eare and drinke the body and blood of our Saviour Christ, profitably to his soules health, although he do not receive the Sacrament with his mouth.

When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme: In thee O Lord have I put my trust, and goe straight to the Communion.

In the time of plague, sweat, or such otherlike contagious times of sickenesse, or diseases, when none of the Parish or neighbours can bee gotten to communicate with the sick in their houses, for fear of the infection, vpon 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 else the Priest and Clerks shall sing, and so goe either into the Church, or towards the grave.

I know 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 myselfe shall behold him, not with other, but with these same eyes.

We brought nothing into this 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 grave, while the corps is made ready to be layd into the earth, the Priest shall say, or the Priest and Clerkes shall sing.

Man that is borne of a woman, hath but a short time to live, and is full of misery. Hee commeth by, and is cut downe like a flower, he fleeth as it were a shadow, and never continueth in one stay. In the midstest of life we be in death: of whom may we seke for succour but of thee, O Lord, which for our sinnes justly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliver vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, but not by thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mightie, O holy
At the burial of the dead.

holy and mercifull Saviour, thou most worthy
Judge eternall, suffer vs not at our last houre fo any
paines of death to fall from thee.

¶ Then while the earth shall be cast upon the body by
some standing by, the Priest shall say,

F Orasmuch as it hath pleased Almighty God of his
great mercie, to take unto himselfe the soule of our
deare brother here departed, wee therefore commit
his body to the ground, earth to earth, ashes to ashes,
dust to dust, in sure and certaine hope of resurrection
to eternall life, through our Lord Jesus Christ, who
shall change our vile body, that it may be like unto his
glorious body, according to the mightie working,
whereby he is able to subdue all things to himselfe.

¶ Then shall be sayd or sung.

I Heard a voyce from heauen, saying vnto me, Write,
From henceforth blessed are the dead which die in
the Lord. Euen so faith the Spirit, that they rest
from their labours.

¶ Then shall follow this Lesson taken out of the 15 Chap-
ter to the Corinthians, the first Epistle.

Christ is risen from the dead, he become the first
fruits of them that sleepe. For by a man came
death, and by a man came the resurrection of
the dead. For as by Adam all die, euen so by Christ shall
all be made alive, but every man in his owne order.
The first is Christ, then they that are Christes at his
coming: then commeth the ende, when he hath
delivered up the kingdom to God the Father, when
he hath put downe all rule, and all authoritie and
power. For he must reigne till he have put all his e-
nemies under his feete. The last enemie that shall bee
destroyed, is death. For he hath put all things un-
der his feete. But when he sayeth, All things are
put under him: it is manifest, that hee is accepted that
At the buriall of the dead.

that hath put all things under him, When all things are subdued unto him, then shall the Sonne also himselfe bee subject unto him that put all things under him, that God may bee all in all. Else what doe they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, and why stand we alway then in jeopardy? By our reposing which I have in Christ Jesus our Lord, I die daily, That I have fought with beasts at Ephesus after the manner of men, what advantage it me, if the dead rise not againe? Let vs eate and drinkke, for to morrow we shall die, Be not ye deceived, evil words corrupt good manners. Awake truly out of sleepe, and sinne not. For some have not the knowledge of God, I speake this to your shame. But some man will say, How rise the dead? with what body shall they come? Thou fool, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheate, or some other: but God giueth it a body at his owne 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 fowes. There are also celestiall bodies, and there are bodies terrestrial. But the glory of the celestiall is one, and the glory of the terrestrial is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weakenesse, it riseth againe in power. It is sown a naturall body, it riseth againe a Spirituall body. There is a naturall body,
At the burial of the dead.

body, and there is a spiritual body: as it is also written, The first man Adam was made a living soul, and the last Adam was made a quickening spirit. Howbeit, that is not that which is spiritual, but that which is natural, and then that which is spiritual. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthy, 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 earthy, so shall we bear the image of the heavenly. This say I brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep: but we shall all be changed, in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, 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 pass the saying that is written: Death is swallowed up into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be unto God which hath given us victory through our Lord Jesus Christ. Therefore my deare brethren, be ye steadfast and immovable, always rich in the work of the Lord, so as much as ye know, how that your labour is not in vain in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord have mercy upon vs.
Christ have mercy upon vs.
Lord have mercy upon vs.
At the burial of the dead.

Our Father, which art in heaven, &c.
And lead us not into temptation.

Answer,
But deliver us from evil. Amen.

Priest.

Almighty God, with whom dwell the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: we give thee hearty thanks, for that it hath pleased thee to deliver this thy brother out of the miseryes of this sinful world, beseeching thee, that it may please thee of thy gracious 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 soule, in thy eternall and everlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth, shall live, though he die, and whosoever liueth 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: Wee meekely beseech thee, O Father, to raise us 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 doeth, 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 Sonne shal then pronounce to all that love and feare thee, saying, Come ye blessed children of my Father, receive
Churching of women.
 receive the kingdom prepared for you from the begin-
ing of the world. Grant this, we beseech thee,
O mercifull Father, through Jesus Christ our medi-
atour and redeemer.Amen.

The thanksgiving of women
 after Childbirth, 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 by her, shall say these words, or such like, as the case shall require.

Ozasmuch as it hath pleased Almighty
God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth: ye shall there-
fore give hearty thanks unto God, and pray.

Then shall the Priest say this Psalm:

Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.

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Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.

Psalm 121.
Churching of women.

The Lord shall preserve thy going out, & thy coming in: from this time forth for evermore.

Glory be to the Father, &c. As it was in the &c.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Priest.

O Lord save this woman thy servant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemy.

Priest.

Lord hear our prayer.

Answer.

And let our cry come unto thee.

Priest.

Let us pray.

O Almighty God, which hast delivered this woman thy servant from the great paine and peril of childbirth: grant, we beseech thee, most merciful Father, that she through thy helpe may both faithfully live and walke in her vocation according to thy will in this life present, and also may bee partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to give her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receive the holy Communion.
A Commination against Sinners, with certaine prayers to be used divers 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 Lecanie shall bee said, after the accustomed manner: which ended, the Priest shall goe into the Pulpit, and say thus.

Bethzeth, in the Primitie Church, there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might bee faued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, until the said discipline may be restored againe, (which thing is much to bee wish-ed) it is thought good, that at this time in your presence should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answer 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, and may walke more warily in these dangerous daies, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any caried or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And
A Commination.

And the people shall answer, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

Amen.

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 the stranger, of them that be fatherlesse and of widows.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Cursed is he that taketh reward to slay the soul of innocent blood.

Answer.

Amen.

Minister.
A Commination.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Cursed are the bumerclful, the soznicatours, sad-
 lulterers, and the covetous persons, the worshipers
 of images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

Now, seeing that all they be accursed (as the Pro-
 phet David beareth witness) which doe erre
 and goe astray from the commandements of God, let
 vs (remembering the dreadfull judgement hanging
 over our heads, and being always at hand) returne
 into our Lord God with all contrition & meekenesse
 of heart, bewailing and lamenting our sinfull life,
 knowing and confessing our offences, and seck-
 hing to bring forth worthy fruits of penance.

Matt. 3: * For now is the axe put unto the root of the trees,
 so that every tree, which bringeth not forth good
 fruit, is hewn downe, and cast into the fire.

Heb 11: * It is a fearfull thing to fall into the hands of the
 living God: he shall powde downe raine upon the sin-
ners, * snares, fire and brimstone, storme and tem-
pess, this shall be their portion to dyynke. For, * the
 Lord is come out of his place, to visit the wickednesse
 of such as dwell upon the earth. But * who may a-
 hide the day of his comming? * Who shall be able to en-
dure when he appeareth? * His fan is in his hand,
 and he will purge his floore, and gather his wheate
 into the barne, but he will burne the chaffe with un-
 quenchable
A Commination.

quenchable fire. *The day of the Lord commeth as a theife in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow commeth upon a woman travailling with child, they shall not escape. Then shall *appeare the wrath of God in the day of vengeancce, which obstinate sinners through the stubburnes of their heart, have heaped upon themselves, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. *Then shall they call upon me, saith the Lord, but I will not heare, they shall seek mee earely, but they shall not finde mee, and that because they hated knowledge, and received not the seare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to knocke, when the doore shall bee shut, and too late to cry for 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 said unto them, *Goe ye cursed into the fire euerverlasting, which is prepared for the devill and his angels.

*Therefore brethren, take wee heed betime, while the day of salvation lasteth, for the night commeth when none can worke: but *let vs while we have the light, beleue in the light, and walke as the children of the light, that we be not *cast into bitter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlessse pitte promiseth vs forgivenesse of that which is past, if with a whole minde and true heart wee returne unto him. *For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool. 

*Turne
A Commination.

Ezec.28. *Turne you cleane, saith the Lord, from all your wickedness, and your sinne shall not be your destruction.

Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God; turne you then, and ye shall live.

1 John 2. *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 sinnes.

Esay 53. *For hee was wounded for our offences, and smitten for our wickedness. Let us therefore returne unto him, who is the mercifull receiver of all true penitent sinners, assuring our selues that hee is ready to receive vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues unto 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 Spirit, 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 Law, 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 hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdom, unto the which hee vouchsafe to bring vs all, for his infinite mercy, Amen.

Then shal they al kneele vpon their knees, & the Priest & Clerkes kneeling (where they are accustomed to say the Letany) shal say this Pсалme, Miserere mei Deus,
Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse 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 justified in thy saying, and cleare when thou art judged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceived me.

But loe, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyslope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make mee heare of joy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my plinnes: and be out a mp misdeedes.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give mee the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

Deliver mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteounes.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.
A Commination.

For thou dostest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: 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 be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullockes upon thine altar.

Glory be to the Father, &c. As it was, &c.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil.

Minister.

O Lord save thy servants.

Answer.

Which put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God, our Saviour.

Answer.

And for the glory of thy Name sake deliver us, be merciful unto us sinners for thy Name sake.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come unto thee.
A Commination.

Let us pray.

Lord, we beseech thee mercifully hear our prayers, and spare all those which confess their sins to thee, that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldst not the death of a sinner, but that he should rather turn from sin, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sin. Thy property is to have mercy, to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgment with thy servants, which be vile earth and miserable sinners: but so turn thine face from us, which meekly knowledge our vileness, and truly repent us of our faults: so make haste to help us in this world, that we may ever live with thee in the world 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, so shall we be turned: be favourable, O Lord, be favourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a merciful God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies looke upon vs.

FINIS.
Godly prayers.

A prayer necessary for all persons.

Most mercifull God, I a wretched sin-
ner acknowledge my selfe bound to keep
thy holy Commandements, but yet un-
able to performe them, and to be accep-
ted for just, without the righteousness
of Jesus Christ thy onely Sonne, who hath perfectly
fulfilled the Lawe, to justifie all them that beleue
and trust in him. Therefore grant me grace, I beseech
thee, to be occupied in doing of good worke, which
thou commandest in holy Scripture, all the days of
my life to thy glory, and yet to trust onely in thy mer-
cy, in Christs merits, to be purged from my sinnes,
and not in my good worke, but they never so many.
Give mee grace to love thy holy word serenely, to
search the Scriptures diligently, to read them hum-
bly, to understand them truly, to live after them ef-
fectually. Order my life so, O Lord, that it be alway
acceptable unto thee. Give me grace, not to reioyce
in any thing that displeaseth thee, but evermore to
delight in those things that please thee, bee they ne-
ever so contrary to my desires. Teach me so to pray,
that my petitions may bee graciously heard of thee.
Keepe mee upright among diversities of opinions
and judgements in the world, that I neuer swarue
from thy trueth taught in holy Scripture. In pros-
peritie, O Lord, save mee, that I were not proude.
In aduersitie helpe mee, that I neither despaire, nor
blaspheme thy holy Name, but taking it patiently,
to give thee thankes, and trust to be delivered after
thy pleasure. When I happen to fall into sin through
frailtie, I beseech thee to worke true repentance in
my heart, that I may be sorry without desperation,
trust in thy mercy without presumption, that I may
amend.
amend my life, and become truly religious without hypocrisy, lowly in heart without faining, faithfull and trustie without deceit, merry without lightnes, sad without distrust, sober without southfulness, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct mine houshold in thy Lawes truly, to obey our King and all gouernours under him unfairedly, to receive all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay every man that which I owe unto him truly, to backbite no man, no slander my neighbour secretly, and to abhore all vice, loving all goodnesse earnestly. O Lord, grant me this to doe, for the glory of thy holy Name. Amen.

A prayer necessary to be said at all times.

O Bountifull Jesu, O sweete Saviour, O Christ the Sonne of God, have pitie upon mee, mercifully heare mee: and despise not my prayer. Thou hast created mee of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neither with gold, nor siluer, but with thy most precious body once offered upon the crosse, and thine owne blood shed once for all my ransom. Therefore cast mee not away, whom thou by thy great wisedome hast made: despise mee not, whom thou hast redeemed with such a precious treasure: noz let my wickednes destroy that which thy goodnesse hath builded. Now whiles I live, O Jesu, have mercy on me, for if I die out of thy favour, it will be too late afterward to call for thy mercy: whiles I have time to repent, looke upon mee with thy mercifull eyes, as thou diddest bouchlase to looke upon Peter thine Apostle, that I may bewase my sinfull life, and obtaine thy favour, and die therein. I reknwledge, that if thou shouldest
Godly prayers.

deale with me according to very justice; I have deser-
ued everlasting death. Therefore I appeale to thy
high Throne of mercie, truelt to obtaine Gods fa-
vour, not for my merits ; but for thy merits, O Jesu,
who hast given thy selfe an acceptable sacriſce to the
Father, to appeale his wrath, and to bring all sinners,
truelt repenting and amending their sinful life, into
his favour agayne. Accept mee, O Lord, among the
number of them that shall be saved, forgive mee my
sinnes, giue mee grace to leade a godly and innocent
life, grant mee thy heauenly Wifedom, inspire my
heart with Faith, Hope and Charitie, giue mee grace
to be humble in prosperitie, patient in adversitie, obe-
dient to my Rulers, faithfull unto them that trust
me, dealing truely with all men, to live chastly in wed-
locke, to abhorre adultery, fornication, and all bun-
cleanness, to doe good after my power unto all men,
to hurt no man, that thy Name may bee glorified in
me during this present life, and that I afterward
may obtaine everlasting life, through thy
mercy and the merits of thy
Passion. Amen.

FINIS.
THE
Psalter or Psalmes
of David, after the
Translation of the
great Bible.
Pointed as it shall be
 sung or said in
Churches,

Imprinted at London by
Robert Barker, Printer to
the Kings most Excellent Maiestie.

1610.
Beatus vir quinon abijt. Psal.1.

Lessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornerfull.

2 But his delight is in the Law of the Lord: and in his Lawe will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leave also shall not wither: and looke what soever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaffe which the wind 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.

Why do the Heathen so furiously rage together: and why do the people imagin a baine thing?

2 The Kings of the earth stand up, and the Rulers take counsel together: against the Lord, and against his Anoynted.

3 Let vs brake their bonds asunder: and cast away their cords from vs.

4 Hie that dwelleth in heaven shall laugh them to scorne: the Lord shall have them in derision.

5 Then
Then shall he speake unto them in his wrath: and bere them in his sore displeasure.

Yet haue I set my King: upon my Holy hill of Sion.

I will preach the Law, whereof the Lord hath said unto me: thou art my Sonne, this day haue I begotten thee.

Desire of me, and I shall gie thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron: and breake them in pieces like a potters vessel.

Be wise now therefore, O ye kings: be learned ye that are Judges of the earth.

Serve the Lord in feare: and rejoyce unto him with reverence.

Risse the Sonne lest he be angry: & so ye perish from the right way: if his wrath be kindled (yes but a little) blessed are all they that put their trust in him.

LORD how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soule: there is no helpe for him in his God.

But thou, O Lord, art my defender: thou art my worship, and the lifter vp of mine head.

I did call upon the Lord with my voyce: and he heard me out of his Holy hill.

I layd me downe and slept, and rose vp againe: for the Lord susteined me.

I wiil not be afraid for ten thousands of people: that haue set themselves against me round about.

Up Lord, and helpe mee, O my God: for thou smitest all mine enemies vpoun the cheeke bone, thou hast broken the teeth of the ungodly.

Salue-
Moneth. Thej.day.

8 Saluation belongeth unto the Lord: and thy blessing is upon the people.

Cum inuocarem. Psal. 4.

Hear me when I call, O God of my righteousness: for thou hast set me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leaching?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call upon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew us any good?

7 Lord lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn 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 wozdes, O Lord: consider my meditation.

2 O hearken thou unto the voyce of my calling, my King and my God: for unto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer unto thee: and will looke vp.
Moneth. The 2. day.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leas: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Lead mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaide before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchr: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: call them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee rest: they shall ever bee giving of thankes, because thou defendest them, they that love thy Name shall be joyfull in thee.

13 For thou Lord wilt giue thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weeke: O Lord heale me, for my bones are broken.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?
Moneth. The j day.

4 Turne thee, O Lord, and deliuer my soule: O hewe me me for thy mercies sake.
5 For in death no man remembreteth thee: and who will giue thee thankes in the pit?
6 I am weary of my groaning, every night wash I my bed: and water my couch with my teares.
7 My beauty is gone for very trouble: s woyne away because of all mine enemies.
8 Away from mee all ye that worke banistie: for the Lord hath heard the voyce of my weeping.
9 The Lord hath heard my petition: the Lord will receive my prayer.
10 Al mine enemies shalbe confounded s loze bep; ed: they shalbe turned backe, s put to shame suddenly.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, s deliuer me.
2 Lest he devoure my soule like a Lion, and teare it in pieces: while there is none to helpe.
3 O Lord my God, if I haue done any such thing; o2 if there be any wickednesse in my hands.
4 If I haue rewarded euill unto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.
5 Then let mine enemie persecute my soule, and take mee: yea, let him tread my life downe upon the earth, and lay mine honour in the dust.
6 Stand by, O Lord, in thy wrath, s list by thy selfe: because of the indignatio of mine enemies, arise by for me in the judgement that thou hast commandes.
7 And so thal the congregation of the people come about thee: for their sakes therefore list by thy selfe a-gaine.
8 The Lord shall judge the people, giue sentence with mee, O Lord; according to my righteousness,
Moneth. The j.day.

and according to the innocencie that is in me.

9 O h let the wickednesse of the ungodly came to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is prouoked every day.

13 If a man will not turne hee will whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutors.

15 Behold, he trauisleth with mischiefe: he hath conceived sorrow, and brought sorrow ungodliness.

16 He hath grauen and digged up a pit: as is fallen himselfe into the destruction that hee made for other.

17 For his trauell shall come upon his owne head: and his wickednesse shall fall on his owne pate.

18 I will give thankes unto the Lord, according to his righteousness: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory above the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemies and the avenger.

3 For I will consider the heauens, even the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou
Moneth. Theij.day.

5 Thou madest him lower then the Angels: to crown 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 subjiction under his feete.

7 All shepe & oren: yea, and the beasts of the field.

8 The soules of the aire, & the fishes of the sea: and whatsoever walketh thow over the paths of the seas.

9 O Lord our governour: how excellent is thy Name in all the world.

Confitebortibi. Psal. 9.

I will give thankes unto thee, O Lord, with Morning my whole heart: I will speake of all thy prayer.

marueilous works.

2 I will be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou inou highes.

3 While mine enemies are driven backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enimie, destructions are come to a perpetuall ende: even as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seate for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppresed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast never failed them that seek thee.
Moneth.  The ij.day.

71 O praise the Lord which dwelleth in Sion: show the people of his doings.
72 For when he maketh inquisition for blood, he remembereth them: and forgettest not the complaint of the poor.
73 Have mercy upon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liestest me vp from the gates of death.
74 That I may shew all thy praises within the poore of the daughter of Sion: I will rejoyce in thy salvation.
75 The heathen are sunk in the pit that they made: in the same net which they hid privily, is their foot taken.
76 The Lord is known to execute judgement: the ungodly is trapped in the worke of his owne hands.
77 The wicked shall be turned into hell: and all the people that forget God.
78 For the poore shall not alway be forgotten: the patient abiding of the meche shall not perish for euer.
79 Up Lord, let not man have the upper hand: let the heathen be judged in thy light.
80 Put them in feare, O Lord: that the heathen may know themselves to be butt men.

Vt quid Domine.  Psal. 10.

VV Bystandest thou so far off (O Lord:) and dest thy face in the needfull time of trouble?
82 The ungodly for his owne lust doth persecute the poore: let them be taken in the crafty wilinesse that they have imagined.
83 For the ungodly hath made boast of his owne heartes desire: and speaketh good of the covetous whom God abhyzreth.
84 The ungodly is so proud that he careth not for God: neither is God in all his thoughts.
Moneeh. The ij. day.

5 His ways are alway grievous: thy judgments are farre above out of his sight, and therefore deseth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast downe: there shall no harme happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanitie.

8 He setteth lurking in the thieves corners of the streets: a privily in his lurking dens he doeth the innocent, his eyes are set against the poor.

9 For he lyeth waiting secretly, even as a Lyon lurketh he in his den: that he may rauieth the poor.

10 He doth rauih the poor: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poor may fall into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand:forget not the poor.

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 seene it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand: the poor 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 ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard s desire of the poor: thou prepared
preparest their heart; 

20 To helpe the fatherlesse and poore unto their 

right: that the man of the earth bee no more exalted 

against them.

In Domino confido. Psal. 11.

I put my trust in the Lord: how say ye then to my 
soule, that she should flee as a bird unto the hill?

2 For loe, theungodly bend their bow, and make 
ready their arrowes within their quiver: that they 
may proue shoot at them which are true of heart.

3 For the foundations will bee cast downe: and 
what hath the righteous done?

4 The Lord is in his holy Temple: the Lordes 
feare is in heaven.

5 His eyes consider the poore: and his eye liddes 
trieth the children of men.

6 The Lord alloweth the righteous: but the un-

godly, and him that delighteth in wickednesse doeth 
his soule abhorre.

7 Upon theungodly hee shal raine snares, fire, 

and brimstone,soyme, and tempest: this shalbe their 
portion to drinke.

8 For the righteous Lord foueth righteousness: 
his countenance will behold the thing that is just.

Salunum me fac. Psal. 12.

E!pe mee, Lord, for there is not one godly 

man left: for the faithful are minished from 
among the children of men.

2 They talke of vanity every one with 

his neighbour: they doe but flatter with their lips, 

and dissimble with their double heart.

3 The Lord shall root out all deceitful lips: and 
the tongue that speaketh proud things.

4 Which haue said, with our tongue we will pre-

vaile: we are they that ought to speake, who is Lord 

ouer vs?
5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (faith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure wordes: euen as the silver which from the earth is tried, and purified 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 euery side: when they are exalted, the children of men are put to rebuke.


H ow long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vered in my heart: how long shall mine enemies triumph over me?

3 Consider and heare me, O Lord my God: lighthten mine eyes that I seepe not in death.

4 Let mine enemies say, I have prevented against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is joyfull in thy salvation.

6 I will sing of the Lord, because hee hath dealt soulingly with mee: yea, I will praise the Name of the Lord most Higgelt.


T he foole hath said in his heart: there is no God.

2 They are corrupt: they become abominable in their doings: there is not one that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seeke 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 throat is an open sepulchre, with their tongues have they deceived: the poison of asp is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all tactual workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear, (even where no fear was:) so God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoice, and Israel shall be glad.

Domine, quis habitabit? Psalm 15.

O Lord, who shall dwell in thy Tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right: and speaketh the truth from his heart.

3 He that hath bled no deceit in his tongue, not done evil to his neighbour: and hath not wander'd his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth not.
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appointeth him not: though it were to his owne hindrance.

6 He that hath not giuen his money upon usurie:
not taken reward against the innocent.

7 Who so doeth these things: shall never fall.

Conserua me. Psal. 16.

Preserve mee, O God: for in thee haue 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 have great trouble.

5 Their drinke offerings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen unto mee in a faire ground: yea, I have a goodly heritage.

8 I will thanke the Lord for giving mee warning: my reins also chasten me in the night season.

9 I haue seene God alwayes befoere me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: 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 hand there is pleasure for evermore.

Exaudi Domine iustitiam. Psal. 17.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of framed lips.
2 Let my sentence come forth from thy presence: and let thine eyes looke upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night season, thou hast tried me, and shalt find no wickedness in mee: for I am utterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the worlds of my lips: I haue kept me from the waies of the destroyer.

5 O holde thou vp my goings in thy paths: that my footstepl slip not.

6 I haue called upon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken unto my words.

7 Shew thy marvellous loving kindnesse, thou that art the Saviour of them that put their trust in thee: from such as resist thy right hand.

8 Kepe me as the apple of an eye: hide me under the shadow of thy wings.

9 From the vngodly that trouble me: mine enemiees compass me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speakeoth proud things.

11 They lie waiting in our way on every side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in secret places.

13 Up Lord, disappoint him, and call him downe: deliver my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say,) and from the euill world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leave
Moneth. The iiij. day.

the rest of their substance for their babes.
16 But as for me, I will behold thy presence in righteousness: and when I awake up after the likeness of the Lord, I shall be satisfied with it.

Psalm 18.

I will love thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn 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 sorrowes of death compassed me; and the overflowings of ungodliness made me afraid.

4 The painses of hell came about mee: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complaine unto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remoued, 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 He bowed the heavens also and came downe: and it was darke under his feete.

10 He rode upon the Cherubims and did flie: hee came flying upon the wings of the winde.

11 He made darkness his secret place: his pavilion round about him, with darke water and thicke clouds to cover him.

12 At the brightness of his presence his cloudes remoued:
removed: hailstones and coales of fire.

13 The Lord also thuraed out of heaven, and the highest gave his thunder; hailstones & coales of fire.

14 Hee sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: 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 enemie, and from them which hate me: for they are too mightie for me.

18 They prevented mee 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, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and 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 corrupt before him: and esteemed mine owne wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye sight.

25 With the holy thou shalt bee holy: and with a perfect man thou shalt bee perfect.

26 With the cleane thou shalt bee cleane: and with the froward thou shalt learne frowardnesse.
For thou shalt save the people that are in adversity; thou shalt bring downe the high lookes of the proud.

Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape over the wall.

The way of God is an undistilled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

For who is God but the Lord: or who hath any strength except our God?

It is God that girdeth mee with strength of warre: and maketh my way perfect.

He maketh my feet like Harts feet: and setteth me by on high.

He teacheth my hands to sight: and mine armes shall breake euhen a bow of steele.

Thou hast giuen me the defence of thy salvation: thy right hand also shall holde me by, and thy looking correction shall make me great.

Thou shalt make roome enough under mee for to goe: that my footsteps shall not slide.

I will follow vpon mine enemies, and overtake them: neither will I turne againe till I have destroyed them.

I will smite them, that they shall not be able to stand: but fall under my feet.

Thou hast girded mee with strength into the battel: thou shalt throw downe mine enemies before mee.

Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate mee.

They shall cry, but there shall be none to helpe them: yea, even unto the Lord shall they cry, but he shall not heare them.
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42  I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.
43  Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.
44  A people whom I have not known: shall serve mee.
45  Asloone as they heare of me, they shall obey me: but the strange children shall dissemble with me.
46  The strange children shall fail: and be afraid out of their prisons.
47  The Lord liueth, and blessed be my strong helper: and praised be the God of my salvation.
48  Even the God which speaketh that I be avenged: and subdueth the people unto me.
49  It is he that delivereth me from my cruel enemies, and setteth me up aboue mine adulteraries: thou shalt rid me from the wicked man.
50  For this cause will I give thankes unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.
51  Great prosperity giveth he unto his King: and sheweth loving kindnesse unto David his anointed, and unto his seed for evermore.

Ceclienarrant. Psal.19.

The Heauens declare the glory of God: and the firmament sheweth his handy worke.

2  One day telleth another: and one night certifieth another.
3  There is neither speech nor language: but their boylces are heard among them.
4  Their sound is gone out into all landes: and their words into the ends of the world.
5  In them hath he set a tabernacle for the Sun: which commeth forth as a bridegrome out of his chamber, and reioyceeth as a Giant to run his course.
6  It
It goeth forth from the uttermost part of the heaven, & runneth about unto the ends of it againe, and there is nothing hid from the heat thereof.

7. The Lawe of the Lordis an undetiled Lawe, converting the soule: the testimony of the Lord is sure, and giueth wise dore into the simple.

8. The Statutes of the Lord are right, and rejoiceth the heart: the Commandement of the Lord is pure, and giueth light into the eyes.

9. The feare of the Lord is cleane, and endureth for euer: the indgements of the Lord are true, and righteous altogether.

10. More to be desired are they then gold, ye, then much fine gold: sweeter also then hony, and the hony combe.

11. Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12. Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13. Keepe thy servant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be undefiled, and innocent from the great offence.

14. Let the words of my mouth, and the medita- tion of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my Redeemer.

Exaudiat te Dominus. Psal. 20.

The Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2. Send thee helpe from the Sanctuary: and strength thee out of Sion.

3. Remember all thy offerings: and accept thy burnt Sacrifice.

4. Grant thee thy hearts desire: and fulfill all thy minde.

5. Wee will rejoice in thy salvation, and triumph in
in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but wee are risen, and stand by right.

9 Save Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

The King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

1 Thou hast gien him his hearts desire: and hast not denied him the request of his lips.

2 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crowne of pure gold upon his head.

3 He asked life of thee, and thou gavest him a long life: even for ever and ever.

4 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

5 For thou shalt give him everlasting felicite: and make him glad with the joy of thy countenance.

6 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highes, he shall not miscarie.

7 All thine enemies shall feel thy hand: thy right hand shall finde out them that hate thee.

8 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

9 Their fruites shalt thou root out of the earth: and
and their seed from among the children of men.

11 For they intended mischief against thee: I imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

P God, my God, look upon me, why hast thou forsaken me: and art so far from my health, from the words of my complaint?

2 O my God, I cry in the day time, but thou heardest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee and were not confounded.

6 But as for me, I am a woune, and no man: a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that tooke me out of my mother's womb: thou wast my hope when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born: thou art my God, even from my mother's womb.

11 O goe not fro me, for trouble is hard at hand: and there is none to helpe me.

12 Many oren are come about mee: fat bulles of Balan close me in on euery side.
13 They gape upon me with their mouths: as it were a ramping and roaring Lion.

14 I am powdered out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death,

16 For many dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands: and my feet: I may tell all my bones they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling: from the power of the dogge.

21 Save me from the lions mouth: thou hast heard me also from among the horses of the Unicornes.

22 I will declare thy Name unto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord ye that fear him: magnifie him all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not disdained the low 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 vows will I performe in the sight of them that fear him.

26 The poore shall eate and be satisfied: they that seek after the Lord shall praise him, poor heart shall live for ever.

27 All the ends of the world shall remember themselves
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Selues and be turned unto the Lord: and all the kin- 
reds of the nations shall worship before him. 
28 For the kingdom is the Lords: and he is the 
governour among the people. 
29 All such as be fat upon earth: have eaten and 
worshipped. 
30 Al they that go downe into the dust shal kneele 
before him: and no man hath quickned his own soule. 
31 My seede shall serve him: they shall be counted 
unto the Lord for a generation. 
32 They shall come and the heauens shal declare 
his righteousnesse: 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 Hee shall feede me in a greene pasture: and leade 
me forth beside the waters of comfozt. 
3 He shall convert my soule: and bring me forth in 
the paths of righteousnesse for his Names sake. 
4 Pce, though I walke through the valley of the 
shadow of death, I will seare no evil: for thou art 
with me, thy rod and thy staffe comforte me. 
5 Thou shalt prepare a table before mee against 
them that trouble mee: thou hast anoynted me my head 
with oyle, and my cup shall be full. 
6 But thy loving kindnesse and mercy shal follow 
mee all the dayes of my life: and I will dwell in the 
house of the Lord for ever. 

Dominus est terra. Psal. 24. 

The earth is the Lords, and all that 
therein is: the compasse of the world, 
and they that dwell therein. 
2 For hee hath founded it upon the 
Seas: and prepared it upon the floods. 

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lifted up his mind unto vanity, nor sworn to deceive 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 seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up by ye everlasting doores: and the king of glory shall come in.

8 Who is the king of glory: it is the Lord strong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up by ye everlasting doores: and the king of glory shall come in.

10 Who is the king of glory: even the Lord of hostes, he is the king of glory.

Ad te Domine, Psal. 25.

Vnto 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 wayes, O Lord: and teach mee thy paths.

4 Lead me foot in thy trueth, and Learne mee: for thou art the God of my salvation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: thy loving kindness which hast bin euery of old.

6 O remember not the inines and offences of my youth: but according to thy mercie thinke thou upon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will
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will he teach sinners in the way.

8 Them that be meeke 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 keep his covenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull unto
my sinne, for it is great.

11 What man is he that seareth the Lord: him
shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall
inherit the land.

13 The secret of the Lord is among them that
feareth him: and he will shew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for
he shall plucke my feet out of the net.

15 Turne thee unto me, and haue mercie upon
me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring
thou mee out of my troubles.

17 Looke upon mine adversitie and miserie: and
forgive me all my sinne.

18 Consider mine enemies how many they are:
and they beare a tyrannous hate against me.

19 O keepe my soule, and deliver me: let mee not
be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite
by on me: for my hope hath bene in thee.

21 Deliver Israel, O God: out of all his troubles.


Be thou my Judge, O Lord, so I haue walked in-
nocently: my trust hath bene also in the Lord,
therefore shall I not fall.

2 Examine me, O Lord, and prooue me: trie out
my reinses and my heart.

3 For thy loving kindnesse is ever before mine
eyes;
eyes: and I will walk in thy truth.

4. I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5. I have hated the congregation of the wicked: and will not sit among the ungodly.

6. I will walk my hands in innocency, O Lord: and so will I goe to thine Altar.

7. That I may shew the voice of thanksgiving: and tell of all thy wonderous works.

8. Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9. O shut not up my soul with the sinners: nor my life with the bloody-thirstie.

10. In whole hands is wickedness: and their right hands are full of gifts.

11. But as for me, I will walk innocently: O Lord deliver me, and be mercifull unto me.

12. My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio; Psal. 27:

He Lord is my light & my salvation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2. When the wicked, even mine enemies & my foes came upon me to eat by my flesh: they stumbled & fell:

3. Though an hoste of men were laid against me, yet shal not my heart be afraid: and though there rose by warre against me, yet will I put my trust in him.

4. One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to beholde the faire beauty of the Lord, and to visit 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
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6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnessse: I will sing and speake praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and heare me.

9 My heart hath talked of thee: seeke yee my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsooke mee: the Lord taketh me by.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should utterly have fainted: but that I beleue verily to see the goodnes of the Lord in the land of the living.

16 O tary thou § Lords leisur: be strong: he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal.28.

V 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 the that go down into § pit.

2 Heare the boype of my humble petitions when I crye unto thee: when I hold by my hands to ward the Mercifeat of thy holy Temple.

3 O plucke me not away, neither destroy me with the bungodly § wicked doers: which speak friendly to their neighbours, but imagine mischiese in their hearts.
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4 Reward them according to their deeds: and according to the wickedness of their own inventions;

5 Repay them the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them downe, and not build them up.

7 Praised be the Lord: for he hath heard the voice 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 whole defense of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, set them up for ever.

Asertete Domino. Psal. 29.

Bring unto the Lord, O ye mighty, bring young ramses unto the Lord: ascribe unto the Lord de worship and strength.

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 voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Lebanon.

6 He made them also to skip like a chasse: Lebanon also and Sybron like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord maketh the wilderness: yea, the Lord maketh the wilderness of Cades.

8 The voice of of the Lord maketh the Hindes to bring
Moneth. The vj. day.
 Bring softly song, and discovereth the thicke bushes: 
in his Temple doth every man speake of his honour. 

9 The Lord sitteth abowe the water flood: and 
the Lord remaineth a King for ever, 

10 The Lord shall giue strength unto his people: 
the Lord shall giue his people the blessing of peace. 

Exaltabo te Domine. Psal. 30.

I will magnifie thee, O Lord, for thou Morning 
hast set me up: and not made my foes to prayer. 

2 O Lord my God, I cried unto 
thee: and thou hast healed me. 

3 Thou Lord hast brought my soule out of hell: 
thou hast kept my life from them: go down to the pit. 

4 Sing praises unto the Lord: O ye Saints of 
his: and giue 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: heauinesse may 
endure for a night, but joy commeth in the morning. 

6 And in my prosperitie I said, I shall never bee 
removed: thou Lord of thy goodnesse hadst made my 
hill so strong. 

7 Thou didnt turne thy face from mee: and I was 
troubled. 

8 Then cried I unto thee, O Lord: and gate me 
unto my Lord right humbly. 

9 What profice is there in my blood: when I go 
downe to the pit? 

10 Shall the dust giue thanks unto thee: or shall 
it declare thy trueth? 

11 Peace, O Lord, and haue mercy upon mee: 
Lord be thou my helper. 

12 Thou hast turned my heauinesse into joy: thou 
hast put of my sackcloth, girded my with gladnesse. 

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13 Therefore shall every good man sing of thy praise without ceasing: O my GOD, I will give thanks unto thee for ever.

In thee, O Lord, have I put my trust; let me never be put to confusion, deliver me in thy righteousness.

2 Bow downe thine eare to me: make haste to deliver me.

3 And be thou my strong rocke, and the house of defence: that thou mayest save me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw mee out of the net that they have laide privily for me: for thou art my strenght.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that holde of superstitious banities: and my trust hath bene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knownen my soule in aduersties.

9 Thou hast not shut me up into the hande of the enemie: but hast let my feet in a large roome.

10 Have mercy upon mee, O Lord, for I am in trouble: and mine eye is consumed sore, for very beautinesse, yea, my soule and my body.

11 For my life is waxen old with heavinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 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 see me without, conveyed themselves from me.

14 I am cleane forgotten, as a dead man out of minde:
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mind: I am become like a broken vessel.

15 For I have heard the blasphemies of the multitude: and fear is on every side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath beene in thee, O Lord: I have said, thou art my God.

17 My time is in thy hand, deliuer me fro the hand of mine enemies: and from them that persecute me.

18 Sew thy servaunt the light of thy countenance: and saue me fro 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 lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentiful is thy goodnesse, which thou hast laide up for them that feare thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men.

22 Thou shalt hide them privately by thine owne presence from the provoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnesse in a strong City.

24 And when I made haste, I sayd: I am cast out of the light of thine eyes.

25 Neverthelss thou hearest the voyce of my prayer: when I ceryed unto thee.

26 O love the Lord al ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and hee shall stabilish your heart: all ye that put your trust in the Lord.
Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin; and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sin unto the Lord: and thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will ensnare thee: I will teach thee in a way where thou shalt go: and I will guide thee with mine eye.

10 Beware not the horse and mule, which have no understanding: whose mouths must be helden with bit and bridle, lest they fall upon thee.

11 Great plagues remaine for the Ungodly: but who so putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful all ye that are true of heart.

Exultate in justi. Psal 33.
Moneth. The vj. day.

to him with the Lute and instrument of ten strings.

3. Sing unto the Lord a new song; sing praises
lustily unto him with a good courage.

4. For the word of the Lord is true: and all his
works are faithful.

5. Hee loueth righteousness and judgement: the
earth is full of the goodness of the Lord.

6. By his word of the Lord were the heavens made:
and all the hosts of them by the breath of his mouth.

7. He gathereth the waters of the sea together, as
it were upon an heape; and layeth by the deepe, as in
a treasure house.

8. Let all the earth fear the Lord: stand in awe
of him all ye that dwell in the world.

9. For he spake, and it was done: he commanded,
and it stood fast.

10. The Lord bringeth the counsell of the heathen
to nought: and maketh the devices of the people to be
of none effect, & calleth out the counsailes of princes.

11. The counsel of the Lord shall endure for ever: & the
thoughts of his heart from generation to generation.

12. Blessed are the people whose God is the Lord
Jehova: and blessed are the folke that he hath chosen
to him to be his inheritance.

13. The Lord looked downe from heaven, & beheld
all the children of men: from the habitation of his dwel-
ing he considereth all them that dwell in the earth.

14. Hee fashioneth all the hearts of them: and un-
derstandeth all their works.

15. There is no King that can be saued by the mul-
titude of an hoste: neither is any mighty man deli-
nered by much strength.

16. An hoste is counted but a bain thing to save a man;
neither shall he deliner any man by his great strength.

17. Behold, the eye of the Lord is upon them & saue
him;
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him: and upon them that put their trust in his mercy.

18 To deliver their souls from death: and to feed
them in the time of dearth.

19 Our soul hath patiently taried for the Lord:
for he is our help, and our shield.

20 For our heart shall rejoice in him: because we
have hoped in his holy Name.

21 Let thy merciful kindness (O Lord) be upon
us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway give thanks unto the Lord: his praise
shall ever be in my mouth.

2 My soule shall make her boast of the Lord: the
humble shall hear thereof and be glad.

3 O praise the Lord with me: and let us magni-
sifie his Name together.

4 I sought the Lord, and he heard me; yea, he de-
liuered me out of all my feare.

5 They had an eye unto him, and were lighte-
ned: and their faces were not ashamed.

6 Lo the poor crieth, and the Lord heareth him:
yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about
them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is; bles-
sed is the man that trusteth in him.

9 O fear the Lord yee that bee his Saints: for
they that fear him, lacke nothing.

10 The lions do lacke and suffer hunger: but they
which seek the Lord, shall want no maner of thing
that is good.

11 Come ye children and hearken unto me: I wil
teach you the feare of the Lord.

12 What man is he that lusteth to live and would
faine see good dayes: keepe thy tongue from evil, and
thy
thy lips that they speake no guile.
13 Else they will, and do good: seek peace, and ensue it.
14 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.
15 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.
16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.
17 The Lord is nigh unto them that are of a contrite heart: I will sancte 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 keepeth all his bones: so that not one of them is broken.
20 But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.
21 The Lord delivereth souls of his servants: all they put their trust in him, shall not be destitute.

Psal 35.

Plead thou my cause, O Lord, with morning.
them that strive with me: and fight prayer.
that thou against them fight against me.
2 Lay hande upon the shield and buckler: and stand by to helpe me.
3 Bring forth the spear, and stop the way against them that persecute me: lay unto my soule, I am thine salvation.
4 Let them be confounded, and put to shame that seek after my soule: let them be turned backe, and brought to confusion, that imagine mischief 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 slippery: and let the Angel of the Lord persecute them.

7 For
7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his nette that he hath laid privily, catch himselfe: that he may fall into his owne mischief.

9 And my soul, be to full in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him: yea, the poor and him that is in misery, from him that spoofeth him.

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick I put on sackcloth, and humbled my soul with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued myselfe as though it had bene my friend, or my brother: I went heavely, as one that mourneth for his mother.

15 But in mine aduerlitie they rejoyned, and gathered them together: yea, the very abjects came together against me unawares, making mowes at me, and ceased not.

16 With the 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 the calamities, which they bring on me, and my darling from the Lions.

18 So will I give thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemics triumph over me ingodly: neither let them winke with their eyes.
eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped on me with their mouths, and said: lie on thee, lie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from mee, O Lord.

23 Awake and stand up to judge my quarrell: avenge thou my cause, my God and my Lord.

24 Judge mee, O Lord my God, according to thy righteousness: 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 and shame together that rejoyce at my trouble: let them bee clothed with rebuke and dishonor, that boast themselves against me.

27 Let the be glad and rejoyce, § sauour my righteous dealing: yea, let the say alway, Blessed be § Lord, which hath pleasure in the prosperity 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 inimicus. Psalm 36.

My heart sheweth me the wickednes of the ungodly: that there is no seare of God before his eyes.

2 For he flattereth himselfe in his owne sight: but till his abominable sene be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himselfe wisely, and to doe good.

4 He imagineth mischief upon his bed, and hath let himselfe in no good way: neither doeth he abhorre anything that is euill.

5 Thy mercy (O Lord) reacheth unto the heavens:
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usens: and thy faithfulnesse unto the clouds.

6 Thy righteousnes standeth like 5 strong mountaines: thy judgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy O God: the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and 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 souther thy loving kindnesse unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, they shall not be able to stand.

Noli emulari. Psal. 37.

Ret not thy selfe because of the ungodly: neither be thou envious against the euill doers.

2 For they shall sooner bee cut downe like the grasse: and be withered even as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousness cleare as the light: and thy just dealing as the noone day.

7 Hold thee stil in the Lord, abide patiently upon him: but grieve not thy selfe at him whole way doeth prosper, against 5 man that doth after euill counsails.

8 Leave off from wrauth, and let goe displeasure:
Moneth. The viij. day.

1. Do not think else thou shalt do evil.
2. Wicked doers shall be rooted out, and they that patiently abide the Lord, those shall inherit the land.
3. Yet a little while, and the ungodly shall be gone: thou shalt look after his place, and thou shalt be away.
4. But the meek spirited shall possess the earth; and shall be refreshed in the multitude of peace.
5. The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.
6. The Lord shall laugh him to scorn; for he hath seen that his day is coming.
7. The ungodly have drawn out the sword, and have bent their bow: to cast downe the poor and needy, and to slay such as are of a right conversation.
8. Their sword shall go through their owne heart: and their bow shall be broken.
9. A small thing that the righteous hath: is better than great riches of the ungodly.
10. For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.
11. The Lord knoweth the days of the godly; and their inheritance shall endure for ever.
12. They shall not be confounded in the perilous time: and in the days of death they shall have enough.
13. As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea even as the smoke shall they consume away.
14. The ungodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.
15. Such as be blessed of God shall possesse the land: and they that be cursed of him, shall be rooted out.
16. The Lord ordreth a good mans going: and maketh his way acceptable to himselfe.
17. Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.
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25 I have bene yong, and now am olde: and yet
saw I never the righteous forsaken, nor his seed beg-
ging their bread.

26 The righteous is ever mercifull, and lendeth:
and his seed is blessed.

27 Flee from euill, and doe the thing that is good:
and dwell for euermore.

28 For the Lord loueth the thing that is right: he
forsoaketh not his that be godly, but they are preser-
vied for ever.

29 The righteous shall be punished: as for the seed
of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwel
therein for ever.

31 The mouth of his righteous is exercised in wis-
dom: and his tongue will be talking of judgement.

32 The Law 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
condemne him when he is judged.

35 Hope thou in the Lord, and keepe his way, and
he shall promote thee, that thou shalt possesse the land:
when the ungodly shall perish, thou shalt see it.

36 I may seise have seene the ungodly in great po-
wer: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought
him, but his place could no where be found.

38 Keepe innocencie, and take heed into the thing
that is right: for that shall bring a man peace at last.

39 As for the transgressors, they shall perish toge-
ther: and the end of the ungodly is. They shall be roo-
ted out at the last.

40 But salvation of the righteous cometh of the
Lord:
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Lord: which is also their strengthe in time of trouble.
41 And the Lord shall stand by them and save them:
he shall deliver them from the ungodly, and shall save
them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Ut me not to rebuke (O Lord) in thine anger:

neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and
thy hand preseth 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 time.

4 For my wickednesses are gone over my head:
and are like a sore burthen too heavy for me to bear.

5 My wounds stinke, and are corrupt: through
my foolishness.

6 I am brought into so great trouble and misery:
that I goe 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 feeble and sore smitten: I have 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 lovers & my neighbours did stand looking
upon my trouble: and my kindmen stood afarre off.

12 They also that sought after my life, layd snares
for me: & they that went about to do me evil, 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
Moneth. The viij. day.

15 For in thee, O Lord, have I put my trust; thou shalt answer for me, O Lord my God.
16 I have required that they (even mine enemies) should not triumph over me; for when my foote slipt, they rejoyned greatly against me.
17 And I truly am set in the plague: and my heavinesse is ever in my sight.
18 For I will confess my wickednes: and be sozie for my sinne.
19 But mine enemies liue 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 follow the thing that good is.
21 Forsake me not, O Lord my God: be not thou farre from me.
22 Haste thee to helpe me: O Lord God, my salvation.

Dixi, custodiam. Psal. 39.

1 Said I will take heed to my wayes: that I offend not in my tongue.
2 I will keepe my mouth (as it were with a bridle:) while the ungodly is in my sight.
3 I held my tongue, and spake nothing: I kept silence, yea, even from good words, but it was paine and griefe to me.
4 My heart was hote 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, the number of my daies: I may becertified how long I have to liue.
6 Behold, thou hast made my dayes as it were a span long: mine age is even as nothing in respect of thee, verily every man living is altogether vanitie.
7 For man walketh in a baine shadow, and diu- quieteth
Moneth. The viij. day.

quieteth him selfe in baine: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even 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 it was thy doing.

11 Take thy plague away from me: I am even consumed by the meanes of thy heauy hand.

12 When thou with rebukes dost chasen man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: every man therefore is but vaine.

13 Heare my prayer, O Lord, a with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and 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 expectau. Psal. 40.

I waited patiently for the Lord: and he enclined unto me, and heard my calling.

2 He brought me also out of the houzrible pit, out of the myrie and clap: and set my feet upon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth:even a Thankesgiving unto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy thoughts.
thoughts which are to beward, and yet there is no
man that ordereth them unto thee.
7 If I would declare them I spake of them: they
should be more then I am able to express.
8 Sacrifice and meat offering thou wouldest not
have: but mine ears hast thou opened.
9 Burnt offerings and sacrifice for sinne hast thou
not required: then said I, Loe, I come.
10 In the volume of the booke it is written of me,
that I should fulfill thy will, O my God: I am content
to do it, yea, thy Law is within my heart.
11 I have declared thy righteousness in the great
Congregation: loe, I will not refraine my lipses, O
Lord, and that thou knowest.
12 I have not hid thy righteousness win my heart:
my talking hath bene of thy truth, of thy salvation.
13 I have not kept backe thy loving mercy and
trueith: from the great Congregation.
14 Withdraw not thou thy mercie from mee, 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 mee, that I am
not able to looke by: yea, they are mo in number then
the haires of my head, and my heart hath failed me.
16 O Lord, let it bee thy pleasure to deliver mee:
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 dri-
ven backward and put to rebuke that with me evil.
18 Let them be desolate and rewarded with shame,
that say unto me: fie upon thee, fie upon thee.
19 Let all those that seeke thee, be ioyfull and glad
in thee: and let such as love thy salvation, say alway,
The Lord be praised.
20 As for me I am poor and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, & keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comforteth him when he lieth sickke upon his bed: make thou all his bed in his sickness.

4 I said, Lord be mercifull unto mee: heale my soule, for I have sinned against thee.

5 Mine enemies spake evill of mee: when shall he die, and his name perish?

6 And if he come to see me, he speakeoth vanitie: and his heart conceiuiteth falsehood within himselfe, and when he commeth forth, hee telleth it.

7 All mine enemies whisper together against me: even against me doe they imagine this evill.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise by no more.

9 Pea, even mine owne familiar friend whom I trusted: which did also eat of my bread, hath laid great waight for me.

10 But be thou mercifull unto mee, O Lord: raise thou me by againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt let me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.
L. Thevii.day.

Moneth.  Quemadmodum.  Psal.42.

Ike as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst 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 meat day and night: while they daily lay unto me, Where is now thy God?

4 Now when I thinke thereupon, I powze out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the boype of praiue and thankesgivin: among such as keepe Holy day.

6 Why art thou so full of heavinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 O one deep calleth another, because of the noise of the water pipes: all thy waues and stormes 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 lay unto the God of my strengthe, Why hast thou forgotten mee: why goe I thus heavily while the enemie oppresseth me?

12 My bones are smitten alunder as with a sword: while mine enemies trouble me, cast me in teeth.

13 Namely, while they lay daily unto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art
art thou so disquieted within me?

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.

Jue sentence with me, O God, and defend 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 me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 Oy send out thy light and thy trueth, that they may leade me: and bring me unto thy Holy hill, and to thy dwelling.

4 And that I may goe unto the Altar of God, even unto the God of my joy and gladnesse: and upon the harpe will I giue thanks unto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal.44.

We haue heard without our eares, O God, our fathers haue tolde vs: what thou hast done in their time of old.

2 How thou haist druen out the heathen with thy hand, & planted them in: how thou haist destroyed the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou hast esst a favour unto them.

5 Thou art my king, O God: send help unto Jacob.

6 Through
Moneth. The ix. day.

6 Through thee wilt we overthow 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 sword that shall help me.
8 But it is thou that fauest vs from our enemies: and puttest them to confusion that hate vs.
9 We make our boast of God all day long: and 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 spoile our goods.
12 Thou lettest vs to bee eaten by like shepe: and haist scattered vs among the heathen.
13 Thou seluest thy people for nought: and takest no money for them.
14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about vs.
15 Thou makest vs to bee a by-word among the heathen: and that the people make their heads at vs.
16 My confusion is daily before me: and the shame of my face bath covered me.
17 For the voice of the slanderer and blasphemer: for the enemie and avenger.
18 And though all this be com byon vs, yet do we not forget thee: noz behave our selves towrdly in thy Covenant.
19 Our heart is not turned backe: neither our steps gone out of thy way.
20 No not when thou hast smitten vs into 5 place of dragons: and covered vs with the shadow of death.
21 If we have for gotten the name of our God, and holden by our handes to any strange god: shall not
Moneth. The ix. day.

God search it out: for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise and help us: and deliver us for thy mercies sake.

Eruauit cor meum. Psal. 45.

My heart is inditing of a good matter: I speake of the things, which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword by thy thigh, O thou most mighty: according to thy worship and renounme.

5 Good lucke have thou w thine honor: ride on, because of the word of truth, of meeknes, of righteousness, of thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the mids 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 righteousness, and hated iniquitie: wherefore God, even thy God, hath anointed thee with the oyle of gladness above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Juozy palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women:
women: upon thy right hand did stand the Queen
in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear:
forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty:
for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift:
she as the rich also among the people shall make their supplication before the.

14 The King's daughter is all glorious within:
her clothing is wrought gold.

15 She shall be brought unto the King in raiment of needlework:
the Virgins that be her fellowes shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought:
and shall enter into the King's palace.

17 In stead of thy fathers thou shalt have children:
whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation unto another:
therefore shall the people give thanks unto thee world without end.

Deus noster 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 hills be carried into the mids of the Sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado: and the kings
Moneth. The ix. day.

Domes are moued: but God hath shewed his boyce, and the earth shall melt away.

7 The Lord of hols is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, 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 hols is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

Clap your hands together, all ye people: O sing into God with the boyce of melodie.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 Hee shall subdue the people under vs: and the nations under our seete.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a merie noyſe: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises into (our) God: O sing praises, sing praises into our King.

7 For God is the King of all the earth: sing yee praises with understanding.

8 God reigneth over the heathen: God sitteth upon his Holy seat.

9 The princes of vs people are joyned into the people of God of Abraham: for God, which is very high exalted, doeth defend vs earth as it were with a shield.

Magnus
Great is the Lord, and highly to be praised: in the city of our God, even upon his Holy hill.

2 The hill of Sion is a faire place, and the top of the whole earth: upon the Northside lieth the city of the great King, God is well known in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They maruelled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there upon them, and sorrow: as upon a woman in her travaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we have heard, so have we seene in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We waite for thy loving kindnesse, O God: in the midst of thy Temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy Judgements.

11 Walk about Sion, and goe round about her: and tell the towres thereof.

12 Mark well her bulwarks, set by her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc omnes. Psal.49.

O Heare ye this all ye people: ponder it with your earcs all ye that dwell in the world.

2 High and low, rich and pouze: one with another.
Moneth. The ix. day.

3 My mouth shall speake of wisedome: and my heart shall muse of understanding.

4 I will encline mine care to the parable: and shew my darke speach upon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast theselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement unto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for ever.

9 Pea, though he live long: and see not the grave.

10 For hee seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches forother.

11 And yet they thinke that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Nevertheless, man will not abide in honour: seeing hee may bee compared unto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth upon them, and the righteous shall have dominacion of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receive me.

16 Be not thou afraid though one bee made rich: or if the glory of his house be increased.

17 For he that carp nothing away with him when he
Morning prayer.

Moneth.  Thex.day.

he dieth: neither shall his pompe follow him.
18 For while he lived, he counted himselfe an happy man; and so long as thou dost well unto thy selfe, men will speake good of thee.
19 Hee shall follow the generation of his fathers: and shall never see light.
20 Man being in honour, hath no understanding: but is compared unto the beasts that perish.

Deus deorum.  Psal. 50.

If the Lord, even the most mightie God hath spoken: and called the world from the rising up of the Sun unto the going down thereof.
2 Out of Sion hath God appeared: inperfect beautie.

3 Our God shall come, and shall not keepe 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 above: and the earth, that he may judge his people.
5 Gather my Saints together unto mee: those that have made a couenant with me with sacrifice.
6 And the heauens shall declare his righteousness: for God is judge himselfe.
7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, even thy God.
8 I will not reproue thee, because of thy sacrifices, nor for thy burnt offerings: because they were not alway before me.
9 I will take no bullocke out of thy house: nor hee goates out of thy folds.
10 For all the beasts of the forest are mine: and so are the cattels upon a thousand hills.
11 I know all the foules upon the mountaines: and the wilde beasts of the field are in my sight.
If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein. 

Thinkest thou that I will eate Buls flesh: and drink the blood of Goates? 

Offer unto God thanksgiving: and pay thy bowes unto the most Highest. 

And call upon me in the time of trouble: so will I heare thee, and thou shalt praise me. 

But unto the ungodly said God: Why doest thou preach my lawes, and takest my covenant in thy mouth? 

Whereas thou hast not been reformed: and hast cast my words behind thee. 

When thou sawest a thiefe, thou consentedst unto him: and hast beene partaker with the adulterers. 

Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit. 

Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne. 

These things hast thou done, and I hearde my tongue, and thou thoughtest wickedly that I am even such a one as thy selfe: but I will revenge thee, and set before thee the things that thou hast done. 

O consider this, ye that forget God: least I plucke you away, and there be none to deliver you. 

Who so offereth me thankes and praise, hee honoureth mee: and to him that ordereth his conversation right, will I shew the saluation of God. 

Hav mercy upon mee, O God, after thy great goodness: according to the multitude of thy mercies doe away mine offences. 

Wash me throughly from my wickednesse: and cleanse me from my sinne. 

For I knowledge my faults: and my sinne is ever before me.
Moneth. The x. day.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy laying, and cleanse when thou art judged.

5 Behold, I was shapen in wickedness: and in sinne hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash mee, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O give me the comfort of thy help againe: and establish me with thy free spirit.

13 Then shall I teach thy waies unto the wicked: and sinners halbe converted unto thee.

14 Deliver 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 lips, O Lord: and my mouth shall shew thy praise.

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 spirit: a broken & contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the waules of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings & oblations:
Moneth. The x day.

then shall they offer yong bullocks upon thine altar.

Quid gloriaris? Psal. 52.

W hy boaste thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas thy goodness of God endureth yet daily.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.

4 Thou hast louted unrighteousnesse more then goodnes: and to talk of lies more then righteousnes.

5 Thou hast louted to speake all words that may do hurt: O thou lase tongue.

6 Therefore shall God destroy thee for ever: he shall take thee and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and feare: and shall laugh him to scorn.

8 Lor, this is the man that tooke not God for his strength: but trusted unto the multitude of his riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will alwayes give 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.

He foolish body hath laid in his heart: There is no God.

2 Corrupt are they, & become abominable in their wickednes: there is none that doeth good.

3 God lookes downe from heauen upon the children of men: to see if there were any that would understand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that
that doeth good, no not one.

5 Are not they without understanding that worketh wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken his bones of them, he beloved thee, thou hast put them to confusion because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity.

8 Then should Jacob rejoice: and Israel should be right glad.

Deus in nomine. Psal. 54.

Save me, O God, for thy Name sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soule.

4 Behold, God is my helper: the Lord is with them that behold my soule.

5 He shall reward euill unto mine enemies: destroy them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: mine eye hath seen his desire upon mine enemies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and heare mee: how I mourn in my prayer, and am vered.

3 The enemy crieth so, and the ungodly commeth on so fast: for they are minded to doe mee some mischief,
mischiefe, so maliciouſty are they set against me.

4 My heart is diſquieted within mee: and the feare of death is fallen upon me.

5 Fearefulness and trembling are come upon me: and an ho·r·ri·v·i·ble drea·d bath over·whel·med me.

6 And I said, O that I had wings like a doe: for then would I flee away, and be at reſt.

7 Loe, then would I get mee away fa·re of: and re·maine in the wilder·ne·ſſe.

8 I would make ha·fte to escape: because of the fo·z•my winde and tem·pe·ſt.

9 Destr·oy their tongues, O Lord, and de·vide them: for I haue spied un·ri·ght·e·ou·ſnes, and strife in the ci·ty.

10 Day and night they go about within the walls thereof: mis·chiefe al·ſo & fo·row are in the minds of it.

11 Wickedneſſe is there in: de·ceit, and guil·le goe not out of their streets.

12 For it is not an open enemy that hath done me this di·hon·our: for then I could haue bo·zne it.

13 Nei·ther was it mine ad·ver·sary that did mag·ni·ſie him·ſel·ſe againſt mee: for then per·ad·uen·ture I would haue hid my ſelfe from him.

14 But it was even thou my com·pa·ni·on: my gui·de, and mine owne fam·i·lar friend.

15 We tooke sweet coun·ſell to·gether: and walked in the house of God as friends.

16 Let death come ha·ſty 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 faue me.

18 In the eu·en·ing and mor·ning, and at noo·neday will I pray, and that in·stan·ly: and he shall heare my bo·yce.

19 It is hee that hath de·li·u·ered my soule in peace from
from the battell that was against me: for there were many with me.

20 Pea, even God that endureth for ever, shall hear mee, and bring them downe: so they will not turne, nor feare God.

21 Hee layde his handes upon such as he 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 wordes were smoother then oyle, and yet he they very swords.

23 O cast thy burthen upon the Lord, the shal nourish thee: I 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 bloodthirstie and deceitfull men shall not live out halfe their dayses: neuerthelesse, my trust shalbe in thee O Lord.

Miserere mei Deus, Psal. 56.

B

Emercifull unto me, O God, for man goeth about to devoure mee: he is dayly fighting, and troubling me.

2 Mine enemies are dayly in hand to swallow me up: so they be many that fight against me, O thou most Highesst.

3 Neuerthelesse, though I am sometyme 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 dayly mistake my wordes: all that they imagine, is to doe euill.

6 They hold all together, & keep themselues close: and marke my steps, when they lay wait for my soule.

7 Sall they escape for their wickednesse: thou O God, in thy displeasure shalt cast them downe.

8 Thou
Moneth. The xj.day.

8 Thou tellest my slippings, put my teares into thy bottell: are not these things noted in thy booke?
9 Whensoever I call upon thee then shall mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods worde will I rejoyce: in the Lords word will I comfort me.

11 Pea, 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 giue thanks.

13 For thou hast delievered my soule from death, and my feete from falling: that I may walke before God in the light of the living.

Miserere mei Deus. Psal. 57.

Be merciful unto mee, O God, bee mercifull unto mee, for my soule trusteth in thee: and under the shadow of thy wings shall be my refuge, vntil this tyranny be ouerpast.

2 I will call vnto the most hie God: even vnto the God that performe the cause which I have in hand.

3 He shall send from heauen: and saue mee from the reproose of him that would eate mee vp.

4 God shall send forth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selffe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They have laid a net for my feete, and pressed downe my soule: they have digged a pit before mee, and are fallen into the mids of it themselves.

8 My heart is fired, O God, my heart is fired: I will sing and giue praise.
Moneth. The xj. day.

9 Awake up my glory, awake Lute and Harp: I my selfe wil awake right early.
10 I wil give thankes unto thee O Lord, among the people: I wil sing unto thee among the nations:
11 For the greateste of thy mercy reacheth unto the heauens: and thy truth unto the cloudes.
12 Set vp thy selfe, O God, above the heauens: and thy glory above all the earth.

Sive verëvtique. Psal. 58.

Ake your mindes set upon righteousness, O ye Congregation: and doe yee judge the thing that is right, O ye sonses of men?

2 Yee, yee imagine mischief in your heart upon the earth: and your hands deale with wickednesse.
3 The bungodly are stroward euem from their mothers wombe: as done as they bee boyne they goe a- stray, and speake lies.
4 They are as venomous as the poison of a Serpent: even like the deafe Adder is stoppeth her eares.
5 Which refuseth to heare the voice of the Charm: charme he neuer so wisely.
6 Breake their teeth, O God, in their mouthes, smite the raw bones of the Lions, O Lord: let them fall awaie like water that runneth apace, and when they shoote their arrowes, let them be rooted out.
7 Let them consume awaie like a snailie, and bee like the untimely fruit of a woman: and let them not see the Sunne.
8 O2 euer your pots be made hote with shoues: so let indignation bee him, even as a thing that is rawe.
9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footstepe in the blood of the bungodly.
10 So that a man shall spee, Verily there is a re-ward.
Moneth Thexj.day

ward for the righteous: doubtless there is a God that judgeth the earth.

Eriue me de inimicis. Psalm 59.

Eliuer me from mine enemies, O God: defend me from them that rise vp against me.

O deliver me from the wicked doers: and save me from the bloodthirstie men.

For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence of fault of me, O Lord.

They run and prepare themselves without my fault: arise thou therefore to helpe me and behold.

Stand by, O Lord God of holles, thou God of Israel, to visit all the heathen: and be not mercifull unto them that offend of malicious wickednesse.

They goe to and fro in the evening: they grin like a dogge, and runne about through the city.

Beholde, they speake with their mouth, and swords are in their lips: for who doeth heare?

But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe unto thee: for thou art the God of my refuge.

God the weth me his goodnesse plenteously: and God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

For the sinne of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and unto the ends of the world.

And
And in the evening they will returne: grime like a dogge, and will goe about the city.

They will ruine here and there for meate: and grudge if they be not satisfied.

As for mee, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bin my defence & refuge in the day of my trouble.

Unto thee, O my strength, 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, & scattered vs abroad: thou hast also been displeased, O turne thee unto vs againe.

Thou hast mooved the land, & devided it: heale the sores thereof, for it maketh.

Thou hast shewed thy people heavy things: thou hast given vs a drinke of deadly wine.

Thou hast given a token for such as feare thee: that they may triumph because of the trueth.

Therefore were thy beloved deliuered: helpe me with thy right hand, and heare me.

God hath spoken in his holines, I will rejoice and divide Sichem: and mete out the valley of Succoth.

Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Juda is my lawgiver.

Moab is my washpot, ouer Edom will I cast out my choos: Philistia be thou glad of me.

Who will leade me into the strong citie: who will bring me into Edom?

Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

O be thou our helpe in trouble: for baime is the helpe of man.

Through God will we doe great actes: for it is he that shall tread downe our enemies.

Exaudi
Hear my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call unto thee: when my heart is in heaviness.

3 O let me up upon the rocke that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: thou hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the king a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily performe my bowes.

Nonne Deo. Psal. 62.

Psoule truely waiteth still upon God: for of him commeth my salvation.

2 He verely is my strength and my salvation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischief against every man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their devise is only how to put him out woxom: God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neverthelesse, my soule waite thou still upon God: for my hope is in him.

6 He truely is my strength and my salvation: hee 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, (ye people:) pour out your hearts before him, for 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 banitie it selfe.

10 O trust not in wrong and robbery, give not your selues into banitie: 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: for thou wardest every man according to his worke.

Deus, Deus meus. Psalm 63.

O God, thou art my God: carely will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy loving kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I live will I magnifie thee on this maner: and lift up my hands in thy Name.

6 My soule that be satisfied, even as it were with marrow and fatnesse: when my mouth praiseth thee with joyfull lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast bene my helper: therefore under thy shadow of thy wings will I rejoyce.

9 My soule hangeth upon thee: thy right hand hath upholden me.

10 These
These also that seek the hurt of my soul: they shall go under the earth.

Let them fall upon the edge of the sword: that they may be a portion for foes.

But the king shall rejoice in God, all they also that swear by him shall be commended: for the mouth of them that speak lies, shall be stopped.

Exaudi Deus. Psal. 64.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

Hide me from the gathering together of the sword: and from the insurrection of wicked doers.

Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.

That they may privately shoot at him that is perfect: suddenly doe they hit him, and fear not.

They courage themselves in mischief: & commune among themselves how they may lay snares, and say that no man shall see them.

They imagine wickednes, and practise it: that they keep secret among themselves, every man in the deep of his heart.

But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

Yea, their own tongues shall make the fall: in so much that who so seeth the, shall laugh them to scorn.

And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

Thou, O God, art praised in Sion: and unto thee shall the bowe be performed in Hierusalem.
Moneth. The xij day.

2 Thou that hearest the prayer: unto thee that all flesh come.

3 My misdeeds, plague against me: O be thou mercifull unto our sinnes.

4 Blessed is the man whom thou chusest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy Temple.

5 Thou shalt heue us wonderful things in thy righteousnes. O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noide of his waues, and the madness of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou blessest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their cozne, so thou providest for the earth.

11 Thou waterest her furrowes, thou sendest rayne into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the vere with thy goodnes: and thy clouds drop fairely.

13 They shall drop upon the dwellings of the wildernes: and the little hills shall reioyce on every side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with cozne, that they shall laugh and sing.

Iubilate
Moneth. The xij. day.

Iubilate Deo. Psal.66.

O Be for full in God all ye landes: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the sea into drye land: so that they went through the water on foot, there did we reioyce thereof.

6 He ruleth with his power for ever, his eyes behold 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 suffereth not our feet to slip.

9 For thou, O God, hast proved vs: thou also hast tried vs, like as silver is tried.

10 Thou broughtest vs into the snare: and laydest trouble upon our ioynes.

11 Thou sufferedst men to ride over our heads: we went throuow fire and water, and thou broughtest vs into a wealthy place.

12 I will go into thy house with burnt offerings: I will pay thee my bowes which I promised with my lips, I spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks & goats.

14 O come hither & hearken all ye that feare God:
Moneth. The xij. day.

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 encline unto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voice of my prayer.

18 Praised bee God which hath not cast out my prayer: not turned his mercy from me.

Deus misereatur. Psal.67.

God be mercifull unto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull unto vs.

2 That thy way may be knowne uppon 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 rejoyce and be glad: for thou shalt judge the folke righteously, and governe the nations uppon earth.

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

6 Then shali the earth bring forth her increase: and God, euem our own God shall give vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal.68.

Morning Prayer.

Et God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vaniseth, so shalt thou drive them a way: and like as ware melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous bee glad and rejoyce before God: let them also be merry and joyfull.
Moneth. The xii: day.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens as it were upon an horse, praise him in his Name, yea, and rejoice before him.

5 He is a father of the fatherlesse, & defendeth the cause of widows: even God in his holy habitatio.

6 He is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.

8 The earth shook, 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 sentest a gracious raine upon thine inheritance: & refreshedst it whe it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gave the word: great was the company of the Preachers.

12 Kings with their armies did flee and were discomfited: and they of the household divided the spoyle.

13 Though ye have lyen among the pots, 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: then were they as white as snow in Salmon.

15 As the hil of Balan, so is Gods hil: even an hie hill as the hill of Balan.

16 Why hop ye so ye high hills: this is Gods hil, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The charrets of God are twenty thousand, euen thousands of Angels: and the Lord is among them.
Moneth. The xiiij. day.

them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, & received gifts for me: yea, even for thine enemies, & the LORD God might dwell among them.

19 Praise be the LORD daily: even the God which helpeth us, and poureth his benefits upon vs.

20 He is our God, even the God of whom cometh salvation: God is the LORD by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickednesse.

22 The LORD hath said, I will bring my people againe, as I did from Balan: mine owne will I bring againe, as I did sometime from the depe of the sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the fame.

24 It is well seen, O God, how thou goest: how thou my God and king goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing to the timbres.

26 Give thanks, 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 counsell: the princes of Zabulon, and the princes of Nephtthal.

28 Thy God hath sent forth strength for thee: establish the thing, O God, that thou hast wrought in us.

29 For thy Temples sake at Hierusalem: so shall kings bring presents unto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of siluer: and when he hath scattered the people that delight in warre.
31 Then shall thy princes come out of Egypt: the Horians land shall be stretched out her hands unto God.
32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.
33 Which setteth in the heavens over all from the beginning: loe, he doeth send out his voice, yea, and that a mighty voice.
34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.
35 O God, wonderful art thou in thy holy places: even the God of Israel, hee will give strength and power unto his people, blessed be God.

Saluam me fac. Psal. 69.

Aue mee, O God: for the waters are come in, even unto my soule.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne over me.
3 I am weary of crying, my throate is drye: my sight faileth me for waiting so long upon my God.
4 They that hate me without a cause, are more then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.
5 I paide them the things that I never tooke: God, thou knowest my simplicenesse, and my faults are not hid from thee.
6 Let not them that tru in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.
7 And why? for thy sake hate I suffered reprooue: shame hath covered my face.
8 I am become a stranger unto my brethren: even an alien unto my mothers children.
9 For the scale of thy house hath euë eaten me: and thy rebukes of them thy rebuked thee, are fallen upon me.
Moneth. The xiiij. day.

10 J wept and chastened my selfe with fasting: and that was turned to my reproue.
11 I put on a sackcloth also: they tested vpon me.
12 They that sit in the gate speake against me: and the drunkards make songs vpon me.
13 But Lord I make my prayer vnto thee: in an acceptable time.
14 Heare me, O God, in the multitude of thy mercie: euem in the trueth of thy salvation.
15 Take me out of the mire, that I smake 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 swallow me vp: and let not the pit shut her mouth vpon me.
17 Heare me, O Lord, for thy loving kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.
18 And hide not thy face from thy servant, for I am in trouble: oh haste thee, and heare me.
19 Draw nigh vnto my soule, and saue it: oh deliver me, because of mine enemies.
20 Thou hast knowen my reproue, my shame, and my dishonour: mine aduersaries are all in thy sight.
21 Thy rebuke hath broken my heart, Jam full of heavinesse: J looked for some to have pitie on me, but there was no man, neither found I any to comfort me.
22 They gaue mee gaale to eate: and when I was thirsty, they gaue mee vineger to drinke.
23 Let their table bee made a snare to take themselves withal: let the things that should have bene for their wealth, be vnto them an occasion of falling.
24 Let their eyes be blinded that they see not: anduer bow downe their backes.
25 Powre out thine indignation vpon them: and let
let thy wrathfull displeasure take hold of them.

26 Let their habitation bee void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they tale how they may bere them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them bee wiped out of the booke of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullocke that hath houenes and hooves.

33 The humble shall consider this, and bee glad: seek ye after God, and your soule shall live.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will saue Sion, and build the Cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

Deus in adiutorium. Psal.70.

Haste thee, O God, to deliver mee: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them bee turned backeward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that crie ouer me, There, there.

B 3 4 But
Moneth. The xiiiij.day.

4 But let all those that secke thee, be topfull and
glad in thee: and let all such as delight in thy salva-
tion, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee
unto me, O God.

6 Thou art my helper and my redeemer: O Lord,
make no long tarying.

In te Domine speravi. Psal. 71.

1 O thee, O Lord, have I put my trust, let me
never be put to confusion: but rid me, and de-
liuer me in thy righteousness, incline thine
care unto me, and saue me.

2 Be thou my strong hold, whereunto I may al-
way resort: thou hast promised to helpe me, soz thou
art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the
ungodly: out of the hand of the unrighteous and cru-
ell man.

4 For thou, O Lord God, art the thing that I
long for: thou art my hope euin from my youth.

5 Through thee have I bene holden by euery nce
I was borne: thou art he that tooke me out of my
mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster unto many:
but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that
I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: sozlake
me not when my strength faileth me.

9 For mine enemies speake against me, and they
that lay wait for my soule, take their counsaile toge-
ther, saying: God hath sozaken him, persecute him
and take him, soz there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste
thee to helpe me.
Moneth. The xiii. day.

Vt quid 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?
1. O think upon the Congregation: whom thou hast purchased and redeemed of old.
2. Think upon the tribe of thine inheritance: and mount Sion where in thou hast dwelt.
3. Lift up thy feet, that thou mayst utterly destroy every enemy: which hath done evil in thy sanctuary.
4. Thine adversaries Roare in the middles of the Congregations: and set by their banners for tokens.
5. See that heewed timber afoze out of the thick trees: was known to bring it to an excellent worke.
6. But now they breake downe all the carued worke thereof: with ares and hammers.
7. They have set fire upon thy holy places: and haue defiled the dwelling place of thy Name, even unto the ground.
8. Yea, they said in their hearts, Let vs make ha-uoche of them altogether: thus haue they burnt by all the houses of God in the land.
9. We see not our tokens, there is not one Prophet nozre: no not one is there among vs that understand any more.
10. O God, how long shall the adversary doe this dishonour: how long shall the enemy blaspheme thy Name, for ever?
11. Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?
12. Why didst thou divide the sea through thy power: thou brakest the heads of the dragons in the waters.
13. Thou diddest divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou
Moneth. The xv. day.

15 Thou smoteff the heads of Liiuathan in pieces: and gavest him to bee meate for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty 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 Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soule of thy Turtle dove unto the multitude of the enemies: and forget not the congregation of the pooze for ever.

21 Looke upon the Covenant: for all the earth is full of darkness, and cruel habitations.

22 Oh let not the simple goe away ashamed: but let the pooze and needie give praise unto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the boype of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Confirebimurtibi. Psal.75.

1 Pto thee, O God, doe wee giue thankes: yea, unto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wonderous worke declare.

3 When I receive the Congregation: I shall judge according unto right.

4 The earth is weake, and all the inhabitors thereof: I heare by the pillars of it.

5 I said unto the fools, Deale not so madly: and to the ungodly, Set not by your hoyn.

6 Set
Moneth. The xv. day.

6 Set not by your hornes 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 up another.
9 For in the hand of the Lord there is a cup, & the wine is red: it is full mirt, & he poureth out of it came.
10 As so, the dregs 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 ever.
12 All the hornes of the ungodly also wil I breake: and the hornes of the righteous shall be exalted.

Ps. 76. Notus in Judæa. Psal. 76.

1 In Jurie is God knowen: his name is great in Israel.
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 battell.
4 Thou art of more honour and might: then the hills of the robbers.
5 The proud are robbed, they haue steeped their sleepe: and all the men whose hands were mightie, haue found nothing.
6 At thy rebuke, O God of Jacob: both the charret and horse are fallen.
7 Thou, even thou art to be feared: and who may stand in thy light when thou art angrie?
8 Thou diddest cause thy judgement to be heard from heauen: the earth trembled and was still.
9 When God arose to judgement: and to helpe all the meeke upon the earth.
10 The haercence of man shall turne to thy praise: and
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and the fircenestse of them shalt 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 refraine the spirit of Princes: and is
wondersfull among the Kings of the earth.

Voce meaad Dominum. Psal. 77.

I will cry unto God with my voyce: even unto God
will I cry with my voice, he shall hearken unto me.

1 In the time of my trouble I sought the Lord:
my soxe ranne and ceased not, in the night season my
soule refused comfort.

2 When I am in heaviness I will thinke upon
God: when my heart is vexed, I will complaint.

3 Thou holdest mine eyes waking: I am so fee-
ble that I cannot speake.

5 I have considered the dayes of olde: and the
yeeres that are past.

6 I call to remembrance my song: and in the
night I commune with mine owne heart, and search
out my spirits.

7 Will the Lord absent himselfe for ever: and will
he be no moze intreated?

8 Is his mercy cleane gone for ever: and is his
promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and wil he
shut up his loving kindnesse in displeasure?

10 And I said, It is mine own insirmitie: but I wil
remeber the yeeres of the righthand of my most highest.

11 I will remember the workes of the Lord: and
call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my
talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a
God as our God?
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14 Thou art the God that doest wonders: and hast declared thy power among the people.
15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.
16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.
17 The clouds dispersed out water, the air thundered: and thine arrowes went abroad.
18 The voice of thy thunder was heard round about: the lightnings shine upon the ground, the earth was moved, and shook withall.
19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.
20 Thou leadeft thy people like sheep: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Care my Law, O my people: encline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet unborne.

7 To the intent that when they came by: they might shew their children the same.

8 That they might put their trust in God: and not
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not to forget the worikes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithleffe and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not steadfastly unto God.

10 Like as the children of Ephraim: which being harnessed and carping bowes, turned themselves backe in the day of battell.

11 They kept not the Covenant of God: and would not walke in his Law.

12 But forgat what he had done: and the won-derful worke that he had shewed for them.

13 Marnicious things did hee in the light of our forefathers in the land of Egypt: even in the steide of Zaan.

14 Hee diuided the sea, and let them goe thourow: he made the waters to stand on a heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 Hee claue the hard rockes in the wildernesse: and gaue them drinke therof, as it had bene out of the great depth.

17 Hee brought waters out of the stonie rocke: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Higheft in the wildernesse.

19 They tempted God in their hearts: and requi-red meet for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernesse?

21 He smote the stonie rocke indeed, that the water gushed out, and the streames flowed withall: but can he gue bread also, or prohide flesh for his people?

22 When the Lord heard this, hee was wroth: so the
the fire was kindled in Jacob, and there came by hea-
tie displeasure against Israel.

23 Because they beleewed not in God; and put not
their trust in his helpe.

24 So he commanded the clouds above: and ope-
ned the doores of heauen.

25 Hee rained downe Manna also upon them
soe to eate: and gaue them food from heauen.

26 So man did eate Angels foode: soe hee sent
them meate enough.

27 Hee caused the East winde to blow under hea-
tien: through his power he brought in the South-
west winde.

28 Hee rained flesh upon them as thicke as dust:
and feathered soules like as the sand of the sea.

29 Hee let it fall among their tents: even round a-
bout their habitation.

30 So they did eate and were well filled, soe hee
gave them their owne desire: they were not disap-
pointed of their lust.

31 But while the meat was yet in their mouthes,
the heaue wrath of God came upon them, and slewe
the wealthiest of them: yea, and smote downe the cho-
sen men that were in Israel.

32 But for all this, they sinned yet moe: and be-
leeued not his wonderous woorkes.

33 Therefore their dayes did he consume in bani-
tie: and their yeeres in trouble.

34 When he slew them, they sought him: and tur-
ned them early, and enquired after God.

35 And they remembred, that God was their
strength: and that the hee God was their redeemer.

36 Nevertheles, 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
ther continued they fasted in his covenant.

38 But he was so mercifull that he forgave their
misdeeds: and destroyed them not.

39 Yea many a time turned hee his wrath away:
and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and
that they were even a winde that passeth away, and
commeth not againe.

41 Many a time did they provoke him in the wil-
derness: and grieued him in the desert.

42 They turned backe and tempted God: and mo-
ted the holy One in Israel.

43 They thought not of his hande: and of the day
when he delivered them from the hand of the enemie.

44 How hee had wrought his miracles in Egypt:
and his wonders in the field of Zoan.

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 frogs to destroy them.

47 He gave their fruit unto the Catterpiller: and
their labour unto the Grasshopper.

48 He destroyed their wines with hailestones: and
their Mulberie trees with the frost.

49 He smote their Cattell also with hailestones: and
their flocks with hate thunderbolts.

50 He cast upon them the furiousnes 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 gave their life over to
the pestilence.

52 And smote all the first borne in Egypt: the most
principal and mightiest in the dwellings of Ham.

53 But as for his owne people, hee led them sooth:
ike
like sheepe: & caried the in the wildernes like a flocke.

54 Hee brought them out safely that they should not feare: & overwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: 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 divided among them for an heritage, & made 5 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 backses, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, hee was wroth: and tooke soe displeasure at Israel.

61 So that hee tooke the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captiuitie: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their Priests were slaine with the sword: and there were no widdowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant 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 loued.
And there hee builded his temple on high: and layd the foundation of it like the ground which hee hath made continually.

Hee chose David also his servant: and tooke him away from the sheepfolds.

As hee was following the Ewes great with yong one, hee tooke him: that he might feede Jacob his people, and Israel his inheritance.

So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psa. 79.

God, the heathen are come into thine inheritance: thy holy temple haue they desiled, and made Hierusalem an heape of stones.

The dead bodies of thy servants haue they giuen to bee meate unto the soules of the aire: and the flesh of thy saints unto the beasts of the land.

Their blood haue they shed like water on every side of Hierusalem: there was no man to bury the.

We are become an open shame to our enemies: a very scoynne and derision unto them that are round about vs.

Lord how long wilt thou be angry: shall thy zealousie burne like fire soever?

Howze out thine indignation upon the heathen that haue not known thee: and upon the kingdoms that haue not called upon thy name.

For they haue devoured Jacob: and laid waste his dwelling place.

O remember not our old sinnes, but haue mercie upon vs, and that soone: for we are come to great miserie.

Help vs, O God of our salvation, for the glozie of thy name: O deliver vs, and be mercifull unto our sinnes for thy names sake.

Therefore
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10 Wherefore do the heathen say: where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon thy heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemies where with our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosome.

14 So we that be thy people, a sheep of thy pasture, shall give thee thanks for ever: I will always be shewing forth thy praise from generation to generation.

Quire regis Israel. Psal. 80.

Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasse: stirre up thy strength, and come and helpe bs.

3 Turne bs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife unto our neighbours: and our enemies laugh vs to scorne.

7 Turne bs againe, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Wine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hills were Covered with the shadow of it: & the boughes thereof were like the goodly cedar trees.
She stretched out her branches unto the Sea: and her boughes into the river.

Why hast thou then broken downe her hedge: that all they that goe by, plucke of her grapes?

The wilde Boze out of the wood both roote it vp: and the wilde beastes of the field devour it.

Turne thee againe, thou God of holles, locke downe from heauen: behold and visite this vine.

And the place of the vineyard that thy right hand hath planted: and the branch, that thou madest so strong for thy selfe.

It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

Let thy hand bee upon the man of thy right hand: and upon the sonne of man, whom thou madest so strong for thy owne selfe.

And so will not we goe backe from thee: O let vs liue, and woe hall call upon thy Name.

Turne vs againe, O Lord God of holles: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal.8.r.

Sing wee merily unto God our strength: make a chearefull noyse unto the God of Jacob.

Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

Blow vp the Trumpet in the new moone:even in the time appointed, & upon our solemn feaste day.

For this was made a statute for Israel, and a Law of the God of Jacob.

This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

Sealed his shoulder from the burthen: and his hands were delivered from making the pots.

Thou calledst upon me in troubles, and I deliuered.
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Hered thee: and heard thee, what time as the storme fell upon thee.

8 I proclaimed thee also: at the waters of strife.

9 Hear, 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: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voice: and Israel would not obey me.

13 So I gave them up into their own heartes lust: and let them follow their own imaginations.

14 Oh that my people would have hearkened unto me: for if Israel had walked in my ways.

15 I should soone have put downe their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have bene found liars: but their time should have endured for ever.

17 Hee should have tede them also with the finest wheate flour: and with hony out of the stony rocke should I have satisfied thee.

Deus stetit. Psalm 82.

Ood standeth in the congregation of princes: he is a judge among Gods.

2 How long will ye give wroth judgement: and accept the persons of the ungodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessitie have right.

4 Deliver the out cast and poore: saue them from the hand of the ungodly.

5 They will not be learned noz understand, but walke on still in darknesse: all the foundations of the earth be out of course.

Cc 4 6 I haue
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6 I have said, 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.

Holden not thy tongue, O God, keepe not still silence: restrain not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, have lift vp their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ishmaelites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned unto them: and have holpen the children of Lot.

9 But doe thou to them as unto the Madianites: unto Sisera, and unto Jabin, at the brooke of Bison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salman.

12 Which say, let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheele: and as the stubble before the wind.
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14 Like as 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 afraid with thy storne.
16 Make their faces ashamed, O Lord: that they may seek thy Name.
17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.
18 And they shall know 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 rejoice in the living God.
3 Psa, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: even thy altars, O Lord of hostes, my King and my God.
4 Blessed are they that dwell in thy house: they will be alway praising thee.
5 Blessed is the man whose strength is in thee: in whose heart are thy ways.
6 Which going thouow the bale of misery, use it for a well: and the pooles 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 hostes, heare my prayer: hearken, O God of Jacob.
9 Behold, O God, our desender: and looke upon the face of thine anointed.
10 For one day in thy courtes: is better then a thousand.
11 I had rather bee a dooze keeper in the house of
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my God: then to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold 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: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their transgressions.

3 Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4 Turne by then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken us: that thy people may rejoice in thee?

7 Shew vs thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his Saints that they turne not againe.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercie and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Psa. the Lord shall shew loving kindness: and our Lord shall give his increase.

13 Righteousness shall go before him: and he shall direct his going in the way. 

Inclina
Moneth. The xvij. day.

Inclina Domine. Psal. 86.

Baw downe thine ear, O Lord, and Morning 
heare me: for I am poore & in misery. prayer.

2 Preserve thou my soule, for I am holy: my God save thy servant that 
putteth his trust in thee.

3 Be mercifull unto me, O Lord: 
for I will call dayly upon thee.

4 Comfort the soule of thy servant: for unto thee 
(O Lord) doe I cast by my soule.

5 For thou Lord art good and gracious: and of 
great mercy unto all them that call upon thee.

6 Give care Lord unto my prayer: and ponder 
the boype of mine humble desires.

7 In the time of my trouble I will call upon thee: 
for thou hestarest me.

8 Among the gods there is none like unto thee 
(O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come 
and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, & doest wonderous things: 
though are God alone.

11 Teach me thy way, O Lord: and I will walk 
in thy truth: O knit my heart unto thee, that I may 
fear 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 mercy toward me: and thou 
hast delivred my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the 
congregations of naughty men have sought after: 
my soule, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and 
mercy: long suffering, plenteous in goodnes & truthly.

16 O turne thee then unto mee, and have mercie 
upon.
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Upon mee: giue thy strengthe into thy servant, and helpe the sonne of thine handmaid.

17 Shew some goode token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lord haft holpen me, and comforted mee.

Fundamenta cius. Psal.87.

Her foundations are vpon the holy hills: the Lord loueth the gates of Sion, more then al the dwel·lings of Jacob.

2 Very excellent things are spoken of thee: thow citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold vee the Philistines also: and they of Tyre, with the Moarians, loe, there was he borne.

5 And of Sion it shal be reported, that hee was borne in her: and the most High shal establish her.

6 The Lord shall rehearse it when he wrieth by the people: that he was borne there.

7 The singers also and trumpeters shall he rehearse: all my freshe springs shal be in thee.

Domine Deus. Psal.88.

O Lord God of my salvation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline 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 goe downe into the pit: and I have bene euene as a man that hath no strength.

4 Free among the dead, like unto them that bee wounded and lie in the grave: which bee out of remembrance, and are cut away from thy hand.

5 Thou haft laid me in the lowest pit: in a place of darkness, and in the deepe.
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6. Thine indignation lieth hard upon mee: and thou hast vexed me with all thy storms.

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 cannot get forth.

9. My sighs saileth for very trouble: Lord I have called daily upon thee, I have stretched out my hands unto thee.

10. Dost thou shew wonders among the dead: or shall the dead rise up againe and praise thee?

11. Shall thy loving kindnesse be shewed in the grave: or thy faithfulnesse in destruction?

12. Shall thy wonderous workes bee knowne in the darke: and thy righteousness in the land where all things are forgotten?

13. Unto thee have I cryed, O Lord: and early shall my prayer come before thee.

14. Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15. I am in misery, and like unto him that is at the point to die: even from my youth by thy terrores have I suffered with a troubled mind.

16. Thy wrathfull displeasure goeth over me: and the feare of thee hath undone me.

17. They came round about me dayly like water: and compassed me together on every side.

18. My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal.89.

Long shall he alwaye of the loving kindnesse of the Lord: with my mouth will I ever bee showing thy trueth, from one generation to another.

For I have said, Mercy shall be set up for euer: thy trueth shall thou stabish in the heauen.
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13 I have made a covenant with my chosen: I have sworn unto David my servant.

14 Thy seed will I establish for ever: and set up thy throne from one generation to another.

15 O Lord the very heavens shall praise thy wondrous works: and thy truth in the Congregation of the Saints.

16 For who is he among the clouds: that shall be compared unto the Lord?

17 And what is he among the gods: that shall be like unto the Lord?

18 God is very greatly to be feared in the counseil of the Saints: and to be had in reverence of all them that are about him.

19 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

20 Thou rulest the raging of the Sea: thou stillst the waves thereof when they arise.

21 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

22 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

23 Thou hast made the North and the South: Tabor and Hermon shall rejoice in thy Name.

24 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

25 Righteousness and equitie is the habitation of thy seate: mercy and truth shall goe before thy face.

26 Blessed is the people, O Lord, that can reioyce in thee: they shall walk in thy light of thy countenance.

27 Their delight shall be daily in thy name: and in thy righteousness shall they make their boast.

28 For thou art the glory of their strength: and in thy
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thy loving kindness thou shalt lift up our hones.

19 For the Lord is our defence; the holy One of Israel is our king.

20 Thou spakest sometime in visions unto thy Saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy people have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be 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 salvation.

28 And I will make him my first borne: 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 daves of heauen.

31 But if his children forsake my law: and walke not in my judgements.

32 If they breake my statues, and keepe not my commandements: I will bilite their offences with the rod and their sinne with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not breake, nor alter the thing that is gone out of my lips: I have sworn once by
by my holinesse that I will not faile David.

35 His seede shall endure for ever: and his seate is like as the sune before me.

36 He shall stand fast for evermore as the Moone: and as the faithfull witness in heaven.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crowne to the ground.

39 Thou hast overthrown all his hedges: and broken downe his strong holds.

40 All they that greeby, spoile 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 adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and giuen him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for ever: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth and shall not see death: shall he deliver his soule from the hand of hel?

48 Loyn, where are thy old loving kindnesse: which thou swarest unto David in thy trueth?

49 Remember, Lord, the rebuke that thy servants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, Amen.
Moneth. The xviii. day.

Domine, refugium. Psal. 90.

O Lord, thou hast beene our refuge: from one generation to another.

2 Before the mountaine were brought forth, or euer the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 Allone as thou scatterest them, they are even as a sleepe: and fade away suddenly like the graffe.

6 In the morning it is greene, & groweth vp: but in the evening it is cut downe, dried vp, & withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The days of our age are threescore yeeres and ten, and though men bee so strong that they come to fourscore yeeres: yet is their strength then but labour and sorrow, so soon pasteth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even therafter as a man feareth, so is thy displeasure.

12 O teach vs to number our days: that we may apply our hearts unto wisedome.

13 Turne thee againe, (O Lord) at the last: and be gracious unto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we rejoice and be glad all the days of our life.

15 Comfort vs againe, now after the time that thou
thou hast plagued vs: and for the yeeres wherein wee have suffered aduersitie.

16 Shewe thy servaunts thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be upon vs: prosper thou the worke of our hands upon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

W ho God dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say onto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfullnesse and truth shall be thy shield and buckler.

5 Thou shalt not bee afraid for any terroure by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Pea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen unto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall give his Angels charge over thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy soote against a stone.

13 Thou shalt go bypon the Lion & Adder: the yong Lion

Lion
Moneth The xvij.day.

Lion and the dragon shalt thou treade under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him: I shall set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

Bonum est consiteri. Psal. 92.

It is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most high.

2 To tell of thy loving kindness early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the Lute: upon a loud instrument, and upon the Harpe.

4 For thou Lord hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwise man doeth not well consider this: and a fool doeth not understand it.

7 When the ungodly are greene as the grass, and when all the works of wickednes do flourish: then shall they be destroyed for ever, but thou Lord art the most hieft for evermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But my house shall be exalted like the house of an Unicozne: 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 up against me.
Monteth The xvij day.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.
12 Such as bee planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.
13 They also shall bring forth more fruit in their age: and shall be fat and well liking.
14 That they may shewe how true the Lord my strength is: and that there is no unrighteousnesse in him.

Euening prayer.

Dominus regnauit. Psal.93.

Deus vltionum Psal.94.
6 They murther the widow and the stranger: and put the fatherlesse to death.
7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.
8 Take heed ye vnwise among the people: O ye fools, when will ye understand?
9 He that planted the eare shall he not heare: or he that made the eye, shall he not see?
10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not be punished?
11 The Lord knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.
13 That thou mayest give him patience in time of adversitie: until the pit be digged up for the ungodly.
14 For the Lord will not faile his people: neither will he forake his inheritance.
15 Untill righteousness turne againe unto judgement: all such as be true in heart shall follow it.
16 Who will rise up with me against the wicked: or who will take my part against the euil doers?
17 If the Lord had not helped me: it had not faile but my soule had bene put to silence.
18 But when I said, My foote path slippe: thy mercy (O Lord:) held me up.
19 In the multitude of the sorrowes that I had in my heart: thy comforzes have refreshed my soule.
20 Will thou have any thing to doe with the soule of wickednesse: which imagineth mischief as a law?
21 They gather them together against the soule of the righteous: and condemne 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 wickednes, and
Morning prayer.

Moneth. The xix. day.

destroy them in their owne 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.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

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

In his hand are all the corners of the earth: and the strength of the hills is his also.

The Sea is his, and he made it: and his hands prepared the dry land.

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

For hee is the Lord our God: and wee are the people of his pasture, and the sheepe of his hands.

Today if ye will heare his boype, harden not your hearts: as in the provocatiou, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Houart yeeres long was I grieved with this generation, and said: it is a people that doe errre in their hearts, for they have not known my ways.

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

Cantate Domino. Psal. 96.

O Sing unto the Lord a New song: sing unto the Lord all the whole earth.

Sing unto the Lord, and praise his Name: he telling of his salvation from day to day.

Declare his honour unto the heathen: and his wonders unto all people.

4 Fox
Moneth. The six. day.

4 For the Lord is great and cannot worthily bee praised: he is more to be feared then all gods.
5 As for the gods of the Heathen, they be but J-doles: but it is the Lord that made the heavens.
6 Glory and worship are before him: power and honour are in his Sanctuary.
7 Ascribe unto the Lord, (O yee kinreds of the people:) ascribe unto the Lord worship and power.
8 Ascribe unto the Lord the Honour due unto his Name: bring presents, and come into his courts.
9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.
10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.
11 Let the heavens rejoice, and let the earth bee glad: let the sea make a noise, and all that therein is.
12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.
13 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 be glad thereof: yea, the multitude of the ples may be glad thereof.
2 Cloudes and darkenesse are round about him: righteousness and judgement are the habitation of his Seat.
3 There shall goe a fire before him: and burne by his enemies on every side.
4 His lightnings gave shine into the world: the earth saw it and was afraid.
5 The hills melted like ware at the presence of the Lord: at the presence of the Lord of the whole earth.
The heavens have declared his righteousness: and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

Sion heard of it, and rejoiced: and the daughters of Juda were glad, because of thy judgments, O Lord.

For thou Lord art higher, than all that are in the earth: thou art exalted farre above all gods.

O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserueth the soules of his Saints, he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous and sufficient gladness for such as be true hearted.

Rejoice in the Lord ye righteous: and give thanks for a remembrance of his Holinesse.

Sing unto the Lord a new song: for he hath done maruellous things.

With his owne right hand, & with his holy arme: hath he gotten himselfe the victor.

The Lord declared his salvation: his righteousness hath he openly shewed in the light of the heathen.

He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world ye have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: Sing, rejoice, and give thanks.

Praise the Lord upon the Harpe: sing to the Harpe with a Psalm of thanksgiving.

With Trumpets also and Shewmes: O shew your selves joyful before the Lord the King.

Evening prayer.
8 Let the Sea make noise, 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: so, he is come to judge the earth.
10 With righteousness shall he judge the world: and the people with equitie.


The Lord is King, be the people never so impatient: he sitteth betweene the Cherubims, be the earth never so unquiet.
2 The Lord is great in Sion: and high above all people.
3 They shall give thanks unto thy Name: which is great, wonderful, and holy.
4 The King's power loueth judgment, thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.
5 O magnifie the Lord our God: and fall downe before his so testoole, for, he is holy.
6 Moses and Aaron among his Priests, and Samuel 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 Law that he gave them.
8 Thou hearetest them (O Lord our God:) thou forgavest them, O God, and punishedst their owne inventions.
9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal, 100.

O Be joyfull in the Lord (all ye lands:) serve the Lord with gladness, 3 come before his presence with a song.

2 Be
2 Be ye sure that the Lord he is God, it is he that hath made us, and not we ourselves: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiving, and into his courtesies with praise: be thankful unto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.


My song shall be of Mercy and Judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sines of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so privily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomache: I will not suffer him.

8 Mine eyes looke unto such as bee faithful in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: hee that telleth yees shall not tarry in my sight.

11 I shall loose destroy all the ungodly that are in the land: that I may root out all wicked doers from the City of the Lord.

Domine
Eare my prayer, O Lord: and let my cry Morning
ing come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I cry, O hear me, and that right soone.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a Pelicane in the wildernes: and like an owle that is in the desert,

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day long: they that are mad at me, are sworn together 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 & wrath: for thou hast taken me by, and cast me downe.

11 My days are gone like a shadow: and I am withered like grasse.

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 have 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 fear the Name, O Lord: and all the Kings of the earth thy Majesty.

16 When the Lord shall build by Sion: and when his glory shall appeare.
17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall be bozne, shall praise the Lord.
19 For he hath looked downe from his Sanctuary: out of the heaven did the Lord behold the earth.
20 That he might heare the mournings of such as be in captiuitie: and deliver 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 said, O my God, take me not away in the middelt of mine age: as for thy yeres, they endure throughout all generations.
25 Thou Lord in the beginning hast laid the foun- dation of the earth: and the heavens are the worke of thy hands.
26 They shall perish, but thou shalt endure: they all shall ware olde as doeth a garment.
27 And as a beasture shalt thou change them, and they shall be changed: but thou art the same, and thy yeres shall not faile.
28 The children of thy servants shall continue: and their seede shall stand fast in thy sight.

Benedicanima. Psal.103.

Praise the Lord, O my soule: and all that is within me, praise his holy Name.
2 Praise the Lord, O my soule, and forget not all his ben. El s.
3 Which forgiveth all thy sinne: and healeth all thine infirmities.
4 Which
Moneth. The xx. day.

4 Which saueth thy life from destruction: and crowneth thee with mercy and loving kindness.
5 Which satisfieth thy mouth with good things: making thee yong and lusty as an eagle.
6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.
7 He shewed his ways unto Moses: his works unto the children of Israel.
8 The Lord is ful of compassion and mercy: long suffering and of great goodness.
9 He will not alway be chiding: neither keepeth he his anger for ever.
10 He hath not dealt with us after our innes: nor rewarded us according to our wickednesse.
11 For looke how high the heaven is in comparison of the earth: so great is his mercy also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our innes from vs.
13 Yea, like as a father pitieth his owne children: euĕ so is the Lord merciful unto them that feare him.
14 For he knoweth whereof we be made: hee remembreth that we are but dust.
15 The days of man are but as grass: for he flouriseth as a flower of the field.
16 For asone as the winde goeth over it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodness of the Lord endureth for ever and ever upon them that feare him: and his righteousness upon childrens children.
18 Even upon such as keepe his Covenant: and thinke upon his Commandements 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, ye that excell
cell in strength: ye that fulfill his Commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: 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, O my soule.

Benedic anima mea. Psal. 104.

Praise 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: thou spreadest out the heavens like a curtain.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his chariet, and walketh upon the wings of the wind.

4 Hee maketh his Angels spirits: and his ministers a flaming fire.

5 Hee layde the foundations of the earth: that it neuer should move at any time.

6 Thou coueredst it with the deep like as with a garment: the waters stand in the hilles.

7 At thy rebuke they mee: at the voice of thy thunder they are afraid.

8 They goe by as high as the hils, and downe to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to cover the earth.

10 He sendeth the springs into the rivers: which runne among the hils.

11 All beasts of the field drinke thereof: and the Wilde asses quench their thirst.

12 Besides them shall the soules of the aire have their habitation: and sing among the branches.
Moneth. The xx. day.

13 He watereth the hils from above: the earth is filled with the fruit of thy works.
14 He bringeth forth grass for the cattell: and green herb for the service of men.
15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.
16 The trees of the Lord also are full of sap: even the Cedars of Libanus which he hath planted.
17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Stoteke.
18 The high hils are a refuge for the wild goates: and so are the stony rocks for the conies.
19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.
20 Thou makest darkenesse that it may be night: wherein all the beasts of the forest doe move.
21 The Lions roaring after their praye: doe seeke their meat at God.
22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.
23 Man goeth forth to his worke, and to his labour: until the evening.
24 O Lord, how manifold are thy works: in wise-dome haft 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 beasts,
26 There goe the ships, and there is that Leviathan whom thou haft made to take his pastime therein.
27 These wait all upon thee: that thou mayest give them meat in due season.
28 When thou giuest it them, they gather it: and when
Moneth. The xxj. day.

When thou openest thy hand, they are filled to 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 leavest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the looke of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: 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 ungodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitremini 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, and praise him: and let your talking be of all his wonderous works.

3 Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord, and his strength: seek his face evermore.

5 Remember the maruellous works that he hath done: his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosent.

7 He is the Lord our God: his judgements are in all the world.

8 He hath beene alway mindful of his covenant and promise: that he made to a thousand generations.

9 Even
Moneth. The xxj. day.

9 Even the Covenant that he made with Abraham: and the other that he sware unto Ishac.
10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.
11 Saying, Unto thee will I give the land of Chanaan: the lot of your inheritance.
12 When there were yet but a few of them: and 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 wroght: but reproved even Kings for their sakes.
15 Touch not mine anointed: and doe 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 feet they hurt in the stocks: the iron entered into his sole.
19 Untill 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 lest him goe free.
21 He made him Lord also of his house: and ruler of all his substance.
22 That hee might informe his princes after his will: and teach his Senators wisdom.
23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24 And he encreased 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
Moneth. The xxj. day.

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 dark: and they were not obedient unto his word.
29 He turned their waters into blood: and slew their fish.
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 all their quarters.
32 He gave them hailstones for rain: and 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 catterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.
35 He smote also the first born in their land: even the chief of all their strength.
36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.
37 Egypt was glad at their departing: so were they afraid of them.
38 He spread out a cloud to be a covering: and fire to give light in the night season.
39 At their desire he brought quails: and he filled them with the bread of heaven.
40 He opened the rocke of stone, and the waters flowed out: so that rivers ranne in dry 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 gave them the lands of the Heathen: and they
Moneth. The xxj. day.

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and ob-
servue his Lawes.

Confitemini Domino Psal. 106.

Give thankes unto the Lord, for he is gra-
cious: and his mercy endureth for ever.

2 Who can express the noble acts of
the Lord: or shew forth all his praise?

3 Blessed are they that alway kee-
pe judgement: and doe righteousness.

4 Remember me, O Lord, according to the fa-
avour that thou bearest unto thy people: O visite me
with thy salvation.

5 That I may see the felicity of thy chosen: and
reioyce in the gladness of thy people, and give thanks
with thine inheritance.

6 We have sinned with our fathers: we have done
amisle and dealt wickedly.

7 Our fathers regarded not thy wonders in E-
gypt, neither kept they thy great goodness in remem-
brance: but were disobedient at the Sea, even at the
Red sea.

8 Nevertheless he helped them for his Names
sake: that he might make his power to be known.

9 He rebuked the Red sea also, as it was dried up: so
he led them thow the deep, as thow a wildernes.

10 And he saved them from the aduersaries hand:
and delivered them from the hand of the enemy.

11 As fo: those that troubled them, the waters o-
uer whelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise
unto him.

13 But withina while they forgate his workes:
and would not abide his counsell.

14 But lust came upon them in the wildernes:and

Ee 2
they tempted God in the desert.

15 And he gave them their desire: and sent lean-

16 They angered Moses also in the tents: and Aa-

17 So the earth opened, and swallowed Dathan:

18 And the fire was kindled in their company: the

19 They made a calfe in Horeb: and worshipped

20 Thus they turned their glory: into the simili-

21 And they forgave God their Saviour: which

22 Wonderous works in the land of Ham: and

23 So he laid he would have destroyed them, had

24 Pea, they thought scorn of that pleasant land:

25 But murmured in their tents: and hearkened

26 Then lift he by his hand against them: to over-

27 To cast out their seed among the Nations: and

28 They joined themselves unto Baal Peor: and

29 Thus they provoked him to anger with their

30 Then stood by Phinees, and prayed: and so the
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: whom they offered unto the idoles of Chanaan, and the land was defiled with blood.

Thus were they stained with their owne works: and went a whoring with their owne inventions.

Therefore was the wrath of the Lord kindled against his people: in so much that he abhorred his owne inheritance.

And he gave them over into the hand of the heathen: they that hated them, were lords over them.

Their enemies oppressed them: and had them in subjection.

Many a time did he deliver them: but they rebelled against him with their owne inventions, and were brought downe in their wickedness.

Neuertheless, when he saw their adversity: he heard their complaint.

He thought upon his covenant, he pitied them according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.
Moneth. The xxij. day.

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 everlasting, 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 lands, 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 city to dwell in.

5 Hungry is thrist: their soul faint in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might goe to the city where they dwelt.

8 That men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and pain.

11 Because they rebelled against the words of the Lord: slighted regarded the counsel of the most High.

12 He also brought downe their heart through heaviness: they fell downe, and there was none to helpe them by.

13 So when they cried unto the Lord in their trouble:
Moneth. The xxij. day.

trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: he brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhors all manner of meat: and they were even hard at death's doore.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

23 They that goe downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth by the waves thereof.

26 They are carried by to the heaven, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reelie to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they crie unto the Lord in their trouble: he delivereth them out of their distress.

29 For
Moneth. The xxij. day.

29 For he maketh the storme to cease: so that the wanes thereof are still.

30 Then are they glad because they be at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderness: and drieth by the water springs.

34 A fruitful land maketh he barren: for the wickednesse of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water springs of a dry ground.

36 And there he leteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: & they shall understand the loving kindnesse of the Lord.
Moneth. The xxij. day.

Paratum cor meum. Psal. 108.

God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

1. Awake thou Lute and Harpe: I my selfe will awake right early.

2. I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the Nations.

3. For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds:

4. Set up thy selfe, O God, above the heavens: and thy glory above all the earth.

5. That thy beloved may bee delivered: let thy right hand save them, and hear thou me.

6. God hath spoken in his Holinesse: I will rejoice therefore and divide Sichem, and mete out the valley of Succoth.

7. Gilead is mine, and Manasses is mine, Ephraim also is the strength of my head.

8. Juda is my Lawgiver, Moab is my washpot: over Edom will I cast out my shoe, upon the Philistines will I triumph.

9. Who will lead me into the strong City: and who will bring me into Edom?

10. Hast thou not forsaken vs, O God: and wilt not thou God goe soorth with our hostes?

11. O helpe vs against the enemie: for vaine is the helpe of man.

12. Through God we shall doe great actes: and it is he that shall tread downe our enemies.


H Olden thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.
And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

For the love that I had unto them, loe, they take now my contrary part: but I give my selfe into prayer.

Thus have they rewarded mee euill for good: and hatred for my good will.

Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.

Let his daies be fewe: and let another take his office.

Let his children be fatherlesse: and his wife a widowe.

Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

Let the extortioner consume all that he hath: and let the stranger spoyle his labour.

Let there be no man to pitie him: noz to have compassion upon his fatherlesse children.

Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

Let them alway be before the Lord: that hee may roote out the memoriall of them from off the earth.

And that because his mind was not to do good: but persecuted the poore helplelss man, that he might slay him that was vexed at the heart.

His delight was in cursing, and it shall happen unto him: he loued not blessing, therefore shall it bee farre
farre from him.

17 He clothed himselfe with cursing like as with armour: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto 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 unto thy Name: for sweete is thy mercy.

21 Deliuer mee, for I am helpleffe and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am druen away as the grasshopper.

23 My knees are weake through fasting: my flesh is dried by for want of fatnesse.

24 I became also a rebuke unto them: they that looked upon me, shook their heads.

25 Helpe me, O Lord my God: Oh save me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise by against me, but let thy servant rejoice.

28 Let mine adueraries be clothed with shame: and let them cover themselves with their owne confusion, as with a cloake.

29 As for me, I will give great thankes unto the Lord with my mouth: and prayse him among the multitude.

30 For he shall stand at the right had of the poore: to save his soule from unrighteous Judges.

Dixie.
He said unto my Lord: sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware and will not repent: thou art a Priest for ever, after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even Kings in the day of his wrath.

6 He shall judge among the heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift up his head.

I will give thanks unto the Lord with my whole heart: secretly among the faithful, & in the Congregation.

2 The worke of the Lord are great: sought out of all them that have pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful, and gracious Lord hath so done his maruellous worke: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his Covenant.

6 He hath shewed his people the power of his worke: that he may give them the heritage of the heathen.

7 The worke of his hands are veritie and judgement:
Moneth. The xxij day.

ment: all his Commandements are true.

8 They stand fast for ever and ever: and are done
in truth, and equity.

9 He sent redemption unto his people: he hath
commanded his Covenant for ever, holy and rever-
ent is his Name.

10 The fear of the Lord is the beginning of wis-
dom: a good understanding have all they that doe
thereafter, the praise of it endureth for ever.

Beatus vir. Psalm 112.

Blessed is the man that searcheth the Lord: he hath
great delight in his Commandments.

2 His seed shall be mighty upon earth: the gene-
eration of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house:
and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the
darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will
guide his words with discretion.

6 For he shall never be moved: and the righte-
ous shall be had in an everlasting remembrance.

7 He will not be afraid for any evil tidings: for
his heart standeth fast and believeth in the Lord.

8 His heart is established and will not shrink: bu-
till he see his desire upon his enemies.

9 He hath dispersed abroad and given to the poore:
and his righteousness remaineth for ever, his houne
shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him:
he shall gnash with his teeth, and consume away, the
desire of the ungodly shall perish.

Laudate pueri. Psalm 113.

Praise the Lord, ye servant: O praise the Name
of the Lord.

Blessed
Evening prayer.

Moneth. The xxiii. day.

2 Blessed be the Name of the Lord: from this

time forth forevermore.

3 The Lord's Name is praised: from the rising
by of the Sunne, unto the going downe of the same.

4 The Lord is high above all heathen: and his

glory above the heavens.

5 Who is like unto the Lord our God, that hath

his dwelling so high: and yet humbleth himselfe to

behold the things that are in heauen and earth?

6 He taketh by the simple out of the dust: and lift-
teth the poore out of the mire.

7 That he may set him with the Princes: even

with the Princes of his people.

8 He maketh the barren woman to keepe house:

and to be a joyfull mother of children.

When Israel came out of Egypt: and the house

of Jacob from among the strange people.

2 Juda was his Sanctuary: and Israel

his dominion.

3 The Sea saw that, and fled: Jordan was dri-

ven backe.

4 The mountaines skipped like rammes: and

the little hils like young sheepe.

5 What aileth thee, O thou Sea, that thou fled-
dest: and thou Jordan that thou wast driven backe?

6 Ye mountaines, that ye skipped like rammes:

and ye little hilles like young sheepe.

7 Tremble thou earth at the presence of the

Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing

water: and the flint stone into a springing well.

Non nobis Domine. Psal. 114.

N Of unto vs, O Lord, nor unto vs, but unto thy

Name giue the praise: for thy loving mercy, and
Moneth. The xxiiij. day.

for thy Truths sake.

2 Wherefore 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 idoles are siluer and gold: even the worke of mens hands.

5 They have mouthes, 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 hands, and handle not, feete have they, and walk not: neither speake they through their thraot.

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 defence.

10 Ye house of Aaron, put your trust in the Lord he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindelull of vs, and hee shall bleffe vs: even hee shall bleffe the house of Israel he shall bleffe the house of Aaron.

13 He shall bleffe them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blefed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that goe downe into the silence.
Moneth. The xxiij day.

18 But wee will praise the Lord: from this time
forevermore, Praise the Lord.


I am well pleased: that the Lord hath heard
the voice of my prayer.

2 That he hath inclined his ear unto
me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about:
and the pains of hell gat hold upon me.

4 I shall finde trouble and heaviness, and I shall
call upon 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 preserveth the simple: I was in mis-
ery, and he helped me.

7 Turne againe then unto thy rest, O my soule:
for the Lord hath rewarded thee.

8 And why? thou hast delivered my soule from
death: mine eyes from teares, my feete from falling.

9 I will walke before the Lord: in the land of the
living.

10 I beleued, and therefore will I speake, but I
was soe troubled: I layd in my haste, All men are
liars.

11 What reward shall I give unto the Lord: for all
the benefits that he hath done unto me?

12 I will receive the cup of salvation, and call up-
on the Name of the Lord.

13 I will pay my bowes now in the presence of all
his people: right deare in the sight of the Lord, is the
death of his Saints.

14 Behold, O Lord, bow that I am thy servant:
I am thy servant, and the sonne of thine hand mayd,
thou hast broken my bonds in sunder.

15 I
Moneth. The xxiiiij. day.

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 thy courts of the Lord's house, even in the midsts of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye nations.

2 For his merciful kindness is evermore and more toward us: and the Truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Praise the Lord, confess: that his mercy endureth for ever.

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 fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon 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 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.

Ff

12 They
Moneth. The xxiiiij day.

12 They came about me like bees, and are extinct even as the fire among the thrones: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.
14 The Lord is my strength and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.
16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to passe.
17 I will not die, but live: and declare the works of the Lord.
18 The Lord hath chastened and corrected me: but he hath not given me over unto death.
19 Open me the gates of righteousness: that I may goe into them, and give thanks unto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thanke thee, for thou hast heard me: and art become my salvation.
22 The same stone which the builders refused: is become the head stone in the corner.
23 This is the Lord's doing: and it is marvelous in our eyes.
24 This is the day which the Lord hath made: 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: ye that be of the house of the Lord.
27 God is the Lord which hath shewed vs light: binde
Moneth. The xxiiij. day.

bine the sacrifice with cords, ye a euen unto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes unto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Pfar.119.

Lessed are all those that are undesiled in the way: a walke in the Law of the Lord.

2 Blessed are they that keep his Testimonies: and seek him with their whole heart.

3 For they which doe no wickednes: walke in his wapes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wapes 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 unfeined heart: when I shall have learned the Judgements of thy righteousnes.

8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corriger.

WHerewithall shall a yong man cleene his way: even by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I beene telling: of all the judgements of thy mouth.
Moneth. The xxiij.day.

6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talk of thy Commandments: and have respect unto thy ways.

8 My delight shalbe in thy Statutes: and I will not forget thy word.

Retribue servo tuo,

O Doe well unto thy servient: that I may live, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger upon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very servient desire: that it hath atway unto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: so? I have kept thy Testimonies.

7 Princes also did sit and speake against me: but thy servient is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsailers.

Adhaesit pavimento.

My soule cleaueth to the dust: O quicken thou me according to thy word.

2 I have knowledged my wages, and thou heardest me: O teach me thy Statutes.

3 Wake me to understand the way of thy Commandements: so shall I talk of thy wonderous works.

4 My soule melteth away for very heavinesse: comfort thou me according to 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 judgments
Moneth. The xxv. day.

I have sticke[n] unto thy testimonies: O Lord confound me not.

I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone. Each mee, O Lord, the way of thy statutes and I shall keepe it unto the end.

Give me understanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

Make me to go in the path of thy Commandements: for there in is my desire.

Encline my heart unto thy testimonies: and not to covetousnesse.

O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

O stablis[h] thy word in thy servant: that I may feare thee.

Take away the rebuke that I am afraid of: for thy judgements are good.

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.

So shall I make answere unto my blasphemers: for my trust is in thy word.

O take not the word of thy trueth utterly out of my mouth: for my hope is in thy Judgements.

So shall I alway keepe thy Law: yea, soz ever and ever.

And I will walke at libertie: soz I seck[e] thy Commandements.

I will speake of thy testimonies also eu[n] before Kings.
Moneth. The xxv. day.

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 study shall be in thy Statutes.

Memor efo verbi tui.

O thinke upon thy servant as concerning thy word: where in thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrunked from thy Law.

4 For I remembred thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that took my Law.

6 Thy Statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night season: and have kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

Thou art my portion, O Lord: I have promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull unto me according to thy word.

3 I called mine owne ways to remembrance: and turned my feete unto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.
Moneth. The xxv. day.

6 Atmidnight I will rise to giue thankes unto thee: because of thy righteous judgements.
7 I am a companion of all them that feare thee: and keepe thy Commandements.
8 The earth, O Lord, is full of thy mercie: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servuant: according unto thy word.
2 O Learne me true understanding and knowledge: so I have beleued thy Commandements.
3 Before I was troubled, I went wrong: but now have I kept thy word.
4 Thou art good and gracious: O teach me thy Statutes.
5 The proud have imagined a lie against me: but I will keepe thy Commandements with my whole heart.
6 Their heart is as fat as brawn: but my delight hath bene in thy Law.
7 It is good for me 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 tuæ fecerunt me.

Thy hands have made me, a fashioned Evening
me: O giue me understanding that I may learne thy Commandements.
2 They that feare thee, wil be 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 bee my comfort:
Moneth. The xxv. day.

according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy Law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear 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 soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long to see thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy Statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy Law.

6 All thy Commandments are true: they persecute me falsely, O be thou my helper.

7 They had almost made an end of me upon earth: but I sought not thy Commandments.

8 Quicken me after thy loving kindness: and so shall I keep the Testimonies of thy mouth.

In aeternum Domine.

O Lord, thy word endureth for ever in heaven.

2 Thy truth 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 been in thy Law: I should have
have perished in my trouble.
5 I will never forget thy Commandements: for
with them thou hast quickened me.
6 I am thine, oh save me: for I have sought thy
Commandements.
7 The ungodly laid wait for me, to destroy me: but
I will consider thy Testimonies.
8 I see that all things come to an end: but thy
Commandement is exceeding broad.

Quomodo dilexi.

Lord what love have I unto thy Law: all the day
long is my study in it.
2 Thou through thy commandements hast made
me wiser than mine enemies: for they are ever to 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 feet from every evil way:
that I may keepe thy word.
6 I have not shunke from thy Judgements: for
thou teachest me.
7 O how sweet are thy words into my throat:
pea, sweeter then honey unto my mouth.
8 Through thy commandements I get under-
standing: therefore I hate all wicked wayes.

Lucernapedibus meis.

By word is a lanterne unto my feet: and a
light unto my pathes.
2 I have sworn and am gessably pur-
posed: to keepe thy righteous judgements.
3 I am troubled above measure: quicken me, O
Lord, according to thy word.
4 Let the free will offerings of my mouth please
thee, O Lord: and teach me thy Judgements.
5 My
Moneth. - The xxvij day.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The ungodly have laid a snare for me: but yet I swarued not from thy Commandements.

7 Thy testamaries haue I claimed as mine heritage for ever: and why? they are the very joy of mine heart.

8 I haue applied my heart to fullfyll thy Statutes alway: even unto the end.

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 mee yee wicked: I will keepe the Commandements of my God.

4 O stablish mee according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou mee vp, and I shall be safe: yea, my delight shall be 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 dross: therefore I love thy Testamaries.

8 My flesh trembleth for feare of thee: and I am afraid of thy Judgements.

Feci iudicium.

I Deale with the thing that is lawful and right: O giue me not over unte mine oppreßors.

2 Make thou thy servant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnede.

4 O deale with thy servant according to thy lo- ving mercy: and teach mee thy Statutes.
Moneth. The xxvj. day.

5 I am thy servant, O grant me understanding: that I may know thy Testimonies.
6 It is time for thee, Lord, so lay to thine hand: for they have destroyed thy Law.
7 For I love thy Commandments: above gold and precious stone.
8 Therefore holde I straite all thy Commandments: and all false wares I utterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doth my soule keepe them.
2 When thy word goeth forth: it giueth light and understanding unto the simple.
3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.
4 O looke thou vpon me, and be mercifull unto me: as thou blesst to do unto those that love thy Name.
5 Order my steps in thy word: and so shal no wickednesse have dominion over me.
6 O deliver mee from the wrongfull dealings of men: and so shal I keepe thy Commandments.
7 Shew the light of thy countenance vpon thy servant: and teach me thy Statutes.
8 Mine eyes gouth out with water: because men keepe not thy Law.

Iustus es Domine.

Righteous art thou, O Lord: and true is thy Judgement.
2 The testimonies that thou hast commanded: are exceeding righteous and true.
3 My zeale hath even consumed mee: because mine enemies have forgotten thy words.
4 Thy word is tried to the uttermost:and thy servant loneth it.
5 I am small, and of no reputation: yet do I not forget:
Moneth. The xxvj day.

6 Thy righteousness is an everlasting righteousness: and thy Law is the truth.
7 Trouble and heaviness have taken hold upon me: yet is my delight in thy Commandments.
8 The righteousness of thy testimonies is everlasting: O grant me understanding and I shall live.

Clamaui in toto corde meo.

Call with my whole heart: hear me, O Lord, I will keep thy Statutes.

2 Yea, even upon thee do I call: help me, and I shall keep thy testimonies.
3 Early in the morning do I cry unto thee: for in thy word is my trust.
4 Mine eyes prevent the night watches: that I might be occupied in thy words.
5 Hear my voice, O Lord, according unto thy loving kindnes: quicken me according as thou art wont.
6 They draw nigh that of malice persecute me: and are farre from thy Law.
7 Be thou nigh at hand, O Lord: for all thy Commandments are true.
8 As concerning thy testimonies, I have known long since: that thou hast surrounded them for ever.

Vide humilitatem.

O Consider mine aduerttie, and deliver me: for I do not forget thy Law.

2 Avenge thou my cause and deliver me: quicken me according to thy word.
3 Health is farre from the ungodly: for they regard not thy Statutes.
4 Great is thy mercie, O Lord: quicken mee as thou art wont.

Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.
Moneth. The xxvj. day.

6 It grieveth me when I see the transgressors: because they keepe not thy Law.
7 Consider, O Lord, how I love thy Commandments: O quicken mee according to thy loving kindnesse.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

Princes have persecuted mee without a cause: but my heart standeth in awe of thy words.
2 I am as glad of thy word: as one that findeth great spoiles.
3 As for lies, 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 Law and they are not offended at it.
6 O Lord, I have looked for thy sauing 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 wayes are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy word.
2 Let my supplication come before thee: deliver me according to thy word.
3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.
4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.
5 Let thine hand helpe mee: for I have chosen thy Commandements.
Moneth. The xxvij. day.

6 I have longed for thy saving health, O Lord; and in thy Law is my delight.
7 Oh let my soul live, and it shall praise thee; and thy Judgements shall help me.
8 I have gone astray like a sheep, I am lost; oh seek thy servant, for I do not forget thy Commandments.

Ad Dominum. Psal. 120.

When I was in trouble, I called upon the Lord; and he heard me.
2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.
3 What reward shall be given of done unto thee thou false tongue: even mighty and sharp arrows, with hot burning coals.
4 Wo is me, that I am constrained to dwell with Melech: and to have my habitation among the tents of Cedar.
5 My soul hath long dwelt among them: that be enemies unto peace.
6 I labour for peace, but when I speake unto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I will lift up mine eyes unto the hills: from whence commeth my help.
2 My help cometh even from the Lord: which hath made heaven and earth.
3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleepe.
4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.
5 The Lord himselfe is thy keeper: the Lord is thy defence upon thy right hand.
6 So that the Sunne shall not burne thee by day: neither the Doone by night.
7 The Lord shall preserve thee from all evil: yea, it is even he that shall keepe thy soul.

8 The
8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Latatus sum. Psal. 122.

I was glad when they said unto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a City: that is at unity in it self.

5 For thither the Tribes goe vp, even the Tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of Judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousnes within thy palaces.

8 For my brethren and companions sake: I will with thee prosperitie.

9 Peace, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants looke unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reprooofe of the wealthy: and with the despisefulnesse of the proud.

Nisi 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
Moneth. The xxvij. day.

on our side, when men rose by against vs.

2 They had swallowed vs by quicke: when they were so wrathfully displeased at vs.

3 Psa, the waters had drowned vs: the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone even ouer our soule.

5 But praised be the Lord: which hath not given vs ouer fo a praye unto their teeth.

6 Our soule is escaped, even as a bird out of the snare of the Fowler: the snare is broken, and wee are delivered.

7 Our helpe standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal.125.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for euer.

2 The hills stand about Hierusalem: even 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: least the righteous put their hand unto wickednesse.

4 Doe well, O Lord: unto those that be good and true of heart.

5 As for such as turne backe unto their owne wickednes: the Lord shall lead them forth with the euill doers, but peace halbe upon Israel.

In convertendo. Psal.126.

Evening prayer.

When the Lord turned againe the captivitie of Sion, then were we like unto them by dreame.

2 Then was our mouth filled with laugh-ther: and our tongue with joy.

3 Then said they among the heathen: the Lord hath
hath done great things for them.

4 Pea, the Lord hath done great things for us already: whereof we rejoice.

5 Turne our Captivity, O Lord: as the rivers in the South.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with joy, and bring his sheaves 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 city: the watchmen waketh but in vaine.

3 It is but lost labour that ye haue to rise by early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloved sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: even so are the yong children.

6 Happy is the man that hath his quyer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: upon the wales of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Loe, thus shall the man be blessed: that seareth the Lord.
6 The Lord from out of Sion shall so blest thee: that thou shalt see Hierusalem in prosperity all thy life long.
7 Pea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnauerunt. Psal. 129.

Many a time have they fought against mee from my youth by: may Israel now say.
2 Pea, many a time have they vexed me from my youth by: but they have 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 and turned backward: as many as have euill will at Sion.
6 Let them be even as grass growing upon the house tops: which withereth asoone it be plucked by.
7 Whereof the mower filleth not his hand: neither he that bindeth by the sheaves, his boosome.
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 Lord.

De profundis. Psal. 130.

Out of the deepe have I called unto thee, O Lord: Lord heare my boype.
2 Oh let thine ears consider well: the boype of my complaint.
3 If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?
4 For there is mercie with thee: therefore haile thou be feared.
5 I looke for the Lord, my soule doeth wake for him: in his word is my trust.
6 My soule fleeth unto the Lord: before the morn-
O Lord, I am not high minded: I have no proud looks.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I restraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is even as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento Domine. Psal. I 32.

O Lord remember Dauid: and all his trouble. Morning

2 How he sware unto the Lord: he bowed Prayer.

3 I will not come within the tabernacle of mine house: nor clime up into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye 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 Loc, we heard of the same at Ephzata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with joyfullnesse.

10 For thy servant Dauids sake: turne not away the presence of thine Anointed.
Moneth. The xxviii. day.

11 The Lord hath made a faithful othe unto David: and he shall not shrink from it.
12 Of the fruit of thy body shall I set upon thy seat.
13 If thy children will keepe my covenant and my testimonies that I shall learne them: their children also shall sit upon thy seat for evermore.
14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.
15 This shall be my rest for ever: here will I dwell, for I have a delight therein.
16 I will bleste her vitaces with increase: and will satifie her pooze with bread.
17 I will decke her Priests with health: and her Saints shall reioyce and sing.
18 There shall I make the hoigne 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 flourish.

Psal. 133. Ecce quambonum. Psal. 133.

Behold how good and joyful a thing it is: brethren to dwell together in untie.

2 It is like the precious ointment upon the head, that ranne downe unto the beard: euen unto Aarons beard, and went downe to the skirts of his clothing.
3 Like as the dew of Hermon: which fell upon the hill of Sion.
4 For there the Lord promised his blessing: and life for evermore.


Behold now praise the Lord: all ye servants of the Lord.
2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.
3 Lift up your handes in the Sanctuary: and praise the Lord.
O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.

1 Ye that stand in the house of the Lord: in the Courts of the house of our God.

2 O Praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

3 For why? the Lord hath chosen Jacob unto himselfe: and Israel for his owne possession.

4 For I know that the Lord is great: and that our Lord is above all gods.

5 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, & in all deep places.

6 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

7 He smote the first born of Egypt: both of man and beast.

8 He hath sent tokens & wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

9 He smote divers nations: and slew mighty kings.

10 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.

11 And gave their land to be an inheritance: even an inheritance unto Israel his people.

12 Thy Name, O Lord, endureth for ever: so doth thy memorial. O Lord, from one generation to another.

13 For the Lord will avenge his people: and be gracious unto his servants.

14 As for the images of the heathen, they are but silver and gold: the worke of mens hands.

Moneth. The xxviii. day.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate nomen. Psal 135.
Moneth. The xxviiij. day.

16 They have mouthes, and speake not;eyes haue they, but they see not.
17 They haue eares, and yet they heare not:nei-
ther there is 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 Lord ye house of Israel: praise the
Lord ye house of Aaron.
20 Praise the Lord ye house of Levi: ye that feare
the Lord, praise the Lord.
21 Praised be the Lord out of Sion: which dwel-
lected at Jerusalem.

Confitemini, Psal 136.

Give thankes unto the Lord, for he is
gracious: for his mercy endureth for euer.
2 O giue thankes unto the god of
all gods: for his mercy endureth for euer.
3 O thanke the Lord of al lordes: for
his mercie endureth for euer.
4 Which onely doth great wonders: for his mer-
cie endureth for euer.
5 Which by his excellent wisedome made the hea-
tens: for his mercy endureth for euer.
6 Which layde out the earth aboue the waters:
for his mercie endureth for euer.
7 Which hath made great lights: for his mercy
endureth for euer.
8 The Sunne to rule the day: for his mercy en-
dureth for euer.
9 The Moone and the starres to governe the
night: for his mercy endureth for euer.
10 Which smote Egypt with their first borne: for
his mercy endureth for euer.
11 And brought out Israel from among them: for
his mercie endureth for euer.

12 With
Moneth. The xxvij day.

12 With a mighty hand and stretched out arm:
   for his mercy endureth for ever.
13 Which divided the red Sea in two parts:
   for his mercy endureth for ever.
14 And made Israel to goe thowards the midst of it:
   for his mercy endureth for ever.
15 But as for Pharao and his host, he overthrew them in the red Sea:
   for his mercy endureth for ever.
16 Which led his people thowards the wildernesse:
   for his mercy endureth for ever.
17 Which smote great kings:
   for his mercy endureth for ever.
18 Yea, and slew mighty kings:
   for his mercy endureth for ever.
19 Sehon king of the Amorites:
   for his mercy endureth for ever.
20 And Og the king of Bashan:
   for his mercy endureth for ever.
21 And gave away their land for an heritage:
   for his mercy endureth for ever.
22 Even for an heritage unto Israel his servant:
   for his mercy endureth for ever.
23 Which remembred vs when we were in trouble:
   for his mercy endureth for ever.
24 And hath deliuered vs from our enemies:
   for his mercy endureth for ever.
25 Which giue us foode to all flesh:
   for his mercy endureth for ever.
26 O giue thanks unto the God of heaven:
   for his mercy endureth for ever.
27 O giue thanks unto the Lord of lords:
   for his mercy endureth for ever.

Super flumina. Psal.137.

By the waters of Babylon we fate downe & wept:
when we remembred thee, O Sion.

Gg 4    2 As
Moneth. The xxviiij day.

2 As for our harpes, we hanged them vp: upon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heautiuell: sing vs one of the songs of Sion.

4 How shal we sing the Lords song: in a strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleave to the roofe of my mouth: yea, if I preffere not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, even to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie hail yee be that rewarded thee as thou hast servued vs.

9 Blessed shal he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal 138.

1 I will giue thanks unto thee, O Lord with my whole heart: even before thy gods will I sing praiue into thee.

2 I will worship toward thy holy Temple, and praiue thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called uppon thee, thou hearest mee: and induedst my soule with much strength.

4 All the Kings of the earth shall praiue thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the waues of the Lord: that great is the glory of the Lord.

6 For though thy Lord be hie,yet hath he respect unto the lowly:as for the proud, he beholdeth them afar off.

7 Though
Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.

The Lord shall make good his loving kindness toward me: yea, thy mercie, O Lord, endureth for ever, despise not then the works of thine owne hands.

Lord thou hast searched me out, and known me: thou knowest my downe sitting, and mine uprising, thou understandest my thoughts long before.

Thou art about my path, and about my bed: and spiest out all my ways.

For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

Whither shall I go then from thy spirit: or whither shall I goe then from thy presence?

If I climbe up into heaven, thou art there: if I goe downe to hell, thou art there also.

If I take the wings of the morning: and remaine in the uttermost parts of the Sea.

Even there also shall thy hand lead me: and thy right hand shall hold me.

If I say, Peraduenture the darkness shall cover me: then shall my night be turned to day.

Peace the darkness is no darkness with thee, but the night is as cleare as the day: the darkness and light to thee are both alike.

For my reins are thine: thou hast covered me in my mothers wombe.
13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvelously are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the summe of them?

18 If I tell them, they are more in number than the sand: when I awake, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloody thirstie 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: am not I grieved with those that rise up against thee?

22 Yea, I hate them right soxe: even as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: prove me, and examine my thoughts.

24 Looke well if there bee any way of wickednesse in me: and lead me in the way everlasting.

D Elizevme domine. Psal.140.

D Elizer me, O Lord, from the evil man: and preserve me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre up strife all the day long.

3 They have sharpened their tongues like a serpent: Adders poison is under their lips.

4 Kepe me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to ouerthrow my goings.
Moneth. The xxix. day.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, & set traps in my way.

6 I laid unto the Lord, Thou art my God: heare the boype of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the bungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lips 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 words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpleffe.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy light.

Domine, clamaui. Psal. 141.

Lord, I call upon thee, haste thee unto me: and consider my boype when I cry unto thee.

2 Let my prayer be set foorth in thy light, as the incense: and let the lifting vp of my handes be an offering sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the dooze of my lips.

4 O let not mine heart be enclined to any euill thing: let me not be occupied in bungodly works, with the men that work wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproove me.

6 But.
Moneth. The xxix day.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.
7 Let their Judges be overthrown in stony places: they may heare my words, for they are sweet.
8 Our bones lye scattered before the pit: like as when one breaketh a heweth wood upon the earth.
9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.
10 Keepe me from the snare that they have layd for me: and from the traps of the wicked doers.
11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocem meam ad Dominum. Psal 142.

I Cryed vnto the Lord with my voyce: yea, even vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.
3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, haue they privately laid a snare for me.
4 I looked also vpon my right hand: and sawe there was no man that would know me.
5 I had no place to deie vnto: and no man cared for my soule.
6 I cryed vnto thee, O Lord and sayd: thou art my hope and my portion in the land of the living.
7 Consider my complaint: for I am brought very low.
8 O deliver me from my persecutors: for they are too strong for me.
9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt graunt me, then shall the righteous rejoyce vnto my company.
Hear my prayer, O Lord, and consider my desire: 
hearken unto me for thy Truth and righteousness sake.
2 And enter not into judgement with thy servant: so in thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul, hee hath smitten my life downe to the ground: hee hath laid me in the darkenes, as the men that have beene long dead.
4 Therefore is my spirit vexed within me: and my heart within me is desolate.
5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my selfe in thy works of thy hands.
6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thristie 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 goe downe into the pit.
8 O let me heare thy loving kindnesse betimes in the morning, so in thee is my trust: shew thou me the way that I should walke in, so I list by my soul unto thee.
9 Deliver me, O Lord, from mine enemies: so I flie unto thee to hide me.
10 Teach me to doe the thing that pleaseth thee, so thou art my God: let thy loving spirit leade mee forth into the land of righteousesse.
11 Quicken me, O Lord, for thy Names sake: and for thy righteousesse sake bring my soule out of trouble.
12 And of thy goodness may mine enemies: and destroy all them that be my soule, so I am thy servant.

Benedictus
Lessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer: my defender, in whom I trust, which subdueth my people that is under me.

3 Lord, what is man that thou regardest him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaine, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrowes, and consume them.

7 Send downe thy hand from above: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed Lute.

10 Thou hast given victory unto kings: thou hast delivered David thy servant from the perill of the sword.

11 Save mee: and deliver mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our sones may grow up as the yong plants: and that our daughters may bee as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaizing in our streets.

15 Happy
15 Happy are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

Exalt abo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wonderous works.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnes.

7 The memoriall of thine abundant kindnesse shalbe shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is loving unto every man: and his mercy is over all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thanks unto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdom: might be known unto men.

13 Thy kingdom is an everlastinge kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and listeth by all those that be downe.

15 The eyes of all waite upon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things living with plenteousnesse.

17 The
17 The Lord is righteous in all his ways: and holy in all his workes.
18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.
19 He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.
20 The Lord preserveth all them that love him: but scattereth abroad all the wicked.
21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soul, while I live, will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.
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 turn againe to his earth: and then all his thoughts 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 that suffer wrong: which feedeth the hungry.
7 The Lord looseth men out of prison: the Lord giveth light 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 widow: as for the way of the wicked, he turneth it upside downe.
10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate
Psalm 147

Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyfull
and pleasant thing it is to be thankfull.

2 The Lord doth build by Hierusalem:
and gather together his outcasts of Israel.

3 He healeth those that are broken in heart: and
giveth medicine to heale their sickness.

4 Hee telleth the number of the starrs: 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 vp by the meeke: and bringeth
evil downe to the ground.

7 Sing unto the Lord with thanksgiving: sing praises
uppon the harpe unto our God.

8 Which covereth the heauen with cloudes; pre-
pareth raine for the earth: and maketh the graffe to
grow uppon the mountaines; therbe for the bse of men.

9 Which giueth fodder onto the cattell: and feedeth
the young rauens that call vppon him.

10 He hath no pleasure in the strength of an horle:
neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him:
and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise 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 bozders; and filleth thee
with the floure of wheate.

15 He sendeth soothe his Commandement upon
earth: and his word runneth very swiftly.

16 Hee giueth snow like wool: and scattereth the
hoare frost like ashes.
Moneth. The xxx.day.

17 He casteth forth his yee like morsels: whose able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He Heweth his word unto Jacob: his statute and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in his height

2 Praise him all ye angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starrs and Light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded and they were created.

6 He hath made them fast for ever and ever: he hath given them a Law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deepe.

8 Fire and haine, snow and vapours: winde and storme fulfilling his word.

9 Mountaines and all hills: fruitful trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered soules.

11 Kings of the earth, and all people: princes, and all Judges of the world.

12 Yong men and maydens, old men and children praise the Name of the Lord: for his name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his Saints.
Moneth. The xxx. day.

Saints shal praise him: euen the children of Israel, euen the people that serve him.

Cantate Domino. Psal. 49.

Sing unto the Lord a new song: let the Congregation of Saints praise him.

1. Let Israel reioyce in him that made him: and let the children of Zion be joyfull in their King.
2. Let them praise his Name in the dance: let them sing praises unto him with Tabret and Harpe.
3. For the Lord hath pleasure in his people: and helpeth the meeke hearted.
4. Let the Saints be joyfull with glory: let them reioyce in their beds.
5. Let the prayses of God be in their mouth: and a two edged sword in their hands.
6. To be avenged of the heathen: and to rebuke the people.
7. To binde their kings in chapnes: and their nobles with links of iron.
8. That they may bee avenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: praise him in the ornament of his power.
1. Prayse him in his noble acts: praise him according to his excellent greatnesse.
2. Prayse him in the sound of the Trumpet: praise him upon the Lute and Harpe.
3. Prayse him in the Cymbals and dances: praise him upon the strings and pipe.
4. Prayse him upon the well tuned Cymbals: praise him upon the lowd Cymbals.
5. Let every thing that hath breath: praise the Lord.

FINIS.
Certayne godly prayers to be vied
for sundry purposes.

A generall confession of sinnes to be saide
every Morning.

Almighty God our heavenly Father, I confess and acknowledge, that I am a miserable and a wretched sinner, and have manifold ways most grievously transgressed thy most godly Commandements, through wicked thoughts, ungodly lustes, sinfull words and deeds, committed all my whole life. In some am I borne and conceived, and there is no goodness in me, in as much as if thou shouldest enter into thy narrow judgement with me, judging me according unto the same, I were never able to suffer and abide it, but must needs perish and be damned for ever; So little help, comfort or succour is there either in me, 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 vp unto the most bitter and most vile and slaughterous death of the Crosse for me, that hee might so pay the ransom of my sinnes, satisfi thy judgement, still and pacifie thy wrath, reconcile me againe unto thee, and purchase me thy grace and favour, and everlasting life. Wherefore through the merit of his most bitter death and passion, and throme his innocent bloodshedding, I beseeche thee, O heavenly Father, that thou wilt vouchsafe to be gracious and mercifull unto me, to forgive and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirm and strengthen me with a right and perfect faith, and to enflame me in love toward thee and my neighbour, that I may henceforth with a willing and glad heart walke, as it becommeth me, in thy most godly Commandements, and so glorifie and praise thee everlastingly. And also that I may

with
Godly prayers.

with a free conscience, a quiet heart in all matter of temptations, afflictions, necessities, and even in the very pangs of death, cry bodily and merily unto thee, and say, I believe in God the Father Almighty maker of heaven and earth, and in Jesus Christ, &c. But, O Lord God heavenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and so as much as thou wilt be prayed unto, and called upon for it, I come unto thee, to pray and beseech thee, both for that and for all other my necessities, even as thy dearly beloved Sonne our Saviour Jesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heaven, hallowed be thy Name, &c.

A prayer to be said in the Morning.

O Merciful Lord God heavenly Father, I render most high laudes, praise and thanks unto thee, that thou hast preserved me both this night, and all the times and days of my life hitherto under thy protection, and hast suffered me to live untill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth into thy tuition, ruling and governing mee with thy holy Spirit, that all manner of darkenesse, of misbelieve, insidelity, and of carnall lusts and affections may be utterly chased and written out of my heart, and that I may bee inwardly and saved both body and soule through a right & perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profitte and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

All possible thankes that we are able, we render by to thee, O Lord Jesus Christ, soz that thou hast willed this night past to be prosperous unto vs: and we beseech thee likewise to prosper all this same day unto vs.
for thy glory, and for the health of our soul, and that thou which art the true light, not knowing any going down and which art the Sunne eternal, giving life, food, and gladness unto all things, vouchsafe to shine into our minds, 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 Sun of the world, evermore arising, and never going downe, which by thy most wholesome appearing and light, dost bring forth, 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 hearts, that the night and darkenesse of sinnes, and the mists of errors on every side driven away, thou brightly shining within our hearts, wee may all our life space go without stumbling or offence, and may decently and seemely walk as in the day time, being pure and clean from the works of darkness, and abounding in all good works which God hath prepared for vs to walk in, which with the Father and the holy Ghost, livest and reignest for ever and ever. Amen.

O God and Lord Jesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can do nothing without thy godly helpe. If man trust in himselfe, it cannot be avoided, but that he must run headlong, and fall into a thousand budoings and mischieves. O our Father, have thou pitie and compassion upon the weakenes of vs thy children, be thou present and ready to helpe vs, alwaies shewing thy mercy upon vs, and prospering whatsoever we godly go about: so that thou giving vs light, we may see what things are truly good in deed: thou encouraging vs, we may have an earnest desire to the same: and thou being our guide, we may
Godly prayers.

may come where to obtain the: for we having nothing but mistrust in our selves, do yeeld & commit our selves full & whole unto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

A prayer to be said at night going to bed.

O Merciful Lord God heavenly Father, whether we sleepe or wake, live or die, we are always thine. Wherfore I beseech thee hartily, that thou wilt bouch-case to take care & charge of me, 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 daily increase in mee, through a right & pure faith, and that I may always bee found to walke and live after thy will and pleasure, through Jesus Christ our Lord and Saviour. Amen.

A prayer containing the dutie of euery true Christian.

O Most mighty 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 be mercifull unto me, and to cast all my sins out of thy light and remembrance, through the merits of his bloody death and passion. Powre upon mee, O Lord, the holy Spirit of wisdom and grace: Gouerne and lead me by thy holy word, that it may be a lanterne unto my feet, and a light unto my steps. Shew thy mercie upon mee, and so lighten the natural blindness and darkness of my heart through thy grace, that I may daily be renewed by the same spirit and grace: By the which, O Lord, purge the grosserelle of my hearing and understanding, that I may profitably read, hear, and understand thy word & heavenly will, beleue, and practise the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life.

D 4 Mortifie
Godly prayers.

Mortifie and kill all vice in me, that my life may express my faith in thee: mercifully hear the humble suit of thy servant, grant me thy peace all my days: graciously pardon mine incontinencies, defend me in all dangers of body goods and name: but most chiefly my soul against all assaults, temptations, accusations, subtlety baits and sleights of that old enemy of mankind Satan that roaring lyon, ever seeking whom he may devour.

And here, O Lord, I prostrate, with most humble mind crave of thy divine Majesty to be merciful unto the universal Church of thy Son Christ: And especially according to my bounden duty beseech thee for his sake, to bless, save, and defend the principal member thereof, thy servant our most dear Sovereign Lord King James, encrease in his Royal heart true faith, godly zeal, and love of the same: and grant him victory over all his enemies, a long prosperous, and honorable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto his Majesties most honorable Counsellors, every other member of this thy Church of England, that they and we in our several callings may truly and godly serve thee: Plant in our hearts true fear, and honor of thy Name, obedience to our Prince, and love to our neighbours: encrease in us true faith, and Religion: Replenish our minds with all goodness, and of thy great mercy keep us in the same till the end of our lives: Give unto us a godly zeal in prayer, true humility in prosperity, perfect patience in adversity, and continuall joy in the holy Ghost.

And lastly I commend unto thy Fatherly protection all that thou hast given me, as wife, children and servants: Ayde me, O Lord, that I may govern, nourish and bring them up in thy fear and service. And so as much as in this world I must alwayes be at warre and strife, not with one sort of enemies, but with an
Godly prayers.

infinite number, not onely with flesh & blood, but with the devill which is the prince of darkenesse, and with wicked men executors of his most danable will: graunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constancy against all corruption, which I am compassed with on every side, untill such time as I having ended the combat, which during this life I must sustaine, in the end I may attaine to thy heavenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Saviour.

Certayne godly prayers for sundry dayes.

Munday.

Almighty God, the Father of mercy, and God of all comfort, which onely forgivest sinne: forgive into vs our sinnes, good Lord, forgive into vs our sinnes, that by the multitude of thy mercies they may be covered, and not imputed into vs, and by the operation of the holy Ghost wee may have power and strengthe hereafter to resist sinne, by our Saviour and Lord Jesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what hourc soever he doth mourne and lament his old manner of living: grant into vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be converted into thee, by our Saviour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power & strength wee may overcome our enemies both bodily & ghostly: grant into vs, O Lord, that according to our promise made in our baptism, we may overcome the chiefe enemics
Godly prayers.

Wishes of our soul, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our lives in holiness and righteousness, that we may serve him in spirit and truth, and that by our Saviour and Lord Jesus Christ, Amen.

Thursday.

O Almighty & everlasting God, which not only givest every good and perfect gift, but also increasest those gifts that thou hast givèn: we most humbly beseech thee, merciful God, to increase in vs the gift of faith, that we may truly beleeue in thee, & in thy promises made unto vs; and that neither by our negligence, nor infirmity of the flesh, nor by grievousnes of temptation, neither by subtlest craftes & assaults of the devil, we be driuèn fro faith in the blood of our Saviour and Lord Jesus Christ. Amen.

Friday.

Grant unto vs, O mercifull God, we most heartily beseech thee, knowledge and true understanding of thy word, that all ignorance expelled, wee may knowe what thy will and pleasure is in all things, and how to doe our duties, and truly to walke in our vocation, and that also wee may expresse in our living, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Jesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared everlasting life to all those that be thy faithfull servants:grant unto vs, Lord, sure hope of the life everlasting, that we being in this miserable world, may have some taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Saviour and Lord Jesus Christ. Amen.

O Mercifull God, our only ayde, succour, and strength at all times: graunt unto vs, O Lord, that in the time
Godly prayers

A prayer for trust in God.

O Almighty and merciful Lord, which givest unto thy elect people the holy Ghost, as a sure pledge of thy heavenly kingdom: Grant unto vs, O Lord, thy holy Spirit, that he may beare witness with our spirit, that we be thy children, and heirs of thy kingdom, and that by the operation of this Spirit, we may kill all carnal lusts, unlawful pleasures, concupiscences, evil affections, contrary unto thy will, by our Saviour and Lord Jesus Christ. Amen.

A prayer against worldly carfullnes.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that wee may call...
Godly prayers.

cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping of thy holy law, and that we may labour and travail for our necessities in this life, like the birds of the air, and the lilies of the field, without care. For thou hast promised to be careful for us, and hast commanded that by thee we should cast all our care: which livest and reignest world without end. Amen.

A prayer against temptation.

O Lord Jesus Christ, the only stay and defence of our most all state, our onely hope, our onely salvation, our glory, our triumph, who in the flesh (which thou haddest for our onely cause taken upon thee) diddest suffer thy selfe to be tempted of Sathan, and who only and alone of all men, didst utterly overcome and banquish sinne, death, the world, the devill, and all the kingdom of hell: and whatsoever thou hast so overcommeth, for our behoof it is that thou hast overcommeth, neither hath it been thy will to have any of thy servants to keepe battel, or fight with any of thefore said evils, but of purpose to reward vs with a crown of the more glory for it: and to the intent that thou mightest likewise overthrown Sathan in thy members, as thou hadst before done in thine owne person, give thou (we beseech thee) unto vs thy soldiers (O lion most victorious of the tribe of Juda) strength against the roaring lion, which continually wandeth to and fro, seeking who he may devour. Thou being that same serpent, the true giver of health & life, that was nailed on his upon a tree, give unto vs thy silly ones wiliness against the deceitfull awayting of the most subtill serpent. Thou being a Lambe as white as snow, the banquisher of Sathan tyranny, give unto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selves weake and feeble, and in thee strong and valiant, we may withstand & overcome all
Godly prayers.

all assaults of the devil, so that our ghostly enemy may not glory on us, but being conquered through thee, we may give thankes to thy mercy which never leavest them destitute that put their trust in thee, who livest and reignest God for ever, without end. Amen.

A prayer for the obtaining of wisdom. Sap. 9.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, that he should order the world according to equity and righteousness, and execute judgment with a true heart: give me wisdom, which is ever about thy seat, and put me not out from among thy children: so I thy servant and son of thine handmaid, am a feeble person, of short time, and too young to the understanding of thy judgment and lawes: yea, though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth: Oh send thy wisdom out of thy holy heavens, and from the throne of thy majesty that she may be with me, a labour with me: I may know what is acceptable in thy sight, so she knoweth and understandeth all things, and she shall conduct me right soberly in thy works, and preserve me in her power, so shall my works be acceptable. Amen.

A prayer necessary for all men.

O Merciful God, I a wretched sinner acknowledge my self bound to keepe thy holy commandements, but yet unable to perform them, and to be accepted for just, without the righteousness of Jesus Christ thy only Son, who hath perfectly fulfilled thy Law, to institute all men that beleue and trust in him. Therefore grant me grace I beleue thee, to bee occupied in doing of good works, which thou commandest in holy scripture, all the dayes of my life, to thy glory, yet to trust only in thy.
Godly prayers.

thy mercy, and in Christ's merits to be purged from my sins, and not in my good works, be they never so many. Give me grace to love thy word sincerely, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually. Order my life so, O Lord, that it may be always acceptable unto thee. Give me grace, not to rejoice in any thing that displeaseth thee, but evermore to delight in those things that please thee, be they never so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keep me upright among diversities of opinions and judgments in the world, that I never swerve from thy truth taught in holy Scripture. In prosperity, O Lord, save me, that I ware not proud. In adversity help me, that I neither despair, 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 sin through frailty, I beseech thee to work true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, y I may amend my life, and become truly religious without hypocrisy, lowly in heart without fasting, faithful and trusty without deceit, merry without lightness, sad without mistrust, sober without slothfulness, content with mine own without covetousness, to tell my neighbour his faults charitably without dissimulation, to instruct my household in thy lawes truly, to obey our King and all governors under him unsafely, to receive all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay every man that which I owe unto him truly, to backebite no man, nor slander my neighbour secretly, and to abhorre all vice, loving all goodnes earnestly. O Lord grant me this to do, for the glory of thy holy Name.
A prayer for patience in trouble.

How hast thou (O Lord) humbled and plucked me down? I dare now vaineath make my prayers unto thee, for thou art angry with me, but not without my deserving. Certainly I have sinned, Lord, I confess it, I will not deny it: but oh my God, pardon my trespasses, release my debts, render now thy grace again unto me, stop my wounds, for I am all to plagued & beaten, yet Lord, this notwithstanding I abide patiently, and give mine attendance on thee, continually waiting for relief at thy hand, & not without skill, for I have received a token of thy favour & grace towards me, I mean, thy word of promise concerning Christ, who for me was offered on the Cross for a ransom, a sacrifice & price for my sins: wherefore according to thy promise, defend me Lord by thy right hand, and give a gracious care to my requests, for all mans styes are but baine. Beat downe therefoze mine enemies thine owne selfe, with thy power, which art mine only aider & protector, O Lord God almighty. Amen.

A prayer to be said at the houre of death.

O Lord Jesus, which art the onely health of all men living, and the everlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly unto thy most blest will. And beeing sure that the thing cannot perish which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, in hope of the Resurrection, which in better wise shall restore it to me againe. I beseech 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 mercy against all the assaults of the devil. I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope & trust is in thy most mercifull goodnesse. I have no merits
Godly prayers:

noz good works, which I may allege before thee. Of
sinses and evil works (alas) I see a great heape, but
through thy mercy I trust to be in the number of them
to whom thou wilt not impute their sinses, but take
and accept me for righteous lust, to be the inheri-
tor of everlasting life. Thou merciful Lord wast borne
for my sake, thou didst suffer both hunger and thirst
for my sake, thou didst preach & teach, thou didst pray
and fast for my sake, thou didst all good works & deeds
for my sake, thou sufferedst most grievous paines and
torments for my sake. And finally, thou gavest thy
most precious body to die, and thy blood to be shed on
the Cross for my sake. Now most mercifull Saviour,
let all these things profit me, which thou freely hast
given me, that hast given thy selfe for me. Let thy
blood cleanse and wash away the spots and soulenesse
of my sinses. Let thy righteousness hide and couer
mine unrighteousness. Let the merits of thy passion
and blood be the satisfaction for my sinses. Give me,
Lord, thy grace, that my faith and salvation in thy
blood water not in me, but be ever firme & constant,
that the hope of thy mercy and life everlasting never
decay in me, that charity ware not cold in me. Finally,
that the weakenesse of my flesh be not overcome
with the fear of death. Grant me mercifull Savi-
our, that when death hath shut up the eyes of my bo-
dy, yet that the eyes of my soule may still behold and
looke upon thee: that when death hath taken away
the use of my tongue and speech, yet that my heart
may cry and say unto thee: In manus tuas Domine,
commendo spiritum meum, (that is to say,) O Lord in-
to thy hands I give and commit my soule: Do-
mine Jesu accipe spiritum meum, Lord
Jesu receive my soule unto
thee, Amen.
THE WHOLEBOOK
E OF
PSALMES.
Collected into English
meters by Thomas
STERNHOLD, JOHN
HOPKINS, and
others.
Conferred with the He-
brew, with apt notes to help
them withall.
JAMES V.
If any be afflicted, let him
pray; and if any be merry, let
him sing Psalms.

LONDON
Printed for the Company of
STATIONERS, 1612.
THE PSALMES OF DAVID.

Beatus vir. Psal. I. T. S.

Whether it was Edras, or any other that gathered the Psalms into a Booke, it seemeth hee did set this Psalm first in manner of a Preface, to exhert all godly men to study and meditate the heavenly wisedome. For the effect is, that they be blessed that gie themselves wholly all their life to Gods Law: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.

The man is not bent, to wicked read his care: not lead his life as Sinners doe, not waste in sloznes.

Chaire: but in the Law of God the Lord, both set his whole delight: And in that Law doth exercise himselfe both day and night.

He shall be like the tree that groweth fast by the Riuers side:
Which bringeth forth most pleasant fruit in her due time and tide.

Whether it was Edras, or any other that gathered the Psalms into a Booke, it seemeth he did set this Psalm first in manner of a Preface, to exhert all godly men to study and meditate the heavenly wisedome. For the effect is, that they be blessed that gie themselves wholly all their life to Gods Law: and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.

So shall not the ungodly men, they shall be nothing so:
But as the dust which from the earth, the wind driveth to and fro.
Therefore shall not the wicked men, in judgement stand upright:
For yet the Sinners with the just, shall come in place of light.

Why? the way of godly men, unto the Lord is knowne:
And else the way of wicked men, shall quite be overthowne.

Quare fremuerunt. Psal. II. T. S.

David reioycth, that albeit Enemies and worldly powerrage, God will advance his Kingdom, even to the farthest end of the World. Therefore he exherteth Princes humbly to submit themselves vnder the same: Heerein is signified Christ and his Kingdom.

Sing this as the first Psalm.

Why did the Gentiles tumults raise, what rage was in their baine:
Why did the Jewish people muse, being all is but baine:

The Kings and rulers of the earth, conspire and are all bent:
Against the Lord and Christ his Sonne, which he amongst vs sent.

Shall
Psalm III.

3 Shall we be bound to them, say they? let all their bonds be broke: and of their doctrine and their law, let vs reject the yoke.

4 But he that in the heauen dwelleth, their doings will derive: and make them all as mocking-stoakes, 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 appointed him my King, upon my holy hill: I will therefore (Lord) preach thy law, and eke declare thy will.

7 For in this wise the Lord himself did say to me I woot: Thou art my deare and onely Sonne, to day I thee begot.

8 All people I will give to thee, as heires at thy request: Thy ends and coastes of all the earth, by thee shall be posseft.

9 Thou shalt them bruisse euin with a mace, as men under foot trod: and as the Potters sheards shalt breake them with an iron rod.

10 How ye Kings and Rulers all, be wise therefore and learned: By whom the matters of the world be judged and discerned.

11 See that ye serve the God above, in trembling and in feare: See that with reverence ye reioyce, to him in like manner.

12 See that ye kisse and eke embrase his blessed Sonne I say:

Least in his wrath ye suddenly perish in the mid way.

13 If once his wrath never so small shall kindle in his breest: Oh then all they that trust in Christ, shall happy be and blest.

Domine quid. Psal. iv. T. S.

David driven out of his Kingdome by his Sonne Absolom, was greatly tormented in mind for his finnes. Therefore he called upon God, and is bold in his promises against the terours, both of his enemies and present death. Then he rejoyceth for the victories gien to him and the Church over his enemies.

O

Lord how are my foes increasst,

which were me more and more? They

kill my heart when as they say, God

can him not resheve. 2 But thou O

Lord art my defence, when I am hard

bested: My worship and mine honour

both, and thou holdeft vp my head.

3 Then with my voice unto the Lord I did both call and cry:

and he out of his holy hill did heare me by and by:

4 I
4 I laid me downe and quietlie,
I slept and rose againe:
For why I knew assurethly,
the Lord will me sustaine.

5 If ten thousand had hemd me in,
I could not be afraid:
For thou art still my Lord my God,
your Saviour and my aide.

6 Rise vp therefore, save me my God,
To me this I call:
For thou hast broke the cheeks and teeth,
of these wicked men all.

7 Salvation onelie doth belong,
to the Lord whole:
Thou dost behold upon thy clocke,
thy blessing and thy love.

Cum innocarem, Psal. III. T. S.

Psalme III. V.

David persecuted by Saule, calleth vpon God with assured trust, reprooueth his enemies for resisting his dominion, and preferreth the sauour of God before all treasure.

Sing this as the first Psalme.

God that art my righteousness,
Lord heare me when I call:
Thou hast set me at liberty,
when I was bound in thall.

2 Have mercy Lord therefore on me,
and grant me my request:
For unto the unceasinglie,
to cry I will not rest.

3 Of mortall men how long will ye,
my glory thus despise;
Why wander ye in vanity,
and follow after lies?

4 Know ye that god and godly men,
the Lord both take and chuse:
And when to him I make my plaint,
he both me not refuse.

5 Sinne not but stand in awe therefore,
examine well your heart:
And in your Chamber quietlie,
see you yourselves convert.

6 Offer to God the sacrifice,
of righteousness I say:
and looke that in the living Lord,
you put your trust alway.

7 The greater sort crave worldly goods,
and riches do embrace.
But Lord grant vs thy countenance,
thy sauour and thy grace.

8 For thou thereby shalt make my heart,
more joyfull and more glad:
Then they that of their coine and Wine,
full great in increase haue had.

9 In peace therefore lie downe will I,
taking my rest and sleepe:
For thou onely wilt me O Lord,
alone in safetie kepe.

Verba mea aribus. Psal. vj. T. S.

David persecuted by Deog & Achitophel, Saules flatterers, calleth vpon God to punnish their malice. Then assured of successe, he conceiueth comfort.

Sing this as the third Psalme.

Incline thine earres unto my words,
O Lord my plaint consider:
and heare my voice my King my God,
to thee I make my prayer.

2 Heare me betime, Lord tarry not,
for I will haue respect,
My prayer earlie in the morne,
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 the devils none.

Aig.
Psalm VI.

Sing this as the first Psalm.

1 **Lord in thy wrath reproove me not,**
though I deserve thine ire,
Pe yet correct me in thy rage,
**O Lord** I me desire.

2 For I am weak, therefore **O Lord,**
of mercy thee beseech:
And heale me, **O Lord,**  for why thou knowest,
My bones do quake for fear.

3 My soule is troubled very sore,
and vexed vehemently:
**But Lord how long wilt thou delay,**
to cure my miserie?

4 **O Lord turne thee to thy wonted grace,**
my deliue soule up take:
Oh save me not for my defects,
but for thy meracies sake.

5 **For why? no man among the dead,**
remembereth the one whit:
**O Lord who shall worship thee **O Lord,**
in the infernal pit?

6 So grievous is my plaint and moane,
that I ware wondrous faint:
All the night long I wash my bed,
with teares gë my complaint.

7 **My light is dim and weareth old,**
with anguish of my heart:
For fear of those that are my foes,
and would my soule subuerct.

8 But now away from me all ye,
that woke inequitie:
**For why? The Lord hath heard the voyce**
of my complaint and erie.

9 He heard not onelie the request,
and præier of my heart:
But it receiv'd at my hand,
and tooke it in good part.

Domine in furore. *Psal*v. vi. *T. S.*

David for his sins felt God's hand, & conceived the horruit of everlasting death. 
Therefore hee dothreth forgiveneffe, and not to die in God's indignation. Then suddently feeling God's mercy, he rebuketh his enemies, who rejoiced at his affliction.
And now my foes that vexed me,  
the Lord will one defame:  
And suddenly confound them all,  
to their rebuke and shame.

Domine Deus. Psal. vij. T. S.

David falsely accused by Chus Sauls Kingman, calleth to God to be his defender.  
First, for that his conscience did not accuse him of any cuill toward Saul: next,  
that it touched Gods glorie to award sentence against the wicked: And so  
ypona Gods mercies and promises hee waxeth bold, threatening that it shal fall  
on their owne Neckes, that which his enemies purposed for others.

Sing this as the third Psalm.

O Lord my God I put my trust,  
and confidence in thee:  
Save me from them that me pursue,  
and she delinuer me.

1 Leaf like a Lion they me teare,  
and rent in peces small:  
Whilst there is none to succour me,  
and rid me out of thrall.

2 Oh Lord my God if I have done,  
the thing that is not right:  
Or else if I be found in fault,  
or guilty in thy sight:

3 Or to my friend rewarded euill,  
or left him in distress:  
Which me pursuade most cruelly,  
and hated me causelessly.

4 Then let my foes pursuue my soule,  
and she my life downe thrust  
Unto the earth, and also lay,  
mine honour in the dust.

5 Start up O Lord now in thy wrath,  
and put my foes to paine:

Performe thy kingdome promised,  
to me which wrong sustaine.

7 Then shall great Nations come to thee,  
and know thee by this thing:  
If thou declare for love of them,  
thy selfe as Lord and King.

8 And as thou art of all men Judge,  
O Lord now judge thou me:  
according to my righteousnesse,  
and mine integrity.

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 descride.

11 I take my helpe to come of God,  
in all my paine and smart:  
That doth preserve al those that be  
of pure and upricht hart.

12 The just man and the wicked both,  
God judgeth by his power:  
So that he seeth his mightie hand,  
even every day and houre.

13 Except he change his mind I die,  
to, even as he should smite:  
He whets his sword, his bow he bends,  
aiming where he might hit.

14 And both prepare his mostall dart,  
his arrowes keene and sharpe;  
For them that doe me persecute,  
whilst he doth mischiefe warpe.

15 But though that he in travaile be,  
of his diewilly toxe-call:  
and of his mischiefe once conceiued,  
yet brings forth nought at last.

16 He digs a ditch, and delues it depe,  
in hope to hurt his Brother:  
But he shall fall into the pit,  
that he digg'd by for other.

Amen
Psalme VIII. IX.

17 Thus wrong returneth to the hurt, of him in whom it bred:
And all the mischiefe that he wrought, shall fall upon his head.
8 I will give thankes to God therefore, that judgeth righteously:
And with my Song will praise the name, of him that is most hie.

Domine Deus meus. Psal. vi. i. T. S.
The Prophet considering the excellent liberality and fatherly providence of God toward man, whom he made as it were God over all his worikes, onely giueth thankes, and is ashtonied with the admiration of the same.

Sing this as the 3. Psalme.

O God our Lord how wonderfull, are thy worikes every where:
Whose fame surmounts in dignity, above the Heauens cleere.
Even by the mouthes of sucking Babes, thou shalt confound thy foes:
For in those Babes thy might is seen, thy graces they disclose.

And when I see the heauens high, the worikes of thine owne hand:
The Sun, the Mone, and all the Starres, in order as they stand.
What thing is man Lord thinke I then, that thou doft him remember? For what is mans prosperity, that thou doft him consider?

For thou hast made him little lefte, then Angels in degree:
And thou hast crowned him also, with glory and dignity.
Thou hast prefered him to bee Lord, of all thy worikes of wonder:
And at his fete hath set all things, that he should kepe them under.

7 As thepe and neat, and all beasts else, that in the field do feede;
Fowles of the aire, fis in the Sea, and all that therein beade.
8 Therefore must I once say agayne, O God that art our Lord:
How famous and how wonderfull, are thy worikes through the world?

Confitebor tibi. Psal. ix. T. S.

David giueth thankes for his manifold victories received, desireth the same wondered helpe against his new Enemies, and their malicious arrogancy to be destroyed.

Sing this as the third Psalme.

With heart and mouth unto the Lord,
I will sing laud and praise:
And speake of all thy wondrous worikes, and them declare alwaies.
I will be glad and much rejoynce,
In thee O God most hie:
and make my songes er toll thy name, above the stary skie.

3 For that my foes are druen backe, and turned into flight:
They fall downe flat and are destroyed, by thy great force and might.

What thing is man Lord thinke I then, 4 Thou hast revenged all my wrong, my griefe, and all my grudge:
Thou doft with justice heare my caufe, most like a righteous Judge.

5 Thou doft rebuke the Heathen folke, and wicked so confound:
That afterward the memory, of them cannot be found.

6 By foes thou hast made good dispatch, and all their townes destroyd:

Thou
Thou hast their fame with them desac'd,
through all the world so wide.

7 Know thou that he which is above,
for evermore shall reign:
And in the seat of equity,
true Justice will maintaine.

8 With Justice he will keepe and guide,
the world and every wight:
And so will ye through equity,
to every man his right.

9 He is protector of the pere,
what time they be oppressed:
He is in all adversity,
their refuge and their rest.

10 All they that know thy holy Name,
therefore shall trust in thee:
For thou dost takest not their fute,
in their adversitie.

The second part.

11 Sing Psalms 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 blood,
of those that be oppressed:
For getting not the afflicted heart,
that seeks to him for rest.

13 Have mercy Lord on me pere wretch,
whose enemies still remaine:
Which from the gates of death art wont,
to raise me up againe.

14 In Sion that I may set forth,
thy praise with heart and voice:
And that in thy salvation Lord,
my soule might still rejoice.

15 The Heathen sticke fast in the pit,
that they themselves prepared:
And in the net that they did set,
their owne fote fast are snared.

16 God shews his judgments which were
for every man to marke:
When as ye see the wicked man,
lie trapt in his owne warke.

17 The wicked and the unfull man,
goe downe to hell for ever:
And all the people of the world,
that will not God remember.

18 But sure the Lord will not forget,
the pere mans grese and paine:
The patient people never loke,
for helpe of God in baine.

19 O Lord arise least men prevaile,
that be of worldly might:
And let the Heathen folke receive,
their judgement in thy light.

20 Lord strike such terror, feare, and dread,
into the hearts of them:
That they may know assuredly,
they be but mortall men.

Vt quid Domine, Psal. x. T.S.

Hee complaineth of all the wrongs which
worldly men vs, because of their prosperitie,
who therefore without all feare
of God, thinke they may doe all thinges
uncontroled. Hee calleth for remedy against
such, and is comforted with the hope thereof.

Sing this as the third Psalme.

What is the cause that thou O Lord,
art now so far from thine?

And keepest close thy countenance,
from vs this troublous time?

2 The pere doe perish by the proud,
and wicked mens desire:
Let them be taken in the snare,
that they themselves conspire.

3 For in the lusts of his owne heart,
theungodly doth delight:
Psalm X, xi.

So doth the wicked praise himselfe,
and doth the Lord deight:
He is so proud, that right and wrong,
seth all apart:
Say, say, there is no God faith he,
for thus he thinkes in hart.
Because his waies do prosper well,
he doth thy laves neglect:
Ind with a black doth puffe against
such as would him correct.
Tush, tush (faith he) I have no dread,
that mine estate should change:
Ind why? for all adversity,
to him is very strange.
His mouth is full of cursednesse,
of fraud, deceit, and guile:
der his tongue doth mischief sit,
and trouell all the while.
He lieth hid in waies and holes,
to slay the innocent:
Against the poore that passe him by,
his cruel eyes are bent.
And like a Lyon pruating,
lieth lurking in his den:
he may snare them in his net,
to spoile poore simple men.
And so, the nonce full craftlie,
crouched downe I say:
So are great heapes of poore men made,
by his strong power his prey.
The second part.
Tush, God forgettest this (faith he)
thereof I may be bold:
is countenance is cast aside,
he doth it not behold.
Ariſe, O Lord, O God, in whom
the poore mans hope doth rest,
it by thy hand, forget not Lord,
the poore that be oppreff.

In Domino Confido. Psal. xj. T. S.

This Psalm sheweth; first, what assault of
temptation and anguish of mind he su-
ﬁrned in persecution. Next, he reioy-
ceth that God sent him succor in nec-
cessity, declaring his Iustice, as well in go-
overning the good and wicked men, as
the whole world.

Sing this as the 3. Psalm.

I trust in God, how dare ye then,
say thus my soule untill?
Fliie hence as fast as any Fowle,
and hide you in your hill.
The Prophet seeing the miserable decay of all good order, desired 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.

Sing this as the third Psalme.
Sing this as the third Psalm.

How long wilt thou forget me, Lord, shall I never be remembered?
How long wilt thou thy visage hide, as though thou were offended?
In heart and mind how long shall I with care tormented be:
How long eke shall my deadly foes, thus triumph over me?
Behold me now my Lord my God, and heare me sore oppress:
Lighten mine eyes lest that I sleepe, as one by death poll us;
Least thus mine enemies say to me, behold I do prevailer:
Least they also that hate my soule, rejoice to see me quails.
But from thy mercy and goodness, my hope shall never start:
In thy reliefe and sauing health, right glad shall be my heart.
I will give thankes unto the Lord, and praises to him sing:
Because he hath heard my request, and granted my wishing.

Dixit infpiens. Psal. xiii. T. S.

He describeth the wickedness of men, growne to such licentiousnes, that God was brought to utter contempt: for which albeit hee was greatly greued, yet perswaded that God would redresse it, he is comforted.

Here is no God as foolish men, after fince in their mad mode. Their drifts

are all corrupt and baine, not one of them doth good. 2. The Lord beheld from Heaven high, the whole race of mankinde: and saw not one that sought in dece, the living God to finde.

They went all wide and were corrupt, and truly there was none, That in the World did any good, I say there was not one.
Is all their judgement so far lost, that all worke miscresse still?: Eating my people even as bread, not once to seeke Gods will.
When they thas rage then suddenly, great seare on them shall fall: For God doth love the righteous men, and will maintaine them all.
He mocke the doings of the poore, to their reproch and shame:
Because they put their trust in God, and call upon his name.

But who shall gine thy people health, and when wilt thou fulfill Thy promise made to Israel, from out of Sion hill?
Even when thou shalt restore againe, such as were captaine led:
Then Jacob shall therein rejoice, and Israel shall be glad.

Domine
Heere is taught, why God chose the Jewes to be his peculiar people, and placed his Temple among them, which was, that they by living virtuously, might witness that they were his speciall people.

Sing this as the 3. Psalm.

Lord within thy Tabernacle, who shall inhabit it? whom wilt thou receive to dwell in thy most holy hill? the man whose life is uncorrupt, whose workes are just and straight, whose heart doth thinke the very truth, whose tongue speakes no deceit.

3 To his neighbour doth none ill, in body, goods, or name: willingly doth move false tales, which might impaire the same. That in his heart regardeth not malicious wicked men: But those that love and fear the Lord, he maketh much of them.

5 His oath and all his promises, that keepeth faithfully: although he make his covenant so, that he doth lose thereby. That putteth not to blure his mony and his coin, so as to hurt the innocent, doth blame else purloine.

Who so doth all things as you see that here is to be done, shall never perish in this world, nor in the world to come.

Conservame. Psal. xvi. T. S.

Dauid prayeth to God for succour, not for his workes, but for his fruitfull sake, protestinge that he hatest al idolatry, thanking God only for his comfort and felicity, who suffereth him to lack nothing. Sing this as the 14. Psalm.

Lord keepe me, for I trust in thee, and doe confesse indeede, Thou art my God, and of my goods, O Lord thou hast no neede. I will not touch, not yet thereof my tongue shall make report.

For why? the Lord the portion is of mine inheritance: And thou art he that dost maintaine my rent, my lot, my chance. The place wherein my lot did fall, in beauty did excell: Mine heritage alligne to me, doth please me wondrous well.

7 I thanke the Lord that caused me to understand the right: For by this meanes my secret thoughtes do teach me every night. I set the Lord still in my sight, and trust him over all: For he doth stand at my right hand, therefore I shall not fall.
Psalm XVII.

9 Wherefore my tongue and heart also, do both rejoice together:
My flesh and body rest in hope, when I this thing consider.
10 Thou wilt not leave my soul in grave, for thou Lord livest me:
Yet wilt give thy holy one, corruption for to see.
11 But wilt teach me the way of life: for all treasures and hope,
O perfect joy are in thy face, and power for evermore.

Exaudi Domine. Psalm. xviij. T. S.

Here he complaineth to God for the cruel pride and arrogancy of Saul, who raged without any cause, and therefore he desireth God to revenge his innocency, and deliver him.

Sing this as the 14. Psalm.

O Lord give ear to my just cause, attend when I complain:
And hear the prayer that I put forth, with lips that do not sain):
2 And let the judgment of my cause, proceed alwates from thee:
And let thine eyes behold and cleare this my simplicity.

3 Thou hast well tride me in the night, and yet couldst nothing finde:
That I have spoken with my tongue that was not in my mind.
4 As for the workes of wicked men, and paths perverse and ill:
For love of thy most holy word, I have restrained still.
3 Then in thy pathes that be most pure.

May me Lord and preserve:
That from the way wherein I walke, my steps may never swarue.
6 When I do call to thee O Lord, surely thou wilt me aide:
Then heare my praiyer, and weigh right well the words that I have saide.

7 O thou the Saviour of all them, that put their trust in thee:
Declare thy strength on them that spurn against thy Majesty.
8 O keepe me Lord as thou wouldest keepe the apple of thine eye:
And under covert of thy wings, defend me secretely.

The second part.

9 From wicked men that trouble me, and daily me annoy:
And from my foes that goe 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, so speake they care not what.
11 They lie in wait where I should passe, with craft me to confound:
And musing mischief in their minds, to cast me to the ground.
12 Much like a Lyon greedily, that would his prey embrace:
O lurking like a Lyons whelp, within some secret place.
13 Up Lord with haffe prevent my foe, and cast him at my fete:
Saue thou my soule from the ill man, and with thy word him smite.

14 Deli
Psalm XVIII.

14 Deliver me Lord by thy power, out of these tyrants hands; which now so long time raigned have, and kept us in their hands.

15 I mean from worldlie men to whom all worldly gifts are rise: That have no hope nor part of joy, but in this present life.

16 Thou of their store their bellies full, with pleasure to their mind: Their Children have enough, and leave to theirs the rest behind.

17 But I shall pure conscience, behold thy gracious face: So when I wake I shall be full, of thine Image and grace.

Diligam te. Psal. xviii. T. S.

David giueth thankes entering into his Kingdome, extolling the marueilous graces of GOD in his preseruation. Herein is the Image of Christes Kingdome, which shall conquer through Christ, by the unspeakable loue of God, though all the world resist.

God my Strength and fortitude, of force I must loue thee: Thou art my Castle and defence, in my necessitie. 2 By God my rocke, in whom I trust, the worker of my wealth:

By refuge, Buckler, and my shield, the house of all my health.

3 When I sing laud unto the Lord, most worthy to be serued: Then from my foes I am right sure, that I shall be preserved.

4 The pangs of death did compave me, and bound me every where: The flowing waves of wickedness did put me in great fear.

5 The fire and subtill snares of hell, were round about me set: And for my death there was prepar'd, a deadly trapping net.

6 I thus beset with paine and griefe, did pray to God for grace: And he forthwith 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 foundation of the mount, of Baan for to shake.

8 And from his nostrils came a smoake, when kindled was his ire: And from his mouth came kindled coales, of hot consuming fire.

9 The Lord descended from above, and bowed the heauenshie: And underneath his feete he calle, the darkness of the sky.

10 On Cherubs and on Cherubins, full royally he rode: And on the wings of all the winds, came flying all abroad.

The
Psalme XVIII.

The second part.

11 And like a den most dark, he made
his hid and secret place:
With waters blacke and airy clouds,
inatoned he was.
12 But when the presence of his face,
in brightness shall appear:
Then Clouds consume and in their stead,
came haile, and coales of fire.
13 These fiery Darts and thunder-bolts,
disperse them here and there:
And with his often lightenings,
he puts them in great feare.

14 Lord at thy wrath and threatenings,
and at thy chiding chere:
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 deliuered from my foes,
that would have made me thall:
For from such foes as were too strong
for me to deale withall.

17 They did prevent me to oppress,
in time of my great griece:
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 me.

19 And as I was an innocent,
so did he me regard:
and to the cleanesse of my hands,
he gave me my reward.
20 For that I walked in his way
and in his paths have trod:
and have not waivered wickedly,
against my Lord my God.

The third part.

21 But enermore I have respect,
to his lawes and decrees:
His statutes and commandements,
I call not out from me:
22 But pure and cleane and incorrupt,
appeared before his face:
And did reftaine from wickednesse
and sinne in any case.

23 The Lord therefore will me reward,
as I have done aight:
And to the cleannesse of my hands,
appearing in his light.
24 For Lord with him that holy is,
 wilt thou be holy to:
and with the god and vertuous man,
right vertuously wilt doe.

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 dost save the simple folk,
in trouble when they lie:
and dost bring downe the countenance,
of them that lookke full hie.

27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also,
my darkness to be light.
28 For by thine help an hoast of men,
discomfit Lord I shall:
By thee I scale and ouer-loape,
the strength of any wall.

29 Unspotted are the waies of God,
his words are purely true:
He is a sure defence to such, as in his faith abide.

For who is God except the Lord? for other there is none; else who is omnipotent, sauing our God alone?

The fourth part.

The God that girdeth me with strength is he that I doe mean: That all the waies wherein I walke, did evermore kepe cleane.

That made my seete like to the Harts, in swiftnesse of my pace: And so my surety brought me forth, into an open place.

He did in order put my hands, to bataille and to fight: To breake in sunder barres of braffe, he gaue mine armes the might.

Thou teachest me thy sauing health, thy right hand is my tower: Thy love and familiarity, doth still increase my power.

And under me thou makest plaine, the way where I should walke: So that my seete shall never slip, nor stumble at a balke.

And fiercely I pursue and take, my foes that me annoys: And from the field do not returne, till they be all destroys.

So I oppresse and wound my foes: that they can rise no more: For at my feet they fall downe flat, I strike them all to sore.

For thou dost guide me with thy strength to warre in such a wise: That they be all scattered abroad, that by against me rise.

Lord thou hast put into my hands, my mortall enemies yoke: And all my foes thou dost devise, in sunder, with a stroke.

They cal'd for help but none gaue care, nor holpe them with reliefe: Pea to the Lord they cal'd for help, yet heard he not their griev.

The fifth part.

And still like dust before the winde, I drive them under feet: And sweepe them out like filthy clay, that sticketh in the street.

Thou keepst me from sedicious folke, that still in strife be led: And thou dost of the Heathen folke, appoint me to be head.

A people strange to me unknowne, and yet they shall me serue: And at the first obey my words, whereas my owne will suuer.

I shall be irksome to mine owne, they will not see my light: But wander wide out of the way, and hide them out of sight.

But blessed be the living Lord, most worthy of all praise: That is my rocke and saving health, praised be he alwayes.

God it is that gaue me power, rengened so to be: And with his holy word subdued, the people unto me.

And from my foe me delivered, and set me higher then those: That cruel and ungodly were, and by against me rode.

And so this cause I Lord my God, to give the thankes I shall:

And
Psalme XIX.

Sing this as the 14. Psalme.

The heavens and the firmament, do wondrously declare:
The glory of God omnipotent, his works and what they are.
The wondrous works of God appear by every days success:
The nights which likewise their race runne the selfe same things express.

There is no language, tongue, or speech, where their sound is not heard:
In all the earth and coasts thereof, their knowledge is conferred.
In them the Lord made for the Sun, a place of great renowne:
Who like a Bridegrome ready trimd, both from his Chamber come.

And as a valiant Champion, who soe to get a prize:
With joy both hart to take in hand, some noble enterprize.
And all the sky from end to end, he compasseth about:
Nothing can hide it from his heat, but he will find it out:

How perfect is the law of God, how is his covenant sure:
Converting soules and making wise, the simple and obscure.
Just are the Lords commandements, and glad both hart and minde:
His precepts pure and giueth light, to eyes that be full blinde.

The fear of God is excellent, and both endure for ever:
The judgements of the Lord are true, and righteous altogether.
And more to be embrac'd alwaies, then fined Gold I say:
The hony and the hony combe, are not so sweete as they.

By them thy servant is forwarne, to have God in regard:
And in performance of the same, there shall be great reward.
But Lord what earthly man both know, the errors of his life:
Then cleanse my soule from secret sines, which are in me most rise.

And keep me that presumptuous sines prevail not over me:
And then shall I be innocent, and great offences fxe.
Accept my mouth, and eke my heart, my words and thoughts each one:
For my redeamer and my strength,
O Lord thou art alone.

Exandiate Deus, Psal. xx. T. S.

The people pray to God to heare their King, and receive his sacrifice which he offered before hee went to battell agaist the Ammonites, declaring that the Heathen put their trust in Horces: but
Psalme XX. XXI.

but they trust onely in his name, Wherefore they shall fall, but the King and his people shall stand.

Sing this as the 14. Psalm.

In trouble and adversity, the Lord God hear thee still: The Majesty of Jacobs God, defend thee from all ill.

2 And send thee from his holy place, his help at every neede: And so in Sion stability thee, and make thee strong indeede.

3 Remembering well the sacrifice, that now to him is done: and so receive right thankfully, thy burnt offerings each one.

4 According to thy hearts desire, the Lord grant unto thee: And all thy counsell and devise, full well per done may he.

We shall rejoice when thou vs sauest, and our banners display: Unto the Lord, which thy requests, fulfilled hath alway.

6 The Lord will his anointed saue; I know well by his grace: And send him health by his right hand, out of his holy place.

7 In Chariots some put confidence, and some in horses trust: But we remember God our Lord, that keepest promise just.

8 They fall downe flat, but we doe rise, and stand vp steadfastly: Now saue and help vs Lord and King, on whose when we do cry.

Domoine in vircute. Psal. xxi. T. S.

David in the person of the people praiseth God for the victory giuen them against the Syrians and Ammonites. 1. Sam. 12. Wherein hee was Crowned with the Crowne of the King of Ammon. 2. Sam. 12. And endued with the manifold blessings of God.

Psalme XX. xx J. Where David in the person of the people praiseth God for the victory giuen them against the Syrians and Ammonites. 1. Sam. 12. Wherein hee was Crowned with the Crowne of the King of Ammon. 2. Sam. 12. And endued with the manifold blessings of God.

Lord how joyfull is the King, in thy strength and thy power: How vehemently dooth he reioyce, in thee his Saviour? 2. For thou haft giuen unto him, his godly hearts desire: to him nothing haft thou denide, of that he did require.

Thou didst present him with thy gifts, and blessings manifold: And thou haft set upon his head, a Crowne of perfect Gold.

And when he asked life of thee, thereof thou madest him sure: To haue long life, yea such a life, as euer should endure.

Great is his glory by thy help, thy benedite and aide: Great worship and great honour both, thou haft upon him laide.
Deus Deus mens. Psal. xxiv. T. S.

David complaineth of his desperate extremity, and declareth whereby he recovereth himself from temptation. Under his person is figured Christ. Herein is also declared the prophesie of Esay,

he was taken forth of prison and judgement.

Sing this as the 12. Psalme.

O God my God, wherefore dost thou so take me utterly:
And helpest not when I doe make my great complaint and cry?
2 To thee my God even all day long, I doe both cry and call:
I cease not all the night, and yet, thou hearest not at all.
3 Even thou that in thy sanctuary, and holy place dost dwell:
Thou art the comfort and the joy, and glory of Israel.
4 And he in whom our Fathers old, had all their hope for ever:
And when they put their trust in thee, so didst thou them deliver.
5 They were delivered ever when they called on thy name:
And for the faith they had in thee, they were not put to shame.
6 But I am now become a worm more like then any man:
An out-cast whom the people scorne, with all the spight they can.
7 And me despise as they behold me walking on the way,
They grin, they mock, and nod their heads, and in this wise they say.
8 This man did glory in the LoRD, his favour and his love:
Let him redeeme and help me now, his power if he will prove.

But Lord out of my mothers wombe,
I came by thy request,
Thou didst preserve me still in hope,  
while I did sucke her breast.

9 Therefore I pray thee be not far  
from me at my great need:  
But rather with thou art my strength,  
to help me Lord make speed.

10 I was committed from my birth,  
with thee to have abode;  
Since I was in my Mothers wombe,  
 thou hast beene eere my God.

The second part.

11 Then Lord depart not now from me,  
in this my present griefe:  
Since I have none to be my helpe,  
my succour and relieve.

12 So many Bulls doe compasse me,  
that be full strong of head:  
Sea Bulls so fat as though they had  
in Basan field beene fed.

13 They gape upon me greedily,  
as though they would me slay:  
Much like a Lyon roaring out,  
and ramping for his pray.

14 But I drop downe like water shed,  
my teynts in sunder breake:  
My heart both in my body melt,  
like ware against the heat.

15 And like a pothlerd dieth my strengteh,  
my tongue it cleaneth fast  
Unto my iawes, and I am brought  
to dust of death at last.

16 And many Dogs doe compasse me,  
and wicked counsell eke,  
Conspire against me cursedely,  
they pierce my hands and feet.

17 I was tormented so, that I  
might all my bones have told:  
Yet still upon me they do looke,  
and still they me behold.

18 My garments they divided eke,  
in parts among them all:  
and so, my coat they did cast lots,  
to whom it might befall.

19 Therefore I pray thee be not far  
from me at my great need:  
But rather with thou art my strength,  
to help me Lord make speed.

20 And from the sword Lord save my soule,  
by thy helpe and thy power:  
and keepe my soule thy darling dare,  
from dogs that would devour.

21 And from the Lions mouth that would  
me all in sunder shuier:  
and from the houynes of Unicoines,  
Lord safely me deliver.

22 And I shall to my Brethren all,  
thy Paeistle record:  
and in thy Church shall praise the name  
of thee the living Lord.

The third part.

23 All ye that fear him praise the Lord,  
then Jacob honour him:  
And all ye seed of Israel,  
with reverence worship him.

24 For he despiseth not the poule,  
he turneth not awry  
His countenance when they doe call,  
but granteth to their cry.

25 Among the flocke that fear the Lord,  
I will therefore proclaime  
Thy praise, and kepe thy promise made,  
foz setting forth thy name.

26 The poule shall eate and be suffic’d,  
and those that do their devour  
To know the Lord shall praise his name,  
their hearts shall line foz ever.

27 All coastes on earth shall praise the Lord  
and turne to him foz grace:  
The Heathen folke shall worship him,  
before his blessed face.

28 The Kingdome of the Heathen folke,  
the Lord shall have therefore:
Psalme XXIII. XIXII.

And he shall be their governor, and king for evermore.

5 Thou hast my table richly deckt, in despite of my foe:
Thou hast my head with balme refreshed,
My cup both overflow.

6 And finally whilst breath both last,
Thy grace shall me defend:
And in the presence of God will I my time for ever spend.

Another of the same by Thomas Sternhold.

My Shepheard is the living Lord,
Nothing therefore I neede:
In pastures faire, with waters calme,
He sets me forth to slee.

2 He did convert and glad my soule,
And brought my minde in frame:
To walke in paths of righteousnesse,
For his most holy name.

3 Pea though I walke in hale of death,
Yet will I feare none ill:
Thy rod, thy staffe, both comfort me,
And thou art with me still.

4 And in the presence of my foes,
My table shall thou spread:
Thou shalt O Lord fill full my cup,
And eke anoint my head.

5 Though all my life thy favour is so frankly shewed to me:
That in thy house for evermore,
My dwelling place shall be.

Domine est terra. Psal. xxiii. T. S.

The grace of God beeing now uttered in the Temple more glorious then before in the Tabernacle, Dauid with exclamation sette forth the honour thereof, mouing the consideration of the eternall
creetnall mansion prepared in Heauen, whereof this was a figure.

Sing this as the 21. Psalme.

The earth is all the Lords, with all her store and furniture:
Ye his is all the world and all, that therein both endure.

For he hath safely founded it, above the Sea to stand:
And laid alow the liquid clouds, to flow beneath the land.

For who is he, 0 Lord, that shall ascend unto thy hill:
O passe into thy holy place, there to continue still:
Whose hands are harmelesse, and whose no spot there both desire:
His soule not set on vanity, who hath not sworn to guile.

Him that is such a one, the Lord shall place in blissful full plight,
And God his God and Saviour, shall yeld to him his right.

This is the b200 of travellers, in seeking of his grace:
As Jacob bid the Israelites, in that time of his race.

Ye Princes open your gates, stand open the everlastling gate:
For there shall enter in thereby, the King of glorious state.

Who is the King of glorious state:
The strong and mighty Lord:
The mighty Lord in battell stout, and tryall of the sword.

Ye Princes open your gates, stand open the everlasing gate:
For there shall enter in thereby, the King of glorious state.

What is the King of glorious state?
The Lord of hosts he is:
The Kingdom and the royalty,
of glorious state is his.

Lift mine heart to thee, my God
and guide most inst: Now suffer mee
to take no shame, for in thee do I trust.

2. Let not my foes reioyce, noz make a
 scopne of me: and let them not be over:
throwne, that put their trust in thee.

But shame shall them befall, which harme them wrongfully,
Therefoere thy pathes and thy right waye unto me Lord descr.

4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Saviour,
on thee I waite alway.

Thy mercies manifold,
I pray thee Lord rememner,
And eke thy pitty plentiful,
for they have beene foruer.
Remember not the faults, and frailty of my youth: Remember not how ignorant, I have been of thy truth.

Yet after my deserts, let me thy mercy find: But of thine own benigneity, Lord have me in thy mind.

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

The humble he will teach, his precepts for to keepe: He will direct in all his waies, the lowly and the make.

For all the waies of God, are truth and mercy both, To them that keepe his Testament, the witnesse of his trueth.

The second part.

How for thy holy name, O Lord I thee intreat, To graunt me pardon for my sinne, for it is wounderous great.

Who so doth feare the Lord, the Lord doth him direct, To lead his life in such a way, as he doth best accept.

His soule shall euermore, in goodnesse dwell and stand: His seed and his posterity, inherit shall the land.

All those that feare the Lord, know his secret intent: And unto them he doth declare, his will and Testament.

Pine ies and eke my heart, to him I will advance: That pluckt my feet out of the snare, of sinne and ignorance.

With mercy me behold, to thee I make my moane: For I am poxe and desolate, and comfortlesse alone.

The troubles of my heart, are multiplied indeede: Bring me out of this misery, necessity and need.

Behold my pouerty, mine anguish and my paine: Remit my sinnes and mine offence and make me cleane againe.

O Lord behold my foes, how they do still increase: Pursuing me with deadly hate, that faine would live in peace.

Preseve and keepe my soule, and eke deliver me: And let me not be overthrowne, because I trust in thee.

Let my simple purenesse, me from mine enemies shend: Because I looke as one of thine, that thou shouldest me defend.

Deliver Lord thy folke, and send them some reliefe: I meane thy chosen Israel, from all their paine and greffe.

Indica me Domine, Psal. xxvi. T.8.

David inuriusly oppressed, and helpless, yet assured of his integrity to Saul, calleth to God to defend him, being causelesse afflicted. Then bee desireth
to bee in the company of the faithfull in the Congregation of God, whence hee was bannisht by Saule, promising godly life, open praises, thanksgiving and sacrifice for his deliverance.

Sing this as the 14. Psalme.

O God be my Judge and thou shalt see my pathes are right and plain:
I trust in God, and hope that he will strength me to remaine.
2 Prove me my God, I thee desire, my way to search and try:
As men do prove their Gold with fire, my raines and heart esp'y.
3 Thy goodness laid before my face, I durst behold alwaies:
For thy truth I tread the trace and will do all my daies.
4 I do not lust to haunt or flee with men whose deeds are vaile:
To come in house I doe refuse, with the deceitfull traine.
5 I much abhorre the wicked sort, their deeds I much despise:
I do not once to them resort, that hurtfull things devise.
6 By hands I wash and doe proceed in works that are upright:
Then to thine Alter I make speake, to offer there in sight.
7 That I may speake and preach thy praise, that doth belong to thee:
And so declare how wondrouses waies, thou hast bene good to me.
8 O Lord thy house I love most dear: to me it doth excell:
I have delight and would be nere, where as thy grace doth dwell.

Domine illuminatio. Psal. xxvij. I. H.

David delivered from great perils, giveth thanks, wherein we see constant faith against the assaults of all enemies, & the end why hee desirseth to live and to bee delivered. Then he exhorteth to faith, and to attend upon God.

Sing this as the 14. Psalme.

The Lord is both my help and light, shall men make me dismayd?
Sith God doth give me strength and might, why should I be afraid?
2 While that my foes with all their strength begin with me to baute:
and think to eate me up, at length themselves have catcht the fall.
3 Though they in campe against me tie, my heart is not afraid:
In battell pitcht if they will try.
I trust in God for aice.
4 One thing of God I doe require, that he would not deny:
Psalm XXVIII.

For which I pray and will desire, till he noe to me apply.

5 That I within his holy place, my life throughout may dwell, To see the beauty of his face, and view his Temple well.

6 In time of dread he shall be hide within his place most pure: And keep me secret by his side, as on a rocke most sure.

7 At length I know the Lordes good grace, shall make me strong and stout: By foes to spoile and cleane deface, that compass me about.

8 Therefore within his house will I, give sacrifice of praise: With Psalms and songs I will apply, to laud the Lord alwayes.

The second part.

9 Lord heare the voice of my request, for which to thee I call: Have mercy Lord on me oppressed, and send me helpe withall.

10 My hart both knowledge unto thee, I sue to have thy grace: Then seeke my face saith thou to me, Lord I will seeke thy face.

11 In wrath turne not thy face away, nor suffer me to slide: Thou art my help still to this day, be still my God and guide.

12 My Parents both their Sonne forsooke, and call me off at large: And then the Lord himselfe yet take, of me the care and charge.

13 Teach me O Lord the way to thee, and lead me forth aright: For fears of such as watch for me, to trap me if they might.

14 Doe not betake me to the will of them that be my foes: For they forging against me still, false witness to depose.

15 My heart would faint, but that in me this hope is fired fast: The Lord Gods good grace shall it see, in like that eye shall last.

16 Trust still in God whose whole thou art, his will abide thou must: And he shall ease and strength my heart, if thou in him do trust.

Ad te Domini, clamabo. Psal. xxviij. T. S.

Teeing in feare and penshuenesse to see God dishonoured by wicked men, hee cryeth for vengeance against them, and being assured that God hath heard him, hee commendeth all the faithfull to his tuition.

Sing this as the 21. Psalme.

Thou art O Lord my strength and stay, the succour which I craue: Neglect me not least I be like, to them that go to graue.

2 The voice of thy suppliant heare, that unto thee do cry: When I lift up my hands unto thy holy Arke most hie.

3 Repute me not among the sort of wicked and pruert: That speake right faire unto their friends, and thinke full ill in heart.

4 According to their handy worke, as they deserve indeede: And after their inventions, let them receive their meede.
Psalm XXIX, XXX

5 For they regard nothing God's works, 
his law ne yet his love: 
Therefore will be them and their seed, 
destroy for evermore.
6 To render thankes unto the Lord, 
how great a cause have I? 
My voice, my prayer, and my complaint, 
that heard so willingly.

7 He is my shield and sovraignty, 
my buckler in distress: 
My hope, my help, my hearts reliefe, 
my song shall him confesse.
8 He is our strength and our defence, 
our enemies to resist: 
The health and the salvation 
of his elect by Christ.

9 Thy people and thine heritage, 
Lord bless, guide, and preferre: 
Increase them Lord and rule their harts, 
that they may never swerce.

Afferte Domine. Psal. xxix. T.S.

David exhorteth Princes, who for the most part thinke there is no God, at the least to feare him for the Thunders and Tempells, for feare whereof all Creatures tremble, And albeit it threateneth sinners, yet it moveth his to praise his name.

Sing this as the 30. Psalme.

5 His voice both rule the waters all, 
even as himselfe both pleaseth: 
He doth prepare the thunder-claps, 
and gouerne all the seas.
4 The voice of God is of great force, 
and wondrous excellent: 
It is most mighty 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 make them leape like as a Calfe, 
or else the Unicorne: 
Not only trees, but Mountains great, 
whereon the trees are borne.

7 His voice devides the flames of fire, 
and shakes the wildernesse: 
His voice doth make the desert quake for feare, 
that called is Cades.
8 It makes the desert quake for feare, 
that called is Cades.
9 It makes the Hindes for feare to calue, 
and makes the couerts plaine:
Then in the Temple every man, 
his glory doth proclaime.

10 The Lord was set above the cloudes, 
ruling the raging sea: 
So shall he raigne as Lord and King, 
for ever and for ever.
11 The Lord will give his people power, 
in vertue to increase: 
The Lord will blesse his chosen folke, 
with everlasting peace.

Exaltabo te Domine. Psal. xxx. T.S.

When Dauid should dedicate his house 
to the Lorde, hee fell extreme sicke, 
without all hope of life, and therefor:
Psalm XXX. XXXI.

for after recovery he thanketh God, exhorting others to the like, & to learn by him that God is rather mercifull then severe towards him: also that adversity is sudden. Then he prayeth, and promiseth to praise God for ever.

Lil laud and praise with heart and
boyce, D Lord I gile to thee : which

yst not make my foes reioyce, but

shall exalted me. 2. D Lord my God
to thee I cride, in all my paine and

griete, thou gauest an eare and didst

proide, to ease me with reliefe.

3 Of thy good will thou haſt cald backe, my soule from Hell to save:
Thou diſt requie when strength did lacke, and keepest me from the grave.
4 Sing praise ye Saints that prove and see, the goodnesse of the Lord:
In memory of his Piaieftie, reioyce with one accord.

5 For why is anger but a space, doth last and slacke againe: But in his fauour and his grace, alwaies doth life remaine.

Though gripes of grieſte and pangs ful lofe, shall lodge with vs all night: The Lord to joy shall vs restore.

6 Wherefore againe yet diſt I cry, to the D Lord of night:
My God with plaints I did apply, and praise both day and night.
7 What gaine is in my bloud said I, if death destroy my daies:

But when thou turnedft alway thy face, my mind was loze dismaide.

8 Wherefore againe yet diſt I cry, to the D Lord of night:
My God with plaints I did apply, and praise both day and night.
9 What gaine is in my bloud said I, if death destroy my daies:

Both dust declare thy Maiestie, or yet thy truth doth praise?

10 Wherefore my God some pittie take, O Lord I thee desire:
Doe not this simple soule forsake, of helpe I thee require.
11 Then diſt thou turne my grieſte and too, unto a cheerefull boyce:
The mourning weed thou tookest me fro, and madeſt me to reioyce.

12 Wherefore my soule uneſtantly, shall sing unto thy praise:
My Lord my God to thee will I, giue laud and thankes alwaies.

In te Domine speravi. Psal. xxxi. T. S.

Dauid delievered from great danger, sheweth first what Meditation hee hath by the power of faith, when death was before his eyes, and how the fauour of God alwaies is ready to those that feare him. He exhorteth the faithfull to truit in God, because he preferveth them.
Psalm XXXXI.

Sing this as the 18. Psalm.

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

2 Yeare me O Lord, and that anon,
to helpe me make God speed:
Be thou my rocke and house of stone,
my fence in time of need.

3 For why? as stones thy strength is tride,
and thou art my strength and guide,
and lead me in thy power.

4 Plucke forth my feet from out the snare,
which they so fre me have laid:
Thou art my strength, and all my care
is for thy might and aide.

5 Into thy hands Lord I commit
my spirit which is thy due:
For why? thou hast redeemed it,
O Lord my God most true.

6 I hate such solke as will not part,
from things that be abhord:
When they on trifles set their hearts,
my trust is in the Lord.

7 For I will in thy mercy joy,
I see it both excell:
Thou best when ought would me annoy,
and knowest my soule full well.

8 Thou hast not left me in their hand,
that would me over charge:
But thou hast set me out of hand,
to walke abroad at large.

The second part.

9 Great griefe O Lord both me assaile,
some pity on me take:
My eiesware dim, my sight both faile,
my wombe for woe both ake.

10 Thy life is wone with griefe and paine,
my years in woe are past:
Thy strength is gone, and through disdaime,
my bones corrupt and wane.

11 Among my foes I am a scone,
my friends are all disnaide:
By neighbours and my kinmen boare
to see me are afraid.

12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fray:
How they conspire and went about,
to take my life away.

14 But Lord I trust in thee for aide,
not to be over trod:
For I confesse, and still have laid,
thou art my Lord my 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 express,
and shew thy royall face:
And me save Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let not me be put to blame,
so that on thee I call:
But let the wicked bear their shame,
and in the grave to fall.

18 O how great good hast thou in store,
laid up full safe for them:
That seare and trutt in thee therefore,
before the sones of men:

19 Thy presence shall them fence and guide from
Psalm XXXXII.

from all proud braggs and wrongs:
Within thy place thou shalt them holde,
from all the strife of tongues.

20 Thankes to the Lord that hath declar'd,
on me his grace so far:
Be to defend with watch and ward,
as in a town of warre.

21 Thus did I say both day and night,
when I was sore oppress'd:
Loe, I was cleane call'd out of light,
yet heardst thou my request.

22 Ye Saints love ye the Lord I say,
the faithfull he both guide:
and to the proud he will repay,
according to their pride.

23 Be strong, and God shall stay your hart,
be bold and have a lust:
For sure the Lord will take your part,
with ye on him do trust.

Beati quorum. Psal. xxxix. T.S.

David punished with grievous sickness for his sinnes, courteeth all them happy to whom God dooth not impute their transgressions. And after that hee had confessed his sinnes, and obtained pardon, he exhorteth the wicked men to live godly, and the good to rejoyce.

Sing this as the 30. Psalme.

The man is blest whose wickedness, the Lord hath cleane remitt'd:
and he whose sinne and wickedness, is hid and also cover'd.

2 And blest is he to whom the Lord, imputeth not his sinne:
Which in his heart hath hid no guile,
no fraud is found therein.

3 For whilst that I kept close my sinne,
in silence and constraint:

Psalm IXXXIX.

By bones did weare and walk away,
with daily moane and plaint.

4 For night and day thy hand on me,
so grievous was and smart:
That all my blood and humors moist,
to duste did convert.

5 I did therefore confess my fault,
and all my sinnes discover:
Then thou, O Lord, didst me forgive,
and all my sinnes passe over.

6 The humble man shall pray therefore,
and seek thee in due time:
So that the floods of waters great,
shall have no power on him.

7 When trouble and adversitie,
doe compasse me about:
Thou art my refuge and my joy,
and thou dost rid me out.

8 Come hither and I will thee teach,
how thou shouldst walke aright:
I will thee guide as I my selfe,
have learned by Proosle and sight.

9 Be not so rude and ignorant,
as is the Horse and Mule:
Whose mouth without a raine oz bit,
from harme thou canst not rule.

10 The wicked man shall manifold sorrowes and greeses sustaine:
But unto him that trustes in God,
his godnesse shall remaine.

11 Be merry therefore in the Lord,
ye just lift up your voice:
And ye of pure and perfect heart,
be glad and eke rejoyce.

Exultate insti. Psal. xxxix. T.S.

He exhorteth good men to praise God for creating and governing all things,
for his faithfull promise for scattering
the counsell of the wicked, teaching,
that no Creature preferueth any man,
but onely his mercy.

Sing this as the 30. Psalm.

Y Righteous in the Lord rejoice,
it is a seemelie sight:
That upright men with cheerefull voice,
should praise the Lord of might.

2 Praise ye the Lord with Harp and song,
in Psalms and pleasant things:
With lute and instruments among,
that soundeth with ten strings.

3 Sing to the Lord a song most new,
with courage give him praise:
4 For why his word is ever true,
his works and all his waies.

5 To judgement, equity, and light,
he hath a great god will:
and with his gifts he both delight,
the earth through out throughout to fill.

6 For by the word of God alone,
the heavenes all were brought:
Their hosts and powers every eacch one,
his breath to passe hath brought.

7 The waters great gathered hath he,
on heapes within the shore:
and hid them in the depth to be,
as in an house of hoze.

8 All men on earth, both leaft and most,
for God and keepe his law:
Pe that inhabit in each coast,
dead him and stand in awe.

9 What he commanded wroght it was,
at once with present speede:
What he both will is brought to passe,
with full effect indeede.

10 The counsell of the Nations rude,
the Lord will bring to nought:
He both defeat the multitude,
of their demise and thought.

11 But his decrees continue still,
they never slake no swage:
12 The motions of his mind and will,
take place in every age.

The second part.

13 And blest are they to whom the Lord,
as God and guide is known:
Whom he both chuse of mere accord,
to take them as his owne.

14 The lord from heaven cast his sight,
on men most all by birth:
Considering from his seat of might,
the dwellers on the earth.

15 The lord I say whose hand hath wroght
mans heart, and doth it frame:
For he alone both know the thought
and working of the same.

16 A King that trusteth in his host,
shall nought preuaile at length:
The man that of his might doth boast,
shall fail for all his strength.

17 The troopers of horsemen eke shall fail,
their sturdy Steeds shall flerne:
The strength of Horse shall not preuaile,
the ricer to preserve.

18 But for the eyes of God attend,
and watch to aid the just:
With such as feare him to offend,
and on his goodnesse trust.

19 That he of death and all distresse,
may set their soule from dead:
and if that death the land oppresse,
in hunger them to feed.

20 Where
Psalm XXXII.

Wherefore our soule both still depend
on God our strength and stay;
He is our shield vs to defend,
and drive all darts away.

20 Our soule in God hath joy and game,
rejoycing in his light:
For why : in his most holy name,
we hope and have delight.

21 Therefore let thy goodnesse O Lord,
still present with vs be:
And we alwayes with one accord,
will only trust in thee.

Benedicam Dom. Psal.xxxii. T. S.

David having escaped Achis, (1.Sam.23)
praiseth God for his deliverance, giuing
others example to trust in God, to feare
and serve him, who defendeth the godly
with his Angels, and utterly destroyeth
the wicked in their sinnes.

Sing this as the third Psalm.

1 I will give laud and honour both,
unto the Lord alwayes:
And eke my mouth fo evermore,
thall speake unto his praise.

2 I do delight to laud the Lord,
in soule and eke in voice:
That humble men and most afflicted,
may heare and so reioice.

3 Therefore see that you magnifie
with mee the living Lord:
and let us now call his name
together with one accord.

4 For I myselfe besought the Lord,
he answered me againe:
and me deliuered 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 baftec,
they need it not to feare:

6 This sily wretch for some reliefe,
unto the Lord did call:
Who did him heare without delay,
and rid him out of their all.

7 The angell of the Lord both pitch,
his tents in euerye place:
To save all such as feare the Lord,
that nothing them deface.

8 Taste and consider well therefore,
that God is god and just.
O happy man that maketh him
his onely stay and trust.

9 Feare ye the Lord his holy ones,
above all earthly thing:
For they that feare the living Lord,
are sure to lacke nothing.

10 The Lyons shall be hunger bit,
and pine with famine much:
But as for them that feare the Lord,
no lacke shall be to such.

The second part.

11 Come nere therefore my Children deere,
and to my words giue eare:
I shall you teach the perfect way,
how you the Lord shall feare.

12 Who is the man that would live long,
and lead a blessed life?

13 See thou restraine thy tongue 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 above,
upon the iuft are bent:
His eares loswells to heare the plaint
Sing this as the 14. Psalme.

LORD plead my cause against my foes, confound their force and might:
Fight on my part against all those, that seek with me to fight.
2 Lay hand upon the speare and shield, thy selfe in armor dress'd:
Stand vp for me, and fight the field, to helpe me in distresse.

3 Gird on thy sword and stop the way, mine enemies to withstand:
That thou unto my soule mayest say, loe I thy helpe at hand.
4 Confound them with rebuke and blame, that seek my soule to spill:
Let them turne backe and-live with shame, that thinke to woake me ill.

5 Let them disperse and fly abroad, as winde doth drive the dust:
And that the Angell of our God, their might away may thrust.
6 Let all their wayes be void of light, and slippery like to fall:
And send thine Angell with thy might, to persecute them all.

7 For why? without my fault they haue in secret set a gin:
And for no cause haue digg'd a caue, to take my soule therein.
8 When they thinke least and haue no care D LORD destroy them all:
Let them be trapt in their owne snare, and in their mischief fall.

9 And let my soule, my heart, and voice, in God haue joy and wealth:
That in the LORD I may reioyce, and in his sauing health.

Indica me Domine. Psal. xxxv. I. H.

Saules flatterers persectured Danid, who prayeth for reuenge, that his Innocency may bee declared, and that such as take his part may reioyce, for which hee promises to magnifiye Gods name all the daies of his life.
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 dost defend the weake from them, 
that are both stout and strong: 
And rid the poxe from wicked men, 
that spoile and doe them wrong.

12 By 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 did owe good will, 
they quit me with discaine: 
That they should pay my good with ill, 
my soule both sore complaine.

14 When they were sicke I mourned there, 
and clav my selfe in sacke: 
With fasting I did saint full sore, 
to pray I was not slacke.

15 As they had bin my brethren dere, 
I did my selfe behaue: 
As one that maketh mournefull chere, 
about his Mothers grave.

16 But they at my disease did joy, 
and gather on a rout: 
Dea abiert slaves at me did joy, 
with mockes and cheekes full stout.

17 The belly Gods and flattering traine 
that all good things deride: 
At me do grin with great discaine, 
and plucke their mouths aside.

18 Lord when wilt thou amend this geare, 
why dost thou stay and pause? 
Drud my soule, mine onely dere, 
out of these Lyons clawes.

19 And then will I giue thankes to thee,
before thy Church alwaies: 
And where as most of people be, 
there will I shew thy praise.

20 Let not my foes preuaile on me, 
which hate me for no fault: 
Pop yet to winke or turne their eye, 
that causelesse me assaule.

The third part.

21 Of peace no woerd they thinke or say, 
their talke is all untrue: 
They still consult and would betray, 
all those that peace enufe.

22 With open mouth they run at me, 
they gape, they laugh, they stare: 
Well, well, say they, our eie both see 
the thing that we desire.

23 But Lord thou seest what waies they take 
that cease not this geare to mend: 
Be not farre off no2 me forsake, 
as men that faile their friend.

24 Awake, arise, and stir abroad, 
defend me in my right: 
Revenge my cause my Lord my God, 
and aide me with thy might.

25 According to thy righteousnesse, 
my Lord God grant to me: 
And let not them their pride express, 
noz triumph over me.

26 Let not their hearts reioyce and cry, 
there, there, this geare goth trim: 
Pozz give them cause to say on high, 
we have our will on him.

27 Confound them with rebuke and shame, 
that joy when I doe mourne: 
and pay them home with spite and blame, 
that bag at me with scorn.

28 Let them be glad and eke reioyce, 
which love mine upright way:
And they all times with heart 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 apply,  
thy righteousnesse to praise:  
Unto the Lord my God will I,  
sing land and thankes alwaies.

Dixit inuisus. Psal. xxxvi. I. H.

David vexed by the wicked, complaineth  
of their malice, but considering Gods  
great mercy to all Creatures, especiallie  
towards his Children, by faith therefore  
he is comforted and assured of his deliverance.

Sing this as the 35. Psalm.

The wicked with his works untrust,  
both thus perillade his heart:
That of the Lord he hath no trust,  
his care is set apart.

2 Yet both he joy in his estate,  
to walk as he began:  
So long till he deserve the hate,  
of God and eke of man.

3 His words are wicked, vile and naught,  
his tongue no truth can tell:  
Yet at no hand he will be taught,  
which way he may do well.

4 When he should desire then doth he muse,  
his mischief to fulfill:  
No wicked waies he doth refuse,  
no nothing that is ill.

5 But Lord thy goodness doth ascend,  
above the heavens high:

So both thy truth it tells extend,  
unto the cloudy sky.

6 Much more then hills to high and steep  
thy justice is express:  
Thy judgements like to seas most deep,  
thou faueth both man and beast.

7 Thy mercy is above all things,  
O God it doth excell:  
In truth whereof, as in thy wings,  
the sons of men shall dwell.

8 Within thy house they shall be fed,  
with plenty at their will:  
Of all delight they shall be sped,  
and take thereof their fill.

9 For why? the Well of life so pure,  
doth overflow from thee:  
And in thy light we are full sure,  
the lasting light to see.

10 From all such as desire to know,  
let not thy grace depart:  
Thy righteousnesse declare and shew,  
to men of upright heart.

11 Let not the proud on me presume,  
O Lord of thy good grace:  
Ho! let the wicked me affaille  
to thyself me out of place.

12 But they in their device shall fall,  
that wicked workes maintaine:  
They shall be overthrowne withall,  
and neverrise againe.

Noli emulari. Psal. xxxvii. W. W.

Because the godly should not be daunted  
to see wicked men prosper, Davie  
sheweth that all things shall be granted  
euen with heartes desire, to them that  
love and feare God: but the wicked albeit  
they flourish for a time, shall at  
length perish.

Sing
Sing this as the 35. Psalme.

Judge not to see the wicked men,
in wealth to flourish still:
For yet envy such as to ill,
have bent and set their will.

For as green graffe & flourishing herbs,
are cut and wither away:
So shall their great prosperity,
some passe, fade, and decay.

Trust thou therefore in God alone,
to doe well give thy minde:
So shalt thou have the land as thine,
and there sure fade shalt finde.

In God set all thy whole delight,
and looke what thou wouldst have:
Or else cantst with in all the world,
thou needst it not to crave.

Cast both thy selfe and thy affaires,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and just.

Thy perfect like and godly name,
he will cleare as the light:
So that the Sunne even at none-daiies,
shall not shine halfe so bright.

Be still therefore, and steadfastly
on God see thou waite then:
Not shrinking for the prosperous state,
of lewd and wicked men.

Shake off despiete, envy, and hate,
at least in any wise:
Their wicked steps avoid and fie,
and follow not their guile.

For every wicked man will God
destroy, both moze and lessie:
But such as trust in him are sure,
the land for to possesse.

Watch but a while and thou shalt see,
no moze the wicked traine:
Do not so much as house or place,
where once he did remaine.

The second part.

But mercifull and humble men,
enjoy shall sea and land:
In rest and peace they shall rejoyce,
foz ought shall them withstand.
The lead men and malicious,
against the just conspire:
They gnash their teeth at him, as men,
which doe his bane desire.

But while the lewd men thus do thinke,
the Lord laughs them to scorne:
For why: he seeth their terme approach,
when they shall sigh and mourne.
The wicked have their sward out drawn
their bow she haue they bent:
To overthrow and kill the poore,
as they the right way went.

But the same sward shall pierces their
which was to kill the iust:
Likewise the bow shall breake to thiners,
wherein they put their trust.

Doubtlesse the just mans poore estate
is better a great deale more:
Then all these lewd and worldly mens
rich pompe and heaped store.

Fo2 be their power never so strong,
God will it overthrow:
Where contrary he both preserve,
the humble men and low.

He seeth by his great providence,
the god mans trade and way:
And will give them inheritance,
which never shall decay.

They shall not be discouraged,
when some are hard belied:
When other shall be hungered,
they shall be clad and fed.
Psalm XXXVI.

20 For whosoever wicked is, and enemys to the Lord: Shall quarantine, yea melt even as lambs grease, or smoke that flyeth abroad.

The third part.

21 Behold the wicked borroweth much, and never payeth again: Whereas the just by liberal gifts make many glad and saine.

22 For they whom God both blesseth shall the land for heritage: And they whom he doth curse likewise, shall perish in his rage.

23 The Lord the just mans waies doth guide and gives him good successe: To every thing he takes in hand, he sendeth good adazzled.

24 Though that he fall, yet he is sure not utterly to quail: Because the Lord stretcheth out his hand at need, and doth not fail.

25 I have bene young, and now am old, yet did I never see The just man left, nor yet his seed to beg for misery.

26 But giveth alwaies most liberally, and lends whereas is neede: His Children and posterity receive of God their meed.

27 Fly vice therefore and wickednesse, and virtue do embrace: So God shall grant that long to have in earth a dving place.

28 For God doth loveth equity, and weth to be such grace: That he preserues them evermore, but stropes the wicked race.

29 Whereas the god 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 rever speake, of matters wise and high: His tongue doth talke to edifie, with truth and equity.

31 For in his heart the law of God his Lord doth still abide: So that where ere he goes or walkes, his fette can nener hide.

32 The wicked like a ravening Wolfe, the just man doth beset: 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 giue, God would 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 have I scene most strong, and placed in hedges degree: Flourishing in all wealth and store, as both the Laurel tree.

36 But suddenly he past away, and loe he was quite gone: Then I hun sought, but could scarce finde the place where dwelt such one.

37 Marke and behold the perfect man, how God doth him increase: For the just man shall have at length, great joy with rest and peace.

38 As for transgressors two to them, destroyed they shall all be:

+ Thy God
Psalme XXX XVIII.

God will cut off their budding race, and rich posterity.

39 But the salvation of the soul doth come from God above:
Who in their troubles sends them aide, of his mere grace and love.

40 God both them help, save, and deliver, from trouble and distress:
And still will save them whilst that they in him do put their trust.

Domine ne in. Psal. xxxviii. I. H.

David sick of some grievous disease, acknowledges himself to be chastised of the Lord for his sins, and therefore prayeth to God to turn away his wrath: but in the end with firm confidence, and commending his cause to God, hopeth for speedy help at his hand.

Sing this as the 35. Psalme.

Put me not to rebuke, O Lord, in thy great wrath, O Lord, correct me I desire.

2 Thy arrows doe strike fast in me, thine hand doth press me sore:
And in my flesh no health at all, appeareth any more.

3 And all this is by reason of, thy wrath that I am in:
No rest is in my bones, by reason of my shame.

4 For loe my wicked doings Lord, above my head are gone:
A greater load then I can bear, they lie me sore upon.

5 My wounds stincke, and are fettred so, as loathsome are to see:
Which all through mine owne foolishness, betideth unto me.

6 And I in carefull wise am brought, in trouble and distress:
That I goe wailing all the day, in dolefull heavinesse.

7 By loines are fett with soze disease, my flesh hath no whole part:
8 I fable am and broken foze, I roare for griece of heart.

9 Thou knowest Lord my desire, my are open in thy light. (groanes)

10 By heart doth pant, my strength hath mine eies have lost their light. (faid,

11 By louers and my wonted friends, and looking on my woe, And eke my kinmen farre away, are me departed so.

12 They that did seek my life layd snares, and they that sought the way: To doe me hurt spake lies and thought on treason all the day.

The second part.

13 But as a deafe man I became, that cannot heare at all:

14 And as one dumbe, that opens not his mouth to speake withall.

15 For all my confidence, O Lord, is wholy set on the.

16 O Lord, thou Lord that art my God, thou shalt give care to me.

Thus did I crave that they my foes, triumph not over me:

17 For when my fate did slip, then they did joy my fall to see.

And truly (I pore wretch) am set, in place a toofull wight.
And eke my grievous heauinesse,  
is ever in thy sight.

18 For while that I my wickednesse,  
in humble wise confesse:
And while I for my sinfull deeds,  
my sorowes do expressse.

19 My foes doe still remaine aline,  
and mighty are also:
And they that hate me wrongfully,  
in number hugely grow.

20 They stand against me, that my good  
with enill doe repay:
Because that good and honest things,  
I do ensue alway:
21 For sake me not my Lord my God,  
be thou not farre away:
22 Halt me to help my Lord my God,  
my safety and my stay.

Deus custodiam. Psal. xxxix. I. H.

David having determined silence, yet  
braft forth into wordes that hee would  
not through his bitter greese. For hee  
maketh certaine requests, which taft  
of mans infirmity, yet mixed with many  
praiers, and all to shew a mind wonder-  
fully troubled, that it may appeare how  
he did strive mightily against death and  
desperation.

Sing this as the 35. Psalme.

1 Said I will looke to my waies,  
for feare I should go wrong:
2 I will take heed all times that I,  
offend not in my tongue.
3 As with a bit I will make falt,  
my mouth with force and might:
4 Not once to whisper all the while,  
the wicked are in sight.

5 I held my tongue and spake no word,  
but kept me close and still:
6 Yea, from god talke I did restraine,  
but soe against my will.
7 My heart was hot within my breast,  
with musing, thought and doubt:
8 Which did increase and stirre the fire,  
at length these words braſt out.

5 Lord number out my life and daies,  
which yet I haue not past:
So that I may be certified  
how long my life shall last.
6 Lord thou haft pointed out my life,  
in length much like a span:
Pine age is nothing unto thee,  
so baine is every man.
7 Man walketh like a shade, and both  
in baine himselfe annoy:
In getting goods and cannot tell,  
who shal the same enjoy.
8 Now lord with things thus wise do frame,  
what help doe I desire?
9 Of truth my help doth hang on thee,  
I nothing else require.

The second part.

9 From all the times that I haue done,  
Lord quit me out of hand:
And make me not a stone to soles,  
that nothing understand.
10 I was as dumbe and to complaine,  
no trouble might me move:
Because I know it was thy worke,  
my patience for to prove.
11 Lord take from me thy scourge and  
I can them not withstand: (plague
I faint and pine alway for feare,  
of thy most heavy hand:
12 When thou for sinne dost man rebuke,  
he wareth woe and wan;

As
As both a cloath that Mothes haue some feet,
so vaile a thing is man.

13 Lord heare my fute and giue good hede,
regard my teares that fall:
I solourne like a stranguer here,
as did my Fathers all.

14 Oh spare a little, giue me space,
my strength fo to resume:
Before I go away from hence,
and shall be seen no more.

Expellant expectati. Psal. xl. I. H.

Dauid deliuered from great danger, doth
magnifie God therefore, and commen-
deth his prouidence toward all man-
Kinde. Then hee promiseth to giue him-
selfe whole to Gods seruice, and decla-
reth how God is truely worshipped. After-
tward he giueth thankes, and hauing
complained of his enemies, hee calleth
for ayde and succour.

Sing this as the 35. Psalme.

I Waited long and sought the Lord,
and patiently did heare:
At length to me he did acord,
my voyce and cry to heare.
He pluckt me from the lake so deepe,
out of the mine and clay:
Ind o a rooke he set my fete,
and he did guide my voyce.

To me he taught a Psalme of praise,
which I must shew abroad:
Ind sing new songs of thankes alwaies,
unto the Lord our God.
When all the folke these things shall see,
as people much afraid:
Then they unto the Lord will see,
and trust upon his aide.

5 O blest is he whose hope and heart,
both in the Lord remaine:
That with the proud doth take no part,
No such as lie and faile.

6 For (Lord my God) thy wondrouses deeds
in greatnesse do passe:
Thy faunter toward vs exceedes,
all things that ever was.

7 When I entend and do devise,
thy workes abroad do shew:
To such a reckoning they do rise,
thereof no end I know.

8 But offerings thou delightes not in,
I know thy whole desire:
With sacrifice to purge his sinne,
they dott no man require.

9 But offerings and sacrifice,
sthould not haue at all:
But thou D Lord hast open made,
mine eares to heare withall.

10 But then, said I, behold and looke,
I come a meane to be:
Fors in the volume of thy boke,
thus it is said of me.

11 That I D God should do thy mind,
which thing doth like me well:
For in thy heart thy law I find,
fast placed there to dwell:

12 Thy justice and thy righteousness,
in great resorts I tell:
Behold my tongue no tune doth cease,
D Lord thou knowest full well.

The second part.

13 I have not hid within my breast,
thy goodness as by stealth:
But I declare and have expresst,
thy truth and saving health.

14 I kept not close thy loving minde,
that no man should it know:

The
Psalme XL I.

The trut that in thy trut I finde,
to all the Church I know.  

15 Thy tender mercy Lord from me,
with-draw thou not away:  
But let thy love and verity,
preserve me still for aye.  
For I with mischiefes many one,
am sore beset about:  
My sinnes increase and do come on,
I cannot spy them out.  

16 For why in number they exceede,
the haires upon my head:  
My heart doth faint for very dread,
that I am almost dead.  
With speede send helpe and set me free,
Lord I thee require:  
Take hart with aide to succour me,
Lord at my desire.  

18 Let them sustaine rebuke and shame,
that seek my soule to spill:  
Dine backe my soes and them defame,
that with and would me ill.  
For their ill seats doe them diery,
that would deface thy name:  
Alwayes at me they raile and cry,
sie on him, sie for shame.  

20 Let them in thee haue toy and wealth,
that seeke to thee alwayes:  
That choe that love thy saving health,
may say to God be praise.  
But as for me I am but poore,
oppress and brought full low:  
Yet thou Lord wilt me restore,
to health full well I know.  

22 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. Psal. xli. T. S.  

David grievously afflicted, blessed them  
that pitied his case, complaining on his  
faithlefe friends, such as Judas, Joh. 15.  
Then he giueth thankes for Gods mercy  
in chastifing him gently, and not suff-  
fering his enemies to triumph.

The man is blest that carefull is,  
the needy to consider: for in the season  
perilous, the Lord will him deliver,  
the Lord will make him safe and sound,  
and happy in the land: and he will not  
deliver him, into his enemies hand.

3 And in his bed when he lyeth sicke,  
the Lord will him restore:  
And thou Lord wilt turne to health,  
his sickness and his foze.  
4 Then in my sickness thus say I,  
have mercy Lord on me:  
And heale my soule which is full wo  
that I offended thee.  
5 Dine enemies willst me ill in hart,  
and thus of me did say:  
When shall he die, that all his name  
may banish cleane away.  
And when they come to visit me,  
they aske if I doe well:  
But in their harts mischief they hatch,  
and to their mates it tell.

7 They
Psalme XLII.

Like as the Hart both breath and bay,
the well-spring to obtaine:

1 By this I know assuredly,
to be beloved of thee:
When that mine enemies have no cause
to triumph over me.

2 But in my right thou hast me kept,
and maintained me alwaies:
And in thy presence place assigned,
where I shall dwell for aye.

3 The Lord the God of Israel,
be praised evermore:
Even so be it (Lord will I say)
even so be it therefore.

Quemadmodum, Psal. xliy. I.II.

Psalme XLIII.

Like as the Hart both breath and bay,
the well-spring to obtaine:

2 My soule both thick, and would draw
the living God of might:

3 The tears of all times are my repast,
which from mine eyes doe slide,
When wicked men cry out so fast,
where now is God thy guide?

4 Alas what griefe is this to thinke,
what freedome once I had?
Therefore my soule as at pits brink,
is most heavy and sad.

When I did march in good array,
furnished with my traine:
Unto the Temple was our way,
with songs and harts most saine.

5 By soule why art thou sad alwaies,
and fretted thus in my breast?
Trust still in God, for him to praise,
I hold it ever best.

By him I have succour at neede,
against all paine and griefe:
He is my God which with all speede,
will haste to send reliefe.

6 And thus my soule within me Lord,
both saint to thinke upon
The Land of Jordan, and record
the little hill Hermon.

The second part.

7 One grieveth another in both call,
as clouds burst out their voyce:
The ffoords of euill that do fall,
rinne over me with noise.

8 Yet I by day felt his goodnesse,
Psalm XLIII. XLIII.

and help at all assays:
Likewise by night I will not cease,
the living God to praise.

9 I am persuaded thus to say,
to him with pure presence:
O Lord thou art my guide and stay,
my rocke and my defence.
10 Why doe I then in pensuenette,
hanging the head thus walke:
While that mine enemies me oppress,
and ber me with their talke?

11 For why they pierce my inward parts,
with pangs to be abhorr'd:
When they cry out with stubborne harts,
where is thy God thy Lord?
12 So come why dost thou faint and quake,
my soule with paines oppress?
With thoughts why dost thou selfe assault
so sore within my breast?

13 Trust in the Lord thy God alwayes,
and thou the time shalt see,
To give him thankes with land and praise,
for health restored to thee.

Indica me Domine. Psal. xlii. T.S.

He prayeth to be delivered from them
which conspire with Abсолom, to the
end that he might joyfully praise God in
the holy congregations.

Sing this as the 35. Psalm.

Judge and revenge my cause O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliver me.
2 For of my strength thou art the God,
why puffeth thou me thy so:
And why walke I so heavly,

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 gine thankes to thee,
O God my God most deare.

5 Why art thou then so sad my soule,
and fretst thus in my breast?
Still trust in God, for him to praise,
I hold it always best.
6 By him I have deliverance,
against all paine and griece:
He is my God which doth alway
at neede send me relieve.

Deus auribus. Psal. xlii. T.S.

A most earnest prayer made in the name
of the faithfull in persecution, for sustai-
nning the quarrell of Gods word, as

O Ur cares have heard our Fathers
fell, and reverently recorded, the won-
drous workes that thou hast done, in
alder time, O Lord. How thou didst
cast the Gentiles out, and stroycst them
with
Plaine X.I.V.

With strong hand: Placing our faith, theirs in their place, and gazest to them their land.

They conquered not by sword nor the land of thy behest: (strength, but by thy hand, thine arme and grace, because thou lovedst them best.

Thou art my King O God that holpe Jacob in sundry wise:

Lord with thy power we threw downe as did against us rise. (such

I trusted not in bow ne sword, they could not saue me sound:

Thou keepest us from our enemies rage, thou didst our foes confound.

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

Yet now thou goest not with our boast but leauest us to shame.

Thou madest vs flee before our foes, and so were overtrod:

Our enemies robd and spoil'd our goods when we were speard abroad.

Thou hast vs given to our foes, as shepe for to be slaine:

Among the Heathen every where, scattered we to remaine.

The people thou hast sold like slaves, and as a thing of nought:

For profit none thou hast thereby, no gaine at all was sough.

And to our neighbors thou hast made of vs a laughing stocke:

And those that round about vs dwell, at vs doe grin and mocke.

The second part.

Thus we serve for no other use, but for a common tale:

They mocke, they scoone, they nod their where ever they goe or walk. (heads,

I am aband continualie to heare these wicked men,

Pea so I blush, that all my face with red was covered then.

For why: we heare such slanderous such false reports and lies: (words,

That death it is to see their wrongs, their threatnings and their cries.

For all this we forget not the, no yet thy covenant beake:

We turne not back our hearts from the, no yet thy paths soake.

Yet thou hast trod vs downe to dust, where dens of Dragons be?

And covered vs with shade of death, and great adversitie.

If we had our Gods name forgot, and help of Idols sough:

Would not God then have tried this? fo he doth know our thought.

Nay, nay, for thy names sake O Lord, alwaies are we slaine thus:

As shepe unto the Shambles sent, right so they beale with vs.

Up Lord, why sleepest thou? awake, and leave vs not for all:

Why hidest thou thy countenance, and dost forget our thall?

For downe to dust our soule is brought, and we now at last cast:
Psalm XLV.

Salomon, his Majesty, Honour, Strength, Beauty, Riches, and power, are praised: his marriage with the Egyptian, an Heathen Woman is blessed, if that thee renounce her people and Country, and give her selfe wholly to her Husband. Here is figured the wonderful Majesty and increase of Christes Kingdome, and the Church his Spoufe now taken of the Gentiles.

Sing this as the 25. Psalm.

My heart doth take in hand,
some godly song to sing:
The praises that I shall shew therein,
pertaineth to the King.

2 Thy tongue shall be as quicke,
his honour to indite:
As is the pen of any scribe,
that writeth fast to write.

3 O fairest of all men,
thy speech is pleasant pure:
For God hath blessed thee with gifts,
for ever to endure.

4 About thee gird thy sword,
O Prince of might elect:
With honour, glory, and renowne,
thy person pure is deckt.

5 Go forth with godly speede,
in meeknesse, truth, and right:
And thy right hand shall thee instruct,
in woukes of dreadful might.

6 Thine arrows sharp and keen,
their hearts so sore shall sting:
That folkes shall fall and kneele to thee,
yea all thy foes D King.

7 Thy royall seat, D Lord,
forever shall remaine:
Because the Scepter of thy Realme,
doth righteousnesse maintaine.

8 Because thou lovesst the right,
and dost the ill detest:
God even thy God hath nointed thee,
with joy about the rest.

9 With Armye and sauours sweete,
thy cloathes are all be speed:
When thou dost from thy Palace passe,
therein to make thee glad.

10 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.

11 O Daughter take good heed,
incline and give good care:
Thou must forget thy kindred all,
and Fathers house most deare.

12 Then shall the king desire,
thy beauty faire and trim:
For why? he is the Lord thy God,
and thou must worship him.

13 The Daughters then of Lyre,
with gifts full rich to see:
And all the wealthie of the land,
mall make their suere to thee.

14 The Daughter of the king,
is glorious to behold:
Within her Closet she doth sit,
all deckt with beaten Gold.
Psalm XLVI.

15 In robes well wrought with needle,
and many a pleasant thing:
With Virgins faire on her to waite,
She commeth to the King.
16 Thus are they brought with joy,
and mirth on every side:
Into the Palace of the King,
and there they doe abide.

17 In stead of Parents left,
O Queen the chance so hands:
Thou shalt have sons whom thou maist 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.

A Song of thanksgiving for the deliverance of Hierusalem, after Senacharib with his army was driven away, or some other like sudden and marvellous deliverance by the mighty hand of God, whereby the Prophet commending his great benefits, doth exhort the faithful to give themselves wholly into the hand of God, doubting nothing but that under his protection they shall be safe against all the assaults of their Enemies.

1 The Lord is our defence and
mayde, he is our helpe at hand.

2 Though the earth remove we will not
fear, though hils so high and steepy,

3 No though the waues doe rage so fierce,
that all the bankes it spils:
and though it overflown the shoare,
and beate downe mighty hils.

4 For one faire flood doth spread abroad
his pleasant dreames apace:
To fresh the Citty of our God,
and wash his holy place.

5 In midst of her the Lord doth dwell,
the can no whit decay:
All things against her that rebell,
the Lord will surely slay.

6 The Heathen solke the Kingdomes feare,
the people make a noise:
The earth both melt and not appeare,
when God puts forth his voice.

7 The Lord of hosts doth take our part,
to vs he hath an eie:
Our hope of health with all our hearts,
on Jacobs God both lie.

8 Come heare and fee with mindes thought,
the woking of our God:
What wonders he himselfe hath wrought
throughout the earth abroad.
Psalm XLVII. XLVIII.

9 By him all wars are hushed and gone, which Countries did conspire: Their bowes he brake, and spears each one, their Chariots burnt with fire. 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 strength and power.

Omnès gentes, Psalm. xlvii. I. H.

An exhortation to worship God for his mercies to Jacobs posteritie. Herein is prophesied the Kingdome of Christ, in the time of his Gospell.

Sing this as the 44. Psalm.

Y e people all with one accord, clap hands and eke reioyce: Be glad and sing unto the Lord, with sweete and pleasant voice.

2 For high the Lord and dreadful is, with wonders manifold: A mighty king he is truely, in all the earth extold.

3 The people he shall make to be, unto his bondage thall: And underneath our f fate he shall the Nations make to fall.

4 For vs the heritages he chose, which we possette alone: The flourishing worship of Jacob, his welbeloved one.

5 Our God ascended vp on high, with joy and pleasant noise: The Lord goeth vp above the sky, with trumpets royall voice.

6 Sing praises to our God, sing praise, sing praises to our King: For God is king of all the earth, all skillfull praises sing.

7 God in the heavens raignes and sits, upon his holy throne: The Princes of the people have them ioned every one

8 To Abrahams people: for our God, which is exalted high:

As with a buckler doth defend the earth continually.

Magnus Dominus, Psalm. xlvii. I. H.

Thanks is given to God for the notable deliverance of Hierusalem from the hands of many Kings, the estate thereof is prayed, for that God is present at all times to defend it. This Psalm seemeth to be made in the time of Abas, Josaphat, Afa, or Ezekia, for then chiefly was the City by foraigne Princes assaulted.

Sing this as the 46. Psalm.

Great is the Lord and with great praise to be advanced still, Within the City of our Lord, upon his holy hill.

2 Mount Sion is a pleasant place, it gladdeth all the land: The City of the mighty King, on her right side both stand.

3 Within the Palaces thereof, God is a refuge knowne,
Psalm XLVIII.

For loe the Kings are gathered, and together eke are gone.
But when they did behold it so, they wondered and they were astonished much, and suddenly were driven back with fear.

Great terror there on them did fall, for very wee they cry:
As doth a woman when she shall goe travel by and by;
As thou with Ethene wind the ships, upon the Sea doth break:
So they were faire, and even as we heard our Fathers speake.

So in the City of the Lord, we saw as it was told:
Sea in the City of our God, for ever will uphold:
O Lord we do wait and attend, on thy good helpe and grace:
For which we doe all times attend, within thy holy place.

O Lord according to thy name, for ever is thy praise:
And thy right hand, O Lord is full, of righteousness alwaies.
Let for thy judgements Sion mount, fulfilled be with joyes:
And eke of Judagant O Lord, the Daughters to reioyce.

So walke about all Sion hill, yea round about her goe:
And tell the towers thereupon are builded on a row.
And make ye well her bulwarkes all, behold her towers there:
That ye may tell thereof to them, that after shall be here.

For this God is our God, our God for evermore is he:
Pea and unto the death also, our guide shall he be.

Andite bac omnes. Psal. xji, T. S.

Gods spirit moueth the consideration of mans life, shewing that the wealthiest are not happiest, but noteth how all things are ruled by Gods providence; who as he judgeth these worldly Misers to everlasting torments: so dooth he preserve his, and will reward them in the day of the resurrection. 1 Thel. 1.

Sing this as the 46. Psalm.

All people hearken and give ear, to that which I shall tell:
2 Both high and low, both rich and poore, that in the world do dwell.
3 For why? my mouth shall make discourse of many things right wise:
In understanding shall my heart his study exercise.

I will incline mine eares to know the parables so darke:
And open all my doubtfull speech, in meeter on my Harpe.

Why should I feare affliction, or any carefull toile, O else my foes which at my heales, are prest my life to spoile?

For as for such as riches haue, wherein their trust is most:
And they which of their treasurers great, themselves do brag and boast.
7 There is not one of them that can his brothers death redeem:
Psalm L IX. L.

3 So that give a price to God,
sufficient for him.

8 It is so great a price to pay,
none can thereto attain:
9 Or that he might his life prolong,
or not in grave remain:
10 They see wise men as well as fools,
subject unto death's bands:
And being dead strangers possess
their gods, their rents, their lands.

11 Their care is to build houses faire,
and to determine sure
To make their name right great on earth,
for ever to endure.
12 Yet shall no man alway enjoy,
high honour, wealth, and rest:
But shall at length taste of death's cup,
as well as the brute beast.

The second part.

13 And though they try their foolish thoughts
be most lead and bane:
Their Children yet approve their talk,
and in like same remaine.
14 As sheepe into the fold are brought,
so shall they into grave.
Death shall them eate, and in that day,
the last shall Lordship have.

15 Their Image and their royal poe,
shall fade and quite decay:
When as from house to pit they passe,
with woe and well away:
16 But God will surely preserve me,
from death and endless paine:
Because he will of his good grace,
my soule receive againe.
17 If any man ware wondrous rich,
scare not I say therefore:
although the glory of his house,
increaseth more and more.

18 For when he dyeth, of all those things
nothing shall he receive:
His glory will not follow him,
his pompe will take her leave.

19 Yet in this life he takes himselfe,
the happiest under sinne:
and others likewise slatter him,
saying all is well done.
20 And presupposte he live as long
as did his Fathers old:
Yet must he needs at length give place,
and be brought to death's sole.

21 Thus man to honour God hath cald,
yet both he not consider:
But like brute beasts to both he live,
which turn to bulk and powder.

Deus Deorum. Psal. L. I. H.

Hee prophesie how God will call all Na-
tions by the Gospel, and require no o-
ther sacrifice of his people, but con-
fection of the benefits and thanksgiving,
and how he detesteth all such as seeme
zealous of Ceremonies, and not of the
power of the word.

Thus spoke, and all the World he will
call and provoke: Even from the East
and so forth to the West. 2. From

D
Psalm I.

1. Toward Sion, which place him lieth
   best; God will appear in beautie most
   excellent.

2. Our God will come, be-
   for that long time be spent.

3. Honoring fire
   shall goe before his face:
   A great tempest
   shall round about him trace.

4. Then shall he call,
   the earth and heauens bright:
   To judge his folke
   with equity and right.

5. Saying, goe to,
   and now my Saints assemble:
   By peace they kepe,
   their guilts do not dissemble.

6. The heauens shall,
   declare his righteousnesse:
   For Gods Judge
   of all things more and lesse.

7. Hearre my people,
   for I will now reveale:
   Lift Israel,
   I will thee nought conceale:
   Thy God, thy God,
   am I, and will not blame thee,

8. For giving not
   all manner offering to me.

9. I have no mine,
   to take of thee at all,
   Goats of thy fold,

10. For all the beasts,
    are mine within the woods:

11. I know for mine,
    all Birds that are on mountaines:
    All beasts are mine,
    which haunt the fields and Fountaines.

12. Hungry if I were,
    I would not thee it tell:
    For all is mine,
    that in the world doth dwell.

13. Case I thee seeth.
    of great Bulls or Bullockes:
    Or drinke the blood
    of Goates or of the flockes?

14. Offer to God
    praise and hearty thanksgiving:
    And pay thy bowes
    unto God ever-living.

15. Call upon me,
    when troubled thou shalt be:
    Then will I heipe,
    and thou shalt honour me.

16. To the wicked,
    thus saith th' eternall God:
    Why dost thou preach,
    my lawes and heaunts abroad,
    Seeing thou hate,
    them with thy mouth abused?

17. And hatest to be,
    by discipline reformed?
    By words I say,
    thou dost reject and hate:

18. If that thou se
    a thieve as with thy mate,
    Thou runnest with him,
    and so thy prey do secke:
And art all one
with Bawds and Ruffians eke.
19 Thou giuelb thy lelle,
to backe-bite and to slander:
And how thy tongue
decrues it is a wonder.
20 Thou sittest musing,
thy brother how to blame:
And how to put
thy mothers sorne to shame.
21 These thinges thou didst,
and whilst I held my tongue,
Thou didst me judge,
because I sate so long,
Like to thy selfe:
yet though I kept long silence,
Once shalt thou seele
of thy wrongs just recompence.
22 Consider this,
ye that forget the Lord,
And fear not when,
he threatneth with his word:
Least without helpe,
I spoile you as a prey.
23 But he that thankes offereth,
prayseth me eye,
Saith the Lord God:
and he that walketh this trace
I will him teach,
Gods saving health to embrace.

Another of the same by R.W.

The God of Gods the Lord,
hatl cald the earth by name:
From whence the Sunne doth rise, unto
the setting of the same.
2. From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.

3 Our God shall come in hault,
to speake he shall not doubt:
Before him shall the fire walk,
and tempelt round about.
4 The heauens from on hie,
the earth below likewise:
He will call forth to judge and try,
his folke he doth denote.
5 Bring forth my Saints, faith he,
my faithfull flocke to deare:
Which are in band and league with me,
my law to love and fear.
6 And when these thinges are trie,
the heauens shall record,
That God is just, and all must hide,
the judgements of the Lord.
7 My people O give hede,
Israel to the I cry:
I am thy God, thy help at neede,
you cant it not deny.
8 I do not say to thee,
thy Sactifice is slacke:
Thou offerest dailie into me,
much more then I doe lacke.
9 Thinkest thou that I do neede,
thy Cattle young or old:
O: else so much desire to hede,
on Goates out of thy fold?
10 Pay all the beasts are make,
in woods that eate their ills:
And thousands more of neat and Line,
that runne wilde in the hills.

The second part.

11 The Birds that build on hie,
in hils and out of sight:
And beaasts that in the fields doe lie,
are subject to my might.
12 Then though I hunger soe,
what neede I ought of thine:

Psalm 112
Psalm L I.

With that the earth with her great store, and all therein is mine.

13 To Balaam's flesh have I mind, to eat it dost thou thinke?

Or such a sweetness do I finde, the blood of Goats to drinke?

14 Give to the Lord his praise, with thankes to him apply,

And see thou pay thy vows alwaies, unto the God most hie.

15 Then seke and call to me, when ought would worke the blame:

And I will sure deliver thee, that thou maist praise my name.

16 But to the wicked traine, which talk of God each day:

And yet their workes are soule and baine, to them the Lord will say:

17 With what face darest thou, my words once speake o2 name:

Why doth thy tale my law alow, and dydes deny the same?

18 Whereas fo to amend thy life, thou art so slacke:

By word the which thou dost pretend, is cast behind thy backe.

The third part.

19 When thou a theefe dost see, by theft to live in wealth:

With him thou runnest and dost agree, likewise to thynke by stealth.

20 When thou dost them behold, that Wines and Paids desie:

Thou likest it well, and warsiest bold, to bee that like most bile.

21 Thy lips thou dost apply, to slander and desame:

Thy tongue is taught to craft and lye,
And that my strength may now amend,
which thou hast swag'd for my trespass.

9 Turne backe thy face and strowning ire,
for I have felt enough thy hand:
And purge my sinnes I thee desire,
which doe in number passe the sand.

10 Make newe my heart within my breast,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

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

12 Restore me to those joyes againe,
which I was wont in thee to find:
And let me thy free spirit retaine,
which unto thee may stir my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men likewise that are brought low,
by mine example shall the same.

14 O God that of my health art Lord,
forgive me this my bloody vice:
My heart and tongue shall then accord,
to sing thy mercies and injustice.

15 Touch thou my lips, my tongue untie,
O Lord that art the only key:
And then my mouth shall testifie,
thy wondrous works and praise alway.

16 And as for outward sacrifice,
I would have offered many a one:
But thou esteming them of no price,
and therein pleasure tookst thou none.

17 The beaute heart and mind opprest,
O Lord thou never dost reiect.

Diy And
And to speake truth it is the best.
and of all sacrifice the effect.

18 Lord unto Zion turne thy face,
powre out thy mercies on thy hill:
And on Jerusalem thy grace,
bui by the walls and love it still.

19 Thou shalt accept then our offerings,
of peace and righteousness I say:
Pea calues and many other things,
on thine altar will we lay.

Another of the same by T.N.

Sing this as the Lamentation.

Have mercy on me God, after
thy great abounding grace,
After thy mercies multitude,
doe thou my sines desace.

2 Pea wash me more from mine offence,
and cleanse me from my shame:
For I do know my faults, and still
my sinne is in mine eyn.

3 Against thee, the alone I have
offended in this case:
and will have I done before
the presence of thy face.

4 That in the things that thou hast done
uprigh thou must be true:
and she in judging that the dome
may passe upon thy side.

Behold in wickednesse my kind,
and shape I did receive:
And loe my sinfull mother eke,
in sinne did me concieve.

6 But loe the truth in inward parts,
is pleasant unto thee:
And secrets of thy mercies thou
revealed haft to me.

7 With Hyelope Lord be spinkle me,
I shall be cleansed so:

Psea ifh thou me and so shall I
be whiter then the snow.

8 Of joy and gladness meke thou me,
to heare the pleasant voice:
That so the bruised bones which thou
hast broken may rejoice.

9 From the beholding of my sinn,
Lord turne away thy face:
and all my sins of wickednesse,
pee bitterly desace.

10 O God create in me a heart,
unspotted in thy light:
and she within my bowels Lord,
renew a staled spirt.

11 Pe cal me from thy light, noz take
thy holy spirit away:
The comfort of thy saving health,
give me againe I pray.

12 With thy free spirt establish me,
and I will teach therefore
Sinners thy ways, and wicked shall,
be turned to thy love.

The second part.

13 O God that art my God of health,
from bloud deliever me:
The praises of thy righteousness,
my tongue may sing to thee.

14 By lips that yet fast closed be,
do they O Lord unlofe:
The praises of thy magnifie,
my mouth shall so disclose.

15 I would have offred sacrifice,
it that had pleased thee:
But pleased with burnt offerings,
I knew then wouldst not be.

16 A troubled spirt is sacrifice,
delightsfull in Gods eies,
a broken and an humble heart,
God thou wilt not despise.
Psalm LII.

17 In thy god will deal gently Lord, to Sion, and withall
Grant that of thy Jerusalem, bypeard 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 gloriari. Psal. liy. I.H.

David describeth the arrogant tyranny of Doeg, Saules chief shepheard, who by false surmises against Abimelech & the Priests to be slaine : he prophesieth destruction, encourageth the faithfull to trust in God, who most sharply reuengeh his, and rendeth thanks for his deliverance. Herein is lively set forth the kingdome of Antichrist.

Wroth didst thou tyrant boaste
abroad, thy wicked workes to praise?

Dost thou not know there is a God,
whose mercies last allwaies?

Why doth thy minde yet still deceive, such wicked wiles to warpe, thy tongue untrue in forging lies, is like a rasor sharp.

3 On mischiefe why setst thou thy mind, and wilt not walke upright?
Thou hast more luste false tales to finde, then bring the truth to light.

4 Thou dost delight in fraud and guile, in mischiefe, blood, and wrong:
Thy lips have learned the flattering stile,
O false deceitfull tongue.

5 Therefore shall God for aye confound and plucke thee from thy place:
Thy seed root out from off the ground, and so shall thee deface.

6 The just when they behold thy fall, with feare shall praise the Lord:
and in reproach of thee withall, cry out with one accord.

7 Behold the man that would not take the Lord for his defence:
But of his goods his God did make, and trust his corrupt sense.

8 But I an Dkue fresh and greene, will spring and spread abroad:
For why my trust all times hath beene, upon the living Lord.

9 For this therefore will I give praise, to the with heart and voyce:
I will set forth thy name allwaies, wherein thy Saints reioyce.

Dixit inspiens. Psal. liy. T.S.

David describeth the crooked nature, cruelty, & punishment of the wicked, when they looke not for it, and desreth the deliverance of the godly, that they may reioyce together.
Sing this as the 46. Psalm.

The swich man in that which he within his heart hath said,
That there is any God at all,
hath utterly denaid.

2 They are corrupt, and they also
a haynous crime hath wrought:
Among them all is not one,
of god that worketh ought.

3 The Lord lookt downe on sons of men,
from heaven all abroad:
To see if any were that would,
be wise and seek 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 Doe not all wicked workers know,
that they doe feede upon
My people, as they feeded on bread?
the Lord they call not on.

6 Even there they were afraid and God,
with trembling all dismaid:
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones that he besiegd,
hath scattered all abroad:
Thou hast confounded them, so they
rejected are of God.

8 O Lord give then thy people health,
and thou O Lord fulfill
Thy promis made to Israel,
from out of Sion hill.

9 When God his people shall restore,
that craft was captive led:
Then Jacob shall therein reioyce,
and Israel shall be glad.

Dominus in nomine. Psal. LIV. I. H.

Davids in great danger through Ziphims,
called vpon God to destroy his Enemies,
proposing sacrifice for his deliverance.

Sing this as the 45. Psalm.

God save me for thy holy name.
and for thy goodness sake:
Unto the strenght Lord of the same,
I doe my cause betake.

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

3 For strangers up against me rise,
and tyrants bere me still,
Which have not God before their eies,
ye seke my soule to spill.

4 But loe my God doth give me aide,
the Lord is straight at hand,
With them by whom my soule is slaied,
the Lord doth ever stand.

5 With plagues repay againe all those,
for me that lie in wait:
And in thy truth destroy my foes,
with their owne share and bait.

6 An offering of free heart and will,
then I to thee shall make:
And praise thy name, for therein still
great comfort I doe take.

7 O Lord at length do let me see,
from them that craft conspire:
And now my eye with joy both see,
of them my hearts desire.

Exaudi Deus, Psal. LV. I. H.

David in great distress, complaineth of
Sauls cruelty, and falsihood of his fami-
lar acquaintance, effectuously moo-
uth the Lorde to pitty him, then assu-
red
red of his deliverance, hee setteth forth
the grace of God, as if hee had alreadie
obtained his request.

Sing this as the 35. Psalme.

O God give care and do apply,
to heare me when I pray,
And when to thee I call and cry,
hide not thy face away.
To peace he shall restore me yet,
though warre be now at hand:
though the number be full great,
that would against me stand.
The Lord that fird and last both raigne,
both now plande evermore.
Iill heare when I to him complaine,
and punish them full sore.
For sure there is no hope that they,
to turne will once accord:
why? they will not God obey,
ne; doe not fear the Lord.
Upon their friends they lay their hands,
which were in covenant knit:
friendship to neglect the hands,
they passe or care no whit.
While they have war within their hart,
as buter are their words,
though their words as smooth as oyle,
they cut as sharpes as swords.
Cast thou thy care upon the Lord,
and he shall nourish thee:
in no wise shall he accord,
the lust in them all to fwe.
But God shall cast them deep in pit,
that thirst for blood alwaies:
shall no guilefull man permit,
to line out halfe his vaies.
Though such be quite destroyd and gone
in thee O Lord I trust:
shall beyond thy grace upon,
with all my heart and lust.

Psalme LVI.

Sing this as the Lamentation.

H
Have mercy Lord on me I pray,
for man would me devour,
He fighteth with me day by day,
and troubleth me each hour.
2 Mine enemies daily enterprise,
to swallow me outright:
To fight age, till me many rie,
O thou most high of night.

3 When they would make me most afraid,
with beasts and shags of pride:
I trust in thee alone to abide,
by thee will I abide.
4 Gods promise I doe, thank and praise,
O Lord I seke to thee:
I doe not care at all affaies,
what fhe can doe to me.

5 What things I either did or spake,
they workt them at their will:
And all the counsell that they take,
is how to worke me ill:
6 They all content themselves to hide,
close watch for me to lay:
They spide my paths, and snares have tide,
to take my life away.

7 Shall they thus scape on mischief set:
then God on them wilt crowne:
For in his wrath he doth not let,
to throw whole Kingdomes downe.
8 Thou seekest how oft they make me flee,
and on my teares dost take:
Reserve them in a glasse by thee,
and write them in a booke.

Miserere mei. Psal. Lvi. I. H.

When I doe call uppon thy name,
my foes awaie do start:
I well perceiue it by that name,
that God doth take my part.

10 I glory in the word of God,
Psalme L VII.

To praise it I accord:
With joy I will declare abroad,
The promise of the Lord.

I trust in God yet still I say,
As I before began.
The Lord he is my help and stay,
I do not care for man.

I will performe with heart so free,
To God my vows alwayes:
And I will all times to thee,
Will offer thanks and praiue.

By soul from death thou dost defend
And keepe my feete upright:
That I before thee may ascend,
With such as line in light.

Miserere mei, Psal. Lvi. I. H.
Daujd in the desert of Ziph, betrayed by
the Inhabitants, and in the same Cave
with Saule, calleth vnto God, with full
confidence that hee will performe his
promise, and shew his glory in the Heaven
and earth, against his cruel enemies.
Therefore he rendereth laud and praiue.

Sing this as the 44. Psalme.

Take pityte for thy promise sake,
Have mercy Lord on me:
For why my soule doth her betake,
Unto the help of thee.

Within the shadow of thy wings,
I set my selfe full fast,
Untill my thrice, malice, and such things,
be gone and overpast.

I call upon the God most high,
to whom I sticke and stand:
I mean the God that will stand by
the cause I have in hand.

From heaven he hath sent his aide,
to save me from their sight,

That to devour me have affraid,
His mercy, truth, and might.

I lead my life with Lyons fell,
All set on wrath and ire:
And with such wicked men I dwell,
That fret like flames of fire.

Their teeth are speares, and arrowes long
As harpe as I have seen:
They wound and cut with their quick tong
Like swords and arrowes keen.

Set vp and shew thy selfe, O God,
Above the heavens bright:
Exalt thy praiue on earth abroad,
Thy Paitesly and might.

They lay their net and doe prepare,
A priuy cave and pit,
Wherein they thinke my soule to snare,
But they are fallen in it.

My heart is set to laud the Lord,
In him to joy alwayes:
My heart I say both well accord,
To sing his laud and praiue.

Awake my joy, awake I say,
My Lute, my Harpe and string:
For I my selke before the day,
Will riſe and joye and sing.

Among the people I will tell,
The goodness of my God:
And shew his praiue that doth excell,
In Heathen land abroad.

His mercy doth extend so farre,
As heavens all are hie:
His truth as high as any hie,
That standeth in the sky.

Set forth and shew thy selfe abroad,
Above the heavens bright:
Exalt thy praiue on earth abroad,
Thy majesty and might.
Psalm LVIII. LIX.

Sing this as the 48. Psalm.

9 Rulers which are put in trust,
to judge of wrong and right:
Be all your judgements true and just,not knowing mens or might:
Pay in your hearts peace mark and muse
in mischicke to consent:
and where you should true justice see,
your hands to bribes are bent.

The wicked lost from their birth day,
have erred on this wise,
and from their Mothers wombe alway,
have used craft and lies.
In them the poison and the breath
of Serpents doe appeare:
ea, like the Adder that is beseke,
and sall both stop her ear.

Because he will not heare the voice,
of one that charmeth well,
though he were the chief of choice,
and did therein excell.
O God brake thou their teeth at once,
within their mouth throughout:
Their tuskes that in their great jaw-bones,
like Lyons Thelps hang out.
Let them consume away and wait,
as waters runs forthright:
The shafts that they doe shoote in hale,
let them be broke in flight.
As Snails do wait within the shell,
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 minde doe fall;
But with thy strength drive them abroad,
and so confute them all.

12 For their ill words, and truthlesse songs,
confute them in their pride:
Their wicked oaths with lies and wrongs,
let all the world decide.

13 Consume them in thy wrath, O Lord,
that nought 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 cry,
Throughout the streets in every place,
they run about and spy.

15 They seeke about for meat, I say,
but let them not be fed:
No2 finde a house wherein they may,
bold to put their head.

16 But I will plie thy strength abroad,
thy goodness I will praise:
For thou art my defence and God,
at neede in all affaires.

17 Thou art my strength, thou hast me said
O Lord I find in thee:
Thou art my feet, my fence, and aide,
a loving God to me.

Domine redemisti Psal. la. 1, 11.

1 David now King over Juda, after many
victories, sheweth by evident signes
that God elected him King, affuring
the people, that God will prosper them. If they approve the same. After he praiseth unto God to finish that he had begun.

Sing this as the 59. Psalme.

O Lord thou didst us cleanse for sake, and scatteredst us abroad: Such great displeasure thou didst take, returne to us O God.

1 Thy might did move the land so sore, that it in sunder brake: The hurt thereof O Lord restore, for it both bow and quake.

2 With heavy chance thou plaguest thus, the people that are thine: And thou hast given unto us, a drinke of deadly Wine.

3 But yet to such as feare thy name, a token shall ensue: That they may triumph in the same, because thy word is true.

4 So that thy might may kepe and saue thy folke that favour thee: That they thy help at hand may have, O Lord grant this to me.

5 The Lord did speak from his own place, this was his joyfull tale: I will diuide Sichem by pace, and metre out Succoths vale.

6 Gilead is giuen to my hand, Manasses mine besides: Ephraim the strength of all my land, my Law both Juda guide.

7 In Moab I will wash my feete, over Edom throw my shoe: And thou Palestine oughtest to seeke, for sauour me unto.

8 But who will bring me at this tyme, Into the Cittie strong? O, who to Edom will me guide, so that I go not wrong?

9 Wilt thou O God which didst for sake thy folke, their land and coasts: Our wars in hand thou wouldst not take, nor walke among our hafts.

10 Give aide, O Lord, and vs relius, from them that vs disdaine: The helpe that hafts of men can give, it is but all in vaine.

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

Exaudi Deus. Psal. lxi. I. H.

Whether hee were in danger of the Amo-nites, or pursuied of Abisolom, hee cryeth to bee deliuered and confirmed in his Kingdome, promising perpetuall prayles.

R

Egard (O Lord) for I complaine,

and make my sute to thee: let not my

worlde returne in vaine, but giue an

eare to me. 2. From off the Coasts and

utmost partes of all the earth abroad,
My soul to God shall give good heed,
and him alone intend:
For why? my health and hope to spend,
both whole on him depend.
2 For he alone is my defence,
my rocke, my health, and ayde:
He is my stay that no pretence,
shall make me much dismayed.
3 O wicked folke how long will ye,
die crafts? sure you must fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth love ye seek alwaies
to put him to the worst:
Be loves to lye, with mouth ye praise,
and yet your hearts do curse.
5 Yet still my soul doth whole depend
on God my whole desire:
From all false foes me to defend,
one but him I require.
6 He is my rocke, my strength and tower,
my health is of his grace:
He doth support me that no power,
can move me out of place.
7 God is my glory and my health,
my soules desire and lust:
By lust, my strength, my stay, my health,
God is my onely trust.
8 O hand your hope on him alwaies,
ye folke with one accord;
Poncet out your harts to him and say,
our trust is in the Lord.

The sonses of men deceitfull are,
on ballance but a sleight:
With things most vaine doe them compare,
for they can kepe no light.
10 Trust not in vong, robbery, or health,
let vaine delights be gone.
Though gods Iuel got slow in with wealth,
set not your hearts thereon.

1 The Lord long sith one thing did tell,
which here to mind I call:
He spake it oft, I heard it well,
that God alone doth all.

2 And that thou Lord art good and kind,
thy mercy doth exceed;
So that all sorts with thee shall finde,
according to their deed.

Deus Deus meus. Psal. lxii. I. H.

David after his daunger in Ziph, giueth
thanks to God for his wonderfull deli-
uerance: in whose mercy he trusteth, e-
uen in the midst of misery: prophecy-
ing the destruction of Gods Enemies,
and contrariwise, happiness to all them
that trust in the Lord. 1 Sam. 3.

Sing this as the 18. Psalme.

O God my God I watch betime,
to come to thee in haste:
For why my soule and body both,
do thirst of thee to tast.
And in this barren wildernessse,
where waters there are none:
My flesh is parcht for want of thee,
for thee I wish alone.

2 That I might see yet once againe,
thy glory, strength, and might:
As I was wont it to behold,
within thy Temple bright.

3 For why? thy mercies far surmount,
this life and inzetcht daies:
My lips therefore shall give to thee,
due honour, laud, and praise.

4 And whilst I live I will not fail,
to worship thee alway:
and in thy name I shall lift up,
and worship the alway.

O Lord unto my boype give eare,
with plaints when I do pray:
and rid my life and soule from feace,
of foes that threat to slay.

2 Defend me from that host of men,
which in deceit do lurke,
and from the dowing face of them,
that all ill great to worke.

3 Who whet their tongues as we have seen,
men whet and sharp their swords:
They shot abroad their arrowes keen.
Psalm LXV.

A thanksgiving unto God by the faithful who are signified by Sion & Jerusalem, for the chusing, preservation & government of them, and for the plentiful blessings poured upon all the earth.

Sing this as the 30. Psalm.

Thy praise alone O Lord doth rainge in Sion thine owne hill:

Their bowes to thee they doe maintaine and thy behells fullfill.

2 For that thou dost their prayer heare, and dost thereto agree:

The people all both farre and neare, with trust shall come to thee.

3 Our wicked life so far exceeds, that we should fall therein:

But Lord forgive our great misdoeeds, and purge us from our time.

4 The man is blest whom thou dost chuse within thy courts to dwell:

Thy house and Temple he shall use, with pleasures that excell.

5 Of thy great justice heare vs Lord, our health of thee doth rise:

The hope of all the earth abroad, and the sea coast likewise.

6 With strength thou art becled about, and compact with thy power:

Thou makest the mountaines strong and to stand in every shower.

7 The swelling seas thou dost affwage, and make their streams full still:

Thou dost restraine the peoples rage, and rule them at thy will.

8 The folk that dwell full far on earth, shall dread thy signes to see:

Which morne & evening in great mirth do passe with praise to thee.

9 When that the earth is chopt and drie and thirsteth more and more,

Then with thy dops thou dost apply, and much increase her store.

10 The flood of God doth overflow, and so doth cause to spring

The seede and corn which men doe sow, for he both guide the thing.
With wheat thou dost her furrowes,
whereby her clods doe fall:
Thy drops on her thou dost distill,
and blest her fruits withall.

Thou deckst the earth of thy good grace
with faire and pleasant crop:
The clouds distill their dew apace,
great plenty they doe drop.

13. Whereby the deserts shall begin,
full great increase to bring:
The little children joy therein,
much fruit in them shall spring.

In places plaine the flocke shall feed,
and cover all the earth:
The vallies with corn shall so exceed,
that men shall sing with mirth.

Sing this as the 68. Psalme.

Y® men on earth in God reioyce,
with praise let forth his name:
Exhorte his might with heart and boype,
give glory to the same,

2 How wonderfull O Lord say ye,
in all thy workes thou art:
Thy foes for feare doe seek to thee,
full rage against their heart.

3 All men that dwell on earth through:
doe praise the name of God:
The land thereof the world about,
is showed and set abroad.

4 All folke come forth, behold and see,
what things the Lord hath wrought:
Marke wel the wondrous works that he
for man to passe hath brought.

5 He laid the sea like heapes on hie,
therein a way they had:
On foot to passe both faire and drie,
whereof their hearts were glad.

6 His might doth rule the world away,
His eyes all things behold:
All such as would him disobey,
by him shall be controld.

7 See people giue unto our God,
dew laud and thanks alwaies:
With joyfull voice declare abroad,
and sing unto his praise.

8 Which doe induce our soules with life
and it preserve withall:
He staith our seete so that no strife,
can make vs slip or fall.

9 The Lord doth prove our deeds with
If that they will abide:
As workmen doe when they desire
to have their mettals trie.

10 Although thou suffer vs so long,
in prison to be cast:
And there with chaires & fetters strong,
to lie in bondage fast.

The second part.

11 Although I say thou suffer men,
on vs to ride and raigne:
Though we through fire and water run,
of very griefe 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 pay:
And there I wil my selfe apply,
my boves to thee to pay.

14 The boves that with my mouth I
in all my griefe and smert:
The vows I say, which I did make,  
in doleour of my heart.  

15 Burnt offerings I will give to thee,  
of Dainties and Rams:  
None other sacrifice shall be,  
of bullocks,goates, and lambs.  
16 Come forth, hearken, heare ful soon  
all ye that fear the Lord:  
What he for my poore soule hath done,  
to you I will record.  

17 Ful oft I call upon his grace,  
this mouth to him doth cry:  
And thou my tongue make speed apace,  
to praise him by and by.  
18 But if I sale my heart within,  
in wicked works reioyce,  
Or if I have delight to sinne,  
God will not heare my voyce.  
19 But surely God my voice hath heard  
and what I doe require:  
By prayer he doth well regard,  
and granteth my desire.  
20 All praise to him that hath not put  
noz cast me out of mind:  
For yet his mercy from me shut,  
which I doe ever finde.  

Deus miseretur. Psal. Lxxvii. I. H.  
A sweet prayer for all the faithful to ob-  
taine the fauour of God and to bee  
lightned with his countenance, to the  
end,that his way and judgem:nts may  
be knowne throughout the earth: and  
reioycing that God is gouernour of al  
nations.  

Sing this as the 30. Psalme.  

Hue mercy on vs Lord,  
and grant to vs thy grace:  
To shew to vs do thou accord,  
the brightness of thy face.  

2 That all the earth may know,  
the way to godly wealth:  
And all the nations on a rove,  
may see thy sauing health.  
3 Let all the world O God,  
give praise unto thy name:  
O let the people all abroad,  
ertoll and laud the same.  
4 Throughout the world so wide,  
let all reioyce with mirth,  
For thou with truth and right dost guid  
the nations of the earth.  
5 Let all the world O God,  
give praise unto thy name:  
O let the people all abroad,  
ertoll and laud the same.  
6 Then shall the earth encrease,  
great store of fruit shall fall:  
And then our God the God of peace,  
shall blesse vs eke withall.  
7 God shall blesse I say,  
and then both farre and here:  
The folke throughout the earth alway,  
of him shall stand in feare.  

Exurgat Deus. psal. Lxxviii. T.S.  
Dauid expresseth the wonderfull mercy  
of God toward his people, who by all  
means, and most strange forts decla-  
reth himselfe to them. Gods Church  
therefore by reason of his promfes,  
graces and victories, dooth excell all  
worldly things, Wherefore all men are  
moued to praise God for euer.  

Let God arise and then his foes  
will turne themselves to flight: His  

enemies
Thine heritage with drops of rain, abundantly was washed: And if so be it barren wart, by thee it was refreshed.

Thy chosen flocke both there remaine thou hast prepared that place: And for the poor thou dost provide, of thine especiall grace.

The second part.

11 God will give women causes ieft, to magnifie his name: When as the people triumphs make, and purchase brutit and fame.

12 And puissant kings for al their power shall sic and take the soile: And women which remaine at home, shall helpe to part the spoile.

13 And though ye were as black as pots your hue shall pass the Dove, Whose wings s feathers seeme to have, silver and gold abowe.

14 When in this land God shall triumph over kings both high and lowe: Then shall it be like Salmon hill, as white as any snowe.

15 Though Basan be a fruitfull hill; and in height others passe: Pet Sion Gods most holy hill, doth farre excell in grace.

16 Whi brag ye thus ye hils most his, and leap for pride together: The hill of Sion God doth love, and there will dwell for ever.

17 Gods army is two millions, of warriours good and strong: The Lord also in Sinai, is present them among.
Psalme LXVII.

18 Thou didst O Lord ascend on hie, and captines led them all: Which in times past thy chosen flocke, in prison kept and thrall.

19 Thou madest them tribute fo to pay, and such as did repine: Thou didst subdue that they might dwell in thy temple divine.

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 enemies and break the hairie scale : (head Of those that in their wickedness, continually doe walke.

22 From Baalon will I bring faith he, my people and my sheepe: And all mine owne as I have done, from danger of the deep.

23 And make the die their feet in blood, of those that hate my name: And dogs shall have their tongues imbryde with licking of the same.

24 All men may see how thou O God, thine enemies dost deface: And how thou goest as God and King, into thy holy place.

25 The Singers goe befor with joy, the minstrels follow after: And in the mid: the damsels play with Timbrell and with Taber.

26 Now in the congregation, O Israel praise the Lord: And Jacobs whole posteritie, give thankes with one accord,

27 Their chiefe was little Benjamin, But Judas made their host: With Zabulon and Nepthalim, which dwell about their coast.

28 As God hath giuen power to thee, so Lord make arme and sure: The thing that thou hast wrought in vs for ever to endure.

29 And in thy temple gifts will we giuen unto thee O Lord, For thine unto Jerusalem sure promise made by word.

The fourth part.

30 Pea and strange Kings to vs subdue shall doe like in those daies, I mean to thee they shall present their gifts of land and praise. He shall destroy the spearmen rankes, their Calues and Bulls 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 Dozes most black shall stretch their into their Lord and King. (hands

32 Therefore ye kingdoms of the earth, giue praise unto the Lord: Sing Psalmes to God with one consent thereeto let all accord.

33 Who though he ride and ever hath, above the heavens bright: Yet by the fearfull thunderclaps, men may well know his might.

34 Therefore the strength of Israel ascribe to God on his:

Whose
Psalme LXIX.

Whose might & power doth far extend, above the cloudy skie.

35 O God thy holyneffe and power, is dread for euermore: The God of Israel giveth vs strength, praised be God therefore.

Salu num me fac. psal. Lxix. I. H.

Christ and his elect is figured in Davids zeale & anguish, the malitious cruelty of whose enemies, & their punishments, Judas and such traitors notheth who are accursed: then gathereth hee courage in afflictions, & offereth praises to God, who are more acceptable then al sacrifices. Finally he doth provoke al creatures to praises, prophecying of the kingdome of Christ, & building of Iuda, where all the faithfull & their seede shall dwell for euerm.

Aue me O God, and that with speed,

the waters lowe full sall, so nigh my soule doe they proceede, that I am soxe against. 2. I stick full deep in filth & clay

whereas I see no ground: I fall into

such foule I say, I am like be dazzound.

3 With crying oft I faint and quail, my throat is hoarse and dry:
With looking up my sight doth faile, for helpe to God on his.

4 By foes that guillette me oppresse, my soule with hate are lead:
In number sure they are no less, then haires upon mine head.

5 Though for no cause they ber me soxe they prosper and are glad:
They doe compell me to restore, the things I never had.

6 What I have done for want of wit, thou Lord all times cannot tell:
And all the same that I commit, to thee is knowne full well.

7 O Lord of hostes defend and stay all those that trust in thee:
Let no man doubt or shynke alway, for ought that changeth me.

8 It is for thee and for thy sake, that I doe bear this blame.
In sight of thee they would me make, to hide my face for shame.

9 By mothers comnes, my brethren all, for sake me on a rowe:
And as a stranger they me take, my face they will not know.

10 Unto thy house such zeale I bear, that it both pine me much:
Their cheeks and taunts at the to heare my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chaste yea if I wepe and moane:
Yet in my teeth this grace is cast, they
Psalme LXIX.

they passe not thereupon.

12 If I for griefe and paine of heart,
in sackcloth use to walke:
Then they anon will it pervert,
thereof they slee and talke.

13 Both high and low and all the throng
that sit within the gate:
They have mee euer in their tongue,
of mee they talke and prate.

14 The drunkards which in wine delight
it is their chiefe pastime:
They seek which way to worke me spite
of me they ang and rime.

15 But thee the while, O Lord, I pray,
and when it pleaseth thee:
For thy great truth thou wilt alway
send downe thine aide to me.

16 Pluck thou my feete out of the mire,
from drowning doe me kape:
From such as owe me wrath and ire,
and from the waters deepe.

17 Left with the waues I should be
and depth my soule devoure (drowned)
And that the pit should me confound,
and shut me in her power.

18 O Lord of hosts to me giue care,
as thou art good and kind:
And as thy mercy is most deare,
Lord haue me in thy mind.

19 And doe not from thy servant hide,
nor turne thy face away:
I am oppressed on every side,
in haste giue care I say.

20 O Lord unto my soule draw nee,
The same with aide repose:
Because of their great tezany,
acquit mee from my foes.

The third part.

21 That I abide rebuke and shame,
thou knowest and thou canst tell:
For those that seake and worke the same,
thou lefte them all full well.

22 When they with brags doe breake my
I seek for helpe anon:
But finde no friends to eaze my smart,
to comfort me not one.

23 But in my meate they gave me gall,
too cruel 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 face,
then trap them in the gin.

25 And let their eies be darke and blind,
that they may nothing see:
Bend down their back & doe them bind,
in thaldome so to be.

26 Pour out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold upon them all.

27 As desert dry, their house disgrace,
their offspings eke expell:
That none thereof possess their place,
noz in their tents doe dwell.

28 If thou doe strike the man to fame,
on him they lie full sore:
And if that thou doe wound the same,
they seake to hurt him more.

29 Then let them heape by mitchiefs stil
sith they are all pervert:
That of thy fauour and good will,
they never have a part.

30 And dash them cleane out of the booke
of life, of hope, of trust:
That for their names they never looke,
in number of the just.

The fourth part.

31 Though I in Lord with woe & griepe
have bene full sore oppressed:
Thy helpe shall give me such releife,
that all shall be redres.
32 That I may give thy name the prais
and shew it with a song:
I will extoll the same alwaies,
with hearty thanks among.
33 Which is more pleasant unto thee,
such mind thy grace hath borne:
Then either one of Calfe can be,
that hath both hose and hoyn.
34 When simple folk doe this behold,
it shall rejoyce them sure:
All ye that take the Lord, behold
your life for age shall dure.
35 For why, the Lord of hosts doth heare
the pouze when they complaine:
His prisoners are to him full deare,
he dight them not disdaine.
36 Wherefore the skie and earth below,
the sea with cloud and streame:
His prais he shall declare and shew,
with all that live in them.
37 For sure our God will Sion saue,
and Judaes City build:
Much folk pastion there shall have,
her streets shall be all fild:
38 His servants feed that haue the same,
all ages out of minde:
39 And there all they that love his name
a dwelling place shall finde.

Deus adiutorium. Psal. Lxx. I. H.

He prayeth to be right speedily delivered
his enemies to be ashamed, and all that
seeke the Lord to be comforted.

Sing this as the 25. Psalme.

O God to me take hede,
of helpe I thee require:
O Lord of hosts with haste make speede,
helpe, helpe, I thee desire.
2 With shame confound them all
that take my soule to spille:
Rebuke them backe with shame to fall,
that thinke and with me ill.
3 Confound them that apply,
and seeke to wrothe me shame:
And at my harime doe laugh and cry,
so, so, there goes the game.
4 But let them tospull be,
in with with joy and wealth:
Which onely trueth and seeke to thee,
and to thy saving health.
5 That they may say alwaies,
in mirth and one accord:
All glory, honour, laud and prais,
beguen to thee O Lord.
6 But I am weake and pouze
come Lord thine aide and I lacke :
Thou art my stay, and helpe therefore
make speede and be not slacke.

In te Domine. Psal. Lxxi. I. H.

He prayeth in faith, established by promise
and confirmed by the workes of God
from his youth, to be deliuered from his
wicked and cruel sonne Absolem with
his confederacy, promising to bee
thankesfull therefore.

Sing this as the 59. Psalme.

My Lord, my God, in all distresse
my hope is whole in thee:
Then let no shame my soule opprest,
nor once take bold on nie.

2 As thou art init defend me Lord,
and ri me out of dread:
Give care and to my sute accord,
and send me helpe at neede.

3 We thou my rocke to whom I may,
for aid all times resort,
Thy promise is to helpe alway,
thou art my fence and soert.
4 Save me my God from wicked men,
and from their strength and power:
From solke bniust, and eke from them,
that cruelly deuoure.

5 Thou art the say wherein I trust,
thou Lord of hosts art he:
Pea from my pouth I had a lust,
still to depend on thee.

6 Thou hast me kept euen from my birth
and I through thee was borne:
Wherefore I will thee praise with mirth
both euening and at mornie.

7 As to a monſter feidome scene,
much solke about me thasng:
But thou art now and still hal beene,
my fence and aid is strong.

8 Wherefore my mouth no time shall lack
thy glory and thy praise:
And eke my tongue shall not be stakke,
to honour thee alwaies.

9 Refuſe me not O Lord I say,
when age my limbs both take:
And when my strength both waste away
doe not my soule forsake.

10 Among themselves my foes enquire,
to take me through deceit:
And they against me doe conspire;
which for my soule laid waite.

12 Doe not absent thy selſe away,
O Lord when neede shall be:
But that in time of griſſe thou may,
with haste giue helpe to me.

13 With shame confound and overthrow
all those that seeke my life:
Oppreſſe them with rebukes alſo,
that faine would worke me strife.

14 But I will patiently abide,
thy helpe in all affaiſes:
Still moore and moore,each time and tide,
I will set for thy praise.

15 By mouth thy iuſtice hall record,
that daily helpe doth ſend:
But of thy benefits O Lord,
I know no count no end.

16 Yet will I goe and seeke forth one,
with thy good helpe O God:
The fauing health of thee alone,
to ſhow and let abroad.

17 For of my youth thou takeſt the care,
and doest 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 keeps and ſlap:
Forſake me not unto my age,
and till my head be gray.

The third part.

19 That I thy strength and might may

to them that now be here:
And that our seed thy might may know,
heereafter many a yeere.

20 O Lord thy iuſtice doth exceed,
thy doings all may see:
Psalm LXXII.

Thy works are wonderfull indeede, 
Oh who is like to thee?

21 Thou madest me feel affliction sore, 
And yet thou didst me save: 
Pea thou didst helpe and me restore, 
And tookst me from the grave.

22 And thou mine honour dost increase, 
My dignity maintaine: 
Pea thou dost make all griefe to cease, 
And comfort me againe.

23 Therefore thy faithfullnesse to praise 
I will both lute and sing: 
My harpe shall sound thy praise alwaies 
Of Israels holy King.

24 My mouth shall joy with pleasant 
When I shall sing to thee: 
And eke my tongue will much reioyce, 
For thou hast made me free.

25 My song thy brightness shall sound, 
And speake it daily still: 
For griece and shame doe them confound 
That sought to workeme ill.

Deus indicium. Psal. Lxxii. I. H.

Gods kingdome by Christ is represented 
by Salomon, under whom shal be righ- 
teoulines,peace,& felicity, unto whom 
all Kings and nations shal do homage 
whose name and power shal endure 
for ever.

Lord let thy justice dwell. 2. That he 
may governe uprightly, and rule thy 
folke aright, and to defend through 
equity, the poore that have no might.

3 And let the mountaines that are high, 
Into thy folke give peace: 
And eke let little hills apply, 
in justice to encrease.

4 That he may helpe the weake & poore, 
with aide and make them strong: 
And eke destroy for evermore, 
all those that doe them wrong.

5 And then from age to age shal they 
regard and feare thy might: 
So long as Sunne both shine by day, 
or else the moone by night.

6 Lord make the King into the inft, 
like raine to fields new moone: 
And like the drops that lay the dust, 
and fresh the land new sowe.

7 The inft shall flourish in his time, 
and all shall be at peace: 
Untill the moone shall leave to prime, 
Waste,change, and to encrease.

8 He shall be Lord of sea and land, 
From shore to shore throughout: 
And from the sounding within the land, 
Through all the earth about.

9 The people that in deserts dwell, 
Shall kneele to him full thicke:

And
And all his enemies that rebell,
the earth and dust shall like.
10 The Lords of all the Isles thereby,
great gifts to him shall bring:
The Kins of Saba and Arabi,
give many a costly thing.

The second part.
11 All things shall take with one accord,
in thy good grace to stand:
And all the people of the world,
shall serve him at his hand.
12 For he the needy lost both saue,
that unto him doe call:
And eke the simple folk that have,
no helpe of man at all.
13 Ye taketh pitty on the poore,
that are with neede opprest:
Ye both preserve him euermore,
and bring their soules to rest.
14 Ye shall redeem their life from dread
from fraud, from wrong from might:
And eke the blood that they shall blende,
is precious in his sight.
15 But he shall live and they shall bring,
to him of Sabaes gelt?
Hec shall be honoured as a King,
and daily be extold.
16 The mighty mountains of this land
of cote shall bear such throng:
That it like Cedar trees shall stand,
in Libanuus full long.
17 Their Cities eke full well shall sped
the fruits thereof shall passe:
In plenty it shall farre exceede,
and spring as greene as grass.
18 For euer they shall praise his name,
while that the Sunne is light:

And thinke them happy through the same
all folk shall bless his might.
19 Praise ye the Lord of hosts, and sing
of Israel's God each one:
For he doth every wondrous thing,
yea he himself alone.
20 And blessed be his holy name,
all times eternally:
That all the earth may praise the same,
Amen, Amen, say I.

Quam bonum. psal. Lxxiii. T. S.

Dauid teacheth that neither the prosperi-
ty of the ungodly, nor the afflictions of
the good, ought to discourage Gods
children, but rather move them to co-
sider gods providence, & to reverence
his judgement, for that the wicked va-
nish away like smoke, and the godly
enter into life everlafting, in hope
whereof he resigned himselfe into
Gods hands.

Sing this as the 44.Psalme.

H

Dow 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 foole I almost lipt,
my foote began to slide:
And cre I wist, even at a pinch,
my steps aside gan glide.
3 For when I saw such foolish men,
I grudgd and did dislaire,
That wicked men all things should have
without turmoile or paine.
4 They suffer no pangs no; grieve,
as if death should them smite:
Their bodies are both stout and strong,
and ever in good plight.

5 Ant
And free from all adversitie,
when other men be shent,
And with the rest they take no part,
of plague or punishment.

The Therefore presumptuation doth imbrace,
their neckes as doth a chaine:
And are even wapt as in a robe,
with rapine and disdain.

And every morning from my youth,
sustain rebuke and shame?

15 And I had almost laid as they,
most were mine estate:
But that I should thy people judge
as folke unforsetune.

16 Then I thught me how I might
this matter understand:
But yet the labour was too great,
so me to take in hand.

17 Untill the time I went into,
thy holy place, and then
I understood right perfectly
the end of all those men.

18 And naturally how thou settest them,
upon a slippery place:
And at thy pleasure and thy will,
 dost them all deface.

19 Then all men muse at that strange
to see how suddenly
They are destroyd, dispatched, consume
and dead so horribly.

20 Such like a dream when one awakes
so shall their wealth decay:
Their famous names in all mens light,
shall ebe and passe away.

The second part.

21 And thus my heart was grieved then
my minde was much oppressed:
22 So fond was I and ignorant,
and in this point a beast.

23 Yet nevertheless by thy right hand,
thou holdest me ever fast:
24 And with thy counsell dost me guide,
to glory at the last.

25 What thing is there that I can wish
but thee in heaven above:

as subject to all blame:
And in the earth there is nothing like thee that I can love:
26 My flesh and soul doth fail, but God doth fail me never:
For of my health God is the strength, my portion eke so ever.
27 And loc all such as thee to do, thou shalt destroy each one:
And those that trust in any thing, failing in thee alone.
28 Therefore will I draw nere to God and ever with him dwell:
In God alone I put my trust, his wonders I will tell.

Ve quid Deo, psal. L.xxiii. I. H.

A complaint of the destruction of the Church and true religion, vnder the name of Sion, & the Altars destroyed, But trusting in the might & free mercy of God by his covenant, he required helpe and succour to the glory of his name, & salvation of his poore afflicted servants, and the confusion of his proud enemies.

Sing this as the 72 Psalme.

WHy art thou Lord so long slow vs in all this danger deep:
Why doth thine anger kindle thus, at thine owne pature shepe?
2 Lord call the people to thy thought, which have bene thine so long:
The which thou hast redeemed I brought, from bondage soe and strong.
3 Have mind therefore and thinke upon remember it full well:
The pleasant place the mount Sion, where thou wast wont to dwell.
4 Lift vp thy foot, and come in hate, and all thy foes deface:
Which now at pleasure rob and waste, within thy holy place.
5 Amid the congregations all, thine enemies roare O God:
They set as signs on every wall, their banners splaid abroad.
6 As wee with axes hew downe trees, that on the hills doe grow:
So shine the swords and bills of these within the temple now.
7 Thy places they consume with flame, and eke in all this toile,
Thy house appointed to thine name, they race downe to the toile.
8 And thus they said within their heart, dispatch him out of hand:
Then burnt they vp in every place, Gods houses through the land.
9 Pet thou no signe of helpe doest send, our Prophets all are gone:
To tell when this our plague shall end, among vs there is none.

11 When wilt thou Lord once end this cease thine enemies strong? (sake
Shall they alwaies blaspheme 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 God thou art my king and Lord, and enemose hast bene:
Pea thy good grace thorough out the world.
Psalm LXXV.

so our good helpe hath seene.

14 The seas that are so deepe & dead,
thy might did make them dye:
And thou didst break the Serpents head
that he therein did die.

15 Pea thou didst break, the heads so
of whales that are so fell: (great
And gauest them to the folk to eat,
that in the deserts dwell.

16 Thou madest a spring with streams
from rocke both hard & high: (to rise
And eke thy hand hath made likewise
deepe riuers to be dry.

17 Both day and eke the night are thine
by thae they were begun:
Thou setst to serue vs with their shine,
the light and eke the Sunne.

18 Thou dost appoint the end and coasts
of all the earth about:
Both summers heat, and winters frost,
thy hand hath found them out.

19 Thinke on D Lord no time forget,
thy foes that thee desame:
And how the foolish folke are set
to raile uppon thy name.

20 D let no cruel beast devour,
thy turtle that is true:
Forget not alwaies in thy power,
the poore that much doe rue.

21 Regard thy covenant, and behold
thy foes poxesse the land:
All sad and darke, so woeone and old,
our Realme as now doth stand.

22 Let not the simple goe away,
with disappoineted shame;
But let the poore and needie aie,
give praise unto thy name.

23 Rise Lord, let be by thee maintaing
the cause that is thine owne:
Remember how that thou blasphemest
art by the foolish one.

24 The voice forget not of thy foes,
for their presuming hie,
Is more and more increas't of those,
that hate thee spightfully.

Confitebimur tibi. Psal. Lxxv. I. H.

The faithfull praise the Lord, who shall
come to judge at his time, when the
wicked shall drink the cup of his wrath
but the righteous shall bee exalted to
honour.

Sing this as the 44. Psalme.

V Pto the God we will give thanks,
we will give thanks to thee,
Sith thy name is so neare, declare
thy wondrous works will we.

2 I will uprightly judge, when get
coveniente time I may:
The earth is weake and all therein,
but I her pillers stay.

3 I did to the mad people say,
deale not so furiously:
And unto the ungodly ones,
set not your hones on hie.

4 I said unto them, set not by,
your raised hones on hie:
And see that ye doe with stiffe necke,
not speake presumptuously.

5 For neither from the easterne parts,
noy from the westerne side:
Nor, from forsaken wildernesse,
protection doth procede.

6 For why? the Lord our God he is,
the righteous Judge alone:
He puttheth downe the one, and lets,
another in the thronse.
7 For why, a cup of mighty wine,  
is in the hand of God:  
And all the mighty wine therein,  
himself doth pow're abroad.

8 As for the lees and filthy drags,  
that doe remaine in it:  
The wicked of the earth shall drink,  
and suffer every whit.

9 And I will talk of God I say,  
of Jacobs God therefore:  
And will not cease to celebrate,  
his praise for evermore.

10 In sunder breake the hornes of all,  
ungodly men will I:  
But then the hornes of righteous men,  
shall be exalted hie.

Gloria Patri.

To Father Sonne and holy Ghost,  
all glory be therefore:  
As in begyn was is now,  
and shall be evermore.

In Iudae. Psal. Læxvi. I. H.

Here is described the power of God, and  
care of the defence of his people, by  
the destruction of Senacheribs army,  
for which the faithfull are exhorted to  
be thankfull.

Sing this as the 66. Psalme.

11 That now in Fury dwell,  
the Lord is clearly knowne:  
His name is great in Israel,  
a people of his owne.

At Salem he his tents hath light,  
to tary there a space:  
A son eke he hath delight,  
to have a dwelling place.

And there he break both shaft and bow,  
the sword, the speare and shield:

And broke the ray to overthrow,  
in battell on the field.

4 Thou art more worthy honour Lord,  
more might in thee doth lie:  
Then in the strongest of the world,  
that rob on mountaines hie.

5 But now the proud are spoild through  
and they are fallen on sleep: (thee,  
Through men of warre no helpe can be,  
themselves they could not keepe.

6 At thy rebuke O Jacobs God,  
when thou doest them reprove:  
As halfe asleepe their chariot stood,  
no horsemen once did move.

7 For thou art dreadfull Lord indeed,  
what man the courage bath,  
To hide thy light, and doe not dread,  
when thou art in thy wrath?

8 When thou dost make thy judgements  
from heaven through the ground,  
Then all the earth full soe afraid,  
in silence shall be found.

9 And that O God when thou dost stand  
in judgement soe to speake,  
To saue the afflicted of the land,  
on earth that are full weake:

10 The fury that in man doth raigne,  
shall turne unto thy praise:  
Perceaster Lord doe thou restraine,  
their wrath and threats alwaies.

11 Make vows and pay them to our  
pe folk that night him be: (God,  
Bring gifts all ye that dwell abroad,  
for dreadfull sue is he.

12 For he both take both life and might  
from Princes great by birth:  
And full of terror is his light,  
to all the Kings on earth.
Psalme LXXVII.

Vocem me psalm. LXXVII. I.H.

David rehearseth his great afflictions, and grievous temptations, whereby he is driven to consider his former conversation, and the course of God's works, in the preservation of his servants, and so he confirmeth his faith against these temptations.

1 With my voice to God do cry,
With heart and hearty cheer,

Voice to God I lift on high,

And with my heart much talk I finde,

My spirits doe search so nimbly.

2 When I to thinke on God intend,
My trouble then is more,

I spake but could not make an end,

With fear I am so sore oppress,

My speech both me forsake.

3 When I to thinke on God intend,
The times and ages that are past,

Full many yeres agone.

4 By night my songes I call to mind,
Once made thy praise to show,

And with my heart much talk I finde,

My spirits doe search to know.

5 Will God, said I, at once for all,
Cast off his people thus,

So that henceforth no time he shall be friendly unto us?

6 What is his goodness now decayed?
For ever and a day?

Or is his promise clean delaid,

And doth his truth decay?

7 And will the Lord our God for ever forget his mercies manifold?

Or shall his wrath encrease so hot,

His mercies to withhold?

8 At last I said, my weaknesses is the cause of this mistrust:

Gods mighty hand can helpe all this,

And change it when he list.

The second part.

9 I will regard and thinke upon,
The working of the Lord:

Of all his wonders past and gone,

I gladly will record.

10 Pea all his workes I will declare,
And what he did devise:

To tell his facts I will not spare,

And eke his counsel wise.

11 Thy workes O Lord are all uprigh,
And helpe all abroad:

What one hath strength to match the

Of thee O Lord our God?

12 And oft did thinke upon,

And gladly will recorde.

Of all his wonders past and gone,

I gladly will record.

13 Thy workes O Lord are all uprigh,
And helpe all abroad:

What one hath strength to match the

Of thee O Lord our God?
14. Thou art a God that oft dost show thy wonders every hour: And so dost make the people know, thy virtue and thy power.

15. And thine own folk thou dost defend, with strength and stretched arm, The names of Jacob that descend, and Joseph’s seed from harm. The waters Lord perceived thee, the waters saw thee well: And they for fear aside did lie, the depths on trembling fell.

16. The clouds that were both thick did rain full plentifully: (black) The thunder in the air did cracke, the shafts abroad did lie. The thunder in the air was heard, the lightning from above, With flashes great made men afraid, the earth did quake and move.

17. Thy ways within the sea doe lie, thy paths in waters deep: Yet none can there thy steps espie, no know thy paths to keep.

18. Thou leadst thy folk upon the land, as sheep on every side, Through Moses and through Aaron thou didst them safely guide. (hand)

Psalme LXXVIII.

Psal. Lxxviii, T.S.

Attendite populi. Psal. Lxxviii, T.S.

He sheweth how God of his mercy chose his Church of the posterity of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge God’s free mercies, and be ashamed of their perverse Ancestors: 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 history.

Attendite populi. Psal. Lxxviii, T.S.

Ps. Lxxviii, T.S.

4. Because we should not keep it close, from them that should come after: Who should God’s power to their race and all his works of wonder. (pray)

5. To Jacob he commandment gave, how Israel should live: Willing our fathers should the same unto their children give.

6. That they and their posterity, which were not sprung by this: Should have the knowledge of the law, and teach their seed also.

7. That
Plalme. LXXVIII.

7 That they may have the better hope, in God that is above:
   And not forget to keepe his lawes, and his precepts in loue.
8 Not being as their fathers were, rebelling in Gods sight:
   And would not frame their wicked to know their God aright. (hearts)
9 How went the people of Ephraim, their neighbours so to spye?
   Shooting their darts the day of warre, and yet they tooke the spye.
10 For why they did not keep with God the covenant that was made:
   Nor would walk to lead their lines, according to his trade.
11 But put into oblivion, his counsell and his will:
   And all his workes most magnifique, which he declared still.

The second part.

12 What wonders to our foze fathers, did he himselfe disclose:
   In Egypt land within the field, that called is Chancos?
13 He did divid and cut the Sea, that they might passe at once:
   And made the water stand as still, as both 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 gave them light.
15 He brake the rocke in wildernesse, and gave the people drinke:
   As plentiull as when the deepes, doe flowe up to the drinke.
16 He drew out rivers out of rockes, that were both drye and hard:
   Of such abundance that no floods, to them might be compar'd.
17 Yet for all this against the Lord, their times they did increase:
   And stirred him that is most hie, to wrath in wilderness.
18 They tempted him within their like people of mistrust:
   Requiring such a kinde of meate, as servd for their lust.
19 Saying with murmuration, in their unthankfulness:
   What, can this God prepare for vs, a feast in wilderness?
20 Behold he brake the stonie rocke, and floods forthwith did flow:
   But can he now give to his folke, both bread and flesh also?
21 When God heard this he waxed with Jacob and his seede: (w;oth)
   So that his indignation, on Israel did proceede.

The third part.

22 Because they did not faithfully, beleue and hope that he
   Could alwaies helpe and succour them in their necessity.
23 Wherefore he did command the cloude forthwith they brake in sunder,
24 And rained downe Banna for them a foode of mickle wonder. (eat)
25 When earthly men with Angels were fed at their request:
26 He bad the east wind blow away, and brought in the southwester.
27 He rained down flesh as thick as du and sowles as thicke as sand:
28 With
23 Which he did cast amid the place, where all their tents did stand.
29 Then did they eat exceeding, and all men had their sons:
30 But as the meat was in their mouths his wrath upon them fell:
31 And slew the flower of all their youth and choice of Israel.
32 Yet fell they to their wonted sinne, and still they did him grievous:
33 Their daies therefore he shortened, and made their honour bane:
34 Their yeeres did waste and pine away with terror, and with paine.
35 But ever when he plagued them, they sought him by and by:
Remembering then he was their strength their helpe and God most hie.
36 Though in their mouths they did but and satter with the Lord: But with their tongues in their hearts dissembled every word.

The fourth part.
37 For when their hearts were nothing to him no; to his trade: 
He yet to keepe or to performe, the covenant that was made:
Yet was he still so mercifull, when they deserued to die: That he forgave them their misdeeds, and would not them destroy.
38 So many a time he turnd his wrath, and did himselfe advise: And would not suffer all his whols displeasure to arise.
39 Considering that they were but flesh and even as a winde
That passeth away, and cannot well returne by his owne kinde.
40 How often times in wildernesse, did they the Lord provoke:
How did they move and stir the Lord, to plague them with his stroke?
41 Yet did they turrne againe to sinne, and tempted God oft alone:
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 enemy.
43 How he wrought his miracles, as they themselves beheld, In Egypt, and the wonders that he did in Zoan field.
44 How he turned by his power their water into blood:
That no man might receive his drinke, at riuer noz at sound.
45 How he sent them swarmes of which did them sore annoy: 
And fill their countries full of frogs, which should their land destroy.

The fift part.
46 How he did commit their fruits, into the Caterpiller:
And all the labour of their hands, he gave to the Grasshopper.
47 With halestones he destroyd their so that they were all lost: 
Vines And not so much as wilde fig trees, but he confund with frost.
Psalm LXXVIII.

48 And yet with hailstones once againe
the Lord their cattell smote:
And all their flocks and heardes likewise,
with thunderbolts full hole.
49 He cast upon them in his ire,
and in his fury strong,
Displeasure, wrath and cruel spirits,
to trouble them among.
50 Then to his wrath he made away,
and spared not the least:
But gane unto the pestilence,
the man and eke the beast.
51 He strake also the first born all,
that by in Egypt came:
And all the chiefe of men and beasts,
within the tents of Ham.
52 But as for all his owne deare folke,
he did preserve and keepe:
And carried them through wilderness,
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 out 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 divide:
And in their tents he set the Tribes,
of Israel to abide.
56 Yet for all this their God mostlie,
they stirred and tempted still:
And would not keep his Testament,
not yet obey his will.
57 But as their fathers turned backe,
euen so they went astray:

Suchlike a bowe that would not bend,
but flip and start away.
The sixt part.
58 And griu'd him with their hill altars
with offerings and with fire:
And with their Idols vehemently,
prouoked him to ire,
59 Therewith his wrath began againe,
to kindle in his breast:
The naughtiness of Israel,
he did so much detest.
60 Then he forsooke the Tabernacle,
of Silo where he was:
Right conversant with earthly men,
euen as his dwelling place.
61 Then suffered he his might & power,
in bondage so: to stand,
And gaue the honour of his Ark,
into his enemies hand.
62 And did commit them to the swords,
wrath with his heritage:
63 The young men were devoured with
maidens had no marriage.
64 And with the sword the Priests also
did perish every one:
And not a widdow left aline,
Their death so: to bemoane.
65 And then the Lord began to wake,
like one that slept a time:
And as a valiant man of warre,
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 so: the tribe of Ephraim,
Psalme LXXIX

he would in no wise choose.
68 But chose the tribe of Judah,
whereas he thought to dwell:
Even the noble mount Zion,
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
forever to endure.
70 Then chose he David him to serve,
his people for to keepe,
Which he tooke by, and brought away,
even from the folds of sheep.
71 As he did follow the Ewes with young
the Lord did him advance,
To seed his people Israel,
and his inheritance.
72 Thus David with a faithfull heart,
his flock and charge did feed:
And prudently with all his power,
did governe them indeed.

Deos venerunt. Psal.Lxxix.1. H.
The Israelites complains to God for the calamities that they suffered, when Antiochus deftroyed their Temple and City, desiring aid against his tyranny; left God and religion should be condemned by the Heathen, who should see them forsaken and perish.

Sing this as the 77. Psalme.

O Lord the Gentiles doe invade thine heritage to spoile:
Jerusalem an heape is made,
thy Temple they desile.
2 The bodies of thy Saints most deare
abroad to Birds they cast:
The flesh of them that doe thee feare,
the beasts devour and waste.
3 Their blood throughout Jerusalem,
as water spilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a mocking stocke,
amost the world throughout:
The enemies at vs leet and mocke,
which dwell our coastes about.
5 Wilt thou O Lord thus in thine ire,
against vs ever sump.
And shew thy wrath as hot as fire,
thy folke for to consume?
6 Upon those people poure the same,
which did thee never know:
All Realumes that call not on thy name,
consume and overthrow.
7 For they have got the upper hand,
and Jacobs seede destroid:
His habitation and his land,
they haue left waste and void.
8 Fear not in mind our former faults,
with speedie some pittie shew,
And aid vs Lord in all assaults,
for we are weake and low.

The second part.
9 O God that giest all hool and grace,
on vs declare the same:
Weigh not our workes our sins deface
for honour of thy name.
10 Why shal the wicked still alway,
to vs as people dombe:
In thy reproach reioyce and say,
where is their God become?
11 Require O Lord as thouseest good
before our eies in sight:
Of all those folke thy servants blood,
which they spilt in despight.
12 Receive into thy light in brat,
the clamours, griefe and wrong
Of such as are in prison cast, sustaining irons strong.

12 Thy force and strength to celebrate,
   Lord set them out of band,
Which unto death are destinate,
   and in their enemies hand.
13 The nations which have been to hold
   as to blaspheme thy name:
Into their laps with seven fold,
   repay againe the same.

14 So we thy folkie and pasture shape,
   will praise thee evermore:
And teach all ages so to have
   thee like prais in droze.

Quire is Israel. Psal. Lxxx. 1. H.

A lamentable prayer to God, to helpe the
miseries of the Church, desiring him to
consider the first estate, when his favor
shined towards them, that he might finish the worke which he began.

Sing this as the 67. Psalme.

Thou herd that Israel didt kepe,
give care and take good heed:
Which leade Ε. Joseph like a shape,
and didt him watch and feed.
2 Thou Lord I say whose seat is set,
on Cherubins full bright:
Shew forth thy selfe and doe not let,
send down thy beams of light.

3 Before Ephraim and Benjamin,
   Danites eke likewise:
To shew thy power do thou begin,
come helpe vs Lord arise.
4 Direct our hearts unto thy grace,
   convert vs Lord to thee:

Shew us the brightnes of thy face,
and then full safe are we.

5 Lord God of hosts of Israel,
   how long wilt thou (I say)
Against thy folk in anger dwell,
   and wilt not heare them pray?
6 Thou didst the seed with sorrowes deeps
   their bread with teares they eate:
   And drinke the teares that they doe weep
   in measure full and great.

7 Thou hast vs made a very strife,
to those that dwell about:
And that our foes do loose a life,
   they laugh and let it out.
8 O take vs Lord unto thy grace,
   convert our minds to thee:
Shew forth to vs thy pleasant face,
   and vs full safe shall be.

9 From Egypt where it grew not well,
thou broughtst a vine full deare:
The heathen folk thou didst expell,
   and thou didst plant it there.
10 Thou didst prepare for it a place,
   and set her roots full fast:
   That it did grow and spring apace,
   and fill the land at last.

11 The hills were covered round about
   with shade that from him came:
And eke the Cedars high and stout,
   with branches of the same.
12 Why then didst thou her wals destroy
   her hedges pluck thou hast,
   That all the folk that passe thereby,
thy vine may spore and wast.

The second part.

13 The Boze out of the wood so wilde,
dothe dig and root it out:
Psalme LXXXI.

The furious beasts out of the field, denoue it all about.

14 O Lord of hosts returne againe, from heaven looke betime: Behold, and with thy helpe sustaine, this poore burnard 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 doe not forget.

16 They lop and cut it downe apace, they burne it eke with fire: And through the crowning of thy face, we perish in thine ire.

17 Let thy right hand be with them now whome thou haue kept so long: And with the tongue of man whome thou to thee haue made so strong.

18 And so when thou haue set vs free, and saued vs from shame: Then shall we never fall from thee, but call upon thy name.

19 O Lord of hosts through thy good conuenant vs into thee: Behold vs with a pleasant face, and then full safe are we.

Exultate Deo. Psal. Lxxxii. I. H

An exhortation to praise God, both in heart and voice for his benefits, and to worship him onely. God condemneth their ingratitude, and sheweth what great benefits they haue lost through their malice.

Light and glad in God rejoyce.
Psalme. LXIII.

And I did answer thee withal, in thunder secretly.

9 Ye at the waters of discord, I did thee tempt and prove, Whereas the goodness of the Lord, with muttering thou didst move.

10 Yeare O my folke O Israel, and I assure it the.

Regard and marke my words full well, if thou wilt cleaue to me.

The second part.

11 Thou hast no God in thee reserved, of any land abroad:

Poiz in no wise to bow or serve, a strange and sovraigne 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, Poiz Israel would not obey, but did me quite forsake.

14 Then did I leave them to their will, in hardnesse of their heart: To walke in their owne counsell still, themselves they might pervert.

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 and bring them downe full low, foes And turne my hand upon all those that would them overthrow:

17 And they that at the Lord doe rage, as slaves should seek me till: But of his flocke, the time and age,

should flourishe ever still.

18 I would have fed them with the crop and handful of the wheat, And made the rocke with honey drop, that they their sits should eat.

Deus frctit. Psal. Lxxxii. 1. H.

David declaring God to be present with Judges and Magistrates, reprooueth their partiality and vnrigheteoussesse, and exhorteth them to do justice: but seeing no amendement, he desirith God to doe justice himselfe.

Sing this as the 77. Psalme.

A Did the preacher with men of might, the Lord himselfe did 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 soz lone of meede, the wicked to regard?

3 Whereof of due you should defend, the fatherlesse and weake:

And when the poore man doth contend, in judgement rightly speake.

4 If ye be wise defend the cause, of poore men in their right,

And rid the needy from the clawes, of tyrants force and might.

5 But nothing will they know or learn in vaine to them I take:

They will not see or ought discerne, but still in darkenesse walke.

For loc, euen now the time is come, that all things fall to nought:

And likewise lawes both all and some, for gains are sold and bought.
Psalme LXXXIII.

6 I had decreed it in my sight, as God to take you all:
And children to the most of might, for love I did you call.
7 But notwithstanding ye shall die as men, and so decay:
O tyrants I shall you destroy, and plucke 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 similes. Psal. Lxxxiii. 1, H.

The Israelites pray the Lord to deliver them from their enemies, both at home & far off: also that all such wicked people be stricken with his stormy tempests, that they may know his power.

Sing this as the 77. Psalme.

Do not God refrain thy tongue, in silence doe not stay:
Withhold not Lord thy selfe so long, no make no more delay.

2 For why? behold thy foes and see, how they doe rage and cry:
And those that bear an hate to thee, hold up their heads on hie.

3 Against thy folke they use deceit, and craftily enquire:
For thine elect to lie in waite, their counsell deutsch conspire.

4 Come on say they let vs expell, and plucke these folke away:
So that the name of Israel may utterly decay.

5 They all conspire within their hearts 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 Israelites also:
The Hagarins and Moabites, with divers other no.

7 Caleb with Ammon, and likewise, both Amaleck conspire:
The Philiistins against thee rise, with them that dwell at Tyre.

8 And Allure is well apaid, with them in league to be:
And both become a fence and aid, to Lots posterity.

9 As thou didst to the Edomites, so serve them Lord each one:
As to Sifer and to Jabin,
before the brooke Bison.

10 Whom thou in Endor didst destroy, and waste them through thy might:
That they like dungeon earth did lye, and that in open light.

The second part.

11 Make them now and their Lords apply like Zeba and Dzeb then, (peace
As Zeba and Salmana were, the Kings ofedian.

12 Which said, let us throughout the in all the coasts abroad, (land
Possesse and take into our hand, the faire houses of God.

13 Turne them God with storms as as wheelers that have no stay: (sake
Daughter the chaffe that men doe cast, with winde to fly away.

14 Like as the fire with rage and sums the
And let the tempest of thy wrath, 
upon their necks be laid: 
And of thy stormy winds, and shower, 
Lord make them all afraid.

16 Lord bring them all to thee desire, 
to such rebuke and shame: 
That it may cause them to enquire, 
and learn to seek thy name.

17 And let them euernoce daily, 
to shame and slander fall: 
And in rebuke and oblique, 
to perish even withall.

18 That they may know and feel full well 
that thou art called Lord: 
And that alone thou dost exell, 
and reign throughout the world.

Quam dilecta. Psal. Lxxxviii.

David exiled his country, desireth ardently to returne to Gods Tabernacle and assembly of the Saints to praise God: then he praiseth the courage of the people, that passe through the wilderness to assemble themselves in Sion.

Sing this as the 67. Psalme.

How pleasant is thy dwelling place 
O Lord of hosts to me? 
The Tabernacles of thy grace, 
how pleasant Lord they be.

2 My soule both long full soze to goe, 
into thy courts abroad: 
My heart both lust, my flesh also, 
in thee the living God.

3 The sparrows finde arome to rest, 
and save themselves from wrong,

And eke the swallow hath anest, 
wherein to keepe her yong.

4 These birds full nigh thine altar may have place to sit and sing: 
O Lord of hosts thou art I say, 
my God and eke my King.

5 Why they be blessed that may dwell within thy house alwaies: 
For they alwaies thy factses doe tell, 
and ever give thee praise.

6 Pea happy sure likewise are they, 
whose stay and strength thou art: 
Which to thy house doe mind the way, 
and seek it in their heart.

7 As they goe through the vale of tears 
they dig vp fountains still: 
That as a spring it all appeares, 
and thou their pits doe fill.

8 From strength to strength they walke 
no saintesesse there shall be: (full fast 
And so the God of Gods at last, 
in Sion they doe see.

9 O Lord of hosts to me give heed, 
and heare when I doe pray: 
And let it through thine cares proceed, 
O Jacobs God I say.

10 O Lord our shield of thy good grace, 
regard and so draw neere: 
Regard I say, behold the face, 
of thine anointed dear.

11 For why? within thy courts one day 
is better to abide: 
Then other where to keepe oz stay, 
a thousand daies beside.

12 Much rather would I keepe a doze, 
within the house of God: 
Then in the tents of wickedness, 
to settle mine abode.
Psalme LXXXV.

13 For God the Lord light and defence, will grace and worship give: And no good thing will be withhold from them that purely live:
14 O Lord of hosts, that man is bless, and happy sure is he, That is persuaded in his breast, to trust all times in thee.

Benedixisti. Psal. Lxxxv. I.H.

Because God withdrew not his rod from his Church after the returne from Babylon, first they put him in minde that hee should not leaue the worke of his grace vnperefect, and complain of their long affliction. Then they reioyce in hope of promised deliuerance, which was a figure of Christes kingdome, vnder which should be perfect felicitie.

Sing this as the 13. Psalm.

You have been mercifull indeed, O Lord into thy land, For thou restoredst Jacobs seed, from thealdome out of band.
2 The wicked waies that they were in, thou didst them cleane remit, And thou didst hide the peoples time, full close thou covered it.
3 Thine anger eke thou didst asswage, that all thy wrath was gone: And so didst turne thee from thy rage, with them to be at one.
4 O God our health doe now convert thy people unto thee: Put all thy wrath from vs apart, and angry cease to be.

5 Why shall thine anger neuer 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 evermore, be glad and joy in thee?

7 O Lord on vs doe thou declare, thy goodness to our wealth: Shew forth to vs and doe not spare, thine aide and saving health.
8 I will hearde what God saith, for he speaks to his people peace, And to his Saints that never they, returne to foolishnesse.

9 For why: his help is still at hand, to such as doe him feare: Whereby great glory in the land, shall dwell and flourish there.
10 For truth and mercy there shall meet, in one to take their place: And peace shall justice with hille great, and there they shall unbrase.

11 As truth from earth shall spring apace and flourish pleasantly: So rectenesse shall shew her face, and looke from heaven high.
12 To, God himselfe shall take in hand to giue vs each good thing: And through the coasts of all our land, the earth her fruit shall bring.

13 Before his face shall justice goe, much like a guide or stay: He shall direct his steps also, and keeps them in the way.

Inclina Domine. Psal.Lxxxvi. I.H.

David sore afflicted, praieth frequently for deliuerance, sometime rehearsing his mife-
miseries and mercies received, desiring also to be instructed of the Lord, that he may fear and glorifie his name: he complaineth also of his aduersaries, and requireth to be delivered from them.

Sing this as the 18, Psalme.

L

D oth thine cares to my request, and hear me by and by: With grievous paine and grievous oppress, full poore 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 mercies Lord on me expresse, defend me eke withall: For through the day I doe not cease on thee to cry and call.

4 Comfort O Lord thy servants soule, that now with paine is pinde: For unto the Lord I extoll, and lift my soule and minde.

5 For thou art good and bountifull, thy gifts of grace are fre: And eke thy mercy plentiful, to all that call on thee.

6 O Lord likewise when I doe pray, regard and give an eare: Marke well the words that I doe say, and all my prayers heare.

7 In time when trouble doth me move, to the I doe complaine: For why? I know, and well doe prove thou answerest me againe.

8 Among the Gods O Lord is none, with thee to be compar'd: And none can doe as thou alone, the like hath not been heard.

The second part.

9 The Gentiles and the people all which thou didst 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 wonders still in sight, for thou art God alone.

11 O teach me Lord the way, and I shall in thy truth proceed: D Joyce my heart to the so nic, that it thy name may dread.

12 To thee my God will I giue praise, with all my heart, O Lord, And glorifie thy name alwaies for ever through the world.

13 For why? thy mercy shewed to me, is great and doth excell, Thou settest my soule at liberty, out from the lower hell.

14 O Lord the proud against me rise, and heaps of men of might: They seek my soule and in no wise will have thee in their sight.

15 Thou Lord art mercysfull and meke, full blace and lowe to wrath: Thy goodnesse is full great and eke thy truth no measure hath.

16 O turne to me and mercy grant, thy strength to me apply: O helpe and save thine owne servant, thine handmaids some am I.

17 On me some signe of fauor shew, that all my foes may see, And be ashamed because Lord thou dost helpe and comfort mee!
The holy Ghost promiseth that the Church as yet in misery, after the captivity of Babylon, should be restored to great excellency, so that nothing should be more comfortable then to be numbered among the members thereof.

_Sing this as the 81. Psalm._

But City shall full well endure, her ground works still doth stay, 
Upon the holy hill sure, it can no time decay.

2 God loves the gates of Sion best, 
his grace doth there abide: He loves them most; then all the rest, of Jacobs tents beside.

3 Full glorious things reported be, of Sion, and abroad 
Great things I say are said of thee, thou City of our God.

4 On Rahab I will cast an eye, and beare in mind the same: 
And Babylon shall she apply, and learn to know thy name.

5 Lose Palestine and Tyre also, with Ethiopia likewise: 
A people old full long agoe, were borne and there did rise.

6 Of Sion they shall say abroad, that doth men of name: Have there sprung up, 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 chief of all, had his beginning there.

8 The trumpeters with such as sing, therein great plenty be:

My fountains and my pleasant springs 
are compact all in thee.

_Domine Deus._ 

The faithfull sore afflicted by sickness, persecution, adversity, & as it were left of God without any consolation, yet he calleth on God by faith, and striueth against desperation.

_Sing this as the 71. Psalm._

_Or_ God of health, the hope and stay thou art alone to me: I call and cry throughout the day, and all the night to thee.

2 O let my prayers soone ascend, unto thy light on he: Incline thine ear, O Lord intend, and hearken to my cry.

3 For why my soule with woe is fill'd and doth in trouble dwell: My life and breath almost doth yeeld and draweth nere to hell.

4 I am esteem'd as one of them, that in the pit doth fall: And made as one among those men, that have no strength at all.

5 As one among the dead, and free from things that doe remaine: It were more ease for me to be with them the which are name.

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 Pea like to one that by full sure, within the lower pit: In places darkes and all obscure, and in the depth of it.

8 Chine anger and thy wrath likewise, full soe on me both lie: And
And all the strokes against me rise,
my soul to bere and try.

9 Thou puttest my friends far off from me
and makest them hate me sore:
I am shut up in prison fast,
and can come forth no more.

10 My light both fail through grievfe and
I call to thee O God:
Throughout the day my hands also,
to thee I stretch abroad.

11 Doest thou unto the dead declare,
thy wondrous works of fame:
Shall dead to life againe repair,
and praise thee for the same?

12 O shall thy louing kindness Lord,
be preached in the grave?
O shall with them that are destroid,
thy truth her honour haue?

13 Shall they that lie in darke full low,
of all thy wonders wot:
O there shall they thy justice know,
where all things are forgot?

14 But I O Lord to thee alway,
doe cry and call apace:
My praiere eke ere it be day,
shall come before thy face.

15 Why doest thou Lord abhor my soule,
in grievfe that seeketh thee:
And now O Lord why dost thou hide,
thy face away from me?

16 I am afflict as dying still,
from youth this many a peare:
Thy terroes which doe bere me still,
with troubled minde I bear.

17 The furies of thy wrathfull rage,
fure loze upon me fall:
Thy terroes eke doe not atswage,
but me oppresse withall.

18 All day they compass me about,
as water at the tide:
And all at once with streams full stout,
beset me on each side.

19 Thou settest far from me my friends
and lourers every one:
Pea and mine old acquaintance all,
out of my sight are gone.


David praised God for his covenant made
between him and his elect by Jesus Christ,
then he complaineth of the des-
olation of his kingdom, so that the
promise seemed to be broken. Finally
he praieth to be delivered from affi-
ction, mentioning the shortnesse of
mans life, and confirming himselfe by
Gods promises.

Sing this as the 67. Psalme.

Psalme. LXXXIX.

O sing the mercies of the Lord,
my tongue shall never spare:
And with my mouth from age to age,
thy truth I will declare.

2 For I have said that mercy shall
for evermore remaine:
In that thou dost the heavens stay,
thy truth appeareth plaine.

3 To mine elect, faith God, I made,
a covenant and behest:
By servant David to perswade,
I swoze and did protest,

4 Thy seede for ever I will stay,
and establish it full fast:
And still uphold thy throne alway,
from age to age to last.

5 The heavens heeved with joy & mirth,
thy wondrous workes O Lord:
The saints within thy Church on earth thy
thy faith and truth record.
6 Who with the Lord is equal then,
in all the coasts abroad?
Among the sons of all the Gods,
not one is like our God.

7 God in assembly of his Saints,
is greatly to be feared:
And over all the earth abroad,
in terror to be had.
8 Lord God of hosts in all the world,
what one is like to thee?
On every side most mighty Lord,
thy truth is seen to be.

9 The raging Sea by thine advice,
thou rulest at thy will:
And when the waves thereof arise,
thou mak'st them calm and still.
10 And Egypt Lord thou hast subdued,
and thou hast it destroyed:
Peace thou thy foes with mighty arms,
hast scattered all abroad.

The second part.
11 The heavens are thine, and still have
likewise the earth and land, (here)
The world with all that is therein,
thou foundest with thy hand.
12 Both north and south, with east and west
thy selfe didst make and frame:
Both Tabor mount, and eke Hermon,
rejoice and praise thy name.

13 Thine arm is strong and full of power
all might therein both lie,
The strength of thy right hand each
thou liftest up on high.
14 In righteousness and equity,
thou hast thy seat and place:
Percy and truth are still with thee,
and goe before thy face.
15 that folk is blest that knoweth aright
thy present power O God:
For in the favour of thy right,
they walke full safe abroad.
16 For in thy name throughout the day
they joy and much rejoice:
And through thy righteousness have they
a pleasant name and noise.
17 For why? their glory, strength and aid,
in thee alone doth lye,
Thy goodness eke that hath its said,
shall lift our home on high.
18 Our strength that both defend vs
the Lord to vs both bring: (well
The holy one of Israel,
he is our guide and king.

19 Sometime thy will unto thy saints,
in vision thou dost shew:
And thus thou didst thou say to them,
your mind to make them know.
20 A man of might I have erect,
your guide and king to be:
And set him by whom I elect,
among the folk to me.

The third part.
21 By servant David I appoint,
whome I have searched out:
And with my holy oyle anoint,
him King of all the rout.
22 For why? my hand is ready still,
with him for to remaine:
And with my arme also I will
him strengthen and sustaine.
23 The enemies shall not him oppress,
they shall not him denounce:
He yet the sons of wickednesse,
of him shall have no power.
24 His foes likewise will I destroy
before his face in light:
And these that hate him I will plague,
and strike them with my might.

25
25 My truth and mercy eke withall, shall still upon him lie:
And in my name his home eke shall, be lifted up on hie.
26 His kingdome I will set to be, upon the sea and land:
And eke the running clouds shall he, embrace with his right hand.
27 He shall depend with all his heart on me, and thus shall say,
My father and my God thou art, my rocke of health and stay.
28 As one first borne I will him take, of all on earth that spring:
His might and honour I will make, above 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 heaven doth endure.

The fourth part.

31 If that hiscomes for sake my law, and so begin to swerve:
And of my judgements have none awe, no: will not them observe.
32 Or if they doe not bee aright, my statutes to them made:
And set all my commandements 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 time, when that they doe offend.
34 By mercy yet and my goodnesse, I will not take him fro:
No: handle him with craftinesse, and so my truth forgo.
35 But sure my covenant I will hold, with all that I haue spoke:
No word the which my lips haue told, shall alter or be broke.
36 Once swere I by my holynesse, and that performe will I,
With David I shall keepe promise, to him I will not lye.
37 His seed for evermore shall raigne, and eke his throne of might:
As both the Sunne it shall remaine, for ever in my light.
38 And as the Moone within the sky, for ever standeth fast:
A faithfull witnesse from on hie, so shall his kingdome last.
39 But now O Lord thou dost reject, and now thou changest cheare:
Pea thou art wrath with thine elect, thine ownes anointed Beare.
40 The covenant with thy servant made Lord thou hast quite undone:
And downe upon the ground also, hath cast his royall crowne.

The fifte part.

41 Thou pluckst his hedges by with his wals thou dost confound: (might
Thou beatest eke his bulwarks downe and breakst them to the ground.
42 That he is sore destroied and tope,
of conners by throughout:
And so is made a mocke and scoyne, to all that dwell about.
43 Thou their right hand hast lifted up that him so sore annoy:
And all his foes that him devour, loe thou hast made to toy.
Psalme X C.

44 his swords edge thou dost take away
That should his foes withstand:
To him in warre no victory,
Thou givest not upper hand.

45 His glory thou dost also waste,
his throne, his joy, his mirth,
By thee is overtrowne and call,
full lowe upon the earth.

46 Thou hast cut off and made full short
his youth and lusty days:
And raised of him an ill report,
with shame and great disgrace.

47 How long away from me O Lord
forever wilt thou turne:
And shall thine anger still away,
as fire consume and burne?

48 O call to mind, remember then
my time consumeth fast,
Why hast thou made the somes of men,
as things in vaine to waite?

49 What man is he that liueth here,
and death shall never see?
Do from the hand of hell his soule,
shall he deliver frae?

2 Where is O Lord thine old goodnes,
so oft declare destyne,
Which by thy truth and uprightness,
to David thou hast sworn?

1 The great rebukes to minde I call
that on thy servant lie:
The railing of the people all
borne in my breast have I.

2 Wherewith O Lord thine enemies,
blaphemed have thy name:
The steps of thine annointed one,
they cease not to defame.

3 All praise to the O Lord of heast,
both now and eke for aye:

Through this and earth and all the coasts
Amen Amen I say.

45 Moses seeing the people neither admoni-
shed by the breunity of their life, nor by
plagues, to be thankful, praieth God to

turne their hearts, & continue his mer-
cies towards them & their posteritie.

Sing this as the 72. psalme.

You Lord hast here our sure defence
our place of safe and rest:
In all times pax, yea so long since,
as cannot be respect.

2 Ere there was made mountaine or hill
the earth or world abroad:
From age to age and alwaies still,
so ever thou art God.

3 Thou grindest man through grief, and
to dust or clay, and then:
And then thou sayest againe returne,
against ye somes of men.

4 The lating of a thousand yeares,
what is it in thy sight?
As yeaterday it doth appeare,
or as a watch by night.

5 So some as thou dost scatter them,
then is their life and trade
All as a flape and like the grave,
whole beauty soone both fade.

6 Which in the morning shines ful bright
but fadeth by and by:
And is cut downe ere it benight,
all withered, dead and dy.

7 For through thine anger we consume,
our might is much decaid,
And of thy servant wrath and fume,
we are full sore afraid.

8 The wicked works that we have
thou setst before thine eye, (wrought

Our
Our prime faults, yeake our thoughts thy countenance doth spice.
9 For, though thy wrath our days doe thereof both nought remaine: (waile,
Our pears consume as words or blasts, and are not calld againe.
10 Our time is thelesse pears and ten, that we doe live on mold:
If one see fourscore, surely then we count him wondrous old.

The second part.
11 Yet of this tune the strenght & chiefe the which we count upon,
Is nothing else but painefull grievse, and doe as blasts are gone.
12 Who once know what strenght what might thine anger hath, (is there O; in his heart who doth thes fear, according to thy wrath?
13 Instruct vs Lord, to know and try how long our dais remaine:
That then we may our hearts apply, true wildevome to attaine.
14 Returne O Lord, how long wilt thou forth on in wrath proceed?
Shew fauo, to thy servants now, and helpe them at their need.
15 Refresh vs with thy mercy coone, and then our joy shall be,
All times as long as life doth last, in heart reioype shall we.
16 As thou hast plagued vs before, now also make vs glad,
And so the pears wherein full soe affliction we have 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,
Confrme the works we take in hand, Lord prosper them to vs.

Qui habitar: Psal. xci. I.H.
Here is described the assurance he liueth in that committeth himselfe wholly to Gods protection in all temptations. A promise of God to those that love him, know him, and trust in him, to deliver them, and give them immortall glory.

Sing this as the 99. Psalme.

He that within the secret place of God most high doth dwell,
In shadow of the mightiest grace at rest shall keep him well.
2 Thou art my hope and my strong hold,
I to the Lord will say.
By God is he, in him will I my whole affiance stay.
3 He shall defend thee from the snare, the which the hunter laid:
And from the deadly plague and care whereof thou art afraid.
4 And with his wings shall cover thee, and keepe thee safely there:
His faith and truth thy fence shall be, as sure as shield and speare.
5 So that thou shalt not need I say, to fear or be afright,
Oe of all the hafts that die by day, no2 terrors of the night.
6 No of the plague that prudily both walke in darke so fast:
No yet of that which both destroy, and at noone daies doth walke.
Yet at thy side as thou dost stand,
a thousand dead shall be:
Ten thousand eke at thy right hand,
And yet thou shalt be free.

But thou shalt see it so thy part,
Thine eye shall well regard:
That even like to their desert,
The wicked have reward.

For why? O Lord I mockly lust,
To stay my hope on thee:
And in the highest I put my trust,
My sure defence is he.

Thou shalt not need none ill to fear
With thee it shall not mel,
Nor yet the plague shall once come nere
The house where thou dost dwell.

For why? unto his Angels all,
With charge commanded he;
That still in all thy ways they shall,
Prevene and prosper thee.

And in their hands shall thee heare up
Still waiting thee upon:
So that thy feete shall never chance
to spurne at any stone.

Upon the Lyon thou shalt goe,
The Adder fell and long,
And tread upon the Lyon yong,
With Dragons stout and strong.

For he that trusteth unto me,
I will dispatch him quite:
And him defend, because that he
Doth know my name aright.

When he for helpe on me doth cry,
an answer I will give:
And from his griefe take him will I,
in glory soz to live.

With length of yeres and daies of
I will fulfill his time: (wealth

The goodnesse of my saving health
I will declare to him.

Bonum est confieri. Psal. Xcii. 1. H.

A Psalme for the Sabbath, to stir vp the
people to acknowledging & praise God in
his works. David reioiceth therin, but
the wicked consider not that the un-
godly when he is most flourishing, shall
most speedily perish. In the end is de-
scribed the felicity of the just, planted
in the house of God, to praise the Lord

Sing this as the 88. psalme.

It is a thing both good and meete
to praise the highest Lord:
And to thy name O thou most high,
to sing with one accord.

To shew the kindness of the Lord,
Betwene ere day be light,
And eke declare his truth abroad
When it doth draw to night.

Upon ten stringed instrument,
on Lute and Harpe so sweete:
With all the mirth you can invent,
of instruments most meete.

For thou hast made me to reioyce,
in things so wrought by thee:
And I haue joy in heart and voice
Thy handy workes to see.

O Lord how glorious and how great,
Are all thy worikes so stout?
So deeply are thy counsels set,
That none can try them out.

The man unwise hath not the wit,
This geare to passe to bring:
And all such foolees are nothing fit,
to understand this thing.
Psalm CXXXIII.

7 When the wicked at their will,
as grass doe spring full fast:
They when they flourisht in their ill,
foe ever shall be waste.
8 But thou art mighty Lord most high,
yea thou dost raigne therefore,
In every time eternally,
both now and evermore.

The second part.

9 For why? O Lord, behold and see,
behold my foes I say:
How all that wooke iniquity,
shall perish and decay.
10 But thou like as an Unicorne,
shalt lift mine horn on hie:
With fresh and new prepared oyle,
thineointed king am I.
11 And of my foes before mine eyes,
shall see the fall and shame,
Of all that vp against me rife,
mine ear shall heare the same.
12 Theငিshall flourish vp 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 Court they spring apace,
and flourisht all abroad.
14 And in their age much fruit that bring
both fat and well belone,
And pleasantly both bud and spring,
with bowes and branches græne.
15 To shew that God is good and just,
and upright in his will:
He is my rocke,my hope, and trust,
in him there is none ill.

Dominus regnatis. Psal. Xciii. I. H.
He praiseth the power of God in the cre-
ation of the world, and beateth downe
all people which lift them vp against
his majeft: and prouoketh to con-
der his promises.

Sing this as the 77. Psalm.

T he Lord as king aloft doth raigne,
in glory goodlyight:
And he to shew his strength amaine,
hath girt himselfe with might.
2 The Lord like wise the earth hath made
and shaped it so sure:
No might can make it move or fade,
at stay it doth endure.
3 Ere that the world was made o2
thy seat was set alofte:
Wrought beyond all time that can be thought,
that hast beene evermore.
4 The clouds O Lord, the clouds do rise
they coare and make a noise:
The clouds I say did enterprize,
and lifted up their voice.
5 Pea though the stomes arise in light
though seas doe rage and swell:
The Lord is strong and more of might,
and he on high doth dwell.
6 and looke what promise he doth make
his household to defend:
For just and true they shall it take,
all times withouten end.

Deus vtionum. Psal. Xciii. I. H.
He praiseth God against the violence of
tyants, and comforteth the afflicted
by the good issue of the afflictions, and
by the ruine of the wicked.

Sing
Sing this as the 78. Psalm.

Psalm CXXX.

Lord thou dost revenge all wrong, 
that office longs to thee:
With vengeance doth to thee belong,
declare that all may see.

2 Set forth thy selfe, for thou of right 
the earth doth judge and guide:
Reveal the proud and men of might, 
according to their pride.

3 How long shall wicked men bear sway 
with lifting up their boype:
How long shall wicked men I say, 
thus triumph and reioyce?

4 How long shall they with brags burst 
and proudly plate their fill? (out
Shall they reioyce that be so stout, 
whose works are ever ill?

5 Thy flocke O Lord, thine heritage, 
they spoile and ver full sore:
Against thy people they doe rage, 
still daily more and more.

6 The widowers which are comfortlesse, 
and strangers they destroy: 
They slay their children fatherlesse, 
and none doth put them by.

7 And when they take these things in 
this tale they haue of thee, (hand
Can Jacobs God this understand? 
thus no, he cannot see.

8 O folke unwise and people rude, 
some knowledge now dicide, 
Pe foolees among the multitude, 
at length begin to learne.

9 The Lord that made the care of man, 
he needs of right must heare, 
Pe made the cies, all things must then 
before his sight 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 second part.

11 The Lord doth know the thoughts of 
his heart he seeth full plaine: (man
The Lord I say mans heart doth scan, 
and findeth them but baine.

12 But Lord that man is happy sure, 
whom thou dost kepe in awe:
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 suppress, 
and fall into the pit.

14 For sure the Lord will not refuse, 
his people for to take:
His heritage whom he did chuse, 
he will no time for sake.

15 Untill that judgement be decreed, 
to justice to convert, 
That all may follow her with speed, 
that are of byright heart.

16 But who uppon my part will stand, 
against the cursed traine, 
O who shall rid me from their hand, 
that wicked works maintaine?

17 Except the Lord had been mine aid, 
mine enemies to expell, 
My soule and life had now been laid, 
almost as low as hell.

18 When I did say my foote did slide, 
and now am like to fall, 
Thy goodness Lord did so provide, 
to stay me by withall.
and could not comfort finde:  
Then Lord thy goodnesse did me touch,  
and that did ease my mind.  
20 Will thou inhabit thy selfe and draw,  
with wicked men to sit,  
Which with pretence in deed of law,  
much mischiefe doe commit?  

21 For they consent against the life  
of righteous men and good,  
And in their counsels they are rise  
to shed the guiltes blood.  
22 But yet the Lord he is to me  
a strong defence or locke:  
He is my God to him I cleie,  
he is my strength and rocke.  

23 And he shall cause their mischieves all,  
themselves for to annoy:  
And in their malice they shall fall,  
our God shall them destroy.  

Venite exultemus. Psal. xciv. I.H.

An earnest exhortation to praise God for  
the governement of the world, and ele-
ction of his Church, to eschew the re-
bellion of the old fathers, who tempted  
God in the wildernesse, and therefore  
entred not the land of promise.  

Sing this as the Benedictus.  
Come let us lift up our voyce,  
and sing unto the Lord:  
In him our rocke of health rejoies  
let vs with one accord.  
2 Pea let vs come before his face,  
to give him thanks and praise,  
In singing P#almes unto his grace,  
let vs be glad allwaies.  

3 For why? the Lord he is no doubt,  
A;king above all Gods throughe out,  
in all the world abroad.  
4 The secrets of the earth so depe,  
and corners of the land,  
The tops of his that are so depe,  
he hath them in his hand.  

5 The sea and waters all are his,  
foe 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 he is the Lord our God,  
for vs he doth provide:  
We are his folke he doth vs feeke,  
his shepe and he our guide.  
8 To day if ye his voice will heare,  
them harden not your heart,  
As ye with grudging many a peare,  
prouokt me in deset.  

9 Whereas your fathers tempted me,  
my power for to proue:  
My wondrous works when they did see,  
yet stil they would me move.  
10 Twice twenty yeares they did me  
and I to them did say, (grieue  
they err in heart and not beleue,  
they haue not knowne my way.  

11 Wherefore I sware when that my  
was kindled in my brest, (wrath  
That they should never tread the path,  
to enter in my reit.  

Cantate Domino. Psal.xcvii. I.H.

An exhortation both to the Iewes and  
Gentiles.
Gentiles to praise God for his mercy, and this especially ought to be referred to the kingdom of Christ.

Sing this as the 77. psalme.

Sing ye with praise unto the Lord, new songs of joy and mirth, sing praise to him with one accord, all people on the earth.

Let all the people of the world be careful at his sight.

Tell all the world, but not against, the Lord doth reign above:

Praise he hath set the earth full fast, that it can never move.

And that it is the Lord alone, that rules with princely might:

To judge the nations every one, with equity and right.

The heavens shall great joy begin, the earth shall eke rejoyce,
The sea with all that is therein, shall shout and make a noise.

The field shall joy and every thing that springeth on the earth:
The wood and every tree shall sing, with gladness and with mirth.

Before the presence of the Lord, and coming of his might:
When he shall justly judge the world, and rule his folk with right.

Dominus regnavit. Psal. XCVII. I. H.

David exhorteth all to rejoyce for the coming of the kingdom of Christ, dreadful to the rebels and Idolaters, and joyful to the just, whom he exhorteth to innocencie, to rejoycing and thanksgiving.

Sing this as the 77. psalme.

The Lord doth reign, whereat the may joy with pleasant voice, (earth
And eke the Isles with joyfull mirth, may triumph and rejoyce.
Psalm XC VIII.

2 Both clouds & darknes she did dwell,
and round about him beat:
Peace right and justice ever dwell,
and hide about his feet.

3 Peace fire and heat at once do rume,
and goe before his face:
Which shall his foes and enemies burne
abroad in every place.

4 His lightning eke full light did blaze,
and to the world appeare:
Whereat the earth did looke and gase,
with dread and deadly fear.

5 The hills like warre did melt in sight,
and presence of the Lord:
They fled before the rulers might,
which guideth all the world.

6 The heavens eke declare and shew,
his justice forth abroad:
That all the earth may see and know,
the glory of our God.

7 Confusion sure shall come to such
as worship Idols baime:
And eke to those that glory much,
dumb pictures to maintaine.

8 For all the Idols of the world,
which they as Gods do call,
Shall see the power of the Lord,
and downe to him shall fall.

9 With joy shall Zion heare this thing,
and Judah shall rejoyce:
For at thy judgements they shall sing,
and make a pleasant noise.

10 That thou O Lord art set on hie,
in all the earth abroad,
And art creatrd wonderously,
above each other God.

11 All ye that love the Lord doe this,
hate all things that are ill:
For he doth kepe the soules of his,
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part:
Great joy with gladnes, mirth and lust
to them of upright heart.

13 Ye righteous in the Lord rejoyce,
his helpes he proclame:
We thankfull eke with heart and voyce,
and mindesfull of the same.

Cantate Domino. psall. Xc VIII. I. H.

An earnest exhortation to all creatures to
praise the Lord for his power, mercy,
and fidelity in his promise by Christ,
by whom he hath communicated his
saluation to all nations.

Sing this as the 95. psalme.

O sing ye now unto the Lord,
a new and pleasant song,
For he hath wrought throughout the
his wonders great and strong.

2 With his right hand full worthily,
he doth his foes devour:
And get himselfe the victory
with his owne arme and power.

3 The Lord doth make the people know
his saving health and might:
The Lord doth eke his justice show,
in all the heathens sight.

4 His grace and truth to Israel,
in minde he doth receed,
That all the earth hath some right well
the goodness of the Lord.

5 We glad in him with joyful voice,
all people of the earth:
Give thanks to God, sing and reioice,
to him with joy and mirth.
6 Upon the harpe vnto him sing,
give thanks to him with Psalmes:
Reioyce before the Lord our King,
with trumpets and with shalmes.
7 Pea let the sea and all therein,
for joy both rage and swell:
The earth like wise let it begin,
with all that therein dwell.
8 And let the clouds reioyce their sirs,
and clap their hands apace:
And eke the mountaines and the hills,
before the Lord his face.
9 For he shall come to judge and try,
the world and every wight:
And rule the people mightily,
with justice and with right.

Dominus regnavit. Psal. Xcix. I.H.

He commendeth the power, equity and
excellency of the Kingdome of God
by Christ over the Jews and Gentiles,
prouoking them to magnifie the same
and to serve the Lord, as the ancient
fathers, Moses, Aaron and Samuel,
who calling vpon God were heard in
their prayers.

Sing this as the 77, Psalme.

The Lord doth raigne although at it
the people rage full sore:
Pea he on Cherubins doth sit,
though all the world both roar.
2 The Lord that doth in Sion dwell,
is he and wondorous great:
Above all folk he doth excell,
and he aloft is set.
3 Let all men praise thy mighty name,
for it is fearedfull sure:
And let him magnifie the same,
that holy is and pure.
4 The Princeps power of our King,
both love judgement and right:
Thou rightly rules every thing,
in Jacob through thy night.
5 To praise the Lord our God devise,
all honour to him doe:
His foote too worship him before,
so he is holy too.
6 Moses, Aaron and Samuel:
as Priests on him did call:
When they did pray, he heard them lost
and gave them answer all.
7 Within the cloud to them he spake,
then did they labour still:
To keepe such lawes as he did make,
and pointed them untill.
8 O Lord our God thou didst them heare
and answeredst them againe:
9 Thy mercy did on them appeare,
their deeds did not maintaine.
10 Laud and praise the Lord our God,
within his holy hill:
For why? our God throughout the world
is holy euer still.

Inbilate Deo omnes, psal. C.
He exhorteth all men to serve the Lord,
who hath made vs to enter into his
courts & assemblyes to praise his name

A people that on earth doe dwell,

Sing to the Lord with cheerful
voice:
Psalm C \(\text{\texttt{\textsf{\textbf{Psalm C\)}}}\)

From age to age throughout the world,
his truth doth still remaine.

\[\text{\textit{M\textit{i}\textit{c}r\textit{i}c\textit{o}\textit{r\textit{d}}\textit{i\textit{a}}m\textit{\&} \textit{\textit{i}n\textit{d\textit{i}c\textit{u\textit{m}}}}}\ \text{\textbf{P\textit{a\textit{lui.C\textit{i}.\textit{\textbf{N}}}}}\]

David describeth what government hee
will obserue in his house & kingdome,
by rooting out the wicked, & cherishing
the Godly persons.

Sing this as the 81. psalme.

I 

Percy will and judgement sing,
O Lord God into thee:

2 And wisely doe in perfect way,
untill thou come to me.

And in the midst of my house walke,
in pureness of my spirit.

3 And I no kinde of wicked thing,
will set before thy sight.

4 I hate their works that fall away,
it shall not cleave to me:
From me shall part the froward heart,
one cuill will I see.

5 Him will I stroe that slandereth,
his neighbour pruily:
The lofty heart I cannot beare,
nor him that looketh hie.

6 By eies shall be on them within
the land that faithfull be:
In perfect way who walketh shall
be servaunt unto me.

7 I will no guilefull person have,
within my house to dwell:
And in my presence he shall not,
remaine that lies doth tell.

8 Betimes I will destroy cuent all,
the wicked of the land:
That I may from Gods Citie cut,
the wicked workers hand.

\[\text{\textsf{\textit{Domine}}}\]
Domine exaudi. Psalm. Cii. I. H.

It seemeth that this prayer was appointed of the faithful, to pray in the captivity of Babylon. A consolation for the building of the Church, whereof followeth the praise of God, to be published unto all posterities. The conversion of the Gentiles, and the stabilitie of the Church.

Sing this as the 67. Psalm.

O hear my prayer Lord and let my erie come unto thee:
1 In time of trouble doe not hide thy face away from me.
2 Incline thine ear to me, make haste to hear me when I call: For as the smoake doth fade so doe my dates consume and fall.
3 And as a hart my bones are burnt, my heart is smitten dead: And withered as the grasse that I forget to eate my bread.
4 And as an owl in desert is, loe I am such a one:
5 By reason of my groaning voise, my bones cleave to my skin: As Pellican in wilderneſſe, such case now am I in.
6 And as an owl in desert is, loe I am such a one:
7 I watch and as a sparrow on the house top am alone.
8 Loë daily in reproachfull wise, my enemies doe me scorn: And they that doe against me rage, against me they have scorn.
9 Surely with ashes as with bread, my hunger I have sild: And mingled haue my drink with tears that from my eies have flild.
10 Because of thy displeasure Lord, thy wrath and thy disdain: For thou hast lifted me aloft, and cast me downe againe.
11 The dates wherein 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 ever doest, remaine in steady place: And thy remembrance ever doth abide from race to race.

The second part.
13 Thou wilt arise and mercy thou to Sion wilt extend:
The time of mercy, now the time forset is come to end.
14 For euin in the stones thereof, thy seruants doe delight: And on the dust thereof they have compassion in their lyſte.
15 Then shall the heathen people feare, the Lords most mighty name: And all the Kings on earth shall dread, thy glory and thy fame.
16 Then when the Lord the mighty God againe shall Sion reare: And when that he most nobly in his glory shall appeare.
17 To prayre of the desolate, when he himſelfe shall bend: When he shall not disdaine vnto their prayers to attend.
18 This will be written for the age, that after shall succeed: The people yet uncreated, the Lords renowne shall spread.
I. For he from his high sanctuary hath looked downe below: And out of heaven hath the Lord beheld the earth also. 
20 That of the mourning captive he might heare the woefull cry, And that he might deliuer those that damned are to die.
21 That they in Sion may declare the Lords most holy name: And in Jerusalem set forth the praises of the same. 
22 Then when the people of the land, and kingdoms with accord, Shall be assembled so to doe their service to the Lord.

The third part.
23 By former force of strength he hath abated in the way, And shorter he did cut my daies, thus I thereforse did say.
24 By God in midst of all my daies, now take me not away: Thy yeares endure continually, from age to age for age.
25 Thou the foundation of the earth before all times hast laid: And Lord the heauens are the worke which thine owne hands haue made.
26 Pea they shall perish and decay, but thou shalt fary still: And they shall all in time was old, even as a garment will.
27 Thou as a garment shalt them change and changed they shall be: But thou dost still abide the same, thy perves doe never slee.
28 The children of thy servants shall continually indure: And in thy light their happy seéd for euer shall stand sure.

Benedic. anima. Psal. Ciii. T. S.
The Prophet prouoketh men and Angels and all creatures, to praise the Lord for his fatherly mercies, in deliuerance of the people from euil, in his providence over all things, and in the preservation of the faithfull.

M. 
Psoule giue land unto the Lord, my spirit shall doe the same: And all the secrets of my heart, praise ye his holy name: Give thanks to God for all his gifts, thew not thy selfe unkind: And suffer not his benefits to slip out of thy mind.

3 That gave thee pardon for thy faults, and the reftored againe, For all thy weake and fraile disease, and heald thee of thy paine.
4 That did redeem thy life from death, from which thou couldst not doe, His mercy and compassion both, he did extend to thee.
Psalm CIII.

5 That said with goodness thy desire, and did prolong thy youth: Like as the Eagle casteth her bill, whereby her age reneweth.

6 The Lord with justice both repay, all such as be oppress'd: So that their sufferings and their wrongs are turned to the best.

7 His waies and his commandments to Moses he did show: His counsell and his valiant acts, the Israelites did know.

8 The Lord is kind and merciful, to such as do him grieve: The lowliest to conceive a wrath, and readiest to forgive.

9 He chides not us continually, though we be full of strife: Moses keeps our faults in memory, for all our sinful life.

10 Moses yet according to our iniquities, the Lord doth not regard: Moses after our iniquities he doth not reward.

11 But as the space is wondrous great twixt earth and heaven above: So is his goodness much more large, to them that do him love.

12 God doth remove our iniquities from us and our offences all: As farre as is the Sunne rising full distant from his fall.

The second part.

13 And look what pity parents beare, unto their children beare: Like pity beareth God to such as worship him in feare. (our shape,

14 The Lord that made us, knoweth our mould and fashion as such: How weake and frailte our nature is, and how we be but dust.

15 And how the time of mostall men, is like the withering hay: Or like the flower right faire in field, that fades full soone away.

16 Whole globe & beauty doz my winds doe utterly disgrace: And makes that after their assaults, such blossomes have no place.

17 But yet the goodness of the Lord, with his hall ever stand: Their children's children doe receive, his righteousness at hand.

18 I mean which kepe his covenant, with all their whole desire: And not forget to doe the thing, that he doth them require.

19 The heavens his are made the seat, and footstooole of the Lord: And by his power imperiall, he governs all the world.

20 Ye Angels which are great in power praise ye and bleffe the Lord: Which to obey and doe his will, immediately accord.

21 Ye noble hosts and Ministers, cease not to laud him still: Which ready are to execute, his pleasure and his will.

22 Ye all his works in every place, praise ye his holy name: By heart, my minde, and eke my soule, praise ye also the same.

Benedic animamea. Psal. Ciii. W.K.

A thanksgiving for the creation of the world
world & government of the same, by his marueilous prouidece: also a prayer against the wicked, who are the occasion that God diminisheth his blessings of windes in the aire.

1. He maketh his spirits, as Heralds to goe, and lightning to serve, we see also press:
2. His will to accomplish they run to and fro, To save and 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 deep a faire covering for it made thou hast, Which by his owne nature, the hils would devoure.

7. But at thy rebuke, the waters did die, and so gave due place, thy words to obey:

8. At thy voice of thunder so fearfull they be, That in thy great raging, they haue soone away.

9. The mountaines to moist, they then ascend: If thou dost but speake thy word they fulfill:

So likewise the vallies most quickly descend, Where thou them appointest, remaine they doe still.

9. Their bonds thou haue set, how farre they shall run, So as in their rage not that passe they can:

Foe God hath appointed, they shall not returne,
The earth to destroy more, which made was for man.

The second part.

10 He sendeth the springs to strong streams or lakes, which run doth full swift among the huge hills:
11 Where both the wildests their thirst oft times slakes, And beasts of the mountains thereof drink their fils.
12 By these pleasant springs of fountains full faire, The fowles of the aire abide Hall and dwell, Who moved by nature to hop here and there, Among the grene branches their songs shall excell.

13 The mountaines to moist the clouds he doth use, The earth with his works are wholly repleat:
14 So as the brute cattell he doth not refuse, But graffe doth provide them, and hearebe for mans meat.
15 Pea bread, wine, and oile he made for mans sake, His face to refresh, and heart to make strong:
16 The Cedars of Liban, this great Lord did make, Which trees he doth nourish, that growe by so long.
17 In these may birds build, and make there their nest:

In fere trees the storks remaine and abide:
18 The high hils are succours for wilde goates to rest, And eke the rocks stony, for Conies to hide.
19 The Hoone then is set, her seasons to run, The daies from the nights thereby to discern.
And by the descending also of the Sun, The cold from heate alway thereby wee doe learne.

20 When darkenesse doth come by Gods will and power, Then creepe forth doe all the beasts of the wood:
21 The Lyons range roaring, their prey to devour:
But yet it is thou Lord which grossest them food.
22 As soone as the Sunne is by, they retire, To couch in their dens then are they full faire:
23 That man to his wooke may as right doth require, All nighte come and call him to take rest againe.

The third part.

24 How sundry Lord are all thy works found? With wisdome full great they are indeed wrought:
So that the whole world
of thy praise doth sound:
And as for thy riches,
they paffe all mens thoughts.
25 So is the great sea,
which large is and broad,
Where things that creep swarme,
and beasts of each sort:
26 There both mighty ships faile,
and some lie at road:
The Whale huge and monstrous,
there also doth sport.

27 All things on thee wait,
they doth them relieue,
And thou in due time
full well doth them seeve:
28 Pow whe it doth please thee
the same so to give,
They gather full gladly
those things that they need.
Thou openest thy hand
and they finde such grace,
That they with good things
are filled we see:
29 But sore 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 ensue:
Then are they created,
as thou hast decreed,
And doth by thy goodnesse,
the dry earth renewe.
31 The praise of the Lord,
for ever shall last,
Who may in his works
by right well reioice:

32 His look can the earth make
to tremble full fast:
And likewise the mountaines
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 certaine
my words shall him please,
I will reioice in him,
to him will I cry.
35 The sinners D Lord,
consume in thine ire,
And eke the peruerse,
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 Domino. Psal.Cv. N.
He praifeth the singular goodnes of God
for chusing a peculiar people to himselfe, neuer ceasing to doe them good
euen for his promise sake.

Sing this as the 95. psalme.

G
Jue praieth unto God the Lord,
and call upon his name:
Among his people else declare
his works to spread his fame.
2 Sing ye unto the Lord I say,
and sing unto him praise,
And talke of all his wondrous workes,
that he hath wrought alwaies.
3 In honour of his holy name,
reioyce with one accord:
And let the hearts also rejoice,
of them that seek the Lord.

4 Seek ye the Lord and seek the strength
of his eternall might:
And seek his face continually,
and presence of his light.

5 The wondrous works that he hath
keep still in mindesfull heart:
He let the judgement of his mouth,
out of your minde depart.

6 Ye that of faithfull Abraham,
his servants are the seede:
And his elect the children that,
of Jacob doe proceede.

7 For he, he only is I say,
the mighty Lord our God:
And his most righteous judgements are,
through all the world abroad.

8 His promise and his covenant,
which he hath made to his:
He hath remembred evermore,
to thousands of degrees.

The second part.

9 The covenant which he hath made,
with Abraham long agoe:
The faithfull oath which he hath swore,
to Isaac also.

And did confirme the same for law,
that Jacob should obey:
And for eternall covenant,
to Israel for age.

11 When thus he said, loe I say,
all Canaan land will give:
The lot of your inheritance,
wherein your seede shall live.

12 Although their number at that time,
did very small appear:
Two very small, and in the land,
they then but strangers were.

13 While yet they walked from land to
without a sure abroad:
And while from sundry kingdoms they
did wander all abroad.

14 And wrong at no oppressed hand
he suffered them to take:
But even the great and mighty kings
reproved for their sake.

15 And thus he said, touch ye not those
that mine amounted be:
He doe the Prophets any harme
that doe pertaine to me.

16 He cal'd a dearth upon the land,
of bread he straid the store:
But he against the time of need
had sent a man before.

The third part.

17 Even Joseph which had once been sold
to live a slave in wo:
Whose feet they hurt in stocks, whose
the porpeart also.

19 Until the time came when his cause
was knowne apparently:
The mighty word of God the Lord,
his faultlesse truth did trie.

20 The king sent and delivered him,
from prison where he was:
The ruler of the people then,
did freely let him passe.

21 And over all his house he made
him Lord to beare the sway:
And of his substance made him haue,
the rule and all the sway.

22 That he might to his will instruct,
the Princes of the land:
And wisdomees lose his ancient men,
might teach to understand.

23 Then
23 Then into the Egyptians land, came Israel also:
And Jacob in the land of Ham, did live a stranger tho.
24 His people he exceedingly, in number made to flowe:
And over all his enemies, in strength he made them growe.
25 Whose heart he turned that they with 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 goe to them, his message to disclose.
27 The wondrous message of his signes among them he did shew:
And wonders in the land of Ham, then did they workes also.
28 Darkened he sent and made it darke in stead of brighter day:
19 And unto his commision, they did not disobey.
30 He turned their waters into blood, he did their fishes slay:
Their land brought frogs euen in that where their king Pharaoh lay. (place
31 He spake and at his dyce there came great swarmes of noisome flies:
And all the quarters of the land, were flied with crawling lice.
32 He gave them cold and stony hail, in stead of milder raine:
And dry flames within their land, he sent unto their paine.
33 He smote their vines & all their trees,
Wherein their figs did grow:
And all the trees within the coasts, downe did he overthrow.
34 He spake, then Caterpillers did, and Grasshoppers abound.
35 Which eat the grasse in all their land and fruit of all their ground.

The fift part.
36 The first begotten in the land, eke deadly did he smite:
Pea the beginning and first fruit, of all their strength and might.
37 With gold & silver 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 once depart:
For, terror and the scare of them, was faine upon their heart.
39 To show them from the parching cloud he did display:
And fire he sent them to give light, when night had hid the day.
40 They asked and he caused quailles, to raine at their request:
And fully with the bread of heaven, their hunger he rejected.
41 He opened then the stony rocks, and waters gushed out:
And in the dry and parched grounds, like rivers ran about.
42 For of his holy covenant, ane mindefull was he tho:
Which to his servant Abraham, he plighted long agoe.
43 He brought his people forth with and his elect with joy, (inirth
Out of the cruell land where they
had lived in great annoy.

44 And of the heathen men he gave, to them the fruitfull lands: The labour of the people cke, he gave into their hands.

45 That they his holy statutes might observe for evermore: And faithfully obey his lawes, praise ye the Lord therefore.

Confitemini Domino. Psal. Cvi. N.
The people dispersed vnder antiochus, do magnifie the goodnesse of God among the repentant, and pray to be gathered from among the heathen, that they may praise his name.

Sing this as the 59. Psalme.

Praise ye the Lord for he is good, his mercy dures for aye:

2 Who can express his noble acts, or all his praise display?

3 They blessed are that judgement keepe and truly doe alway: With favour of the people Lord, remember mee I pray.

4 And with thy saving health Lord, vouchsafe to visit me: That I the great felicite, of thine elect may see.

5 And with thy peoples joy I may, a joyfull minde possess: And may with thine inheritance, a glorious heart express.

6 Both we and cke our fathers all, have sinned every one: We have committed wickednes, and lewdly we have done.

7 The wonders great which thou hast done in Egypt land (Lord

Our fathers though they saw them all, yet did not understand.

Nor yet thy mercies multitude, did keepe in thankful minde:

But at the see, yea the red see, rebelled most unkinde.

Neuerthelesse he saucd them, for honour of his name:

That he might have his power knowne, and spread abroad the same.

9 The red see he did then rebuke, and forthwith it was drye:

And as in wildernesse, so through the deepe he did them guide.

10 He saud them from the cruel hand, of their dishonourfull see:

And from the enemies hands he did deliver them also.

The second part.

11 The waters their oppressors welcom, not one was left alive:

12 Then they beleued his works, and in song they did him praise.

13 But by and by with thankfully, his workes they could not forget: And for his counsell and his will, they did neglect to wait.

14 But lusted in the wildernesse, with faind and greedy lust:

And in the desert tempted God, the fray of all their trust.

15 And then their wanton mindes desire he suffered them to haue:

But walking leueneesse there with all, into their soules he gaue.

16 Then when they lodged in their tents at Soses they did grutch:

Aaron the holy of the Lord, so did they envy much.
Wherefore the earth did open wide, 
and Dathan did devour: 
And all Abiram's company, 
did cover in that hour.

In their assembly kindled was, 
the hote consuming fire, 
And waiting flame did then burne up, 
the wicked in his ire.

Upon the hill of Horeb they, 
an idol calf did frame:\nAnd there the molten Image they, 
did worship of the same.

Unto the likeness of a Calf, 
that feedeth on the grass:\nThus they their glory turned, and all 
their honour did desace.

And God their onely Saviour, 
unkinde they forgot:\nWhich many great and mighty things 
in Egypt land had wrought.
The third part,

And in the land of Ham for them, 
most wondrous workes had done:\nAnd by the rea se dreadfull things, 
performed long agene.

Therefore for their so shewing them, 
forgetful and unkinde:\nTo bring destruction on them all, 
he purposed in his minde.

Had not his chosen Moses stood, 
before him in the brake:\nTo turne his wrath least he on them, 
with slaughter should him break.

They did despise the pleasant land, 
that he desight to give:\nPea and the words that he had spoke, 
they did no whit believe.

But in their tents with grudging 
they wickedly repincke: 
Po to the boyece of God the Lord, 
they gave no harkening mind.

Therefore against them lifted he, 
his strong revenging hand:\nThen to destroy in wilde renessse, 
ere they should see the land.

And to destroy their seed among, 
the nations with his rod:\nAnd through the countries of the world, 
to scatter them abroad.

To Baal Peor then they did, 
adoyne themselves also:\nAnd eate the offerings of the dead, 
for they soooke him tho.

Thus with their owne inventions, 
his wrath they did provoke:\nAnd in his so inkindled wrath, 
the plague upon them broke.

But Phineas stood up with zeale, 
the sinners bile to slay:\nAnd judgement he did crecute, 
and then the plague did slay.
The fourth part.

It was imputed unto him, 
for righteousness that day:\nAnd from henceforth so counted is, 
from race to race for age.

At waters eke of Peribath, 
they did him angry make:\nPea so far forth that Moses was, 
then punish for their sake.

Because they bent his spirit so longe, 
that in impatient heat:\nHis lips spake unadvisedely, 
his seruo was so great.

Po as the Lord commanded them, 
they slew the people tho:

But were among the heathen mist, 
and
And did their Idols serve which were their ruin and decay:
Yet do not the covenant which they had sworn:
Peas with unkindly murdering knife,
Their own sons and daughters without all cause of guilt.
Whence they to Canaan Idols then,
Offered with wicked hand:
And so with blood of innocents,
Their religion and decay:
Thus were they stained with the
Of their own sensual way:
And with their own inventions,
A whoring they did stray.
Therefore against his people was,
The Lord's wrath kindled sore:
And even his own inheritance,
Therefore he did abhor.
Into the hands of heathen men,
He gave them for a prey;
And made their foes their Lord's whom
Were forced to obey.

And do their works also.

And did their Idols serve which were their ruin and decay:
Yet do not the covenant which they had sworn:
Peas with unkindly murdering knife,
Their guiltless blood they spilt,
Peas their own sons and daughters without all cause of guilt.
Whence they to Canaan Idols then,
Offered with wicked hand:
And so with blood of innocents,
Their religion and decay:
Thus were they stained with the
Of their own sensual way:
And with their own inventions,
A whoring they did stray.
Therefore against his people was,
The Lord's wrath kindled sore:
And even his own inheritance,
Therefore he did abhor.
Into the hands of heathen men,
He gave them for a prey;
And made their foes their Lord's whom
Were forced to obey.

The first part.

Pea and their hatefull enemies,
Opprest them in the land:
And they were hably made to stoope,
as subjects to their hand.
Full often times from thall had he,
Delivered them before:
But with their counsels they to wrath,
Provokt him evermore.
Therefore they by their wickednesse,
Were brought full lowe to lye:
Yet when he saw them in distress,
He hearkened to their cry.

He called to mind his covenant,
Which he to them had sorne:
And by his mercies multitude,
Repented him therefore.

And favour he them made to finde,
Before the sight of those,
That led them captive from the land,
When erst they were their foes.
Save us O Lord that art our God,
Save us O Lord we pray,
And from among the heathen folke,
Lorcl gather vs away.

That we may spread the noble praise,
of thy most holy name,
That we may glory in thy praise,
And sounding of thy name.
The Lord the God of Israel,
Be blest for evermore:
Let all the people say Amen,
praise ye the Lorcl therefore.


David exhorteth all that are redeemed
by the Lord, & gathered vnto him, to
give thanks therefore, who by sending
prosperity & aduersity, bringeth men
vnto him. Therefore as the righteous
thereat rejoyce, so shall the wicked
have their mouths stopped.

Sing this as the 69. Psalme.

Jue thanks unto the Lord our God
for gracious is he:
And that his mercy hath no end,
all mortall men may see.
Such as the Lord redeemed hath,
With thanks should praise his name,
And show how they from foes are freed,
and how he wrought the same.

Pill — 3 He
3 He gathered them forth of the lands, that lay so far about: From east to west, from north to south, thy hand did find them out.
4 They wandered in the wilderness, and strayed from the way, and found no city where to dwell, that serue might for their stay.
5 When thirst and hunger was so great, in those deserts so void, That faintness did them soze assault, and cle their soules amoid.
6 Then did they cry in their distress, unto the Lord for aid, Who did remove their troublous state, according as they prayed.
7 And by that way which was so right, he led them like a guide, That they might to a city goe, and there also abide.
8 Let men therefore before the Lord, confess his kindnesse then, And shew the wonders that he doth before the sons of men.
9 For he the empty soule sustained, whome thirst had made to faint, The hungry soules with goodnesse fed, and did them eke acquaint.
10 Such as doe dwell in darkness deep, where they of death doe waite, Fal bound to taste of troublous as yron chains doe threat. (Rom 3:20)

The second part.
11 For that against the Lords owne they sought to do rebell: (2Cor 1:10) Esteeming light his counsels his, which did so farre excell.
12 But when he humbled them full low, they then fell downe with griece: And none was found so much to helpe, whereby to get reliefe.
13 Then did they cry in their distress, unto the Lord for aid, Who did remove their troublous state, according as they prayed. (brought)
14 For he from darkness out them and from deathes deadfull shade: Bursting with force the yron hands, which were before them laid.
15 Let men therefore before the Lord, confess his kindnesse then, And shew the wonders that he doth before the sons of men. (besse).
16 For he thew downe the gates of and brake them with strong hand, The yron barres he broke in two, nothing could him withstand.
17 The foolish folke great plagues doe and cannot from them wand, (sele) But heape on more to those they haue, because they doe offend.
18 Their soules so much did loath all that none they could abide: (meat) Whereby death had them almost caught as they full truly tide.
19 Then did they cry in their distress, unto the Lord for aid, Who did remove their troublous state, according as they prayed.
20 For he then sent to them his word, which health did come restore: And brought them from those dangers wherein they were before. (deep)

The third part.
21 Let men therefore before the Lord, confess his kindnesse then:
And shew the wonders that he doth, before the sons of men.

22 And let them offer sacrifice with thanks and also fear, And speak of all his wondrous works, with glad and topfull chear.

23 Such as in ships of brittle barks, into the seas descend, Their marchandife though fearfull clouds to compass and to end:

24 Those men are forced to behold, the Lords workes what they be: And in the dangerous depe the same, most maruellous they see.

25 For at his word the stonge winde, ariseth in a rage: And sitreth vp the surges so, as nought can them allwage.

26 When are they lifted vp so high, the cloudes they seeeme to gaine: And plunging downe the depths, untill their soules consume with paine.

27 And like a drunken to and fro, now beere, now there they reel: As men with seere of witt bereft, or had offente no seels.

28 Then did they cry in their distresse, into the Lord for aid: Who did remove their troublous state, according as they praid.

29 For with his word the Lord did make the turbie storms to cease, So that the great waues from their rage are brought to rest and peace.

30 Then are menglad when rest is come which they so much did crave: And are by him in hauen bought, which they so faire would have.

The fourth part.

31 Let men therefore before the Lord, confesse his kindnesse then, And shew the wonders that he doth, before the sons of men.

32 Let them in presence of theroke, with praise extell his name: And where the Elders doe convnet, there let them doe the same.

33 For running clouds to dry deserts, he both of change and turne, And dyethyst vp as it were dust, the springing well and bourne.

34 A fruitfull land with pleasures deckt full barren he both make: When on their times that dwell therein he both iust vengeance take.

35 Againe the wildernes full rude, he maketh fruit to beare: With pleasant springs of waters cleare, though none before were there.

36 Wherein such hungry soules are set, as he both freely chuse: That they a City may them build, to dwell in for their ble.

37 That they may lowe their pleasant and vineyards also plant, To yeld them fruit of such increase, as none may seeme to want.

38 They multiply exceedingly, the Lord both blesse them so: Which both also their fruit beasts make by numbers great to grow.

39 But when the faithful are lowe blythe, by the oppressors shout, And minish doe through many plagues, that compass them about.

40 Then both he princes being to shame, which
Paratum cor meum. Psal. Cviii. N.

David with heart and voice, praiseth the Lord, and assures himself of the promises of God, concerning his kingdom over Israel, & his power against other nations, who though he seemeth to forsake us for a time, yet he alone in the end will cast down our enemies.

Sing this as the 95. Psalm.

O God my heart prepared is,
And chey my tongue is so:
I will advance my sole in song,
And give praise also.

1 Awake my Soul and my Harpe,
Sweeten melody to make:
And in the morning I my selfe,
Right early will awake.

2 By me among the people Lord,
Still praised shalt thou be:
And I among the heathen folk,
Will sing O Lord to thee.

3 Because thy mercy Lord is great,
Above the heavens thine:
And eke thy truth doth reach the clouds,
Within the lofty sky.

4 But yet the poor he raiseth up,
Out of his troubles deep:
And oft times both their traine augment
Much like a flocke of sheepe.

5 Above the starrs heavens thine,
Grant thy selfe O God:
And Lord display upon the earth,
Thy glory all abroad.

6 That thy dearely beloued may,
Be set at liberty:
Help O my God with thy right hand,
And hearken unto me.

7 God in his holynesse hath spoke,
Wherefore my hopes abound:
Sichem I will divide and mete
The vale of Succoth ground.

8 And Gilead shall be mine owne,
Danasses mine shall be:
My head strength Ephraim, and law
Shall Juda giue to me.

9 Boab my washpot, and my shoe,
On Edom will I throw:
Upon the land of Palestine
In triumph will I goe.

10 Who shall into the City strong,
Be guide to conduct me:
O, how by whom to Edomland,
Conveyed shall I be?

11 Is it not thou O God which late,
Hast not forsaken quite:
And thou O Lord which with our host,
Dost not go forth to fight.

12 Give vs O Lord thy saving aid,
When troubles doe assale:
For all the helpe of man is vain,
And can no whit avail.

13 Through God we shall doe valiant
And worthy of renowne: 
He shall subdue our enemies, 
yea he shall tread them downe.

Deus laudem tuam. Psal. Cix. N.

David being falsely accused by Saul's flatterers, praieth God to helpe him to de-
stroy his enemies, who represent Judas 
the traitor vnto Iesus Christ, & all like 
 enemies of the Children of God.

Sing this as the 98. Psalme.

I A speechlesse silence doe not hold, 
O God my tongue alwaies : 
O God even thou I lay that art, 
the God of all my praise.

2 The wicked tong and guilefull mouth 
on me disclos'd be : 
And they with false and lying tongue, 
have spokent unto me.

3 They did beset me round about, 
with wordes of hatefull spight: 
Without all cause of my deſert, 
against me did they fight.

4 For my good will they were my foes 
but then I gan to pray:
5 My good with ill, my friendliness, 
with hate they did repay.

6 Set thou the wicked over him, 
to have the upper hand : 
At his right hand eke suffer thou, 
his hatefull foe to stand.

7 When he is judged, let him then 
condemned be therein:
And let the præier that he makes, 
be turned into shame.

8 Few be his daies, his charge also, 
let thou another take:

9 His children let be fatherlesse, 
his wife a widowe make.

10 Let his offspring be vagabonds, 
to beg and seeke their bread: 
Wandering out of the wasted place, 
where erst they have bene fed.

11 Let covetous extortioners, 
catch all his goods and store: 
And let the stranger spoile the fruits, 
of all his toile before.

12 Let there be none to pity him, 
let there be none at all: 
That on his children fatherlesse, 
will let their mercy fall.

The second part.

13 And so let his posterity, 
for ever be destroid: 
Their names out blotted in the age, 
that after shall succeed.

14 Let not his fathers wickednesse, 
from Gods remembrance fall: 
And let not thou his mothers sinne, 
be done away at all.

15 But in the presence of the Lord, 
let them remaine soz are: 
That from the earth their memory, 
he may cut cleane away.

16 Sith mercy he forgat to shew, 
but did pursue with spight: 
The troubled man, and thought to slay, 
the wofull hearted wight.

17 As he did cursing love, it shall 
becide 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 shall 
Into his bowels, and like oyle 
into his bones befall.
22 Because in depth of great distress, 
And as a girdle wherewith he, 
Shall girded be alway.

20 Loc let the same be from the Lord, 
The girden of my soe: 
Pea and of those that enuill speak, 
Against my soule also.

21 But thou O Lord, that art my God, 
Deale thou I say with me: 
After thy name deliver me, 
For good thy mercies be.

22 Because in depth of great distress, 
I neede am and poone: 
And the within my pained breast, 
My heart is wounded soe.

The third part.

23 Even so doe I depart away, 
As doth declining shade: 
And as the Grasshopper so I, 
Am shaken off and fade.

24 With fasting long fro needfull food 
Enfeebled are my knees, 
And all her fatnesse hath my flesh, 
Enforced bene to leese.

25 And I also a vile reproach, 
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 and succour be: 
According to thy mercy Lord, 
Save and deliver me.

27 And they shall know thereby that this 
Lord is thy mighty hand, 
And that thou, thou hast done it Lord, 
So shall they understand.

28 Although they curse with spight, yet 
They shall arise and come to shame, 
Thy servant shall rejoice.

29 Let them be clothed all with shame, 
That enemies are to me: 
And with confusion as a cloake, 
She covered let them be.

30 But greatly I will with my mouth 
Give thanks unto the Lord: 
And I among the multitude, 
His praises will record.

31 For he with helpe at his right hand, 
Will stand the poor man by: 
To save him from the man that would 
Condenme his soule to die.

Dixit Dominus, Psal. Cx. N.

David prophesieoth of the power & everlastinge Kingdome of Christ, & of the priesthood which should put an end to the Priesthood of Leui.

Sing this as the 63. Psalme.

The Lord did say unto my Lord, 
Sit thou at my right hand, 
Till I have made thy foes a stoole, 
Whereon thy feete shall stand.

2 The Lord shall out of Sion send, 
The scepter of thy might: 
Amid thy mortall foes be thou, 
The ruler in their light.

3 And in the day on which thy raigne, 
And power they shall see: 
Then hereby free will offerings shall, 
The people offer thee.

4 With an holy worshipping, 
Then shall they offer all: 
Thy births dew is the dew that both 
From wombe of morning fall.
4. The Lord hath sworn, and neuer will repent what he both saie.
By the order of Belchisdech, thou art a Priest for aye.
5. The Lord thy God on thy right hand, that standeth for thy stay,
Shall wound thee the stately Kings, upon his wrathfull day.
6. The heathen he shall judge, and fill, the place with bodies dead:
And ouer divers countries shall, in sunder smite the head.
7. And he shall drink out of the brooke, that runneth in the way:
Therefore he shall lift vp on hie, his royall head that day.

Confitebor tibi. Psalme Cxi. N.
He giueth thanks to the Lord for his mer cfull works towards his Church, and declareth wherein true wisdome and right knowledge confiseth.

Sing this as the 47. Psalme.

With heart I doe accord,
to praisie and laud the Lord,
In presence of the inift:
2. For great his works are found, To search them such are bound, as doe him loue and trust.

2. His works are glorious, Also his righteousnes, it doth endure for euer:
4. His wonderous works he would, we still remember should: his mercy faileth never.
5. Such as to him loue beare, A portion full faire, He hath vp for them laid:

For this they shall well finde, He will them haue in minde, and keepe them as he said.
6. For he did not disdaine, 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 ensueth, Both judgement, right, and truth, Whereto his statutes tend:
8. They are decreed sure, For euer to endure, Which equity doth end.

Redemption he gaue,
His people for to saue,
9. And hath alfo required, His promise not to faile, But alwaies to prevaine, his holy name be feared.
10. Who so with heart full faire, True wisdome would attaine, The Lord feare and obey, Such as his lawes doe keepe, Shall knowledge have full deep, His praise shall last for aye.

Beatus vir. Psal. Cxii. W.K.
He praiseth the felicity of them that feare God, & condemneth the cursed state of the contemners of God.

Sing this as the Paternoster.

The man is blest that God doth feare, and that his lawes doth loue indeed 2. His seed on earth God will uppear, And bleffe such as from him proceed.
3. His house with good he will fulfill, His righteousnesse endure shall still.
Unto the righteous doth arise
In trouble joy, in darknes light,
Compassion is in his eyes,
And mercy alwaies in his sight.

Pity moveth such to lend,
For he saith his foes downe cast.

He did well for the poore provide,
As righteousnes shall still remaine,
And his estate with praise abide,
Though that the wicked man disdaine.

Be magnified his teeth thereat shall he,
And so consume his state to see.

An exhortation to praiſe the Lord for his
prouidence, in that contrary to the course of nature, hee worketh in his Church.

Children which doe serve the Lord, praise ye his name with one accord: yea blessed be alwaies his name. Who from the rising of the Sun,
till it returne where it begun, is to be praised with great laude. The Lord all people doth surmount, as for his glory
we may count, above the heauens high to be. With God the Loard who may compare, whose dwellings in the heauens are? of such great power and here is he.

He doth abase himselfe we know,
Things to behold both here below,
And also in heauen aboue:
The needy out of dust to draw,
And eke the poore which helpen none law,
his onely mercy did him moue.

And to him set in high degree,
With Princes of great dignity,
That rule his people with great fame,
The barren he doth make to beare,
And with great joy her fruites to reare,
therefore praiſe he his holy name.

Israels deliuerie out of Egypt, putteth vs in remembrance of Gods great mercy towards his children, and of our vn-thankfulness for the same.

Sing this as the 59. Psalme.

When Israel by Gods addressse,
from Pharaohs land was sent
And Jacobs house the stranger left,
and in the same traine went.

2 In Juda God his glory shewed,
his hoynessse most bright:
So did the Israelites declare,
his judgement, power and might.

3 The sea it saw and suddenly,
as all amazde did die:
The roaring streames of Jordans flood,
reculed backwardly.

4 As Rams afraid the mountaines skipt
their strength did them forsake:
And as the silly trembling lambes,
their tops did beate and shake.

5 What aild thee sea as all amazd,
suddenly to die?
Ye rowling waues of Jordans flood,
why ran ye backwardly?

6 Why shooke ye hils as Rams afraid,
why did your strength so shake?
Why did your tops as trembling lambs
for scarce quiter and quake?

7 Deearth confesse thy Soueraigne Loed
and dread his mighty hand:
Befoere the face of Jacobs God,
scare ye both sea and land.

8 I meane the God which from hard
did cause maine fouds appeare:(rocks
And from the stony flint both make,
gush out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.

The faithfull oppressed by Idolatrous Tyrants,promife that they will be minde-
full of so great a benefit, ifit would please God to heare their praier, and
deliver them by his omnipotent pow-
er.

Nt unto us, Loed not to us,

to thy name gieve praise, both for thy
mercy and thy truth, that are in thee
allwaies. 2 Why shall the heathen
comers say, where is their God be-
come? 3 Our God in heaven is,and
what he will, that hath he done.

Their Idols Muer are and gold,
woze of mens hands they be:

5 They haue a mouth and doe not speake
and eies and doe not see.

6 They haue eke cares ioynd to their
and doe not heare at all: (heads
And noses eke they formed haue,
and doe not smell withall.

7 And hands they haue and handle not,
and feete and doe not go:
A throat they haue,yet through the same
they make no sound to blowe.

8 Those that make thè are like to them,
and those whose trussk they be:

9 O Israel trussk in the Loed,
their helpe and shield is he.

10 O Aarons house trussk in the Loed,
their helpe and shield is he:

Trust
Trust ye the Lord that scare the Lord, their help and shield is he:

11 The Lord hath mindfull bene of us and will vs blesse also:
On Israel and on Aarons house, his blessing he shall shew.

12 Them that be fearers of the Lord, the Lord will blesse them all,
Even he shall blesse them every one, the great and eke the small.

13 To you I say the loving Lord, will multiply his grace:
To you and to the children that, shall follow of your race.

14 Ye are the blessed of the Lord, even of the Lord I say:
Which both the heaven and the earth, hath made and set in stay.

15 The heavens, vea the heavens high, belong unto the Lord:
The earth into the sones of men, he gaue of free accord.

16 They that be dead do not with praise set forth the Lords renowne:
Nor any that into the place, of silence doe goe downe.

17 But we wil praise the Lord our God from henceforth and for eue:
Sound ye the praises of the Lord, praise ye the Lord I say.

Diloxi quoniam. Psalme Cxvi. N.

David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable love of God toward him, magniseth such great mer-

ies, and protesteth that hee will bee thankesfull for the same.

Love the Lord because my voice

and prayer heard hath he: 2. When

in my daies I call on him, he bowed

his care to me.

3 Even when the snares of cruel death, about be set me round:
When paines of hell me caught I when

I woe and sorrow found.

4 Upon the name of God my Lord, then did I call and say:
Deliver then my soule O Lord,
I dree thee humbly pray.

5 The Lord is very mercifull, and just he is also:
And in our God compassion, both plentifully flow.

6 The Lord in safety doth preserue,
all these that simple be:
I was in woeful misery, and he releued me.

7 And now my soule with thou art safe, returne into thy rest:
For largely loe the Lord to thee,
his bounty hath exposed.

8 Because thou hast deliuered,
my soule from deadly thall: Py moifiede icles from mounenfeul feares
my fliding feete from fall.
9 Before the Lord I in the land,
of life will walke therefore:
10 I did beleue, therefore I spake,
so I was troubled soxe.

The second part.

11 I said in my distresse and feare,
that all mene lyers be:
What shall I pay the Lord for all
his benefits to me?
12 The wholesome cup of savine health
I thankfully will take,
And on the Lords name I will call,
when I my prayers make.
13 Thy servant Lord thy servant loe,
I doe my selfe confesse:
Some of thy handmaid thou hast broke
the bonds of my distresse.
14 And I will offer up to thee,
a sacrifice of praiue:
And I will call upon the name,
of God the Lord alwaies.
15 Thy drain Lord thy servant loe,
I doe my selfe confesse:
Some of thy handmaid thou hast broke
the bonds of my distresse.
16 And I will offer up to thee,
a sacrifice of praiue:
And I will call upon the name,
of God the Lord alwaies.
17 I to the Lord I will pay the bowes,
that I to him beight:
Pea evne at this present time,
in all his peoples light.
18 I to the Lord I will pay the bowes,
that I to him beight:
Pea evne at this present time,
in all his peoples light.
19 Pea in the courts of Gods owne house
and in the middle of thee:
O thou Jerusalem I say,
wherefore the Lord praiue yee.

Laudate Dominum. Psal. Cxvii. N.

He exhorteth the Gentiles to praiue God
because he hath accomplishe as well
to them as to the Iewes, the promise
of life euerlafting by Iesus Christ.

Sing this as the 98. Psalme.

O All ye nations of the world,
praiue ye the Lord alwaies:
And all ye people every where,
set forth his noble praiue.
2 For great his kindenesse is to vs,
his truth endures for age:
Wherefore praiue ye the Lord our God,
praiue ye the Lord I say.

Confitemini Domino. Psalme Cxviii. N.

Daudi reieeted of Saul and of the people,
at the time appointed, obtained the
kingdome, for the whichhe biddeth
all men that feare the Lord to bee
thankefull, under whose person Christ
is liuely set forth, who should bee of
his peple reieeted.

Sing this as the 84. Psalme.

O Give ye thankes unto the Lord,
for gracious is he:
Because his mercy doth endure,
for euer towards thee.
2 Let Israel confesse and say,
his mercy dures for age:
3 Now let the house of Aaron say, 
his mercy dures for aye.

4 Let all that fear the Lord our God, 
even now confess and say: 
The mercy of the Lord our God, 
endureth still for aye.

5 In trouble and in heaviness, 
unto the Lord I criе: 
Which lovingly heard me at large, 
my sate was not denied.

6 The Lord himself is on my side, 
I will not stand in doubt: 
Nor fear what man can doe to me, 
when God stands me about.

7 The Lord doth take my part with them 
that help to succour me: 
Therefore shall I see my desire, 
upon mine enemies.

8 Better it is to trust in God, 
than in mans mosteall seed: 
9 Or to put confidence in Kings, 
princes in their need.

10 All Nations have inclosed me, 
and compassed me round: 
But in the name of God will I, 
mine enemies confound.

11 They kept me in on every side, 
they kept me in I lay: 
But through the Lords most mighty 
I shall work their decay.

12 They came about me all like Bees, 
but yet in the Lords name, 
I quencht their tongues 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 help 
that they were dauntacht all.

14 The Lord is my defence and strength, 
my joy, my mirth, my song. 
He is become for me indeed, 
a Saviour most strong.

15 The right hand of the Lord our God, 
dothe being to passe great things: 
He causeth joye 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 If will not die but ever live, 
to better and declare: 
The Lord his might and wondrous 
is workes and what they are.

18 The Lord himself hath chideo, 
and hath corrected me: 
But hath not given me sooner 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 Lords praise to confess.

20 This is the gate even of the Lord, 
which shall not be so shut: 
But good and righteous men alway, 
shall enter into it.

The third part.

21 I will giue thankes to thee O Lord, 
because thou hast heard me: 
And art become most lovingly, 
a Saviour unto me:

22 The stone which ere this time among 
the builders was refused, 
Is now become the corner stone; 
and chiefly to be used,

23 This
This was the mighty work of God, 
this was the Lords done fact,  
And it is marvellous to behold,  
with eyes that noble act.

This is the joyfull day indeed,  
which God himselfe hath wrought,  
Let vs be glad and joy therein,  
in heart, in minde, in thought.

Now helpe vs Lord and prosper vs,  
we wish with one accord:  
Blessed is he that comes to vs,  
in the name of the Lord.

God is the Lord that saves vs light,  
bunde ye therefore with cord,  
Pour sacrifice to the altar,  
and give thankes to the Lord.

Thou art my God I will confess,  
and render thanks to thee:  
Thou art my God, and I will praise  
thy mercy towards mee.

O give ye thanks unto the Lord,  
for gracious is he:  
Because his mercy both endure,  
soeuer towards me.

Beati immaculati. Psalme Cxix. W.W.

The Prophet wonderfully commendeth  
Gods Law, wherein he cannot satisfy  
himselfe, nor expresse sufficiently his  
affectio thereunto, adding notable  
complaints and consolations meet for  
the faithfull to haue both in heart and  
voice: And in the Hebrew, euery eight  
verses begin with one letter of the  
Alphabet.

Lest vs thew vs, whose lives  
neuer start: Blessed are they that  
give themselves his statutes to ob-  
serve:seeking the Lord with all their  
heart, and neuer from him swerve.

Doubtlesse such men goe not astray,  
not doe no wicked thing,  
Which steadfastly walke in his way,  
without any wandring.

It is thy will and commandement,  
that with attentive heed:  
Thynoble and divine precepts,  
we learnes and keepe indeed.

O would to God it might the please,  
my waies so to addresse,  
That I might both in heart and boype,  
thy lawes kepe and confess:  
So should no shame my life attaine,  
whilst I thus set mine cies,  
And bend my minde alwaies to muse,  
on thy sacred decrees.

Then will I praise with upright heart  
and magnifie thy name,  
When I shall learne thy judgements inif  
and likewise prove the same.

And
8 And wholly will I give my selfe, to keepe thy lawes most right: For take me not for ever Lord, but shew thy grace and might.

BETH. The second part.

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 Un센edly I have thee sought, and thus seeking abide: O never suffer me O Lord, from thy precepts to slide.

11 Within my heart 8 secret thoughts, thy word I have hid still: That I might not at any time, offend thy holy will.

12 We magnifie thy name O Lord, and praise thee evermore: Thy statutes of most worthy frame, O Lord teach me therefore.

13 By lips have never ceast to preach, and publish day and night, The judgments all that did proceed from thy mouth full of might.

14 Thy testimonies and thy waies, please me no lesse indeed, Then all the treasures of the earth, which wondrous make their need.

15 Of thy precepts I will still muse, and there to frame my talke: As at a markse so will I aime, thy waies how I may walke.

16 By onely toy shall be so firt, and on thy lawes so set: That nothing can me so far blinde, that I thy words forget.

GIMEL. The third part.

Grant to thy servant now such as may my life prolong: Grace Thy holy word then will I keepe, both in my heart and tongue.

18 Mine eyes which are dim shut up, so open and make bright: That of thy law and marvellous works I may have the clearight.

19 I am a stranger in this earth, wandering now here ne now there: Thy word therefore to me disclose, my footsteps so to cleare.

20 By soule is rauished with desire, and never is at rest, But seekes to know thy judgements his and what may please thee best.

21 The proud men and malicious, thou hast destroyed each one: And cursed are such as doe not, thy heists attend upon.

22 Lord turne from me rebuke & shame which wicked men conspire: For I have kept thy covenants, with zeale as hot as fire.

23 The Princes great in counsell make, and did against me speake: But then thy servant thought how he, thy statutes might not brake.

24 For why, thy covenants are my joy, and my great hearts solace: They serve in stead of counsellors, my matters so to passe.

DALETH. The fourth part.

I am alas as brought to grave, and almost turnd to dust: Restore therefore my life againe, as thy promise is just.
Psalm CXXIX.

26 By waires when I acknowledged, with mercy thou dost hearke: 
    Hearc me eessoones and me instruct, thy lawes to love and hearce.

27 Teach me once thoroghly so to know thy precepts and thy law: 
    Thy workes then will I meditate, and lay them vp in store.

28 Spy foule I feel so sope opprężst, 
    that it melteth with griefe: According to thy word therefore, haste Lord to send relife.

29 From lying and deceitfull lips, 
    let thy grace me defend: And that I may learne thee to scare, thy holy lawe me send.

30 The way of truth both straight & sure 
    I have chosen and found: I let thy judgements me before, which keepeth me safe and found.

31 Since then O Lord I fixed my selfe, thy covenants to embrace: 
    Let me therefore have no rebuke, no checke in any case.

32 Then will I run with joyful cheare 
    where thy word doth me call: When thou hast set my heart at large, and rid me out of thall.

VAV. The fift part.

1 Instruct me Lord in the right trade, 
    of thy statutes divine: And it to keepe even to the end, my heart will I encline.

4 Grant me the knowledge of thy law, 
    and I shall it obey With heart and minde, all my might, I will it keepe I say.

5 In the right paths of thy precepts, 
    guide me Lord I require: None other pleasure doe I wish, no greater thing desire.

6 Incline my heart thy lawes to keepe, and covenants to embrace: And from all filthy avarice, Lord shield me with thy grace.

7 From baine desires & worldly luces 
    turne backe mine eies and light, Give me the spirit of life and power, to walke thy waires aright.

8 Confirm thy gracious promise Lord 
    which thou hast made to me: Which am thy servant and doe love and scare nothing but thee.

9 Keepe and shame which I doe scare 
    from me O Lord expell: For thou dost judge with equity, and therein dost excell.

10 Behold my hearts desire is bent, 
    thy lawes to keepe so aye: Lord strengthen me so with thy grace, that it perfozme I may.

HE, The fift part.

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    and I shall it obey With heart and minde, all my might, I will it keepe I say.

5 In the right paths of thy precepts, 
    guide me Lord I require: None other pleasure doe I wish, no greater thing desire.

6 Incline my heart thy lawes to keepe, and covenants to embrace: And from all filthy avarice, Lord shield me with thy grace.
Plea till this world shall be dissolved, thy law will I observe.

45 So walk I as set at large, and made free from all dread:
Because I sought how for to keep thy precepts and thy read.

46 Thy noble acts I will describe, as things of most great fame:
Even before kings I will them blaze, and shrink no whit for shame.

47 I will rejoice then to obey, thy worthy heeds and will:
Which evermore I have loud best, and so will love them still.

48 By hands will I lift to thy lawes, which I have dearely sought,
And practice thy commandements, in will, in deed, in thought.

zheimer the seventeenth part.

The promise which thou madest to me thy servant Lord remember:
For therein have I put my trust, and confidence for ever.

50 It is my comfort and my joy, when troubles me assaile:
For were my life not by thy word, my life would soon me faile.

51 The proud and such as God con-
still made of me a sloane: (teemie
Yet would I not thy law forsake, as he that were sloane.

52 But tall to minde Lord thy great
thowed to our fathers old, (workes
Whereby I felt my joy surmount, my grese an hundred fold.

53 But yet alas, for scare I quake, seeing how wicked men

54 And as so for me I framed my song, thy statutes to eralt:
When I among the strangers dwelt, and thoughts gan me assault.

55 I thought upon thy name, O Lord, by night when others sleepe:
As for thy law I alwaies kept, and evermore will kepe.

56 This grace I did obtaine, because the covenants sweete and dear.
I did embrace and also kepe with reverence and with feare.

THE E. The eight part.

O God which art my part and lot, my comfort and my stay:
I have decreed and promised thy law to keepe alway.

58 My earnest hart did humble sue, in presence of thy face:
As thou therefore hast promised, Lord graunt me of thy grace.

59 My life I have examined, and tred my secret hart:
Which to thy statutes caused me, my feet straight to convert.

60 I did not stay, no; linger long, as they that soulesfull are:
But hastily thy lawes to keep, I did my selfe prepare.

61 The cruel hands of wicked men, have made of me their pray, (me
Yet would I not thy lawes forget no; from thee goe astray.

62 Thy righteous judgements towards so great is and so hie:

That
That even at midnight I will rise, thy name to magnifie.

3 Companion am I to all them, which fear thee in their heart:
And neither will for love nor dread
from thy commandments start.
4 Thy mercies Lord most plenteously
do all the world fulfill:
O teach me how I may obey,
thy statutes and thy will.

TETH. The ninth part.

According to thy promise made,
so half thou with me dealt:
For of thy grace in sundry lotis
hast I thy servant felt.
66 Teach me to judge always aright,
and give me knowledge sure:
For certainly bequeue I doe,
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 givest most liberally:
Thine ordinances how to keepe,
therefore O Lord teach me.

69 The proud & wicked man have forg'd
against me many a lie:
Yet thy commandments still obserue,
with all my heart will I.
70 Their harts are sworn with worldly
as greese so are they fat: (wealth)
But in thy law I doe delight,
and nothing seeketh but that.
71 O happy time may I well say,
when thou didst me correct,

For as a guide to learne thy lawes,
thy rod did me direct.
72 So that to me thy ways and law
is dearer manifold,
That thousands great of silver and gold
or ought that can be told.
IOD. The tenth part.

Singing thy hands have made me Lord,
to be thy creature,
Grant knowledge likewise how to learne
to put thy lawes in thy:
75 So they that fear thee shall reioyce,
where ever they me see:
Because I have learnt by thy word,
to put my trust in thee.

75 When with thy rod the world is
I know the cause is just: (plague)
So when thou dost correct me Lord,
the cause just needs be must.
76 Pow of thy goodness I thee pray,
some comfort to me send:
As thou to me thy servant shew,
so from all ill me send.

77 Thy tender mercy pourre on me;
and I shall surely live:
For joy and consolation both,
thy lawes to me doe give.
78 Confound the proud whose false pret
is me for to destroy:
But as for me thy hells to know,
I will my selfe unlooph.

79 Who so with reverence do thee feare,
to me let them retire:
And such as doe thy covenants know,
and them alone bear.
80 By heart without all wattering,
let on thy lawes be bent:
That no confusion come to me,
whereby I should be shent.
My soule both faint and ceaseth not, thy saving health to crave.
And for thy words sake still I trust,
my hearts desire to have.

Mine eyes doe fail with looking for thy word, and thus I say,
O when wilt thou comfoft Lord, why dost thou thus delay?

As a skin bottle in the smoke, so am I parched and dried.
Yet will I not out of my heart,
let thy commandements side.

Alas, how long shall I pet line, before I see the houre,
That on my foes which me torment, my soule had comfort about;

Presumptuous men have digged pits thinking to make me sure:
Thus contrary against thy law, my hurt they doe procure.

But thy commandements are all true, and causeth they me groane,
To thee therefore I doe complaines, that thou mightst me relieue.

Almost they had me clean destroy, and brought me quite to ground:
Pet by thy statutes I abode, and therein succour found.

Restore me Lord againe to life, for thy mercedes excell,
And so shall I thy covenants keepe, till death my life expell.

MEM. The xiiii. part.

What great desire & fervent love, doe I beare to thy law?
All the day long my whole soule, is onely on thy law.

Thy word hath taught me far to my foes in policy, (pause)
For still I keepe it as a thing, of most excellency.

By teachers which did me instruct, in knowledge I excelle.
Because I doe thy counsels kepe,
and them to others tell.

In wisedome I doe passe also,
the ancient men in deed:
And all because to kepe thy lawes,
I held it eye both rede.

My feete I have restrained eke,
from euery euill way:
Because that I continually,
thy word might kepe I say.

I have not swarde from thy judg:
not yet shrunke any bell.
For why, thou haft me taught thereby,
to live godly and well.

O Lord how sweete unto my tale,
sinse I thy word alway
Doublelye no hony in my mouth,
sele ought so sweete I may.

Thy lawes haue me such wisedome
that utterly I hate
All wicked and ungodly waiyes,
in euery kinde or rate.

Even as a lanterne to my seete,
sowe both thy word shine bright,
And to my paths where euery I go,
it is a daming light.

I have both swoone & will performe
most certainlye doubtlesse,
That I will kepe thy judgements iust,
and them in lif expresse.

Affliction hath me soxe oppress,
and brought me to deaths dooze:
O Lord as thou hast promised
do me to life restore.

The offerings which with heart and
most frankly I thee give,
Accept, and teach me how I may
after thy judgements live.

By soulis eye so in my hand,
that dangers me asaile,
Yet do I not thy lawe forget,
no; it to kepe will faile.

Although the wicked laid their nets
to catch me at a bay:
Yet did I not from thy precepts,
once swarue 3 goe altray.

Thy law I have so claimde alway,
as mine owne heritage:
And why: for therein I delight,
and set my whole courage:

For evermore I haue beene bent,
thy statutes to fullfil:
Even so likewise unto the end,
I will continue still.

LAMECH. The xv. part.
The crafty thoughts & double hearts.
I doe alwayes defect:
But as for thy law and precepts,
I haue them ever best.

Thou art my hid and secret place,
my shield of strong defence:
Therefore haue I thy promises,
look d for with patience.

Goe to therefore ye wicked men
depart from me anone,
Fo for the commandements will I kepe,
of God my Lord alone.

As thou hast promised, do perfome,
that death me not asaile;
Fo for let my hope abuse me so,
that through diffret e I quaile.

Uphold me and I shall be safe,
so ought they doe or say:
And in thy statutes pleasure take
will I both right and day.

Thou hast trod such under thy feet,
as doe thy statutes breake:
Fozoughtvaulesstheirs subtily
their counsell is but waeke.

119 Like 

wherever they goe or dwell, (out
Therefore can I as thy statutes,
love nothing halfe so well.

120 My 

as though it were benumbd:
for when I see thy judgements, straight
I am as one affonde.

AIN The xvi. part.

I Doe the thing that lawfull is,
and giue to all men right:
Resigne me not to them that would
opress me with their might.

122 But for thy servant surety be,
in that thing that is good:
That proud men giue me not the sieve,
which rage as they were wood.

123 Pine eyes with waiting are now
thy health so much I crave, (blinde
And eke thy righteous promise Lord,
whereby thou wilt me save.

124 Intreat thy servant lovingly,
and favoer to him shew:
Thy statutes of most excellency,
teach me also to know.

125 Thy humble servant Lord am I,
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 decadie:
Thy law likewise they have transgress,
and none against them laid.

127 This the cause wherefore I love,
ythy lawes better then gold:
O ye jewels fine which are esteemed,
The xxvii. part.

Piety every point Lord thou art just,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous Judge.

138 To render right & flee from guile,
are two chief points most tie:
And such as thou shalt in thy law,
commanded us straightly.

139 With scale & wrath I am confound
and even pine always,
To see my foes thy word forget,
so ought that I do may.

140 So pure and perfect is thy word,
as any heart can deeme:
And I thy servant nothing more,
doe love of yet esteem.

141 And though I be nothing set by,
as one of base degree:
Yet doe not I thy hosts forget,
or shrink away from thee.

142 Thy righteousness Lord is most just
for ever to endure:
Also thy law is truth itself,
most constant and most sure.

143 Trouble & griefe have seized on me,
and brought me wondrous love,
Yet doe I still of thy precepts,
delight to hear and know.

144 The righteousness of thy judgments
both last for evermore:
Then teach thou me, for even in them,
my life lyeth up in store.

KOPH. The xxviii. part.

With frequent heart I call & cry,
now answer me O Lord,
That thy commandments to observe,
I may fully accord.

146 To thee my God I make my suit,
with most humble request:
Save me therefore and I will keep
thy precepts and thy hest.

147 To thee I cry even in the night,
before the day were light:
Because that I have in thy word,
my confidence whole plight.

148 By eyes prevent the watch by
and ere they call I wake:
That by denising of thy word,
I might some comfort take.

149 Incline thine cares to heare my
and pity on me take:
As thou wast wont to judge me Lord,
least life should me so take.

150 By foes draw near & doe procure
my death maliciously:
Which from thy law are far gone backe,
and strait from it lewdly.

151 Therefore O Lord approach thou
for need both so require,
And all thy precepts true they are,
then help I thee desire.

152 By thy commandements I have
not now but long agoe,
That they remaine for evermore,
thou hast them grounded so.

RESH. The xxix. part.

M By trouble and affliction,
consider and behold,
Deliver mee, for of thy law
I ever take falt hold.

154 Defend my good & righteous cause;
with speede me succour send,
From death as thou hast promised,
Lord keep me and defend.

155 As for the wicked, far they are,
from having health and grace:
Wherewith
Whereby they might thy statutes know they enter not the trace.

156 Great are thy mercies Lord I grant what tongue can them attain?
And as thou hast me judge ere now, so let me life obtaine.

157 Though many men did trouble me, and persecute me sose:
Yet from thy lawes Iucker shunke, nor went away therefore.
158 And truth it is, for griece I die, when I these traitors see,
Because they kepe no what thy word, nor yet seek to know thee.

159 Behold so I doe love thy lawes
With heart most glad and saine:
As thou art good and gracious Lord,
restore my life againe.

160 What thy word doth decree must be
And so it hath beene ever:
Thy righteous judgements are also
Most true and decay never.

165 Great peace, rest that all such have
as doe thy statutes love:
No danger shall their quiet state
impaire or once remoue.

166 By only helps 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 love to them was bent,
that sought else I required.

168 Thy statutes and commandements
I kept thou knowest aight:
For all the things that I have done,
are present in thy light.

O Lord let my complaint and criue,
before thy face appeare:
And as thou hast me promise made,
to teach me thee to feare.

170 Mine humble supplication,
toward thee let since access;
And grant me Lord deliverance,
so is thy promise.

171 Then shall my lips thy praises speak
after most ample sort:
When thou thy statutes haft me taught
wherein stands my comfort:
172 My tongue shall sing and preach thy
and in this wise say shall, (woe)
Gods 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 crave health,
for other I know none:

And
And in thy law and nothing else,  
I doe delight alone.

175 Grant me therefore long days to  
thy name to magnifie :  
And of thy judgments mercifull,  
let me thy favour trie.

176 For I was lost and went all way,  
much like a wandring sheepe :  
O seeke me for I have not faild,  
thy commandements to keepe.

Ad Dominun. Psal.Cxx. T.S.

David banished among the barbarous A-  
rabians, through false reports of enui-  
ous flatterers, lamenteth his long a-  
bode among such insidels giuen to all  
kinde of wickednesse & contention.

P trouble and in thall, unto the  
Lord I call, and he doth me con-  
fert : deliver me I say from liers lips  
allway, and tongues of false replot.

4 What bantage o2 what thing,  
Gett thou thus fo2 to thing,  
then false and flattering lie?  
5 Thy tongue doth hurt I weene,  
No lese then arrowes keen,  
of hot consuming fire.

6 Mas too long I flacke,  
Within these tents so blacke,  
which kears are by name :  
Ey, where the flocke elect,

7 With them that peace did hate,  
I came a peace to make,  
and set a quiet life :  
8 But when my tale was tolde,  
Causelesse I was controld,  
by them that would have strife.

Letani oculos. Psalme Cxxi. W.W.

The Prophet sheweth by his own exam-  
ple that the faithfull ought to look for  
all their succour of God alone, who  
will gouerne & giue good successe to  
all their godly enterprises.

1 Lift mine eyes to Sion hill,  
From whence I doe attend,  
That succour God me lend :  
2 The mighty God me succour will,  
Which heaven and earth framed,  
And all things therein named.

3 Thy foot from slip he will preserve  
And will thee safely keepe,  
For he will never seerpe.  
4 Loe he that doth Israel conserve,  
No keerpe at all can him rach,  
But his eys doe ever watch.

5 The Lord is thy warrant alway,  
The Lord els doth thee couer :  
As at thy right hand ever.  
6 The Sun shall not thee parch by day,  
No, the Moone halfe so kight,  
Shall not with cold thee hurt by night.

7 The Lord will keep thee from distresse  
And will thy life sure pase,  
And thou also shalt haue,  
In all thy business good successe,

8 Where euer thou goe in or out,  
God will thy things lyeing about.

Letatus.
Davie rejoyleth that God accompliseth his promise, and placed his Arke in Si-
on, giuing thanks and praying for the prosperity of the Church.

Did in heart reioyce, to hear the peoples voice in offering so willing,

Lords house pray: thus spake the

O thou Jerusalem lull faire, which art so seemely set, much like a City neat the like whereof is not else where.

Sing this as the 119. Psalme.

Lord that heaven doth pollceth, I list mine eies to thee: Even as the servant livesteth his, his masters hands to see. So we behold the Lord our God, till he doe vs forgive.

3 Lord grant vs thy compassion, and mercy in thy sight, For vs are old and overcome with hatred and despright.

4 Our minds be stilt with great rebuke the rich and worldly wise,
Psalme CXXIII. CXXV.

Doe make of vs their mocking flocke, the proud doe vs despise.


Had long agoe, overwhelmed vs in the depe:

The faithfull delivered out of great danger, acknowledge not to haue escaped by their owne power, but through the favour of God.


But loued be God, which doth vs safely keepe,

From bloody teethe,

Which as a prey,
to eat vs would reioyce.

7 Even as a bird, out of the fowlers gin,

Doe Israel may say, and that truly,

Qui confidunt. Psal. Cxxv. W.W.

Escapeth away,

right so it fareth with us:

that the Lord hath made heauen

and earth our helpe then,

which doth vs safely keepe,

and we are scaped thus.

8 God that made heauen

and earth is our helpe then,

His name hath saued vs,

Qui confidunt. Psal. Cxxv. W.W.

right sustaine,
when all the world

againsst vs furiously made their vp.

right sustaine,
when all the world

rozes and said we shoule all die.

Sing this as the Benedictus.

2 Now long agoe

they had deuourd vs all,

And swallowed quicke,

soe ought that we could deeme.

Such was their rage,
as we might well esteeme.

4 And as the clouds,

with mighty force do fall,

So bad they now,

our lives euen brought to thall.

2 Such as in God the Lord doe trust,

As mount Sion shall firmly stand

And be remoued at no hand.

The Lord will count them firme and just

so that they shal be sure,

Foe ever to endure.

2 As mighty mountaines huge & great,

Jerusalem about doe close,

So will the Lord be unto those,

Who on his godly will doe waite.

Such are to him so deere,

they never need to seare.

3 O that a me 7 pat a eo 4
For though the righteous try both he,
By making wicked men his rod,
Least they through griefs forsake their
It shall not as their lot still be: (God
Ginie Lord to those thy light,
Whose hearts are true and right.

But as for such as turne aside,
By crooked waies which they out so light
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.

Sing this as the ten Commandements.

Those that doe put their confidence
Upon the Lord our God onely,
And see to him for their defence,
Their faith is sure, firm to endure,
Grounded on Christ the corner stone,
Bound with none ill: but standeth still,
Steadfast like to the mount Zion.

And as about Jerusalem,
The mighty hils doe it compass,
So that no enemies come to them,
To hurt that towne in any case:
So God indeed in every need,
His faithfull people doth defend,
Standing them by assuredly,
From this time forthworld without end

Right wise and good is our Lord God
And will not suffer certainly,
The sinneres and uringodles rod,
To tarry upon his family,
Least they also from God should goe,
Falling to sinne and wickednesse,
O Lord defend world without end,
The christian flock through thy goodnes.

O Lord doe good to Christians all
That stedfast in thy word abide,
Such as willingly from God fall,
And to false doctrine daily slide,
Such will the Lord scatter abroad,
With hypocrites throwne downe to hell,
God will them send paines without end
But Lord grant peace to Israel.

Glory to God the father of might,
and to his come our Saviour,
And to the holy Ghost, whose light
Shine in our hearts and vs succour,
That the right way from day to day,
We may walke and him glorifie:
With hearts desire all that be heere,
Worship the Lord and say Amen.

In convertendo, Psal. Cxxvi. W.W.

This Psalme was made after the returne
of the people from Babylon, & shewed
eth that the mean of their deliverance
was wonderful, after the seauenty
years of captiuitie, forespoken of by
Jer. 25. 12. and 29. 10.

Yet that the Lord againe his
Sion had forth brought, from bondage
great and also servitude extremelie:
His
work was such as did surmount mans
heart and thought, so that we were
much
Except the Lord the house doth make,
And thereunto doth set his hand,
What men do build it cannot stand.
Likewise in daire 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 goe late to bed,
Feeding full hardly with brown bread,
Yet were your labour lost and wokne:
But they whome God doth love & keep,
Receive all things with quiet sleep.

3 Thencefoe mark well when euer you see
That men hauchetaries to enjoy their land
It is the gift of God's owne hand:
For God himselfe doth multiply,
Of his great liberallity,
The blessing of posterity.

4 And when his children come to age,
They growe in strength and acticenette
In person and in compleuenetee,
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flieth not to swift noz doth like harme.

5 Full well is he that hath his quifer,
Furnished with such artillery,
For when in peril he shall be,
Such one shall never shake nor liuer,
When that he pleadeth before the Judge
Against his foes that beare him grudge.

Psalme CXXVII.

Nisi Dominus, Psal. Cxxvii. W.W.

It is not mans wit, power or labour, but
the free goodnes of God that giveth
riches, preserveth Townes and Countries, graunteeth nourishment, & children.

Herein he describeth the prosperous e-
state of persōs mariend in the fear of God
and the promises of God's blessings to all them that live in this honourable estate according to God's commandments.

Sing this as the 137. Psalm.

Blessed art thou that fearest God, and walkest in his way:
1 For of thy labour thou shalt eat, happy art thou I say:
2 Like fruitfull vines on thy house side, so both thy wife spring out,
3 Thy children stand like Olive plants, thy table round about.
4 Thus art thou blest that fearest God, and he shall let thee see
5 Thou shalt thy children's children see, to thy great joys increase:
6 And made as grass upon the house, which withereth here it growe.
7 Whereof the mower cannot finde enough to fill his hand:
8 Thou mayst say, we bleffe you in the name, of God the Lord at all.

An effectuall prayer to obtaine mercy & forgiuennesse of his sinnes, & at length delieverance from all euils.

Sing this as the 137. Psalm.

Oft they now Israel may say, me from my youth assaile:
1 Oft they assaile me from my youth, yet never they preuaile.
2 Upon my backe the plowers plowed, and furrowes long did cast:
3 The righteous Lord hath cut the cords of wicked foes at last.
4 They that hate me shall be ashamed, and turned backe also:

De profundis. Psalm. Cxxx. W. W.
Psalm Cxxxix. Cx.ii.

3 O Lord our God, if thou weigh, your times and them pursue, 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 with hearts most carefull, should fear before thy face.

5 In God I put my whole trust, my soule waites 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 then they that watch and ward, to see the dawnings 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 save Israel from his name: And all such as surely have, their confidence in him.

Domine non est: Psal. Cxxxix. N.

Dallas charged with ambition, protesteth his humility before God.

Sing this as the Lamentation.

O Lord I am not put in minde, I have no scopefull eie: I doe not exercise my selfe, in things that be to hie. But as a childe that weaned is, even from his mothers breast: So haine I Lord behond my selfe in silence and in rest.

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 Dom. Psal. Cx.ii. M.
The faithfull grounded on Gods promise made vnto Dauid, desireth that hee would establish the same, both as touching his posteritie, and the building of the Temple, to pray therein as it was fore-spoken.

Sing this as the 73. Psalm.

Remember Dauids troubles Lord, how to the Lord be sworn: And bowed a vow to Jacobs God, to keepe for evermore.

I will not come within my house, nor clime up to my bed, Nor let my temples take their rest, nor the eies in my head.

Till I have found out for the Lord, a place to rest thereon: An house for Jacobs God to be, an habitation.

We heard of it at Cuphaza, there did we heare this sound: And in the fields and forrests there, these voices first were found.

We will allay and goe to now, his tabernacle there, Before his footstool to fall downe, upon our knees with feare.

Arise O Lord, arise I say, into thy resting place, Both thou, and the arke of thy strength the presence of thy grace.

Let all thy Priests be clothed Lord, with truth and righteousness, Let all thy Saints and holy men, sing all with joyfulnesse,
Sing this as the 137. Psalm.

O how happy a thing it is, and joyful for to see,
Brethren together fast to hold
the band of amitie:
2 It calth to minde that sweet perfume
    and that costly ointment,
Which on the sacrificers head,
    by Gods precept was spent.
3 It we not Aarons head alone,
    but drench his beard throughout;
And finally, it did runnes downe,
    his rich attire about.
4 And as the lower ground doth drinke
    the dew of Hermon hill:
And Sion with his silver drops,
    the fields with fruit doth fill.
5 Even so the Lord doth poure on them,
    his blessings manifold:
Whose hearts and mindes without all	his knot doe kepe and hold.


He exhorteth the Leuites that watch in
the Temple, to praise the Lord.

Sing this as the Benedicitus.

Behold and have regard,
ye servants of the Lord,
Which in his house by night do watch,
praise him with one accord.
2 Lift up your hands on hie,
unto his holy place,
And give the Lord his praises due,
his benefits embrace.
3 For why, the Lord who did,
both earth and heauen frame,
Psalme CXXXV.

Both Sion bleffe, and will conserve,
for evermore the same.

Laudate nomen. Psal. Cxxxv. N.

He exhorteth the faithfull to praise God
for his maruellous workes and graces
wherein he hath declared his majestic
to the confusion of all Idolatrie.

Praise the Lord, praise him, praise
him, praise him with one accord:
Praise him still all ye that be the ser-
ant of the Lord. 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,
and praiseth to his name:
It is a comely and good thing,
always to doe the same.

4 For why the Lord hath chose Jacob,
his very owne you see:
So hath he chosen Israel,
his treasure so to be.

5 For this I know and am right sure,
the Lord is very great.

6 For whatsoever pleased him,
all that full well he wrought,
In heaven and earth, and in the sea,
which he hath framde of nought.

7 He lifts up clouds even from the earth
he makes lightnings and raine:
He bringeth forth the windes also,
he made nothing in vain.

8 He smote the first borne of each thing,
in Egypt that tooke rest:
He spared there no living thing,
the man, no, yet the beast.

9 He hath in thee shewed wonders great:
On Egypt void of vaunts:
On Pharaoh thy cursed King,
and his severe servants.

10 He smote then many nations,
and did great acts and things,
He new the great and mightiest,
and chiefeſt of their Kings:

11 Sehon King of the Amozrites,
and Og King of Bashan:
He new also the Kingdome all,
that were of Canaan:

12 And gave their land to Israel,
an heritage we see:
To Israel his owne people,
an heritage to be.

The second part.

13 Thy name O Lord shall still endure,
and thy memorial,
Throughout all generations
that are oz ever shall.

14 The Lord will surely now avenge,
his people all indeede:
And to his servants he shall shew,
savour in time of need.

15 The
Psalme CXXXVI.

15 The Idols of the heathen are made, in all the coasts and lands:
Of siluer and of gold be they, the works eu'n of mens hands.
16 They have their mouthes & cannot and eies and have no light: (speaketh,)
They have eke ears, heare nothing their mouthes be breathlesse quicke.

18 Wherefore all they are like to them, that doe so set them south:
And likewise they that trust in them, or thinke they be ought wort'h.
19 O all ye house of Israel, see that ye praise the Lord:
And ye that be of Aarons 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.

Confitemini. Psal. Cxxxvi. N.

Amost earnest exhortatiō to giue thanks unto God for the creation and gouernance of all things.

Raise ye the Lord, for he is good,
for his mercy endureth for euer.
Give praise unto the God of Gods, for his mercy endureth for euer.

unto the Lord of Lords, for his mercy endureth for euer. Which onely doth
great wondrous works, for his mercy endureth for euer.

5 Which by his wisedome made the heaven for his mercy endureth for euer: (uens
6 Which on the waters strecheth the earth for his mercy endureth for euer.
7 Which made great lights to shine for his mercy endureth for euer. (hzhod
8 As sunne to rule the lightesene day, for his mercy endureth for euer.

9 The moon & stars to guide the night, for his mercy endureth for euer: borne
10 Which smote Egypt with their sigl for his mercy endureth for euer.
11 And Israel brought out from them, for his mercy endureth for euer.
12 With mighty hand & stretched arme, for his mercy endureth for euer.

13 Which cut the red sea in two parts, for his mercy endureth for euer.
14 And Israel made passe there through for his mercy endureth for euer.
15 And drowned Pharaoh and his host, for his mercy endureth for euer.
16 Through wildernes his people led, for his mercy endureth for euer.
17 He which did smite great noble kings for his mercy endureth for euer.

18 And
Psalme CXXXVI.

18 And which hath slain the mighty kings, for his mercy endureth for ever:
19 As Sehon King of Amorites, for his mercy endureth for ever.
20 And Og the king of Bashan land, for his mercy endureth for ever.
21 And gave their land for heritage, for his mercy endureth for ever:
22 Even to his servant Israel, for his mercy endureth for ever.
23 Remembering his in base estate, for his mercy endureth for ever.
24 And from oppressors rescued us, for his mercy endureth for ever.
25 Which giveth food unto all flesh, for his mercy endureth for ever.
26 Praise ye the Lord of heaven above, for his mercy endureth for ever.
27 Give thanks unto the Lord of Lords, for his mercy endureth for ever.

Another of the same by T. C.
Sig in his as the 32. Psalme.

O Land the Lord benigne,
Whose mercies last for aye:
Give thanks and praises sing,
2 To God of Gods I say.

For certainly,
His mercies pure,
Both sure and sure,
Eternally.

3 The Lord of Lords praise ye,
Whose mercies aye doe endure:
4 Great wonders only he,
Doth worke by his great power.

For certainly,
His mercies pure,
Both sure and sure,
Eternally.

5 Which God omnipotent,
By his great wisdom doth he,
The heavenly armament,
Did frame as we do see:

For certainly,
His mercies pure,
Both sure and sure,
Eternally.

6 Ye he the heauie charge,
Of all the earth did stretch:
And on the waters large,
The same he did outreach.

For certainly, &c.

7 Great lights he made to us,
For why is his love so yve:
8 Such as the Sunne we see,
The rule of the lightsome day.

For certainly, &c.

9 And eke the Moon to cleare,
Which shineth in our light:
And starres that doe appeare,
To guide the darksome night.

For certainly, &c.

10 With grievous plagues and soze
All Egypt smote he then:
The first born, lest & more
He slew of beasts and men.

For certainly, &c.

11 And from amidst their land,
His Israel thence brought:
12 Which he with mighty hand,
And stretched arm he wrought.

For certainly, &c.

13 The sea he cut in two,
Which stood up like a wall:
14 And made th'owt it to goe
His chosen children all.

For certainly, &c.

15 But
Psalm CXXXVII.

15 But there he whelm'd then
The proud King Pharaoh,
With his huge host of men,
And Chariots eke also:
For certainly, ec.

16 Who led through wilderness,
His people safe and sound,
And for his love endless,
Great Kings he brought to ground:
For certainly, ec.

18 And new with puissant hand
Rings mighty and of fame,
As of the Amorites land,
Sehon the king by name:
For certainly, ec.

20 And Og (the Giant large)
Of Basan king also,
Whose land so dear heritage,
He gave his people th'o:
For certainly, ec.

22 Even unto Israel,
His servant dear I say,
He gave the same to dwell,
And there abide for eye:
For certainly, ec.

23 To minde he did us call,
In our most bafe degree:
And from oppressors all,
In safety let vs free:
For certainly ec.

24 All flesh on earth abroad,
With foode he both fulfill:
Wherefore of heaven the God
To land be it thy will:
For certainly, ec.

Chaldeans 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.

Wen as we late in Babylon
The rivers round about and in remembrance of Sion, the tears for grief burst out: we hang'd our harps and instruments, the willow trees upon:

For in that place, men for their use, had planted many ones.

3 Then they to whom we prisoners were said to be tauntingly:
How let vs hear your Hebrew songs, and pleasant melodie.

4 Alas, said we, who can once frame his sorrowfull heart to sing, The praises of the living God thus under a strange King?

5 But yet if I Jerusalem out of my heart let slide, Then let my fingers quite forget, the warbling Harpe to guide.

The Israelites in their captivity hearing the

6 And let my tongue within my mouth,
Psalm Cxxxviii. Cxxxix.

be tried for ever sall,
If that I lay before I see,
thy full deliverance part.

7 Therefore O Lord remember now,
the cursed noise and cry,
That Edoms sonses against vs made,
when they razd our Cite.
Remember Lord the cruel words,
when as with one accord,
They cryed on, sake, and razd our walls,
in despight of the Lord.

8 Even so shalt thou O Babylon,
at length to dust be brought:
And happy shall that men be cald,
that our revenge hath wrought.

9 Pea blessed shall that man be cald,
that takes their children sone,
To dash their bones against hard stones,
which lie the streeces among.

Confitebor tibi. Psal. Cxxxviii. N.

David praiseth the goodness of God towards him, for which even foraine Princes shall praiseth the Lord together with him, and he is assured to have like comfort of God hereafter as heretofore.

Sing this as the 47. Psalme.

Yee will I praise with my whole
my Lord, my God, alwaies, (heart
Even in the presence of the Gods,
I will advance thy praise.

2 Toward thy holy Temple I
will laoke and worship thee,
And praised in my thankesfull mouth,
thy holy name shall bee.

Even for thy loving kindnesse sake,
and for thy truth withall:

For thou thy name hast by thy word,
adanced over all.
3 When I did call thou hearest me,
and thou hast made also,
The power of increased strength,
within my soule to grow.

4 Pea all the kings on earth, they all
give praiseth to thee O Lord:
For they of thy most holy mouth,
have heard the mighty word.

5 They of the waies of God the Lord,
in singing shall intreat:
Because the glory of the Lord,
it is exceeding great.

6 The Lord is hie, and yet he doth
behold the lowly spite:
But he contemning knowes a farce,
the proud and lofty wight.

7 Although in midst of trouble I
doe 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 saured shall I be:
By thy right hand the Lord God will
performe this worke to me.

8 Thy mercy Lord endures for age,
Lord doe not me forsake:
Forsake me not which am the worke,
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

David to cleanse his heart from al hypocrifise, sheweth that nothing is so secret which God seeth not. After declaring his zeale and feare of God, hee protesteth to be an enemie to all them that contemne God.

K 4
Sing this as the 137. Psalme.

O Lord thou hast me tride & knowne,
my sitting thou dost know,
2 And rising eke, my thoughts a farre
thou understandst also.
3 By pathes pea and my lying downe,
thou compassest alwayes,
And by familiars custome art,
acquainted with my waies.
4 No word is in my tongue D Lord,
but knowne it is to thee:
5 Thou me behinde holdest, and before
thou laicest thy hand on me.
6 Too wonderfull above my reach,
Lord is thy cunning still:
It is too high, that I the lame,
cannot attaine untill.
7 From light of thy all seeing spirit,
Lord whither shall I goe?
Or whither shall I fly away,
thy presence to escape fro?
8 To heaven if I mount aloft,
loe thou art present there:
In hell if I lye downe belowe,
euen there thou dost appeare.
9 Pea let me take the morning wings,
and let me goe and hide,
Euen there where are the farthest parts
where flowing sea doth side,
10 Pea even thither also shall,
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide.
11 Pea if I say the darknesse shall,
yet shouod me from thy light:
Loe even also the darkest night,
about me shall be light.
12 Pea darknesse hidethnot from thee
but night doth shine as day:
To thee the darknesse and the light,
are both alike alway.

The second part.
13 For thou possessedst half my raine,
and thou hast covered me,
When I within my mothers wombe,
enclosed was by thee.
14 Thee will I praise, made searefully,
and wondrously I am:
Thy works are marueilous, right well
my soule doth know the same.
15 By bones they are not hid from thee
although in secret place,
I have bene made, and in the earth,
beneath I shaped was.
16 When I was formes, then thine eie
saw me, for in thy booke,
Were written all, naught was before,
that after fashion tooke.
17 The thoughts therefore of thee D God,
how dear they are to me?
And of them all how pasting great,
the endlesse number be?
18 If I should count them, loe their sum
moe then the sand I see:
And whensoever I awake,
yet am I still with thee.
19 The wicked and the bloody men,
oh that thou wouldest slay:
Euen those D God to whom depart,
depart from me I say:
20 Euen those of thee D Lord my God,
that speake too wickedly:
Those that are lifted up in baine,
being enemies to thee.
21 Hate I not them that hate the Lord
and that ureearnest wise?

Contend
Contend not against them all, against thee that arise?

22 I hate them with unsainted hate, even as my bitter foes:

23 Try me, O God, I know my heart, my thoughts proke and disclose.

24 Consider, Lord if wickedness, in me there any be:
And in thy way, O God my guide, so ever lead thou me.

Eripe me Domine, Psal. Cx. N.

David prayeth unto the Lord against the cruelty, falsehood, & injuries of his enemies, assuring himself of his succour.

Wherefore he provoketh the just to praise the Lord, and to assure themselves of his tuition.

Sing this as the Lamentation.

O Lord save me from the evil man, and from the cruel wight.

2 Deliver me, which evil doe imagine in their spite.
Which make on me continual warre, their tongues loc they have whet:

3 Like Serpents underneith their lips is Adders popson set.

4 Keep me, O Lord from wicked hands preferve me to abide:
Free from the cruel man that meanes,
- to cause my steps to slide.

5 The proud have laid a snare for me, and they have spread anet:
With cords in my pathway and gins, for me she haue they set.

6 Therefore I laid unto the Lord, thou art my God alone:
Hear me, O Lord, O hear the voice,
wherewith I pray and moane,

7 O Lord my God thou onely art, the strength that faueth me,
My head in day of battell hath, bene covered still by thee.

8 Let not O Lord the wicked hauue, the end of his desire:
Perfoyme not his ill thoughts, lest he, with pride be set on fire.

9 Of them that compass me about, the chiefeft of them all:
Lord let the mischefe of their lips, upon themselves befall.

10 Let caules fall on them, let him cally 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 cruel wight.

12 I know the Lord the afflicted will revenge and judge the poore:
The just shall praise thy name, just shall dwell with thee forermore.

Domine clamavi. Psal. Cxli. N.

David being grievously persecuted under Saul, desireth succour & patience till God take vengeance of his enemies.

Sing this as the 137. Psalm.

O Lord upon thee doe I call, Lord haue thee unto me:
And hearken Lord unto my voice, when I do cry to thee.

2 As incense let my prayers be, directed in thine cares:
And the uplifting of my hands, 
as evening sacrifice.

3 My Lord for guiding of my mouth, 
set thou a watch before, 
And also of my moving lips, 
D Lord kepe thou the boze.

4 That I should wicked works commit, 
encline thou not my heart: 
With ill men of their delicates, 
D Lord let mee eat no part.

5 But let the righteous smite mee Lord, 
for that is good for mee: 
Let them reproue mee and the same, 
a precious oyle shall be.

Such smiting shall not breake my head, 
the time shall shortly fall: 
When I shall in their misery, 
make prayers for them all.

6 Then when in spoye places downe, 
yeir Judges shall be cast: 
Then shall they heare my word, soz then 
yeir haue a pleasant taste.

7 Our bones about the graves mouth, 
loc scattered are they found, 
As he that Heweth wood, or he 
that diggeth by the ground.

8 But D my Lord my God, mine-eies, 
doe looke up unto thee: 
In thee is all my trust, let not 
yeir soule so taken be.

9 Which they have laid to catch me in, 
D Lord keeps mee from the snare: 
And from the subtile gins of them, 
that wicked workers are.

10 The wicked into their owne nets, 
together let them fall, 
While I doe by thy helpe escape, 
the danger of them all.

David neither for feare nor anger would 
kill Saul, but with a quiet mind prayed 
unto God, who preferred him.

Sing this as the 114. Psalme.

Before the Lord God with my boyece, 
I did send out my criye: 
And with my strained boyece unto 
the Lord God prayed I.
2 By my meditation in his sight, 
to poure I did not spare, 
And in the presence of the Lord, 
my trouble did declare.

3 Although perpried was my spirit, 
my path was knoyn to thee: 
In way where I did walke, a snare, 
they slyly laid for me.
4 I lookt and viewed on my right hand, 
but none there would me know: 
All refuge failed me, and for 
yeir soule none cared tho.

5 Then cried I to the Lord and said 
my helpe thou onely art, 
Thou in the land of living art 
yeir portion and yeir part.
6 Hearke to my cry soz I am brought 
full low, deliver me: 
For they that doe me persecute, 
for me too strong they be.

7 That I may praise thy name, yeir soule 
from prison Lord bring out: 
When thou art good to me, the last, 
shall praise me round about.

Domine exaudi. Psal. Cxliii. N. 
An earnest prayer for remission of sinnes, 
acknowledging that the enemies did 
cruelly persecute him by Gods just 
judgement,He desirith to be restored
Psalm CXLIII. CXLIII.

Psalm CXLIII. CXLIII.

Sing this as the 141. Psalme.

1 Lord heare my prayer, hark the plaint that I doe make to thee:
   Lord in thy native truth, and in thy justice answer me.

2 In indignation with thy servant Lord, oh enter not at all:
   For justified be in thy sight, not one that liueth shall.

3 The enemie hath pursu'd my soule, my life to ground hath throwne,
   And laid me in the darke like them that dead are long agone.

4 Within me in perplexity, was mine accumul'd spite:
   And in me was my troubled heart, amazed and affrighted.

5 Yet I record time past, in all thy works I meditate:
   Pea in the works I meditate which thy hands have create.

6 To thee O Lord my God loe I, doe stretch my craving hands,
   My soule descreth after thee, as doe the thirsty lands.

7 Hear me with speed my spirit doth fail hide not thy face me fro:
   Else shall I be like them that downe into the pit doe goe.

8 Let me thy saving kindness in the morning hear and know:
   For in thee is my trust, Hew me the way that I shall goe.

9 For I lift up my soule to thee,

10 Teach me to doe thy will, for thou art my God I say:
   Let thy good spirit into the land of mercy me convey.

11 For thy names sake with quickning alive doe thou me make: grace
   And out of trouble being my soule, even for thy Justice sake.

12 And for thy mercy sloe my foes, O Lord destroy them all:
   That doe oppose my soule, for I thy servant am and shall.

Benedictus Dom. Psal. CXLIII. N.

David praiseth the Lord for his victories and kingdom restored, yet calling for the destruction of the wicked: and declareth wherein the felicity of any people consisteth.

Sing this as the 141. Psalme.

Blest 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 goodness, feast, and tower, deliverer and shield:
   In him I trust, my people he subdues to me to yield.

3 O Lord what thing is man, that him thou holdest so in price:
   O2 some of man that upon him, thou thinkest in this wise?

4 Man is but like to vanity, to passe his days to end,

5 As fleeting shade; how downe O Lord the
Psalm CXLV.

The heavens and descend.

6 The mountaineous touch and they shall cast forth thy lightning flame, (smoke And scatter them, thine arrows choose, consume them with the same.
7 Lend down thine hand even from above, O Lord deliver mee, Take me from waters great, from hand of strangers make me free.
8 Whose subtle mouth of vanity, and fondness both intreat: And their right hand is a right hand of falsehood and deceit.
9 A new song will I sing O God, and singing will I bee, On string and on instrument ten stringed unto thee.
10 Even he it is that onely giveth deliverance of kings: Unto his servant David help, from hurtfull sword he brings.
11 From strangers hand make save and whole mouth taketh vanity: (shield And their right hand is a right hand of guile and subtiltie.
12 That our sons may be as the plants, whom growing earth doth rearce, Our daughters as caried corner stones, like to a Palace faire.
13 Our garners full and plenty may, with sundry sorts be found; Our sheepe bring thousands in our streets, ten thousands may abound.
14 Our Dore be to labour strong, that none doe invade: There be no goings out, no cry within our streets be made:
15 The people blessed are, that with such blessings are to no end:
Pea blessed all the people are whole God is God the Lord.

Exalt above. Psal. Cxlv. N.
David describeth the wonderfull providence of God, in governing and in preserving all the other creatures. He praiseth God for his justice, mercie, and speciall louing kindness toward all those that call vpon him, that feare him, and loue him.

Sing this as the 84. Psalm.

Tee will I praise my God my King, and blesse thy name for aye:
2 For euer will I praise thy name, and praise thee day by day.
3 Great is the Lord most worthy praise his greatness none can reach:
4 From race to race they shall thy works praise and thy power preach.
5 I of thy glorious maestie, the beautie will record:
And meditate vpon thy works, most wonderfull O Lord:
6 And they shall of thy power, and of thy searesfull acts declare, And I to publish all abroad, thy greatnesse will not spare.
7 And they into the mention shall break of thy goodness great:
And I aloud thy righteousness, in singing shall repeate.
8 The Lord our God is gracious, and mercifull also:
Of great abounding mercy, and to anger he is slow.

Pea good to all, and all his works,
his mercy doth exceede:
10 Lo all thy works do praise thee Lord, and doe thy honour spread.
11 Thy Saints do bless thee & they doe thy kingomes glory show:
12  And blace thy power to cause the sons of men his power to know.

The second part.

13 And of thy mighty kingdome eke, to spread the glorious praise:
Thy kingdome Lord a kingdome is, that doth endure alwaies.
And thy dominion throughout all age, endures without delay:
14 The Lord upholdeth them that fall their hiding he doth stay.
15 The eyes of all that wait on thee, thou dost them all relieue:
And thou to each suuffising foodes, in season due dost give.
16 Thou openest thy mighty hand, and bountifully dost fill:
All things whatsoever doe live, with gifts of thy good will.
17 The Lord is in all his waies, his works are holy all:
18 Pacro all he is that call on him, in truth that on him call.
19 He the desires which they require, that fear him will fulfill:
And he will heare them when they erie, and save them all he will.
20 The Lord preserves all those to him, that bear a loving heart:
But he all them that wicked are, will bitterly subvert.
21 A thankful mouth shall gladly speak the praises of the Lord:
All flesh to praise his holy name,
for ever shall accord.

Lauda anima mea. Psal. CXLVI. I.H.
Dauid teacheth that none should put their trust in men, but in God alone, who is almighty, and delivereth the afflicted, nourisheth the poore, setteth prisoners at libertie, comforteth the fatherlesse, widwows, Strangers, & is King for euer.
Sing this as the 137. Psalme.

My soule praise thou the Lord alwaies my God I will confesse:
2 While breath & life prolong my daies my tongue no time shall cease.
3 Trust not in worldly princes then, though they abound in wealth:
For in the sonses of most all men, in whom there is no health.
4 For why, their breath both soon depart to earth anone they fall:
And then the counsels of their hearts decay and perish all,
5 O happy is that man I say, whom Jacobs God doth aide:
And he whose hope doth not decay, but on the Lord is staid.
6 Which made the earth & waters deepe the heaven hie withall,
Which both his word and promise keepes in truth and euer shall.
7 With right alwaies he both proceede for such as suffer wrong:
The poore and hungry he both feedes, and loose the setters strong.
8 The Lord both send the blind their sight the lame to lumes restore:
The Lord I say doth love the right, and just for evermore.
9 He both defend the fatherlesse, the stranger in heart:
And quit the widow from distresse,
Psalme CXLVII.

Thy Lord and God eternally,  
His pleasure not in strength of horse,  
And such as do attend upon  
His mercie shining light.

The second part.

D praise the Lord Jerusalem,  
Thy God D Sion praise:  
For he the barres hath forged strong  
Wherewith the gates he staites.

Thy children he hath blest in thee,  
In thy borders hee  
Both settle peace, and with the flower  
Of wheat he filleth thee.

And his commandements upon  
The earth he sendeth out,  
And eke his word with speedy course  
Doth swiftly runne about:

He giveth knoed like wooll, hope flock  
Like ashes doth he spread,  
Like morsels casts his Isle, thereof  
The cold who can abide?

He sendeth forth his mighty word,  
His winde he makes to blow, and then  
The waters flow amane.

The doctrine of his holy word,  
To Jacob doth he show:  
His statutes and his judgements hee  
Gives Israel to know.

With every nation hath he not  
So dealt, nor have they knowne  
His secret judgements, ye therefore,  
Praise ye the Lord alone.

and ill mens waies subuernt.

In time of all posteritie,  
forever to remaine.

Laudate Dominum. Psal. Cxlvii. N.

The Prophet praiseth the bounty, wis-
dome, power, justice and providence of  
God upon all his creatures, but specially  
upon his Church, which hee gathered  
together after their dispersion, decla-
   ring his word and judgement so unto  
them, as hee hath done to no other  
people.

Sing this as the 137.Psalme.

Praise ye the Lord, for it is good,  
unto our God to sing:  
For it is pleasant, and to praise  
it is a comely thing.

2 The Lord his owne Jerusalem,  
he buildeth vp alone:  
And the dispairst of Israel,  
doth gather into one.

3 He heales the broken in their heart,  
their soze by he doth binde:  
4 He counts the number of the haerces,  
and names them in their kinde.

5 Great is the Lord, great is his power,  
his wisdom infinite:  
6 The Lord reliues the meek, & throws  
to ground the wicked wyght.

7 Sing unto God the Lord with praise,  
unto the Lord rejoyce:  
And to our God upon the Harp,  
advanc your singing voice.

8 He coverth heauen with clouds, and for  
the earth prepar eth raine:  
And on the mountains he doth make  
the graffe to grow againe.

9 He giveth to beasts their food, and to  
young Kauens when they crie:

10 But in all those that feare the Lord,  
the Lord hath his delight:  
And such as doe attend upon  
his mercie shining light.

Laudate
Psalme CXVIII.

Landate Dom. Psal. Cxlviii. I. H.

Hee prouoketh al creatures to praise the Lord in heauen, & in all places, specially for the power that he hath giuen his people Israel.

On earth ye Dragons tell,
All deepes doe ye the same,
For it becommeth you well:
8 Him magnifie,
Fire, hauie, Ie, snow,
And storms that blow,
at his decree.

9 The hils and mountaines all,
And trees that fruitles are,
The Cedars great and tall,
His worthy praise declare.
10 Beasts and cattell,
Pea birds flying,
And wozmes creeping,
that on earth dwell.

11 All kings both moare and lesse,
With all their pompons traine:
Princes and all judges,
That in the world remaine.
12 Call his name,
Young men and maides,
Olde men and babes,
Doe ye the same.

13 For his name shall we proue,
To be most excellent:
Whole praise is farre aboue,
The earth and firmament.
14 For sure he shal,
Craeft with bistle,
The home of his,
And helpe them all.

His Saints shall all forth tell,
His praise and worthiurle,
The children of Israel,
Each one both moare and lesse.
15 And also they,
Psalm CXLIX. CL.

That with good will,
His words fulfill,
and him obey.

Cantate Domino. Psalm CXLIX. N.

An exhortation to the Church to praise
the Lord for his victorie and conquest
that he giueth his Saints against man's
power.

Sing this as the 145. Psalm.

Sing ye unto the Lord our God
a new rejoicing song:
And let the praise of him be heard,
his holy Saints among.

2 Let Israel rejoice in him,
that made him of nothing:
And let the seed of Zion eke,
be joyfull in their King.

3 Let the sound praise with voice of flute,
unto his holy name:
And with the Timbrel and the Harpe,
ing praises of the same.

4 For why? the Lord his pleasure all
hath in his people set:
And by deliverance he will raise,
the necke to glory great.

5 With glory and with honour now,
let all his Saints rejoyce,
And now aloud upon their beds,
advance their singing voyce.

6 And in their mouths let be the acts
of God the mighty Lord,
And in their hands eke let them beare,
a double edged sword.

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 doom,
that written is before:
This honour all his Saints shall have,
praise ye the Lord therefore.

Laudate Dominum. Psalm. CL. N.

An exhortation to praise the Lord without ceasing by all manner of ways,
for all his mightie and wonderfull
works.

Sing this as the 147. Psalm.

Yeold onto God the mighty Lord,
praise in his sanctuarie:
And praise him in the armament,
that shewes his power on his.

2 Advance his name and praise him in
his mighty acts alwaies:
According to his excellency,
of greatness give him praise.

3 His praises with the princely noise,
of sounding trumpets blow:
Praise him upon the Viol and
upon the Harp also.

4 Praise him with timbrel & with flute
Organs and Virginals:
5 with sounding Cymbals praise ye him,
praise him with loud Cymbals.

6 What ever hath the benefit,
of breathing praise the Lord:
To praise the name of God the Lord,
agree with one accord.

The end of the Psalms of David, in metre.
Veni Creator.

O holy Ghost into our souls
send downe thy heavenly light:
kindle our hearts with fervent love
to serve God day and night.
Strength & establish all our weaknesses,
so feeble and so frail:
That neither flesh, the world, nor devil,
against us doe prevale.

Put backe our enemies far from us,
and grant us to obtaine
Peace in our hearts with God and man
without grudge or disdain.
And grant O Lord that thou being
our leader and our guide,
We may ethew the snares of sinne,
and from these never slide.

To us such plenty of thy grace,
good Lord grant we thee pray:
That thou maist be our comforter,
at the last dreadful day.
Of all strife and dissention,
O Lord dissolve the bands:
And make the knot of peace and love,
throughout all Christian lands.

Grant us O Lord through thee to know
the father most of might:
That of his deare beloued sonne,
we may obtaine the light.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Land and praise be to the Father,
and to the Sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that the onely Sonne,
dowaths his spirit to send:

Thou art the very comforter,
in all woe and disconsolate:
The heavenly gifts of God most holy,
which no tongue can express;
The fountain and the lively spring
of joy celestial,
The fire so bright, the love so clear,
andunction spirituall.

Thou in thy gifts art manifold,
whereby Christes church doth stand:
In faithful hearts writing thy law,
theinger of Gods hand.
According to thy promise made,
thou givest speech of grace,
That through thy help the praise of God
may found in every place.
Venite exultemus.

To all that doe profess his name,

Venite exultemus. Psal, XCV.

Sing this as the Benedictus.

O Come and let us now rejoice,
And sing unto the Lord,
And to our onely Saviour,
Also with one accord.
O let us come into the Lord
With inward reverence,
Confessing all our former time,
And that with diligence.

To thanke him for his benefits,
Always delecting:
Wherefore of him right joyfully,
In Psalms now let us sing,
And that because that God alone
Is Lord magnificent,
And eke above all other Gods,
A King omnipotent.

His people he doth not forsake
At any time or tide:
And in his hands are all the coasts
Of all the world so wide.
And with his loving countenance
He looketh every where,
And doth behold the tops of all
The mountaines farre and nere.

The sea and all that is therein
Are his, for he them made:
And eke his hand hath fashioned
The earth that doth not fade.

O come therefore and worship him,
And downe before him fall:
And let us weep before the Lord,
The which hath made us all.

He is our God, our Lord and King,
And we his people are,
His flocke and sheepe of his pasture,
Of whom he taketh care.

This day if ye will heare his voice,
Then harden not your heart:
As in the bitter murmuring,
When ye were in Desart.

Which thing was of their negligence,
Committed in the time
Of trouble in the wildernesse,
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 doe or say.

These forty yeares I have bin grieved,
With all this generation:
And evermore I said they erred,
In their imagination:
Wherewith their hearts were sore com-
Long time and many dates:
(But)
Wherefore I know assuredly,
They have not knowne my waies.

To whom I in my anger sware,
That they should not be blest:
No: see the joy celestial,
No: enter in my rest.

Gloria patri.

All laud and praise be to the Lord,
O that of might art most:
To God the Father and the Sonne,
And to the holy Ghost.
As it in the beginning was,
For euer heretofore,
And is now at this present time,
And shall be euermore.
The Song of Saint Ambrose, called Te Deum.

1. Deum Laudamus.
2. O holy Ghost the comforter, of glory thou art King:
3. O Christ and of the Father art the some everlasting:
4. When sinfull mans decay in hand, thou tookest to restore:
5. To be enclose in Virgins wombe, thou diddest not abhorre.
6. When thou hadst overcome of death the sharpe and cruell might:
7. Thou heavens kingdom didst set ope to each beleeuing wight.
8. In glory of the Father, thou dost sit on Gods right hand:
9. We trust that thou shalt come our judge our cause to understand.

10. Lord help thy servants who thou hast bought with his precious blood:
11. And in eternall glory set them with thy Saints so good,
12. O Lord doe thou thy people save, blest be thine inheritance:
13. Lord governes them, and Lord do thou for ever them advance.
14. We magnifie thee day by day and world without an end:
15. Above thy holy name O Lord,brightness as the sun:
16. From this day have mercy Lord, have mercy on us all:
17. Lord let thy mercy fall.
18. Have reposed all my confidence in thee:
19. Let to confounding shame therefore Lord let me never be.
20. The
The Song of the three Children praising God, prouoking all creatures to doe the same.

O ye works of God the Lord,
bleffe ye the Lord, praise him and magnifie him for ever.

3 O ye Angels of the Lord, 
bleffe ye the Lord, praise him and magnifie him for ever.

4 O ye the waters above the skie,
bleffe ye the Lord, praise him and magnifie him for ever.

5 O ye the powers of the Lord,
bleffe ye the Lord, praise him and magnifie him for ever.

6 O ye the shining Sunne and Moone,
bleffe ye the Lord, praise him and magnifie him for ever.

7 O ye the glistering starres of heauen,
bleffe ye the Lord, praise him and magnifie him for ever.

8 O ye the showers and dropping deive,
bleffe ye the Lord, praise him and magnifie him for ever.

9 O ye the blowing winds of God,
bleffe ye the Lord, praise him and magnifie him for ever.

10 O ye the fire and warming heat,
bleffe ye the Lord, sc.

11 O ye Winter and the Summertide,
bleffe ye the Lord, sc.

12 O ye the dewes and binding frosts,
bleffe ye the Lord, sc.

13 O ye frosts and chilling cold,
bleffe ye the Lord, praise him and magnifie him for ever.

14 O ye concealed Ice and Snow,
bleffe ye the Lord, sc.

15 O ye the nights and lightsome dayes,
bleffe ye the Lord, sc.

16 O ye the darknes and the light,
bleffe ye the Lord, sc.

17 O ye the lightening and the clouds,
bleffe ye the Lord, sc.

18 O let the earth eke bleffe the Lord,
bleffe the Lord, sc.

19 O ye the mountaineus and the hilles,
bleffe ye the Lord, sc.

20 O ye the greene things on the earth,
bleffe ye the Lord, sc.

21 O ye the ever springing wells,
bleffe ye the Lord, sc.

22 O ye the seas, and ye the louds,
bleffe ye the Lord, sc.

23 O whales & all that in the waters move,
bleffe ye the Lord, sc.

24 O ye the spring sowles of the ayre,
bleffe ye the Lord, sc.

25 O ye beasts and cattell eke,
bleffe ye the Lord, sc.

26 O ye the children of mankinde,
bleffe ye the Lord, sc.

27 O ye the Priests of God the Lord,
bleffe ye the Lord, sc.

28 O ye the souls of righteous men,
bleffe
bless ye the Lord, &c.
31 O ye holy and ye meek in heart, 
bless ye the Lord, &c.
32 O Ananias bless ye the Lord, 
bless thou the Lord, &c.
33 Azarias bless the Lord, 
bless thou the Lord, &c.
And in Israel bless the Lord, 
bless thou the Lord, praise him &c.

The Song of Zacharias, called

Benedictus.

That we might be delivered
From such as make debate:
Our enemies and from the hands
Of all that doe vs hate,
The mercy which he promised
Our Fathers to fulfill:
And thinke upon his covenant made,
According to his will.

And also to performe the Oath
Which he before had sworn
To Abraham our Father deare,
For vs that were forlorn.
That he would give himselfe for vs,
And vs from bondage bring:
Out of the hands of all our foes,
To serve our heavenly King.

And that without all manner fear,
And eke in righteousness:
And also for to lead our lives,
In God's holinesse.
And thou Child which now art born
And of the Lord elect,
Shalt be the Prophet of the highest,
His waies for to direct.

For thou shalt goe before his face,
For to prepare his waies:
And also for to teach his will,
And pleasure all thy daies.

For to give the knowledge how that their
Salvation is nere,
And that remission of their sines,
Is through his mercy more.

Whereby the day spring from on high
The which were since the world begun, 
Is come vs for to vitife:
And those for to illuminate.

L 3 Which
Magnificat.

Which doth in darkness sit:
To lighten those that shadowed be,
With death and eke oppress,
And also for to guide our feet,
The way to peace and rest.

The Song of the blessed Virgin Mary called Magnificat.

Psalms doth magnifie the Lord,
In the Lord my God, which is
My Saviour. And why? because
He did regard: and gave respect unto,
To, to base estate of his handmaid, and
Let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for evermore,
Shall me right blessed call.
Because he hath me magnified,
Which is the Lord of might,
Whose name be ever sanctified,
And praised day and night.

For with his mercy and his grace,
All men he doth enslave,
Throughout all generations,

To such as fear his name.
He showed strength with his great arm
And made the proud to start,
With all imaginations,
That they bare in their heart.

He hath put downe the mighty ones,
From their supernall seats:
And did exalt the meke in heart,
As he hath thought it meete.
The hungry he replenished,
With all things that were good,
And through his power he made the rich
Oft times to want their food.

And calling to remembrance,
His mercy ever deale,
Hath holpen by assistantly,
His servant Israel,
According to his promise made,
To Abraham before:
And to his seede successively,
To stand for evermore.

The Song of Simeon, called
Nunc Dimittis.

Lord because my hearts desire,
Hath wished long to see, by onely
Lord and Saviour, thy Sonne before
I die. The joy and health of all man
Kinde, desired long before, which now
now
Quicunque vult.

now is come into the world, of mercy bringing hope.

Thou sufferest 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, Have 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 thy people Israel.

The Simbole or Creed of Athanasius, called Quicunque vult.

Wherefore he be that salvation will attain: the Catho-

like believe he must, before all things retaine. Which Faith, unless be hou-

ly keepe and undesiledly, without all doubt, eternally he shall be sure to die.

The Catholike believe is this, that God we worship one In Trinitie, and Trinitie in Trinitie alone. So as we neither doe confound the persons of the three: 
Pox yet the substance whole of one in sunder parted be.

One person of the Father is, another of the Sonne: Another person proper of the holy Ghost alone. Of Father, Sonne and holy Ghost, but one the Godhead is, Like glory coeternall eke, the materstic likewise.

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

Incomprehensible Father is, incomprehensible Sonne, Incomprehensible also is the holy Ghost of none. The Father is eternall, and the Sonne eternall fo: And in like sorte eternall is, the holy Ghost also. And yet though we believe that each of these eternall be:
Quicunque Vult.

Pet there but one eternall is, and not eternals theæ:
As ne incomprehensible we, ne yet uncreate theæ,
But one incomprehensible, one uncreate holde to be.

Almighty so the father is, the sonne Almighty so:
And in like sort Almighty is, the holy Ghost also.
And albeit that every one of these Almightyes be:
Vet there but one Almighty is, and not Almightyes theæ.

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

So we one Father hold, not theæ, one Sonne also, not theæ:
One holy Ghost alone, and not theæ holy Ghosts to be.
One in this Trinitie before noz after other is:
He greater any then the rest, ne lesser be likewise.

But every one among themselues, of all these persons theæ,
Together coeternall all, and all coequall be.
So trinitie in Trinity, as said it is before:
And Trinitie with Unite, in all things we adore.

Therefore what man soeuer that salvation will attaine,
This faith touching the Trinitie, of sozë he must retaine:
And needfull to eternall life, it is that every wight,
Of the incarnating of Christ, our Lord beldue aright.

For this the right faith is, that we beleue and eke doe know,
That Christ our Lord the Sonne of God, is God and man also.
God of his fathers substance, got before the world began:
And of his mothers substance borne in world a very man.

Both perfect God and perfect man in one, one Jesus Christ,
Which both of reasonable soule, and humane flesh substi.
Touching his Godhead, equall with his Father God is he:

Touch,
The Lamentation of a Sinner.

Touching his manhood lower then, his Father in degree.
Who though he be both very God, and very man also:
Yet is he but one Christ alone, and is not persons two.
One not by turning of Godhead into the flesh of man:
But by taking manhood to God, this being one began.
All one not by confounding of the substance into one:
But onely by the unitie, that is of one person.
For as the reasonable soule and flesh but one man is:
So in one person God and man, is but one Christ likewise.
Who suffered for to save his all, to hell he did descend.
The third day rose againe from death, to heaven he did ascend.
He sits at the right hand of God, the Almighty Father there:
From thence to judge the quick and dead againe he shall retire.

At whose returne all men shall rise, with bodies now restor'd:
And of their owne works they shall give account unto the Lord.
And they unto eternall life shall goe that have done well:
Who haue done ill shall goe into eternall fire to dwell.

This is the Catholique beliefe, who doth not faithfully beleue 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 evermore.

The Lamentation of a Sinner. M.


Lord turne not alway thy face, from him that lieth prostrate, lament,
ting sace his unfull life, before thy mercy gate.

Withovt wide to those, that doe lament
their sinne, but not that gate against
me Lord, but let me enter in.

And call me not to mine accounts,
How I have luted here:
For then I know right well O Lord
How vile I shall appear.
I neede not to confesse my life,
I am sure thou canst tell,
What I haue beene and what I am,
I know thou knowest it well.

O Lord thou knowest what things be past
And eke the things that be:
Thou knowest also what is to come,
The humble suit of a Sinner.

Nothing is hid from thee.
Before the heavens and earth were made
Thou knowest what things were then,
As all things else that have beene since,
Among the sonses of men.

And can the things that I have done,
Be hidden from thee then?
Pay, may thou knowest them all O Lord
Where they were done and when.
Therefore with tears I come to thee
To beg and to intreat:
Even as the child that hath done euill, And feareth to be beat.

So come I to thy mercy-gate,
Where mercy both abound,
Requiring mercy for my saine
To heale my deadly wound.

O Lord I neede not to repeate,
What I doe beg or craue:
Thou knowest O Lord before I ask.
The thing that I would have.

Percy good Lord, mercy I aske.
This is the toatl summe:
For mercy Lord is all my sute,
Lord let thy mercy come.

The humble suit of a Sinner.

Lord of whom I doe depend,
Behold my carefull heart, and when thy
Will and pleasure is, release me of my
Smart, thou seest my sorowes what they

are, my grieves is knowne to thee, and
there is none that can remove, or take
the same from me.

But onely thou whose aide I craue,
Whose mercy still is preat.
To cave all those that come to thee,
So succour and so rest.
And sith thou seest my restless eies,
My teares and grevous groane,
Attend unto my sute O Lord,
Marke well my plaint and none.

For, since hath so enclosed me,
And compass me about,
That I am now remedlese,
If mercy helpe not out.
For mortall man can not release
or selfiate this paine:
But euens thy Christ my Lord and God,
Which for my sune was slaine.

Whose bloody wounds are yet to see
Though not with mortall eye:
Yet doe thy Saints behold them all,
And so I trust shall I.
Though sune both hinder me a while,
When thou shalt see it good
I shall enjoy the sight of him,
And see his wounds and blood.

And as thine Angels and thy Saints
doe now behold the same:
So trust I to possesse that place,
With them to praise thy name.

But
The Lords prayer.

But whilst I live here in this vale,
where sinners doe frequent:
Assist me ever with thy grace,
my sinnes still to lament.

Lead that I tread in sinners trace,
and give them my consent
To dwell with them in wickednesse,
whereunto nature is bent.

Dely thy grace must be my stay,
lest that I fall downe flat:
And being downe, then of myselfe,
cannot recover that.

Therefore this is yet once againe,
my sate and my request,
To grant me pardon for my sinnse,
that I in thee may rest.

Then shall my heart, my tongue & voice
be instruments of praise:
And in thy Church & house of Saints,
sing Psalms to thee alwaies.

The Lords Prayer, or Pater-noster.

O God, our Father which in heaven art,

Lord hallowed be thy name, thy king-
dome come, thy will be done in earth
euen as the same in heaven is. 2. Give

d vs Lord our daily bread this day

The X. Commandements.

Arke Israel, and what I say, giue
heede to understand, I am the
Lord thy God, which brought thee
out of Egyptland. 2. Even from
the house wherein thou didst, in
thraldome like a slave: None other
Gods at all, before my presence shalt
thou haue.
The X. Commandements.

No manner graven Image shalt thou make at all to thee, Po2 any figure like by thee, shalt counterfeited be.

Of any thing in heaven above, no2 in the earth below: Po2 in the waters beneath the earth, to them thou shalt not bow.

Po2 shalt them serve: the Lord thy God, a jealous God am I, That punish fathers faults, onto the third and fourth degree.

Upon their children that me hate, and mercy doe display To thousands of such as love me, and my precepts obey.

The name thou of the Lord thy God, in baine shalt never use: For him that takes his name in baine, the Lord will not excuse.

Remember that thou holy keepe the sacred Sabbath day: Six daies thou labour shalt and doe thy needfull works alway.

The seaventh day is set by the Lord, thy God to rest upon: No worke then shalt thou doe on it, ne thou no2 yet thy sonne.

Thy daughter, servant, no2 handmaid, thine Dre no2 yet thine Asse, Po2 stranger that within thy gates, hath his abiding place.

For in the daies God heauen and earth, and all therein did make: And after those, his rest he did upon the seaventh day take.

Wherefore he blest that day that he, for resting did ordaine:

And sacred to himselfe alone, appointed to remaine.

Peeld honour to thy parents, that prolonged thy daies may be: Upon the land the which the Lord thy God hath given thee.

Thou shalt not murder, thou shalt not commit adultery:

Thou shalt not steale, Po2 witnes falle against thy neighbour be.

Thou shalt not court house that to thy neighbour doth belong,
He court-shalt in having of his wife to doe him wrong.

Po2 his man servant, no2 his maid, no2 Dre, no2 Asse of his:
Poz any other thing that to thy neighbour proper is.

The X. Commandements of Almightye God. Exod.20. W. W.

Tend my people and give care,

Of serly things I will thee tell: See that my words in minde thou beare, and to my precepts listen well.

1 I am thy souereigne Lord and God, Which have thee brought from carefull And eke reclaimed fro Pharaos rod, (thall Take the no Gods on them to call.

2 Po2
The X. Commandments.

2 Pray fashioned some of any thing, 
In heaven or earth to worship it, 
For I thy God by revenging 
With grievous plagues this sin will smite.

3 Take not in vaine his holy name, 
Abuse it not after thy will: 
For so thou mightst soon purchase blame 
And in his wrath he would thee spill.

4 The Lord from worke the 7 day ceaft, 
And brought all things to perfect end, 
That to Gods hells ye may attend.

5 Unto thy parents honour giue, 
As Gods commandements doe pretend: 
What thou long daines and good maist live 
In earth where God a place doth lend.

6 beware of murther and cruell hate, 
7 All filthy fornication fear: 
8 See thou Scale not in any rate, 
9 False witnesse against no man beare.

10 Thy neighbors house with not to have 
His wife or ought that he call thy mine, 
His field, his Dre, his Allle, his slave, 
Any thing that is not thine.

A prayer.

The spirit of grace grant vs O Lord, 
To keep these lawes our hearts reioze, 
And cause vs all with one accord, 
To magnifie thy name therefore.

For of our failings no strength we have, 
To keepe these lawes after thy will, 
Thy might therefore O Christ we craue 
That thee in thee may them fulfill.

Lord for thy names sake grant vs this, 
Thou art our strengt O Saviour Christ 
Of thee to speede how should we misse,

The Lords Prayer.

In whom our treasure both consist.
To thee for evermore be praise, 
With the Father in each respect.
And with thy holy spirit allspace,
The comforter of thine elect.

The Lords Prayer. D. Cox.

Our Father which in heaven art,
And maketh all one brotherhood to call
Upon thee with one heart, our heauenly 
By Father and our God: grant we
pray not with lips alone, but with
the hearts deeper sigh and groans

Thy blessed name be sanctified,
Thy holy word might be enslame,
In holy life for to abide,
To magnifie thy holy name.

From all errors defend and keere,
The little flocke of thy poore sheepe.

Thy kingdom come even at this houre, 
And henceforth everlastingly, 
Thine holy Ghost into vs poure, 
With all his gifts most plentiouly, 
From Sathanas rage and filthy band, 
defend vs with thy mighty hand.

Thy will be done with diligence, 
Like as in heavne in earth also,
In trouble grant vs patience,  
Doe to obey in wealth and woe:  
Let not flesh, blood nor any ill,  
Presume against the holy will.

Give vs this day our daily bread,  
And all other good gifts of thine:  
Kepe vs from warre & from bloodshed,  
Also from hunger, dearth and pine,
That we may live in quietness,  
Without all greedy carefulness.

Forgive vs our offences all,  
Relieve our carefull conscience,  
As we forgive both great and small,  
Which unto vs have done offence:
Prefer vs Lord so to serve thee  
In perfect love and unitie.

O Lord into temptation,  
Lead vs not when the fiend doth rage,  
To withstand all invasion,  
Grant power and strength to every age
Arme and make strong thy feeble host  
With faith and with the holy Ghost.

O Lord from cuill deliver vs,  
The dates and times are dangerous,  
From everlasting death save vs,  
And in our last neede comfort vs,
A blessed end to vs bequeath,  
Into thy hands our soules receive.

For thou O Lord art King of kings,  
And thou hast power over all:  
Thy glory shineth in all things,  
In the wide world universall.
Amens, let it be done O Lord,  
That we have prayed with one accord.

The xii. Articles of the Christian faith.

A ll my belief and confidence is

in the Lord of might: The father

which all things hath made, the day

and eke the night, the heavens and the

firmament, and also many a starre,

The earth and all that is therein, which

passe mans reason farre.

And in like manner I believe
In Christ our Lord, his name
Coequal with the deity,
And man in flesh and bone.
Concerned by the holy Ghost,
His word doth me assure,
And of his mother Mary borne,
Yet she a virgin pure.

Because mankinde to Satan was,
For sure in bond and thrall,
He came and offered by himselfe,
To death to save vs all.
And suffering most grievous paine,
Then Pilate being Judge,
Was crucified on the cross,
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 this descend
Into the lower parts,
To them that long in darknes were.
A prayer to the holy Ghost.

The true light of their hearts.
And in the third day of his death,
He rose to life again,
To them he might be glorified,
Out of all griefe and paine.
Ascending to the heavens hie,
To sit in glory still,
On Gods right hand his Father deare,
 According to his will.

Untill the day of judgement come,
When he shall come againe
With Angels power, yet of that day
We all be uncertaine.

To judge all people righteously,
Of whom he hath dearly bought,
The living and the dead also,
Which he hath made of nought.

And in the holy spirit of God,
My faith to satistie,
The third person in Trinitie,
Believe it steadfastly.
The holy and Catholique Church,
That Gods word doth maintaine;
And holy scripture doth allow,
Which Satan doth disdaine.

And also I doe trust to have,
If Jesus Christ his death
Release and pardon of my sinnes,
And that enly by faith.

What time all flesh shall rise againe,
Before the Lord of might,
And see him with their bodily eyes,
Which now doe give them light.

And then shall Christ our Saviour,
The sheepe from Goats diuide,
And give life everlastingly,
To those whom he hath tribe.
Within his Kneale celestiall,
In glory for to rest,

With all the holy company,
Of Saints and Angels blest.
Which serve the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for evermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119.Psalme.

One holy spirit the God of might,
comforter of vs all:
Teach vs to know thy word aright,
that we doe never fall.

O holy Ghost visitte our coate,
defend us with thy shield:
Against all sinne and wickednes,
Lord helpe me winne the field.

Lord kepe the king, and his counsell,
and give them will and might
To persever in thy Gospell,
which can put enie to sight.

O Lord that givest thy holy word,
send Preachers plentifully:
That in the same we may accord,
and therein live and die.

O holy spirit direct aright
the Preachers of thy word:
That thou by them maist cut downe sin;
as it were with a sword.

Depart not from those Pastors pure,
but aide them at all neede:
Which breake to vs the bread of life,
Whereon our soules doe srece.

O blessed Spirit of truth kepe vs in peace and trutie:
Kepe vs from sects and erroues all,
and from all Papitrie.
Convert all those that be our foes,
and bring them to thy light:

That
Da pacem Domine.

That they and we may all agree,
and praise thee day and night.

O Lord, encrease our faith in vs,
and love so to abound:
That man and wife be void of strife,
and neighbours about vs round.
In our time give thy peace O Lord,
to nations farre and nigh:
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mighties most:
The living Father and the Sonne,
and eke the holy Ghost.
As it hath bene in all the time
that hath bene heretofore,
As it is now and so shall be,
hereforth for euermore.

Da pacem Domine.

O peace in these our dayes, O
Lord: great dangers are now at hand,
thrown enemies with one accord, Christes
name in euery land, seek to deface,
root out and raise, thy true right woor

The complaint of a Sinner.

Give vs that peace which we doe lack,
Through misbelieve and ill life:
Thy word to offer thou doest not flacke,
Which we unkindly gain-strike,
With fire and sword,
This healethall word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godliness.

Give peace and vs thy spirit down lend,
With griefe and repentance true
Do pierce our hearts our times to amend
And by faith Christ renue.

That scare and dread,
Warre and bloodshed,
Through thy sweete mercy and grace,
may from us side,
Thy truth may bide,
And shine in euery place.

Whe righteousnes both say,
Lord for my sinfull part: In wrath
thou shouldest mee pay vengeaunce for
my desert: I can it not denie, but
needs I must confesse, how that con-
tinually, thy lawes I doe transgresse,
The Complaint of a Sinner.

Now let those drops most sweet,
Do moist my heart so dry:
That I with sinne repeat,
My life and sinne may die.

That being mostitised,
This sinner in me in me,
I may be sanctified,
By grace of thine in thee.
So that I never fall,
Into such most tall sinne,
Which my foes in sinnall.
Reloyce my death therein.

But bountysafe me to keepe,
From those in sinnall soes:
And from that lake to deepe,
Whereas no mercy growes.
And I shall sing the songs,
Confirmed with the iuft,
That unto thee belongs,
Which art mine onely trust.

The Lamentation.

Through perfect repentance the sinner
hath sure trust in God, that his sinnes
shall be washed away in Christ's blood

O Lord in thee is all my trust, give

eare unto my wosfull cry: refuse me
not that am sinful, but bowing downes
thy heavenly eye. Behold how I do

still lament my sinnes wherein I doe

thy lawes I doe transgresse.

But if it be thy will,
With sinners to contend,
Then all thy flocke shall spill,
And be lost without end.
For who lineth heere to right
That rightly he can say,
He sinneth not in thy sight,
Full oft and every day?

The Scripture plaine telleth mee
The righteous man offendeth
Seauen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he faileth now and then
In danger of thy wrath.

Then fith the case so stands,
That euen the man right wise,
Falleth oft in sinnfull bands:
Whereby thy wrath may rise:
Lord I that am uniuist,
And righteousness else none have,
Whereunto then shall I trust,
My sinnfull soule to saue?

But truely to that post,
Whereunto I cleave and shall:
Which is thy mercy most,
Lord let thy mercy fall.
And mitigat thy moode,
Else we perish all:
The price of this thy blood,
Wherein mercy I call.

She Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
A thanksgiving.

Sing this as the 137. Psalm.

The Lord be thanked for his gifts, and mercy evermore, That he doth shew unto his Saints: to him be laud therefor. Our tongues cannot so praise the Lord, as he doth right deserve: Our hearts cannot of him so think, as he doth us preserve. His benefits they be so great, to us that be but sinne: That at our hands so recompence, there is no hope to winne. O unfull flesh that thou shouldst have such mercies of the Lord: Thou dost deserve more worthily, of him to be abhord.

Pught else but sin and wretchednes, both rest within our hearts: And stubbornly against the Lord we daily play our parts. The Sunne above, the ornament, that is to be a light, Doth shew it selfe more cleare and pure, then we be in his sight.

The heauens above and all therein, more holy are then we: They serve the Lord in their estate, each one in their degree. They doe not strive for mastery no; slack their office let, But feare the Lord, and doe his will, hate is to them no let.

Also the earth and all therein, of God it is in awe: It doth observe the former's will, by skilfull natures law. The sea and all that is therein, doth bend when God doth beck: The spirits beneath doth tremble all, and feare his wrathfull check. But we alas for whom all these were made them so to rule, Doe not so know or love the Lord, as doth the Dre or Mule. A law he gave for us to know, what was his holy will: He would us good, but we would not avoid the thing is ill.

Not one of us that seeketh out, the Lord of life to please: Doe the thing that might us joyne, to Christ and quiet case.

Thus
Thus are we all his enemies, 
we can it not deny,
And he againe of his good will, 
would not that we should die.

Therefore when remedy was none, 
to bring vs unto life,
The some of God our flesh he tooke, 
to end our mortall strife.
And all the law of God the Lord, 
he did it full obey: 
And for our sines upon the Cross, 
his bloud our debts did pay.

And that we should not yet forget 
what good he to vs wrought,
A signe he left our eyes to tell, 
that he our bodies bought.
In bread and wine here visible, 
unto our eyes and taste:
His mercies great thou maieft record, 
if that his Sprte thou haft.

As once the cornes did liue and grow, 
and was cut downe with sikhe:
And threshed out with many stripes, 
out from his huske to drue.
And as the Mill with violence, 
did teare it out to small,
And make it like to earthly dust, 
not sparing it at all.

And as the Ouen with fire hote, 
did close it vp in heate:
And all this done that I haue said, 
that it should be our meat.
So was the Lord in his ripe age, 
cut downe by cruell death:
His soule he gave to tormentes great, 
and yelded up his breath.

Because that he to vs might be 
an everlasting bread:
With much reproach and troubles great

on earth his life he led.
And as the grapes in pleasant time, 
are pressed very sope: 
And plucked downe when they be ripe, 
and let to grow no more.

Because the iuyce that in them is, 
as comfortable drinke,
We might receive and ioystfull be, 
when sorowes make vs shrinke.
So Chrisies blood outpressed was 
with naile and eke with speare:
The iuyce whereof both save all those 
that rightly doe him feare.

And as the cornes by unity, 
into one leafe are knit:
So is the Lord and his whole Church, 
though he in heaven sit.
As many grapes make but one wine, 
sould we be but one
In faith and lome in Christ aboue, 
and unto Christ alon.

Leading a life without all strife, 
in quiet rest and peace,
From enuie and from malice both 
or our hearts and tongues to cease.
Which if we doe then shall we know, 
that we his chosen be,
By faith in him to lead a life, 
as alwaies willed he.

And that we may so doe indeed, 
God send vs all his grace:
Then after death we shall be sure, 
with him to have a place.

R.W.
A Prayer.

For he is full determined, on vs to poure out his mercy:
And the Lords truth be ye assured, abideth perpetually.

Glory be to God the Father, and to Jesus Christ his Sonne:
With the holy Ghost in like manner, now and at every season.

An exhortation to be sung before Evening prayer.

Sing this as the 100. Psalme.

Behold now giue heed such as be
The Lords servants faithful & tru
Come praise the Lord every degree.

O ye that stand in the Lords house, Euen in our owne Gods mansion, Praise ye the Lord so bounteuous, Which worketh our salvation.

List vp your hands in his holy place, Peca and that in the time of night, Praise ye the Lord that giueth all gra For he is the Lord of great might.

Then shall the Lord out of Sion, Which made heauen and earth by hi Giue to you and your nation, (pow,) His blessing, mercy and favoure.

Glory be to God, &c.as before.

A forme of Prayer to be used in private houses euery Morning and Evening.

Morning Prayer.

Lmighty God and most mer manifolds mercies, which hast promised to ciffull Father, we doe not pres sent our selves heere before the Lord, who hath also commanded vs to assemble

Praise the Lord ye Gentiles all, which hath brought you into his praise him all people mortall, (light as it is most worthy and right.

Sing this as the 100. Psalme.

Thou living God in persons thée, Thy name be praised in dutie, In all our neede so vs defend, That we may praise thee world without end.

An exhortation to the praise of God, to be sung before Morning Prayer. W.B.

Holy Ghost our comforter, Be our patron, helpe and succour, Glue vs one minde and perfect peace, All gifts of grace in vs encrease.

An holy Ghost our comforter, Be our patron, helpe and succour, Glue vs one minde and perfect peace, All gifts of grace in vs encrease.

Thou living God in persons thée, Thy name be praised in dutie, In all our neede so vs defend, That we may praise thee world without end.

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Morning Prayer.

Lmighty God and most mer manifolds mercies, which hast promised to ciffull Father, we doe not pres sent our selves heere before the Lord, who hath also commanded vs to assemble
Assemble our selves together in his name not inherit the kingdom of God. With full assurance, that he will not onely And because thou hast commanded us be amongst us, but also be our Head to pray one for another, we doe not onely and Advocate towards thy Majesty, that make request O Lord for our selves, and we may obtaine all things which shall soz them that thou hast already called to some experience to thy blessed will, for our the true understanding of thy heavenly necessities. Therefore wee beseech thee will, but for all people and nations of the most mercifull Father, to turne thy loving world, who as they know by thy wondercountenance towards us, and impute not full works that thou art God over all, to unto us our manifold sines and offences, they may be instructed by thy holy spirit to whereby we truly deserve thy wrath and beleue in thee their onely Saviour and Sharpe punishment, but rather receaue vs Redeemer. But so as much as they can to thy mercy for Jesus Christ's sake, ac not beleue except they heare, no2 cannot excepting his death and passion as a full re- heare but by preaching, and none can compence for all our offences, in whom preach except they be sent: Therefore O onely thou art pleased, and through whom Lord raise by faithfull distributors of thy thou canst not be offended with us: And mysteries, who setting apart all worldly seeing that of thy great merces, we have respects, may both in their life & doctrine quietely passed thisnight, grant ( O hea- onely seek thy glory.Contrarily confound unly Father) that we may be low this Satan and Antichrist with all hirelings, day wholly in thy service, so that all our whom thou hast already cast off into a rethou shalt be faithfull distributors of thy thou canst not be offended with us: And mysteries, who setting apart all worldly seeing that of thy great merces, we have respects, may both in their life & doctrine quietely passed thisnight, grant ( O hea- onely seek thy glory.Contrarily confound unly Father) that we may be low this Satan and Antichrist with all hirelings, day wholly in thy service, so that all our whom thou hast already cast off into a rethoughts, words and deeds, may re probate sense, that they may not by sects, sound to the glory of thy name and good schismes,heresies and errors,disquiet thy example to all men, who seeing our good little flocke: and because O Lord we be works may glorifie thee our heavenly Fa-fallen into the latter days and dangers us ther.

And so as much as of thy means fano, upper hand, and Satan by his Ministers and lover, thou hast not onely created us to sectes by all means to quench the light of thine only immitude and likeness, but the Gospel, we beseech thee to maintaine also hast chosen us to be heirs with thy thy cause against these raving Wolves; deare some Jesus Christ of that immortal and strengthen all thy servants whom kingdom which thou preparedst soz us they keep in prison and bondage. Let not before the beginning of the world, we be- the long suffering be an occasion either to seed thee to encreaze our faith and know- encreaze their tyrannie, up to discourage ledge, and to lighten our hearts with thy thy childer: neither yet let our sins and holy spirit, that we may in the mean time wickednesse be an hindrance to thy mercy, live in godly conversation and integritie but with speed O Lord consider these of life, knowing that Israelers, adwente-great miseries. For thy people Israelers, conceerous men, contenstuous persons, many times by their has proued thine drunkards, glitters, and such like, shall anger, and thou punisht them by thy
Prayers.

Just judgement, yet though their times thy boundless bounty as our only say were never so grievous, if they once re- and refuge: beseeching the not to call to turned from their iniquity, thou receivest remembrance our manifold times and render them to mercy. We therefore most wickedness whereby we continually pre-watched sinners behail us manifold wise thy wrath and indignation against times, and earnestly repent us of our for-bes: neither our negligence & unkindnes, nor wickedness and ungodly behaviour which have neither worthily esteemed, nor towards thee: and whereas we cannot sufficiently expressed the sweet ourselves purchase thy pardon, yet we comfort of thy Gospel revealed unto us: humbly beseech thee for Jesus Christ's sake but rather to accept the obedience and to show thy mercy upon us, and receive death of thy Sonne Jesus Christ, who by us again to thy favour. Grant us hereoffering up his body in sacrifice once for all, Father these our requests, and all other hath made a sufficient recompence for all things necessary for us and thy whole our times. Have mercy therefore upon us Church, according to thy promise in Je. D Lord, and forgive us our offences. Teach us Christ our Lord, In whose name we by thy holy spirit, that we may rightly beseech thee as he hath taught us, saying, weigh them, and earnestly repent for the same. And so much the rather (D Lord) because that the Reprobate, and such as thou hast forsaken cannot praise thee no;

Euening prayer.

O Lord God Father everlasting, and call up thy name, but the repenting heart full of pitty, we acknowledge and the sorrowful mind, the conscience confesseth that we be not worthy to lift our eyes, hungering and thirsting for thy grace, our eyes to heaven, much less to present shall ever forth thy praise and glory. Our selves before thy Diestie, and cause. And albeit we be but wretched and dust, shone that thou wilt heare our prayers, yet thou art our Creator, and wee be the and grant our requests, if we consider our works of thy hands: yea thou art our Favourite deservings: for our consciences doe ther, and we thy Children: thou art our Judge, and we know that thou art an upright our Redeemer, and we thy people whom Judge, which doth not justify the sinners thou hast bought: thou art our God, and and wicked men, and punished the faults we thin inheritance.

of all such as transgresse thy commandments: Correct us not therefore in thine angered: yet most mercifull Father since D Lord, neither according to our deserts it hath pleased thee to command us to call punished us, but mercifully chastise us with on the in all our troubles and adversities, a fatherly affection, that all the world may promising even then to help us, when know, that at what time sooner a sinners we see our selves (as it were) swallowed both repent him of his times, from the by of death and desperation: We utterly bottom of his heart, thou wilt put away renounce all worldly confidence, and die to his wickedness out of thy remembrance,
as thou hast promised by thy holy Prophets in all our tribulations and persecutions. Finally, so as much as it hath pleased thee, so sparing us so long, and giving, to make the night for man to rest us so large a time of repentance. These in, as thou hast ordained him the day to benefits (O most merciful Father) like travel, grant O dear Father, that we as we knowledge to have received them may so take our bodily rest, that our souls of thy onely goodness, even as we be fed may continually watch for the time that thee for thy deare Sonne Jesus Christ's our Lord Jesus Christ shall appear for sake grant us always thy holy spirit, that our deliverance out of this mortal life: we may continually grow in thankfulness in the mean season, that we not overcome towards thee to be led in all truth, by any fancies, dreams or other temptations in all our adversities. O Lord, may fully let our minds upon thee strengthen our faith, kindle it more in terror thee, seare thee, and rest in thee. For gentleness and love towards thee, and our thermogh, that our sleep be not excusive neighbours for thy sake. Suffer us not overmuch, after the inatiable desires most dearer Father, to receive the word of our flesh, but one sufficient to content any more in baine: but grant us always our weaken nature, that we may be the bet the assistance of thy grace and holy spirit, ter disposed to live in all godly conversations that in heart, word, and deed we may sanctify to the glory of thy holy name, and the crosse and do worship thy name: help to profit of our brethren. So be it.

A godly Prayer to be said at all times.

Henceforth praise be given to thee, O ther) without the which we cannot serve. O Lord God Almighty, most dearer Father, but blest thou to all the workes of our, that of heaven, for all thy mercies and hands, that we may have sufficient, so not being kindness moved unto vs in that it to be chargeable, but rather helpful to o hath pleased thy gracious goodnesse freely ther. Be mercifull (O Lord) to our often, and of thine own accord, to elect and choose us, seeing our debt is great which thou vs to salvation, before the beginning of the had forgiven us in Jesus Christ, make vs word and such like continually thanks be love thee and our neighbours so much the gien to thee for creating of us after thine image, for redeeming us with the defender in temptations, hold thou thy precious blood of thy deare Sonne, when by thy mercifull hand, that we may be done were utterly lost, for sanctifying us limed from all inconveniences, send our with thy holy spirit in the revelation and lives in the sanctifying and honour of thy knowledge of thy holy word, for helping holy name, through Jesus Christ our Lord and succouring vs in all our needs and onely Saviour. Let thy mighty hand necessities, for saving us from all dangers and out-stretched armes (O Lord) be of body and soule, for comforting us so far still our defence: thy mercie and loving

Ps 4
Prayers.

kindness in Jesus Christ thy dear Son assure our consciences, that thou art a merciful Father, and so lovest us thy children. Instruction, thy grace and holy spirit our through him, that nothing is able to recomfort and consolation unto the end, and move thy heavenly grace and favour from us. To thee therefore O Father, with thy Son, and the holy Ghost, be all honour and glory world without end. Amen.

A Conffession for all estates and times.

O Eternall God most mercifull Father, we confess and acknowledge here before the divine majesty, that we are miserable sinners, conceived and born in sinne and iniquity, so that in us there is command to to travel, that we may return goodnes. For the selfe overmace rebel against the spirit, whereby we contemn to bless our labours, that thy blessings usually transgress thy holy precepts and may extend unto us, without the which commandments, and so purchase to our we are not able to continue: and that this solace through thy just judgement, death great favour may be a witness unto us of and damnation. Notwithstanding (O hear thy bountifulness and assistance, so that only Father) slovenly as we are disordered thereby we may know the fatherly care pleased with our solace for the times that that thou hast over us.

we have committed against thee, and doe. 

Eternal, O Lord, we beseech thee that unfaithfully repent us of the same, we most thou wouldest strengthen us with thy holy spirit. We humbly beseech thee for this just mercy upon us, to forgive our estate and vocation, without fraud of us all our sinnes, and encrease thy holy deceit, that we may endeavour our selves spirit in us, that we acknowledging from to follow thy holy ordinances, rather than the bottome of our hearts our owne be, to seek to satise our greedy affections as righteounesse, may from henceforth not desire to gains. And it please thee only mortifie our sinfull lusts and affections. Lord to prosper our labour, give us a on, but also bring such fruits as undeals also to help them that have need, may be agreeable to thy most blessed will, according to that ability that thou of thy not for the most free desires, but for the mercy shalt give us: and knowing that merites of thy dearly beloved Sonne Je al good things comest of thee, grant that we in Christ our only Saviour, whom thou may humble our solace to our neighbours, hast already given an oblation and offering and not by any means lift our selves for our times, and so whose sake we are about them which have not received so certainly persuaded, that thou wilt do it beall a portion, as thou of thy mercy hast nothing, that we shal alke in his name, given unto us: and if it please thee to trie according to thy will, for thy spirit both and exercise vs by greater poverty and neede,
A Prayer for the whole estate of Christ's Church.

A Mighty God and most merciful Father, the truth. Furthermore, for as much as thy holy Apostle wee be taught to make fall downe before thy Priestly, beseeching our prayers and supplications to all men, the from the bottom of our hearts, that we pray not only for our selues here pro this food of the word nowstome amongst sent, but beseech thee also to reduce all such as, may take such deep roots, that neither as he yet ignorant from the miserable cap the burning heat of persecution cause it to unity of blindness and erreos, to the pure wether, neither the shopy cares of this understanding & knowledge of thy truth, life choke it: but that as feece soucre in that we all with one content and unity of good ground, it may bring forth thirtie, minde, may worship thee our only God firty and an hundred solde, as thy heaven- and Saviour. And that all pastors, shpy wisdome hath appointed: and because heards and ministers, to whom thou hast we have neede continually to crave many committed the dispensation of thy holy things at thy hands, wee humbly beseech word and charge of thy chosen people, may thee O heavenly Father to grant vs thy both by their life and doctrine be found holy spiritto direct our petitions, that they faithfull, setting only before their cies thy may proceed from such a servant minde as glory, and that by them all poor sheepe may be agreeable to thy most blessed will: which wander and goe astray, may be ga and seeing that our infirmity is able to do thereof and brought home to thy solde. nothing without thy help, & that thou art Moreover, because the hearts of rulers not ignorant with how many and great are in thy hands, wee beseech thee to direct temptations wee poore wretches are on and govern the harts of all Kings. Prin everey side enclosed and compassed: let thy cees and Pagonistrates, to whom thou hast commit-
Prayers.

committed the sword, especially O Lord, some Jesus Christ may encrease and according to our bounden duty, we beseech shine through all the world. In whose thee to maintaine and encrease the hons- name we make our humble petitions un- rable estate of the Kings Galatia, and all to thee as he hath taught it. Our Father
his most noble Counsellers and Daughters which are,

frates, with all the spirituall Pastors,
and Ministers, and all the whole body of A Prayer against the Diuell and his mani-

This common- weale. Let thy fatherly fa-

vour so preserve them, and thy holy spirit
goerne their hearts, that they may in

such sort execute their office, that thy reli-
gion may be purely maintained, manners
reformed, and some punished, according to there wanted time and place, & thou wilt
the precise rule of thy holy word: and for the cause that they wanted. The tempter
that we be all members of the mysticall was present, and there wanted neither
body of Jesus Christ, we make our re- place no time, but thou heldeft me backe
quests unto thee O heavenly Father, fo that I should not consent. The tempter
all such as are afflicted with any kinde of came full of darkness as hee is, and thou
creste ty, tribulation, as warre, plague fa-diddest hearten me that I might despise
mine, Sickness, poverty, imprisonment, him. The tempter came armed a strong-
persecution banishment, or any other kind by, but to the intent hee should not over-
of thy rods, whether it be calamity of bo-one me, thou didst restraine him, and
die, or beration of inside, that it would strengthen me. The tempter came trans-
please thee to give them patience and con-
formed into an Angell of light, and to the
Hancet, til thou send them full deliverance intent he should not deceive me, thou didst
of all their troubles. Rooted out from hence rebuke him: and to the intent I should
(O Lord) all raging Wolves, which to know him, thou didst lightene me. For he
 fills their bellies, seek to destroy thy flock: is the great red Dragon, the old Serpent,
and shew thy great mercies upon those called the Diuel, and Satan, which hath
our brethren in other Countries, which sevene heads and ten hoomes, whom thou
are persecute, cast into prison, and daily hast created to take his pleasure in this
condemned for the testimony of thy truth. huge and broad Sea, wherein there crepe
And though they be utterly destitute of living wights innumerable, and beasts
all mans aide, yet let thy sweete comfort great & small, that is to say, divers sorts
never depart from them, but to enslame of fiends, which practise nothing else day
their hearts with thy holy spirit, that they noe night, but do goe about seeking whom
may boldly and cheerfully abide such tri- he may devoue, except thou refuse him,
all, as thy godly wisedome shall appoint, O Lord Jesus: for it is that old Dragon
So that at length as well by their death which draweth downe the third part of
as by their life, the kingdome of thy deere the starres of heauen with his taile, and
calleth
Prayers.

Easteth them to the ground, which with his our soules: and who can escape O Lord, when popsoneth the waters of the earth, Jesus, so many and great dangers? Yes that as many men as drinke of them may hath laid snares for vs in our riches, in our die, which trampleth upon gold as if it pouertie, in our meat in our drinke, in our wore nice, and is of opinion, that Iordan pleasures, in our flapes, and in our waking.

Hall runne into his mouth, and which is He hath laid snares for vs in our words made of such a mould, that he seareth no our works, and in all our life. But thou, O man. And who shall save vs from his chaps Lord, deliuer vs from the net of the fow.

O Lord, Jesus? who shall pluck vs out oflers, and from hard words, that we may his mouth saying thou, O Lord, who hath given praise to thee, saying: Blessed be the broken the head of this great Dragon? O Lord, who hath not given vs up to be a Helpe vs, O Lord, spread out thy wings prep for their teeth: our soule is delivered over vs, O Lord, that we may see under as a sparrow out of the fowlers net: the them from the face of this Dragon that net is broken and we escaped.

Pursueth vs: and senche than vs from his homes with thy shield. For this is his continual endenour, this is his only desire, to devoure the soules which thou hast created. And therefore we crye unto thy God, O Lord, deliver vs from our dayly adversary prechensurable, and inuisible, one in substance who whether we sleepe or wake, whether and there in person, Father, Sonne, and we eat or drink, or whether we be doing of holy Ghost, who by his almighty power any thing else, pressteth upon us by all kind and wisedom, hath not only of nothing of meanes, assaulting us day in night with created heaven and earth, and all things traines and policies, and shoting his be-therein contained, and man after his own nomous arrous at us, sometime openly, image, that he might in him be glorised, and sometime prudly to lay our soules: but also by his fatherly providence governeth and yet such is our great madneffe, O Lord, maintaineth, and preserveth the same Lord, in that whereas we see the Dragon according to the purpose of his will.

Continually in a readinesse to devoure vs I beleue also and confesse Jesus Christ with open mouth, we nevertheless doe the only Saviour and Sessias, who being sleepe and reioyce in our own sloathfull equal with God, made himselfe of no renes, as though we were out of his danger, putution, but tooke on him the shape of a who desereth nothing else but to destroy servuant, and became man in all things like us. Our mischievous enemie to the intent unto vs, except sine, to assure vs of mercy of kill vs, watcheth continually and neuer and forgiuenesste. For when through our sleepe, I will not we awake from sleepe Father Adams transgression, we were o saue our soules? Behold he hath pitched become children of perdition, there was no infinite snares before our fete, and filled meane to bring vs from the poke of sin. All our wales with sundry traps, to catch and damnation, but onely Jesus Christ our

The Confession of a Christian faith.

Believe and confesse my Lord God, eternal, infinite, unmeasurable, incomprehensible, one in substance who whether we sleepe or wake, whether and there in person, Father, Sonne, and we eat or drink, or whether we be doing of holy Ghost, who by his almighty power any thing else, pressteth upon us by all kind and wisedom, hath not only of nothing of meanes, assaulting us day in night with created heaven and earth, and all things traines and policies, and shoting his be-therein contained, and man after his own nomous arrous at us, sometime openly, image, that he might in him be glorised, and sometime prudly to lay our soules: but also by his fatherly providence governeth and yet such is our great madneffe, O Lord, maintaineth, and preserveth the same Lord, in that whereas we see the Dragon according to the purpose of his will.
Prayers.

our Lord, who giving us that by grace, stowed by his resurrection. And because he which was his by nature, made us they owe would accomplish all things, and take pos-

faith the children of God, who when that section for us in his kingdom, he ascended

gullible of time was come, was conveu into heaven to enlarge the same kingdom

used by the power of the holy Ghost, borne by the abundant power of his Spirit, by

of the virgin Mary (according to the flesh) whom we are most assured of his con-

and preached in earth the Gospel of salva-

ning, till at length by tyranny of the ther for us. And although he be in heaven

Priests, he was guiltless condemned us: as touching his corporall presence, where

der Pontius Pilate, then President of Jud the Father hath now set him at his right

rie, and most flanderously hanged on the hand, committing unto him the admin-

croos between two thieves as a trespass-shotation of all things, as well in heaven as

fer, where taking upon him the punish-bone, as in the earth beneath, yet is hee

ment of our times, hee delivered us from present with by his members, even to the

end of the world, in preserving and govern-

And so as much as he being only God giving us with his effectual power & grace, could not feel death, neither being only who when all thinges are fulfilled which

man could sucrise death, he joined both God hath spoken by the mouth of all his

together, and suffered his humanity to be Prophets since the world began, will

punished with most cruel death, feeling come in the same diablestome in the which

in himselfe the anger & sever judgmemt he ascended with an unspeakable majestie,

of God, even as he had beene in extreme power and company, to separate the lambs

taupments of hell, and therefore cried with from the goates, the elect from there-

aloud boice: By God my God, why hast probate. So that none whether he be as

thou forfaken me? Thus of his mercy like ther, or dead before, shal escape his

without compulsion, he offered by him: judgement.

self as the onely sacrifice to purge the sins: Whereover I beleue and confess the ho-

of all the world, so that all other sacrifices by Ghost God equal with the Father, and

for none are blasphemos, and derogate the same, who regenerate) and sancti-

from the sufficientie thereof. Which seith us, ruleth and guideth us into all

death albeit it did sufficiently reconcile vs truth, persuading most assuredly in our
to God, yet the Scriptures commonly do obstrains, that we be the children of God,

attribute our regeneration to his resur-

rect to Jesus Christ, our fellow heires

ction. For as by rising againe from the with him of life everlasting: yet notwith-
graue the third day he conquered death, e- standing it is not sufficient to beleue that

uen so the victory of our faith standeth in God is omnipotent and mercifull, that

his resurrection, e therefore without the Christ hath made satisfaction, or that the

we cannot feels the benenes of the holy Ghost hath this power and effect, other. For as by his death, since it was ta-

except wee doe apply the same benenes

ten away, so our righteousness was re-to us which are Gods elect. I beleue there-
Prayers.

therefore and confess one holy Church, grace & benefits of Jesus Christ, which
which as members of Jesus Christ the Scripture calleth eating of his flesh,
onely head thereof, consent in faith, hope, and drinking of his blood, neither must we
and charity, using the gifts of God, who in the administration of these sacraments,
ther they be temporal or spiritual, to the follow mans fantastic, but as Christ himself
profit and furtherance of the same, which selfe hath ordained, so must they be mini-
Church is not seen to mans eye, but one sired, and by such as by ordinary vocation
ly knowne to God, who of the lost sons are thereunto called. Therefore whosoever
of Adam, hath ordained some as vessels of resurrection & worshippeth these sacraments
death to damnation, and hath chosen or contrariwise contemneth them in time
thers as vessels of his mercy to be sauid: and place, procureth himselfe damnation.
The which in due time he calleth to inter. The third mark of this Church is ecclesi-
sacrity of life, and godly conversation, to stural discipline, which standeth in admon-
ake them a glorious Church in himself. Tion and correction of faults. The final end
But that Church which is visible and whose is recommunication by the con-
tune to the eye, hath three tokens and sent of the church determiined, if the osten-
marks whereby it may be knowne. First der be obstinate. And besides this eccle-
the word of God, contained in the olde and stural discipline, I acknowledge to belong
new Testament, which as it is above the to this church a politike magistrate, who
authority of the same Church, and only ministereth to every mans justice, defending
sufficient to instruct vs in all things con-
thing salvation: The second is the holy Church of God from superstition and ido-
Sacraments, to wit, of baptism and the latry, so the defence of Chrifts Church
ords supper, which Sacraments Christ appertaineth to Christian Magistrates a-
hat left unto vs as holy signes and seales against all idolaters and heretikes, as Par-
of his promises. For, as by baptism once pitts, Anabaptists, with such like lines of
received, is signified that we (as well In: Antichrist, to root out all doctrine of di-
ments of other of age and discretion) being vs and men, as the Faile, Purgatory,
angers from God by original sinne, are Limbus patrum, prayers to Saints, and
received into his family congregation, for dead, free will, distinction of meats,
with full assurance that although this not apparell and dapes, doves of single life,
sinnes lie hid in vs, yet to the elect it saith presence at Idoll sermons, mens merits,
it be imputed: so the supper declareth with such like, which draw vs from the
at God as a most provident Father, society of Chrifts Church, wherein stand
th not only fed our bodies, but also spi Vitually nourisheth our soules with the by Chrifts blood to all them that believe,
whether they be Jewes or Gentiles, and blessed of my Father, inherit the king-
least by to waine confidence in creatures, done prepared for you from the begin-
and trust in our owne imaginations. The ring of the world, and so shall goe trium-
punishment whereof although God of phing with him in body and soule to re-
tunes defereth in this life, yet after the maire everlastingly in glory, where we
general resurrection, when our soules shall see God face to face, and shall no more
and bodies shall rise againe to immortality to instruct one another, we shall all
, they shall be damned to unquenchable know him from the highest to the lowest
, and then we which have forsaken all to whom with the Sonne and the holy
mans wisedome to cleave unto Christ, Christ, be all praise, honor and glory, now
shall heare the joyfull voyce, Come ye and euere. So be it.

A Table both for the number of the whole Psalmes, & also in
what leafe you may finde every of them.

<table>
<thead>
<tr>
<th>Psalme</th>
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<tbody>
<tr>
<td>30 All laud and praise.</td>
<td>13</td>
<td>12 Helpe Lord for.</td>
<td>H</td>
</tr>
<tr>
<td>49 All people hearken</td>
<td>23</td>
<td>13 How long wilt.</td>
<td>9</td>
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<tr>
<td>78 Attend my people.</td>
<td>40</td>
<td>51 Haue mercy on.</td>
<td>29</td>
</tr>
<tr>
<td>82 Amid the praise.</td>
<td>43</td>
<td>56 Haue mercy Lord.</td>
<td>28</td>
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<tr>
<td>100 All people that</td>
<td>52</td>
<td>67 Haue mercy on vs.</td>
<td>33</td>
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<tr>
<td>81 Be light and glad.</td>
<td>43</td>
<td>75 How euer it be.</td>
<td>37</td>
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<tr>
<td>199 Blessed are they</td>
<td>64</td>
<td>84 How pleasant is.</td>
<td>44</td>
</tr>
<tr>
<td>128 Blessed art thou.</td>
<td>71</td>
<td>91 He that within.</td>
<td>48</td>
</tr>
<tr>
<td>134 Behold and haue.</td>
<td>72</td>
<td>6    Incline thine cares.</td>
<td>2</td>
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<tr>
<td>142 Before the Lord.</td>
<td>76</td>
<td>11 I trust in God.</td>
<td>4</td>
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<tr>
<td>144 Blesst be the Lord.</td>
<td>77</td>
<td>20 In trouble &amp; adversitie.</td>
<td>9</td>
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<tr>
<td>83 Do not O God refraine</td>
<td>44</td>
<td>25 I lift my heart.</td>
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<tr>
<td>127 Except the Lord.</td>
<td>71</td>
<td>34 I will giue laud.</td>
<td>15</td>
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<tr>
<td>29 Giue to the Lord.</td>
<td>13</td>
<td>39 I said I will looke.</td>
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<tr>
<td>37 Grudge not to see.</td>
<td>17</td>
<td>40 I waited long and</td>
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</tr>
<tr>
<td>48 Great is the Lord.</td>
<td>23</td>
<td>43 Judge and reuenge.</td>
<td>21</td>
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<tr>
<td>54 God saue me for.</td>
<td>27</td>
<td>77 I with my voyce.</td>
<td>39</td>
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<tr>
<td>105 Giue praise vnto.</td>
<td>55</td>
<td>92 It is a thing.</td>
<td>49</td>
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<tr>
<td>107 Giue thanks vnto.</td>
<td>58</td>
<td>100 In God the Lord.</td>
<td>52</td>
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<tr>
<td>148 Giue laud vnto</td>
<td>79</td>
<td>101 I mercy will and.</td>
<td>52</td>
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<td>101 In speechlesse silence.</td>
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<td>116 I loue the Lord.</td>
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<td>In tice ond, ve DT os YP 3 Bp! e% © Lord cop</td>
<td>O Lord God of health.</td>
<td>20. Lord heareth me.</td>
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<td>O God my God</td>
<td>23. Lord defend me.</td>
<td>24. My soul doth take.</td>
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<tr>
<td>Lord God,</td>
<td>27. Lord give thee.</td>
<td>28. Lord hear me.</td>
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<tr>
<td>My God.</td>
<td>29. Lord give ye thanks.</td>
<td>30. Lord thou hast.</td>
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<td>15.0 Lord within thy.</td>
<td>31. Lord Iam not.</td>
<td>32. Lord Iam happy.</td>
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<td>18. O God my strength.</td>
<td>33. Lord Iam happy.</td>
<td>34. Lord Iam happy.</td>
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<td>24. My heart doth take.</td>
<td>41. Lord Iam happy.</td>
<td>42. Lord Iam happy.</td>
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<td>25. My soul doth take.</td>
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<td>99. Lord Iam happy.</td>
<td>100. Lord Iam happy.</td>
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</tbody>
</table>
24 The earth is all.
27 The Lord is both.
28 Thou art O Lord.
32 The man is blest.
36 The wicked with.
41 The man is blest.
46 The Lord is our.
50 The mighty God.
56 The God of Gods.
57 The foolish men.
58 Thy praise alone.
76 To all that now.
80 Thou Heard that.
85 Thou haft beene.
87 That Citie shall.
89 To sing the mercies.
90 Thou Lord haft.
93 The Lord as King.
97 The Lord doth
99 The Lord doth raigne.
110 The Lord did say.
112 The man is blest.
125 Those that do put.
138 Thee will I praise.
145 Thee will I laud.

The Table.

<table>
<thead>
<tr>
<th>Folio</th>
<th>Psalme</th>
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<tbody>
<tr>
<td>11</td>
<td>114 When Israel by.</td>
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<td>12</td>
<td>126 When that the.</td>
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<td>12</td>
<td>137 When as we sate.</td>
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<td>Y</td>
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<td>17</td>
<td>33 Ye righteous in.</td>
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<td>20</td>
<td>47 Ye people all in.</td>
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<td>22</td>
<td>58 Ye rulers which.</td>
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<td>24</td>
<td>113 Ye children which.</td>
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<td>25</td>
<td>150 Ye eold vnto God.</td>
</tr>
</tbody>
</table>

These follow after the Psalmer.

32 Veni Creator.
39 Venite exultemus.
42 Te deum Laudamus.
45 The Song of the three Children
46 Benedictus Dominus.
48 Magnificat anima.
49 Nunc Dimittis
51 Quicunque vult.
52 The Lamentation of a Sinner.
55 The humble sute of a Sinner.
56 The Lords prayer or Pater nofte.
60 The ten Commandements
61 Attend my people and giue ear.
62 Our Father which in heauen art
65 All my beliefe and confidence.
70 Come holy spirit.
75 Giue peace in these.
77 Where righteousness doth say.
1 O Lord in thee is all my trust.
3 The Lord be thanked.
4 Preferue us Lord.
27 Praise ye the Lord.
38 Behold now giue.
61 Also certaine godly prayers.

FINIS.