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REV. LOUIS FITZGERALD BENSON, D. D.

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SCB
15/71
England, Church of, Book of Common Prayer.
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**Notes:**
- The table provides prayer lessons for different times of the day.
- Each lesson is from the New Testament.
- The lessons are in order of the Christian Church calendar for June.
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### August hath xxxj. dayes.

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Note, that the 13. of Daniel, touching the history of Susannah, is to be read with thefe words: And King. Alavager, &c.
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<tr>
<th>Sun</th>
<th>5 mi. 26</th>
<th>Morning</th>
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<tr>
<td>1st</td>
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**Psalms**

| 2 | g | iii No. | Joel. | Joel. | i i | i ii |
| 3 | A | iii No. | iii Amos. ii. | v | v Amos. ii. |
| 4 | b | Psid. No. | vi Joel. | vi Joel. | i i | i ii |
| 5 | c | Nonas. | Dog days | vii | vii | vii |
| 6 | d | vii Id. end. | vii Hebre. vii | vii Hebre. vii | vii | vii |
| 7 | e | vii Id. Enurc. bish. viii | viii Hebre. viii | viii Hebre. viii | viii | viii |
| 8 | f | vi Id. Nat. of Pa. Abdi. | ix | Jon. ii. iii. | i i i | i i i |
| 9 | g | vi Id. | i i i Hebre. | i i | i i | i i |
| 10 | A | i i Id. | i i | i i | i i | i i |
| 11 | B | i i Id. | i i | i i | i i | i i |
| 12 | c | Psid. Id. | vii | vii | vii | vii |
| 13 | d | Idus. | Sol in Libr. | i v | i v | i v |
| 14 | e | r b i i i kl. Holy Croke. | Naum. ii. | r v | r v | r v |
| 15 | f | r b i kl. Aequinoct. | Abac. i. | r b i | r b i | r b i |
| 16 | v | r b i kl. Autumnale | r b i | r b i | r b i | r b i |
| 17 | g | r b i kl. Lambert. | r b i | r b i | r b i | r b i |
| 18 | A | r b i kl. | r b i | r b i | r b i | r b i |
| 19 | B | r b i kl. | r b i | r b i | r b i | r b i |
| 20 | c | r b i kl. Fall. | r b i | r b i | r b i | r b i |
| 21 | d | r b i kl. | r b i | r b i | r b i | r b i |
| 22 | e | r b i kl. | r b i | r b i | r b i | r b i |
| 23 | f | r b i kl. | r b i | r b i | r b i | r b i |
| 24 | g | r b i kl. Cyprian. | r b i | r b i | r b i | r b i |
| 25 | A | r b i kl. | r b i | r b i | r b i | r b i |
| 26 | f | r b i kl. | r b i | r b i | r b i | r b i |
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**Other Pages**

- Syemember hath xxx, dayes.
<table>
<thead>
<tr>
<th>Morning prayer</th>
<th>ii. Lesson</th>
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<td>The text for the morning prayer is a verse from the Psalms, number 91, and is followed by additional verses from the same chapter for the evening prayer. The ii. Lesson and i. Lesson are also included in the schedule.</td>
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**Note:**
- The beginning of the first chapter of Ecclesiasticus (vmo) but when one is, &c., must be read with the rev. Chapter.
- Note that the rev. Chap. of Ecclesiasticus is to be read into these words. After this be rob, &c.
|-----|-------------|------------|--------|----------------|---------------|

**December hath xxx dayes.**

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**S. Thomas.**

**Fas.**

**S. Steuen.**

**S. Innocents.**

**R.**

**Jude.**
There to be observed for holy dayes, and none other,

Hat is to say, All Sundayes in the yeere, The dayes of the feastes of the Circumcision of our Lord Jesus Christ, Of the Epiphanie, Of the Purification of the blessed virgin, Of S. Matthias 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 al Saints, Of saint Andrew the Apostle, Of saint Thomas the Apostle, Of the Nativity of our Lord, Of saint Stephen 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.

Hillary Terme beginneth the xxiii. day of January; if it bee not Sunday; If it be Sunday, then the next day after, and endeth the xii. of February.

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

Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesdays fortnight after.

Michaelmas Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxviii. of November.
Here was never anything by its wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as among other things it may plainly appear by the Common prayers in the Church, commonly called Divine service. The first original and ground whereof if a man would search out by the ancient fathers, he shall 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 year; 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 adversary to the truth. And further, that the people, by daily hearing of holy scripture read in the Church, should continually profit more and more in the knowledge of God, and be the more enamored with the love of his true religion. But these many years past, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, Legends, Respondes, Verses,ainenepetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or four 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 only begun, and never read through. After a like sort were other booke of holy scripture used. And moreover, whereas Saint Paul would have such language spoken to the people in the Church, as they might understand and have profit by hearing the same: the service in this Church of England (these many yeeres) hath been read in Latin to the people, which they understood not: so that they have heard with their ears only, 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
The Preface.

of late time a fewe of them have bene daily saide, and oft repeated, and the rest bettely omitted. Howerer, the number and harmesse 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 read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be requested. 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 scriptures 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, Inquiratories, 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 be understood. So that here you have an order for prayer (as touching the reading of holy scripture) much agreeable to your mind and purpose of the old fathers, and a great deale more profitable and commodious than that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertaine, some vaine and superstitious, and is ordaine nothing to be read, but the very pure word of God, the holy Scriptures, at 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 harmesst thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other booke for their publike seruice, but this booke and the Bible. By the means whereof, the people shall not bee at so great charges for booke, as in times past they haue bene.

And where heretofore there hath bene great diversitie in saying and singing in Churches within this Realm, some following Sarishurie use, some Persoy use, some the use of Bangor, some of Poike, and some of Lyncolne: nowe from henceforth all the whole Realm shall haue but one use. 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
many things by heart: If those men will weigh their labour, with
the profit and knowledge which daily they shall attaine by reading
upon the booke, they will not refuse the paine, in consideration of
the great profit that shall ensue thereof.

And so much as nothing can almost bee so plainly set forth,
but doubts may rise in the use and practising of the same: To ap-
pease all such diversitie (if any arise) & for the resolution of all doubtes
concerning the maner howe to understand, doe, & execute the things
contained in this booke: The partes that do doubt, or diversly take
anything, shall alwaye refoze to the Bishoppe of the Dioceffe, 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 Dioceffe be in any doubt,
then he may send for the resolution thereof unto the Archbishop.

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

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

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

The order how the Psalter is appoin-
ted to be read.

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

And because January and March have one day above the sayde
number, and February which is placed betweene them both, hath
only xxviii. daies : February shall borrowe of eyther of the Mo-
nethes (of January and March) one day : And so the Psalter which
shall be read in February, must beginne the last day of January, and
ende the first day of March.

And whereas May, July, August, October, and December have
xxi. daies apiece: It is ordered that the same Psalmes shall bee
read the last day of the sayde monethes, which were read the day be-
fore: 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, & then
 finde the same number in this Table, and upon that number that you
see what Psalmes shall be said at Morning and Euening prayer.

And where the Erix. Psalme is devided into xxi. portions, and
is suerlong 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
perceive to be noted in this table following.

And here is also to bee noted, that in this Table and in all other
partes of the service, where any Psalmes are appointed, the num-
ber is expressed after the great English Byble, which from the ix.
Psalme, into the Cxxviii. Psalme (following the division of the He-
brewes) doth variie in number from the common Latine translation.
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<th>Morning prayer.</th>
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<td>2 ix.x.xi.</td>
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<td>3 xv.xvi.xvii.</td>
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<td>4 19.20.21.</td>
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<td>5 xxiii.xxv.xxvi.</td>
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<td>6 xxx.xxxi.</td>
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<td>7 xxxv.xxxvi.</td>
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<td>8 xxxviii.xxxix.xl.</td>
<td>xlvi.xlii.xliii.</td>
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<td>9 xliii.xlv.xlvi.</td>
<td>xlvi.xlvii.xlviii.xlix.</td>
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<td>10 lx.lxi.lxii.</td>
<td>lii.liii.lv.</td>
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<td>11 lxii.lxiii.lxiv.</td>
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<td>12 lxv.lxvi.lxiv.</td>
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<td>13 lxvii.</td>
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<td>14 lxviii.</td>
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<td>15 lxix.lxxvi.lxxvii.</td>
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<td>16 lxxix.lxxx.lxxxi.</td>
<td>82.83.84.85.</td>
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<td>17 86.87.88.</td>
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<td>18 xc.xci.xcii.</td>
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<td>22 cvii.</td>
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<td>23 cx.cxii.cxiii.cxiv.</td>
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<td>24 cxvii.cxviii.cxix.</td>
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<td>25 Inde.v.</td>
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<td>26 Inde.v.</td>
<td>Inde.iii.</td>
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<td>27 120.121.122.123.124.</td>
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<td>28 132.133.134.135.</td>
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<td>29 139.140.141.</td>
<td>136.137.138.</td>
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<td>30 144.145.146.</td>
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<td>cxlvi.cxlvii.cxlviii.cxlix.cl.</td>
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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 bookes and chapters, which bee least edifying, 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 chysle, beside the Epistles and Gospels: except the Apocalypse, out of the which, there bee onely certaine Lessons appointed upon divers proper feates.

And to know what Lessons shall be read every day, finde the day of the Moneth in the Kalender, and there ye shall perceiue the bookes and Chapters that shall be read for the Lessons both at Morning and Evening prayer.

And here is to bee noted, that whensoever there bee any proper Psalmes or Lessons appointed for the Sundays, or for any feast, moueable or unmoueable: then the Psalms 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 yeeres of our Lord may be deuided into foure cuen partes, which is every foure yeere: then the Sunday letter leapeth, and that yeere the Psalms and Lessons which serve for the xxiii. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the old Testament, appointed in the table serving to that purpose.

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

And wheresoever 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 Mathewes 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.

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<td>The first.</td>
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<td>lvi</td>
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| Whitunday. | Deut.xvi | Wisdom. i. |
| First Lection. | Act. x | Acts xix. It |
| ii. Lection. | Then Peter | footuned that |
| | opened his | while Apollo |
| | mouth, &c. | was at Cor-
| | | inth, &c. |
| | | (vnto) After |
| | | these things. |

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<td>i. Lection.</td>
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<td>First.</td>
<td>Josuah r.</td>
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<td>b</td>
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<td>vbi</td>
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<td>bii</td>
<td>ii.King. xii.</td>
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<td>xiii</td>
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<td>xviith</td>
<td>jerem. b.</td>
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<td>xbi</td>
<td>xrbv</td>
<td>xrbvi.</td>
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<td>xbiith</td>
<td>ezech. ii.</td>
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<td>xvbii</td>
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<td>xvbii</td>
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<td>xxi</td>
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<td>xviip</td>
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<td><strong>S. Steuen.</strong></td>
<td>Proverbs xxxii.</td>
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<td>i. Lesson.</td>
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<td>Lk. iii (unto)</td>
<td>Lk. iii (unto)</td>
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<td>So he was supposed to be the sonne of</td>
<td>After this he went to</td>
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<td>Joseph.</td>
<td>Capernaum.</td>
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<td>S. Matthias Annunciation of our Lady.</td>
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<td>And behold two of them.</td>
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<td>S. Barnabas.</td>
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<td>Mala. iii.</td>
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<td>S. Luke</td>
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<tr>
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<td>(vnvo) Blessed is rather the barren.</td>
<td>(vnvo) His jealouste also.</td>
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| ii. Lesson | Hebze.xi. xii. | Apocalyp. 19. |
|           | Saints by faith, (vnvo) If ye indure chastening. | (vnvo) And I saw an Angel stand. |

### Proper Psalms on certaine dayes

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<td>day.</td>
<td>xlbii.</td>
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| An |
An Act for the uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

Here at the death of our late Sovereigne Lord King Edward the third, 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 Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, helden in the fifth and sixth years of our said late Sovereigne Lord King Edward the sixth, entitled, An Act for the uniformity of Common Prayer, and administration of the Sacraments: the which was repeated and taken away by Act of Parliament, in the first year of our said late Sovereigne Lady Queen Mary, to the great decay of the true honour of God, and discomfit to the professours 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 Booke, and the Service, Administration of Sacraments, Rites, & Ceremonies, contained or appointed, in, or by the said Booke, shall be void, and of none effect, from and after the Feast of the Nativity of S. John Baptist next coming. And that the said booke 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 S. John Baptist, in full force and effect, according to the tenor and effect of this Statute: anything in the forseaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queen's Highness, with the assent 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 S. John Baptist next coming, be bounden to sing the Patrons, Eucharist, 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 Booke, so authorized by Parliament, in the said list and recite the Reign of King Edward the first, with one alteration or addition of certaine Lessons to be tied on every Sunday in the same, and the form of the Litanie altered and corrected, and two sentences only added in the conclusion of the Sacraments the Communicants, none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minifie the Sacraments, from, and after the feast of the Nativity of S. John Baptist next coming, refuse to use the same Common prayers, or to minifie the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minifie the same, in such order and form as they be mentioned and set forth in the said Booke, or shall willfully or obstinately (standing in the same) be any other Rite, Ceremony, Order, Forme, or Manner of celebrating of the Lords Supper, openly or privately, or Patrons, Eucharist, Administration of the Sacraments, or any Open prayer, then is mentioned and set forth in the said Booke, (Open prayer in and thoroughow this Act, is meant that prayer which is for other to come into, or hear, either in Common Churches, or Private Chappells, or Oratories, commonly called The Service of the Church) he shall Preach, declare,
An acte for the Uniformitie

of speake any thing in the derogation, or depeasuring of the said Bookes, or any thing therein contained, or of any part thereof, and also thereof lawfully convicted, according to the Lawes of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall lose and suffer to the Nationes Highness, her heires, and successors, for his fault offending the profite of all his spiritual benefices or promotions, comming or residing in one whole year next after his conviction: and also that the person so convicted, shall for the same offence suffer imprisonment during the space of one moneth, without Baile or Mainpise. And if any such person once convicted of any offence concerning the premises, shall after his first conviction forfeites, or be thereof, in some asofetained, lawfully convicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived into lice of all his spiritual promotions. And that it shall be lawful to all persons or any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in some asofetaind, shall offend against any of the premises the third time, shall be thereof, in some asofetained, lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived into lice 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 asofetaind, concerning any of the premises, shall not be Benned, nor have any spiritual promotion: that then the same person to offending, and convicted, shall for the first offence suffer imprisonment during one whole year after his said conviction, without Baile or mainpise. 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 asofetaind, be thereof lawfully convicted: that then the same person shall, for his second offence, suffer imprisonment during his life.

And it is ordered and enacted by the authentique Boulelaid, that if any person or persons whatsoever, after the said feast of the Nativity of S. John Baptist next comming, shall in any Enterlude, Plays, Songs, Times, or by other open wode, because of speak any thing in the derogation, depeasuring, or defiling of the said Bookes, or of any thing therein contained, or of any part thereof, or have by open fact, deed, or by open threating, compel, or cause, or otherwise procure, or mainstain any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappell, or in any other place, to sing, or any Common and Open paper, or to ministrue any Sacrament, or of another maner, or some then is mentioned in the said Bookes, or that by any of the said means, shall unlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, Chappell, or in any other place, to sing, or any Common and Open paper, or to ministrue the Sacrament, or of any them in such maner and forme as is mentioned in the said Bookes: that then every such person, being thereof lawfully convicted in some asofetaind, shall forfeite to the Nationes our Soueraigne Lady, her heires and successors, for the first offence an hundred marks. And if any person or persons, being once convicted of such offence, eftiames offend, against any of the last recited offere, and that, in some asofetaind, be thereof lawfully convicted: that then the same person to offending and convicted, shall for the second offence forfeite to the Nationes our Soueraigne Lady, her heires and successors fourr hundred marks. And if any person, after he, in some asofetaind, that have beene twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in some asofetaind, lawfully convicted: that then every person so offending and convicted, shall for his third offence forfeite to our Soueraigne Lady the Nationes all his goods and estates, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convicted in some asofetaind, doe not pay the said summe to be payd by vertue of his conviction, in such maner and forme as the same ought to be payd, within sixe weeks next after his conviction: then every person, so convicted, and so not payinge the same, shall for the same first offence, in lice of the said summe, suffer imprisonment by the space of three moneths, without Baile or mainpise. And if any person or persons that for his second offence, concerning the premises, shall be convicted in some asofetaind, do not pay the said summe to be payd by vertue of his conviction of this Offence in such maner and forme as the same ought to be payd, within sixe weeks next after his said second conviction: then every person so convicted, and not to payinge the same shall for the same second offence, in lice of the said summe suffer imprisonment during twelve moneths, without Baile or mainpise. And that from and after the said feast of the Nativity of Saint John Baptist next comming, of any person and persons, inhabiting within this Realm, or any other the Deenes Fairesties dominions, shall diligently and faithfully, having no lawful or reasonable excute to be absent, endeavour themselves to resort to their Parish Church or Chappell.
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 set, upon every Sunday, and other days observed, and kept to be kept as holydays; and then and there to abide orderly and soberly, during the time of Common prayer, prayers, or other Service of God; there to be read and ministr'd, upon pain of punishment by the canons of the Church; and also upon pain that every person to offending, shall forfeit 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 Par., in the hands, and revenues of such offender by way ofdifference. And for true execution hereof, the officers most excellent Palestine, the Lords temporal, and all the Commons in this present Parliament assembled, both in God's Name earnestly require and charge all the Archbishops, Bishops, and other Prelates, to do all they shall intenerate themselves to the utermost of their knowledges, that the true and just execution hereof may be had throughout their diocess and charges, as they will answer before God, for such faults and plagues wherewith Almighty God may suffer 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 Ecclesiastical jurisdiction, as well in place exempt as not exempt, within their Diocesses, shall have full power and authority by this Act, to require, correct, and punish by canons of the Church, all and singular persons, which shall offend within any of their Jurisdictions or Diocesses, after the said Feast of the Nativity of our Lord Jesus Christ next coming, against this Act and Statute: any other Law, Statute, privilidge, liberty, or prouison 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 & Denominator, or Justices of Assize, shall have full power and authority in every of their open or general Sessions, to enquire, searce, 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 trespass, or lawfully convicted thereof.

Provided also, and be it enacted by the authority aforesaid, That all and every Archbishops and Bishops, shall at all time and times, at his liberry and pleasure, enquire and associate himselfe, by virtue of this Act, to the said Justices of Oyer and Denominator, of to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocess, 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 & charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of our Lord Jesus Christ next following; and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said Feast of the Nativity of our Lord Jesus Christ, shall within three weeks next after the said Books to be attained and gotten, be the said Service, and put the same in the performing of this Act.

And be it further enacted by the authority aforesaid, That no person or persons halfe at any time hereafter be imposed, or otherwise molest, of, or for any the offences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they be offending, be thereto indicted at the next general Sessions to be holden before any such Justices of Oyer & Denominator, or Justices of Assize, next after any offence committed or done contrary to the tenor of this Act.

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

Provided also, and be it ordained and enacted by the authority aforesaid, that the Mayor of London, and all other Maiors, Bailiffes, and other head officers, of all and singular cities, boroughs & townes corporate, within this Realme, other than the Marches of the same, to the which Justices of Assize doe not commonly repair, have full power and authority, by virtue of this Act, to enquire, searce and determine the offences aforesaid, and every of them wero after fifteen days after the Feasts of Easter and Christmas, and may have the Archangel, in like manner and same as Justices of Assize, and Oyer and Denominator may doe.

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

and authority, by virtue of this Act, as well to enquire in their jurisdiction, and 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 perpettrated within the limits of their jurisdiction and authority, and to punish the same by admonition, recommunication, sequestration or deprivation, or other penalties and processes in like form as herebefore hath been done in like cases by the Queenes Ecclesiastical Laves.

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 titulat-onal thereof under the said Ordinary's seal, shall not for the same offence eftines he convicted before the Justices, and likewise receive for the said first offence punishment by the Justices; he shall not for the same offence eftines receive punishment of the Ordinary; anything contained in this Act to the contrary notwithstanding.

Provided always and be it enacted, that such ornaments of the Church, & of the Ministers thereof, 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 first, until other other shall be therein taken by authority of the Queenes Maiesty, with the advice of her Commissioners, appointed and authorized under the great Seal of England, for causes Ecclesiasticall, & of the Metropolitane of this Realme. And also, that if there shall happen any contempt of reverence to be used in the Ceremonies or Rites of the Church, by the omission of the orders appointed in this Booke, the Queenes Maiesty may by the like advice of the said Commissioners, of 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 ordnances wherein or whereby any other Service, administration of Sacraments, or Common prayer is limited, established, or set forth to be used within this Realme, or any other the Queenes dominions and countries, shall from henceforth utterly be bopp, and of none effect.

\[ The \]
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 sixt, 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 read 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 even a sinner doth repent, Ezek. 18:27, him of his sinne from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord. I doe know mine owne wickednesse, Psal. 51:3, and my sinne is alway against me. Turne thy face away from our sinnes ( O Lord ) Psal. 51:9, and blot out all our offences. A sorrowfull spirit is a sacrifice to God; despise not ( O Lord ) humble and contrite hearts."
Morning prayer.

Sel. 2. Rent 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 sorry for your afflictions.

Dan. 9. To thee (O Lord God) belongeth mercy and forgiveness, so we have gone away from thee, and have not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Iere. 10. Correct vs (O Lord) and yet in thy judgement, not in thy fury, lest wee should be consumed, and brought to nothing.

Matt. 3. Amend your lives, for the kingdom of God is at hand.

Luke 15. I will goe to my father, and say to him, Father, I have sinned against heauen and against thee; I am no more worthy to be called thy sonne.

Psal. 143. Enter not into judgement with thy servants, O Lord: for no flesh is righteous in thy sight.

1. John. 1. If we say that we have no sinne, wee deceive our selves, and there is no truth in vs.

Carefully beloved brethren, the Scripture moutheth vs in sundry places, to acknowledge and confess our manifold sinnes and wickednes, so that we should not dissemble not sloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart to the ende 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 sinnes before God, yet ought wee 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 ake
Morning prayer.

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

A generall confession to bee said of the whole Congregation after the Minister kneeling.

A Mighty and most mercifull Father, we have erred and strayed from thy wayes like loste shepe, wee have followed too much the devises & desires of our owne 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 vs: But thou, O Lord, haue mercie upon vs miserable offenders. Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesus our Lord, and grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

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

A Mighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse 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 sinnes: hee pardoneth and absolveth all them which truly repent, and unsatisfiedly believe his holy Gospel, Wherefore we beseech him to granting vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the
Morning prayer.

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

The people shall answere, 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.

Answere.

And our mouth shall shew forth thy praise.

Priest.

O Lord make speede to saue us.

Answere.

O Lord make hast 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.

Venite exultemus Domino, 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 ourselves 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 he is the Lord our God: and we are the people.
of his pasture, and the sheepe of his hands.
Today if ye will heare his boyle, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and saw my worikes.

Fourety yeeres long was I grieving with this generation, and said: It is a people that do errre in their hearts, for they haue not knownen my wayes.

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

Glow be to the Father: Ac. As it was in the Ac.

Then shall follow certaine Psalumes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalumes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicticæ, Magnificat, and Nunc dimittis, shall be repeated, Glow be to the Father, Ac. As it was in the Ac.

Then shall be read two Lessons distinctly 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 euery Chayter, 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 Lef-
Morning prayer.

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

Te Deum laudamus,

Gee 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 Cherubin, & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heaven & earth are full of the Maiesty: 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 Maiestie.

Thine honourable: true, and onely 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 kingdome of heaven to all beleevers.

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 be numbered with thy Saints: in glory everlasting.

O Lord save thy people: and blest 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 flune.
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 me never bee confounded.

Or this Canticle, Benedicite omnia opera, &c.

O al ye works of the Lord, bleste ye the Lord: praise him and magnifie him for ever.
O ye Angels of the Lord, bleste ye the Lord: praise him and magnifie him for ever.
O ye heauen, bleste ye the Lord: praise him and magnifie him for ever.
O ye waters that be aboue the firmament, bleste ye the Lord: praise him and magnifie him for ever.
O all ye powers of the Lord, bleste ye the Lord: praise him and magnifie him for ever.
O ye Sunne and Moone, bleste ye the Lord: praise him and magnifie him for ever.
O ye starres of heauen, bleste ye the Lord: praise him and magnifie him for ever.
O ye shoures and dew, bleste ye the Lord: praise him and magnifie him for ever.
O ye windes of God, bleste ye the Lord: praise him and magnifie him for ever.
O ye fire and heate, bleste ye the Lord: praise him and magnifie him for ever.
O ye Winter and Summer, bleste ye the Lord: praise him and magnifie him for ever.
O ye dewes and frosts, bleste ye the Lord: praise him and magnifie him for ever.
O ye frost and cold, bleste ye the Lord: praise him

C 4 and
Morning payer.

and magnifie him for ever.
O ye yee and snow, blesse ye the Lord: praise him and magnifie him for ever.
O ye nights and daies, blesse ye the Lord: praise him and magnifie him for ever.
O ye light and darknesse, blesse ye the Lord: praise him and magnifie him for ever.
O ye lightnings and clouds, blesse ye the Lord: praise him and magnifie him for ever.
O let the earth blesse the Lord: yea, let it praise him and magnifie him for ever.
O ye mountaines and hilles, blesse ye the Lord: praise him and magnifie him for ever.
O all ye greene things upon the earth, blesse ye the Lord: praise him and magnifie him for ever.
O ye welles, blesse ye the Lord: praise him and magnifie him for ever.
O ye Sea and floods, blesse ye the Lord: praise him and magnifie him for ever.
O ye whales & all that mooue in the waters, blesse ye the Lord: praise him and magnifie him for ever.
O all ye soules of the aire, blesse ye the Lord: praise him and magnifie him for ever.
O all ye beastes and cattell, blesse ye the Lord: praise him and magnifie him for ever.
O ye children of men, blesse ye the Lord: praise him and magnifie him for ever.
O let Israel blesse the Lord: praise him and magnifie him for ever.
O ye Priestes of the Lord, blesse ye the Lord: praise him and magnifie him for ever.
O ye servaunts of the Lord, blesse ye the Lord: praise him and magnifie him for ever.
O ye spirits and soules of the righteous, blesse ye the Lord: praise him and magnifie him for ever.

O ye.
And after the second Lesson, shall be used 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 up a mighty salvation
for us: in the house of his servant David.

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

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

To perform the mercy promised to our forefathers: and to remember his holy Covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us.

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

In holiness and righteousness before him: all the days of our life.

And thou Child shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his wayes.

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby
the day springing from an high hath visited us.

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.

Glorify be to the Father, &c. As it was in the, &c.

Or
Morning prayer.

For this C. Psalme. Jubilate Deo.

O Be joyful in the Lord (all ye lands:) serve the Lord with gladness, & 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 thanksgiving, and into his Courts with praise: be thankfull unto him, and speake good of his Name.

For the Lord is gracious, his mercy is everlastig: and his truth endureth from generation to generation.

Glory 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 only Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered under Pontier Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, hee ascended into heaven, & 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 everlastig, Amen.

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

The Lord be with you.
The Minister.

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 voyce;

Our Father which art in heaven, &c.

Then the Minister standing vp, shall say.

O Lord shew thy mercy upon us

Answered.

And grant us thy salvation.

Priest.

O Lord save the King.

Answered.

And mercifully heare us when wee call upon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answered.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answered.

And bleste thine inheritance.

Priest.

Give peace in our time, O Lord.

Answered.

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

Priest.

O God make cleane our hearts within us.

Answered.

And take not thy holy Spirit from us.
Euening 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 locator 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 aduersaries, 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 governance, to doe alwayes that is righteous in thy light, through Jesus Christ our Lord, Amen.

An order for Euening prayer throughout the yeere.

The Priest shall say.

Our Father which art in heaven, &c. Then likewise he shall say.

O Lord open thou our lips. Answere.

And our mouth shall worship thy praise. Priest
Evening prayer.

Prerit,

O God make speed to save us.

Answer.

O Lord make haste to help us.

Prerit.

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

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

Prayse ye the Lord.

Then the Psalms in order as they be appointed in the table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that Magnificat in English as followeth.

Psoule doth magnifie the Lord: and my Magnificat.

Mystir hath rejoiced in God my salvour. Luke x.

For he hath regarded the lowliness of his handmaidens.

For behold from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arm: hee hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seat: and hath exalted the humble and meek.

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

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seede for ever.

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 marvellous 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 toysfull unto the Lord, all yee lands: sing, rejoyce, and give thankes.
Praise the Lord upon the Harpe: sing to the Harpe with a Psalme of Thankesgiuing.

With Trumpets also and Shawmes: O shew your selues toysfull before the Lord the King.
Let the Sea make a voyse, and all that therein is: the round world, and they that dwell therein.
Let the floods clap their hands, and let the hilles be toysfull 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 Lord, 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.
The Second Collect at Evening prayer.

O God, from whom all holy desires, all good counsels, and all just works doe proceed: give unto thy servants that peace which the world cannot give that both our hearts may be set to obey thy Commandments, and also that by thee we being defended from the fear 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 darkenesse 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 Sauour 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 belong or said immediately after Benedictus, this confession of our Christian faith.

Quicunque vult.

Possesseuer wil be saued: before al things it is necessary, that he holde the Catholique faith.

which faith except every one doe keep holy and undified: without doubt he shall perish everlastingly.

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

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 majestie 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
Quicunque vult.

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

As also there are not three incomprehensible, not 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 Almighties: 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 as we be compelled by the Christian verity: to acknowledge every person by himselfe to be God and Lord.

So are we so 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, & 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 after the other: none is greater or lesse then another.

But the whole threepersons be coeternall together: and coequal.

So that in all things, as is aforesaid: the unity in Trinitie,
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 saluation: that he also beleevie rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that wee beleevie 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 confusion 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 account 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 believe faithfully, he cannot be saved. 
Glopy 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 vshed

upon Sundayes, Wednesdayes and Fridayes, 
and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercy 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 mercy vpon vs miserable sinners.
O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.
O God the holy Ghost proceeding from the Father and the Sonne: haue mercy 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, & 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

2
The Letanie.

crafts and assaults of the devil, 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 battle 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 nativitie and Circumcision, by thy Baptisme, fastinge and temptation.

Good Lord deliver us.

By thine agonie and bloody sweate, by thy crosse 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 hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners doe beseech thee to heare vs (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 vs, good Lord.

That
The Letany.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousness and holiness 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 louve, and that he may euer more 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, giving him the victory 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 foozth, 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 Letany.

We beseech thee to heare vs, &c.

That it may please thee to give to all Nations, unitie, peace and concord.

We beseech thee to heare vs, &c.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy Commandements.

We beseech thee to heare vs, &c.

That it may please thee to give to all thy people increase of grace, to heare weekely thy word, and to receive 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 do stand, and to comfort and helpe the weake hearted, and to raise by them that fall, and finally to beat downe Satan under our feet.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe and comfort 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, all sick persons and yong children, and to shew thy pitie upon all prisoneers and captiues.

We beseech thee to heare vs, &c.

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

We
The Letany.

We beseech thee to heare vs, &c.

That it may please thee to have mercie upon 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 give and preserve to our use 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 give by true repentance, to forgive us all our sinnes, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to heare vs, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God: wee beseech thee to heare vs.

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

Grant vs thy peace.

O Lambe of God, that takest away the sinnes 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 mercy vpon vs.
The Letany.

Lord haue mercy vpon vs.
Lord haue mercy vpon 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 sinnes.
Answer.
Neither reward vs after our iniquities.

C Let vs pray.

O God mercifull Father, that despisest not the sifting 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, whencesoever they oppress vs; and graciously heare vs, that those evils, which the craft and subtiltie of the devill or man worketh against vs, bee brouught to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy servants being hurt by no perfections, may euermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

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

O God we haue heared 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.
Glory 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 looke upon our afflictions.
Pitifully behold the sorrowes of our hearts.
Mercifully forgive the sinnes of thy people.

Faourably with mercy heare our prayers.
O Sonne of Dauid, haue mercie vpon vs.

Both now and euer bouchsafe to heare us, O Christ.
Graciously heare vs, O Christ.
Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.
The Answere.

As we doe put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake turne from vs all those euis, that wee most righteously have deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, evermore sincere thee in holinesse and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. Amen.

A prayer for the Kings Maiestie.

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 vpon the earth, most heartily we beseech thee
The Letany.

thou with thy favour to behold our most gracious Sovereign 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 over come 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 bleste our gracious Queene Anne, Prince Henry, and all the King and Queenses Royal progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to shine everlasting kingdom, through Jesus Christ our Lord. Amen.

Almighty and everlasting God, which onely workest great martiles, 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 continuall 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 bnto 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.

† For Raine if the time require.

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

† For faire weather.

O Lord God, which for the spine of man diddest once drowne all the world, except eight persons, and afterward of thy great mercy diddest promise never to destroy it so againe: we 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 vs such weather, whereby we may receive the fruits of the earth in due season, and learne both by thy punishment to amend our lives, and so thy clemencie to give thee praise and glory, through Jesus Christ our Lord.Amen.

† In
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 fruitful, 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 cheapness and plentie, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almighty God, King of all kings, and governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, allwage 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 onely Sonne Jesus Christ our Lord.

In the time of any common plague or sickness.

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, have pittie upon us miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angel to cease from punishing:
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 linnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Jesus Christes sake our Mediator and Advocate, Amen.

† A thanksgiving for rain.

O God our heavenly Father, who by thy gracious providence, doest cause the former and the Latter raine to descend upon the earth, that it may bring fowrth fruit for the use of man: We give thee humble thankes, 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 reasonable and blessed change of weather, wee praise and glorifie thy holy name for this thy Werro, and will always declare thy loving kindness 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 dearness and scarcity into cheapnesse and plenty: We give thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy loving kindnes unto vs, that our land may yeeld vs her fruitts 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 delivcred 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 dreadfull visitation, and now in the midst of Judgement remembering Mercy, hast redeemed our soules from the lawes of death, wee offer unto thy Fatherly goodnesse our soules, our soules and bodies, which thou hast deliuercd, to be a living
The Letany

Living sacrifice unto thee, always praising and magnifying thine 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 awidthe the no just punishment, whereby we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: We offer unto thy divine Majesty the Sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name, and 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 vs the armour of light, now in the time of this most holy life (in the which thy Sonne Jesus Christ came to visit vs in great humility,) that in the last day, when he shall come againe in his glorious Majesty, to judge both the quicke and the dead, wee may rise to the life immortal, through him who liueth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

Rom. 13. 8.

O we nothing to any man, but this, that ye love one another: For he that loveth another, fulfileth the Lawe. For these Commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, 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 nearer, then when wee beleued. 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.
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, &c. to mount Olivet, 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 go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion: Behold, thy King cometh unto thee meek, sitting upon an ass, and a colt the foal of the ass bled 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 strawed them in the way. Moreover the people that went before, and they that came after, cried, saying, Hosanna to the Sonne of David: Blessed is he that commeth in the Name of the Lord Hosanna in the highest. And when he was come to Jerusalem, all the citie was moved, saying, Who is this? And the people said, 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 done, and sayd unto them, It is written, My house shall bee called the house of prayer, but yee have made it a denne of theeues.

The Collect.

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

The Epistle.

Rom. 15.

Whatsoever things are written aforetime, they are written for our learning, that we, through patience and comfort of the Scriptures, might have hope. The God of patience and consolation, grant you to be like minded one towards another, after the ensample of Christ Jesus: that yee all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive yee one another, as Christ received vs, to the praise of God. And this I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might praise God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy Name. And againe he saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laud him, all ye nations together. And againe, Clay 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 fill you with all joy and peace in believing, that ye may be rich in hope through the power of the holy Ghost.

The Collect.

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

The Epistle.

Get a man this wise esteem his, even as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithful.

The Gospel.

Here shall be signes in the Sunne, and in the Moone, 7 in the Starres: and in the earth the people shall be at their wittes end through dispaire. The Sea and the water shall roare, and mens hearts shall faile them for seare, 7 for looking after those things which shall come on the earth: for the powers of heaven shall mooste. And then shall they see the Sonne 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 chooze sooth 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 kingdome 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.
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: No I judge not mine own self, for I knew not ought by my selfe, 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 workes 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 againe 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 reede that is shaken with the wind? Or what went ye out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verely I say unto you, and more then a Prophet. For this is hee 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 succour vs, that whereas (through our sinnes and wickednesse) wee
The 11th Sunday in Advent.

Before let and hinder, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliver us: 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, Rejoice. Let your softenesse be knowne to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest unto God, with giuing of thankes. And the peace of God (which passeth all understanding) keepe your hearts and minde through Christ Iesus.

The Gospel.

His is the record of John, when the Jewses sent Priestes and Lueites from Hierusalem, to aske 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 giue an answer unto them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a Cryer in the wildernesse, Make streight the way of the Lord, as sayd the Prophet Elay. 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, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not: hee it is, which though hee came after me, was before mee, whose schooe latchet I am not worthy to unloose. These things were done
Christmas day.
done at Bethabara beyond Jordan, where John did baptize.

The Collect.

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 liesth and reigneth with thee, &c.

The Epistle.

Heb. 1, 1.

God in times past, diversely 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 heire 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 sines, and sitteth on the Right hand of the Majestie 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 sayd 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 (O God) shall be for ever and ever, the Scepter of thy Kingdome is a right Scepter: thou hast ioyed righteousnes, and hated.
Christmas day.

Therefore God, even thy God, hath appointed thee with the glory 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 ware 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 yeeres shall not faile.

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, & 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 darkenes comprehendeth it not. There was sent from God a man, whose name was John, the same came as a witsesse, to beare witsesse of the Light, that all men through him might beleue. He was not that Light, but was sent to beare witsesse of the Light. That Light was the true light, which lighteth every man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne received him not. But as many as received him, to them gaue hee power to bee made sonnes of God, even them that beleued on his Name, which were borne, not of blood, noz of the wil of the flesh, noz yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.
S. Stevens day.

The Collect.

Grant us, O Lord, to love our enemies, by the example of thy Martyr S. Stevens, 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 Stevens 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 lowd 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 young mans feet, whose name was Saul: and they stoned Stevens, calling on, and saying, Lord Jesus receive my spirit. And he kneeled downe, and cried with a lowd boyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospell.

Chold, 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 been 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, all these things
S. John Evangelists day.

things shall come upon this generation. O Jerusalem, Jerusalem, 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? Behold, 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.

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

The Epistle.

That 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 have borne witness, and have shown 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 walk in darkness, we lie, and do not the truth. But and if we walk
S. John Evangelist's day.

walk in light, even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his Sonne cleanseth vs from all sinne. If we say we have no sinne, wee deceive our sinnes, & the true in not in vs. If we acknowledge our selves, he is faithfull and just to forgive vs our sinnes, and to cleanse vs from all unrighteousnesse. If we say we have not sinned, we make him a liar, and his word is not in vs.

The Gospel.


Jesus said 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 have him to tarry till I come, what is that to thee? Follow thou me. Then went this slaying 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 containe the Bookes that should be written.

Innocents day.

The Collect.

Almighty God, whose praise this day the yong innocents thy witnesses have confessed and shewed foorth, not in speaking, but in dying: mostife and kill all vices in vs, that in our conversation, our life may express thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.
Innecents day.
The Epistle.

Likeoed, 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 learne the Song, but the hundred forty and foure thousand, which were redeemed from the earth. These are 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 & 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 have 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 oide or under)
The Sunday after Christmas day.

according to the time, which he had diligently known out of 6 wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Bama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

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

The Epistle.

Gal. 4:1.

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 tutors and governors, 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 bond 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 also an heire of God through Christ.

The Gospel.

Matr. 1:1.

This is the Booke of the generation of Jesus Christ the Sonne of David, the Sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begate Aminadab:
The Sunday after Christmas day.

Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed, of Ruth: Obed begat Jelle: Jelle begat David the King: David the king begat Solomoon, of her that was the wife of Uri: Solomoon begat Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Jofaphat: Jofaphat begat Joas: Joas begate Osias: Osias begate Joatham: Joatham begate Achas: Achas begate Ezkiias: Ezkiias begate Manasses: Manasses begate Amon: Amon begat Josias: Josias begate Jehoniias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Jehoniias begate Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azar: Azar begate Sadoc: Sadoc begat Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, even he that is called Christ. And so all the generations from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon, are fourteen generations. And from the captivity 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 child 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, Joseph thou sonne of David, feare 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.

forth a Sonne, and thou shalt call his Name Jesus, for he shall save his people from their times.
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 childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel: which is a man interpret, is as much to lay, as God with vs. And Joseph, alsoone as he awoke out of sleepe, did as the Angel of the Lord had hidden him: and he tooke his wife into 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 carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

B Blessed is the man to whom the Lord will not impute sinne. Came this blessednesse then upon the Circumcision, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousnes. How was it then reckoned? when he was in Circumcision, or when he was in the uncircumcision? not in time of Circumcision, but when hee was yet uncircumcised. And he received the signe of Circumcision, as a sealing of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that beleue, 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 openly 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 so fortuned, asloone as the Angels were gone away from the shepheardes 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 sayling that was told them of that child. And all they that heard it, wondered at those things which were tolde them of the shepheardes. But Mary kept all these saylings, and pondered them in her heart. And the shepheardes 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 conceived in the wombe.

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed 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.

Do this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye have heard of the ministiration 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 mee 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 Congregacion, 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
When Jesus was born in Bethlehem, Matt. 2.

\[a City of Jury, in the time of Herode 1.\]

the King: behold, there came wise men from the East to Hierusalem, laying, Where is he that is bozne King of the Jewes: for we have seene 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 Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee 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 mee the Captaine that shall governe my people Israel. Then Herode (when he had prily 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 childe 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 Myrr. And after they were warned of God in a sleepe, that they shoule not goe againe to Herode, they returned into their owne countrey another way.

The Epiphany.

The Gospel.
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.

Blessed art thou therefore, brother, 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 minde, that ye may procure what thing that good and acceptable and perfect will of God is. For I say (through the grace that becometh) to every man among you, that no man stand high in his owne conceit, more than it becometh him to esteeme 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 wee 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.

He father and mother of Jesus went to Hierusalem, after it custome of the feast day. And when they had fulfilled the dayes, 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 bene in the company, came a dayes journey, and sought him among their kinnefolke and acquaintance.
after the Epiphany.

acquaintance. And when they found him not, they went back againe to Hierusalem, sought him, and it fortuned, that after three days they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his understanding and answers. And when they saw him, they maruell'd. And his mother laid unto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said 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 together in her heart. And Jesus prospered in wisdome and age, and in favour with God and men.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, which doest go-erne all things in heauen and earth; mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

Seeing that we haue divers gifts, according to the grace that is given unto vs, 6. if 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 doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheare-
The 7th Sunday after the Epiphany.

fulness.Let love be without dissimulation. Hate that which is evil, and cleave unto that which is good. Be kind one to another with brethren love. In giving honour, goe one before another. Be not thoughtfull in the busines which ye haue in hand. Be servent in spirit. Apply your selues to the time. Be joyce in hope. Be patient in tribulation. Continue in prayer. Distribute unto the necessity 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. Be not high minded, but make your selues 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 discipes) into the marriage. And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus saide 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 sixe water pots of stone, after the maner of purifying of the Jewes: containing two or three fithing a piece. Jesus said unto them, Fill the water pots with water. And they filled them up to the bosome, and he said unto them, Draw out now, and beare unto the governor of the feast. And they bare it. When the ruler of the feast had tasted 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 drunke, then that which is worse: but thou hast
The third Sunday after the Epiphany.

The Collect.

A mighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy Right hand to helpe and defend us, through Christ our Lord.

The Epistle.

The Apostle.

When he was come downe from the mountaine, much people followed him. And behold, there came a Leper, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hand, and touched him, saying, I will be thou cleane: and immediately his leprosie was cleansed. And Jesus sayd 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 witnesse unto them. And when Jesus was entred into Capernaum.
The iii. Sunday after the Epiphany.

Capernaum, there came unto him a Centurion, and besought him, saying, Master, my servant lieth 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 shouldest come under my roof: but speak the word only, and my servant shall be healed. For I also myself am a man subject to the authority of another, and have Soldiers under me: and I say to this man, Go, and he goeth, and to another man, Come, and he cometh: 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 such 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 outer darkness: there shall be weeping, and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so shall it be done unto thee. And his servant was healed the selfsame hour.

The iii. Sunday after the Epiphany.

The Collect.

God which knowest us to bee set in the mids of so many and great dangers, that for man's frailness we cannot alway stand uprightly: grant us by the health of body and soule, that all those things which we suffer for same, by thy helpe we may well passe and overcome, through Christ our Lord.

The Epistle.


Get 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 iii Sunday after the Epiphany.

Ordered of God, whosoever therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receive to themselves damnation. For rulers are not set thereunto, but to judgment, to whom it is committed to punish them that do evil; Wilt thou be without fear of the power, do evil then, so shalt thou be preyed of the same: for he is the minister of God for thy wealth. But if thou doeth that which is evil, then fear: for he beareth not the sword in vain: for he is the minister of God to take vengeance on them that do evil. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience; And even for this cause pay ye tribute: For they are God's ministers, serving for the same purpose. Give to every man therefore his due: tribute to whom tribute belongeth: custom, to whom custom is due: fear, to whom fear belongeth: honour, to whom honour pertaineth.

The Gospel.

And when he entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was covered with waves, but he was asleep. And his disciples came to him, and awoke him, saying, Master, save us, we perish. And he said unto them, Why are ye fearful? O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that both wind and sea obey him? And when he was come to the other side, into the Country of the Gergesites, 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 cried 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 vs 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 vs out, suffer vs to goe into the herd of swine. And he sayd unto them, Goe your waies. 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, led, and went their waies 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 hee would depart out of their coasts.

The v. Sunday after the Epiphany.

The Collect.

Lord, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe labour onely upon hope of thy heavenly grace, may evermore bee defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Col. 3. 12.

But upon you, as the elect of God, tender mercy, kindnesse, humblenesse of minde, meeknesse, long sufferings, 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 love, 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 thankfull. Let the word of Christ dwell in you plentifully, with all wisedome. Teach and exhast your owne selues in Psalmes, hymnes, and spirituallyall songs, singing
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 thanks to God the Father, by him.

The Gospel.

He 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 said unto them, The envious man hath done this. The servants said unto him, Wilt thou then that we go and weede them up? But he said, Nay, let there while ye gather up the tares, ye pluck up 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 together first the tares, and binde them together in sheaves to be burnt, but gather the wheat into my barn.

The first 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.

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

The
The Sunday called Septuagesima.

The Epistle.

1. Cor. 9. 24.

Receive ye not, how that they which runne in a course, runne al, but one receiue the reward: So runne, that ye may obtaine. Every man that proueth masteries, abstaineth from all things: and soye doe it to obtaine a crowne that shall perish, but we to obtaine an everlastinge Crowne. I therefore so runne, not as at an uncertaine thing: so sith I, not as one that beaceth the ayre: but I tyme my body, and bring it into subjection, lest by any meanes 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 heauen 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 houre, and saw other standing idle in the market place, and sayd 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 sixth and ninth houre, he did likewise. And about the eleuent houre he went out, and found other standing idle, and sayd unto them, Why stand ye here all the day idle? They sayd unto him, Because no man hath hired vs. Hee 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 sayd unto his steward, Call the labouers, and give them their hire, beginning at the last untill the first. And when they did come that came about the eleuent houre, they
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 unto one of them, and said, Friend, I do thee no wrong: 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 shall be last. For many be called, but few be chosen.

The Sunday called Sexagesima.

The Collect.

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

The Epistle.

Ge suffer sooles gladly, seeing your 2 Cor. 11 selues are wise, for ye suffer if a man 19. 

bying you into bondage, if a man de-noure, if a man take, if a man eate himself, if a man smite you on the face. I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, wherein 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 soole) I am more. In labours more
The Sunday called Sexagefima.

more abundant, in stripes aboue measure, in prison
more plenteously, in death often. Of the Jewes five
times receiv'd I fourty stripes save one. Christ was
I beaten with roddes. I was once stoned. I suffered
Christ ship wracke. Night and day have I bene in the
deepes sea. In Journeying often, in perils of waters,
in perils of robbers, in jeopardy of mine owne na-
tion, in jeopardy among the heathen, in perils in
the citie, in perils in wildderness, in perils in the sea,
in perils among false brethren, in labour and tra-
vaile, in watchings often, in hunger and thirst, in fa-
lings often, in cold a nakednesse: Beside the things
which outwardly happen unto me, 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.


Here 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 trodden downe, and the soules of the ayre de-
voired it by. And some fell on stones, and assoone as
it was sprung by, it withered away, because it lack-
ed moistnesse. And some fell among thornes, and the
thornes 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,
Hee that hath cares 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 gieuen to
know
The Sunday called Quinquagesima.

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 their way and are choked with cares and riches, and voluptuous living, and bring no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

The Sunday called Quinquagesima.

The Collect.

O Lord which dost teach us that all our doings without charitie are nothing worth: send thy holy Ghost, andpowze into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever lineth, is counted dead before thee. Grant this for thy onely sonne Jesus Christis sake.

The Epistle.

Though I speake with tongues of men and of Angels, and have no loue, I am even as sounding bale, or as a tinkling Cymball. And though I could prophese, and understand all secrets, and all knowledge: yea, If I have al faith, so that I could move mountanes out of their places, and yet have no loue, I am nothing. And though I bestow al 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 envieth not, love doeth not wrongfully, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh none evil, reioyceith not in iniquity, but reioyceith in the truth, suffereth all things, belieueth all things, hopeth all things, endureth all things. Though that prophecyng saile, either tongues ceale, or knowledge vanish away, yet love saileth never away. For our knowledge is unperfect, and our prophecyng 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 understanding as a child, I imagined as a child; but as I was a man, I put away childishnesse. Now we see in a glasse, even in a darke speaking: but then shall we see face to face. Now I know imperfectly; but then shall I know even as I am knowen. Now abideth Faith, Hope, and Love, even these three: but the chiefe of these is Love.

The Gospel.


Jesus tooke unto him the twelve, and saide unto them, Behold, we goe by to Hierusalem, and all shalbe fulfillled that are written by the Prophets of the Sonne of man. For hee shalbe delivered unto the Gentiles, and shal bee mocked and despitefulllly intreated, and spitted on. And when they have scourged him, they shall 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 he cried, saying, Jesu 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 neere, 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 saved thee. And immediately he received his sight, and followed him, praising God. And all the people when they saw it, gave praise unto God.

The first day of Lent

The Collect.

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sinnes of all them that be penitent: create and make in us new and contrite hearts, that wee worthily lamenting our sinnes, & knowledgeing our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenees, 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 mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgive: and after his chastening, he shall let your increase remaine for meat and drinke offerings unto the Lord your God. Blow out with the trumpet in Sion.

Joel 2:12
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 serue the Lord between the porch and the Altar, weeping, and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they lay among the Heathen, where is now their God?

The Gospel.

Matth. 6. 16.

When ye fast, be not sad, as the hypocrites are: for 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 the eues breake through the seale, but lay vp for you treasures in heaven, where neither rust nor moth doth corrupt, and where the eues do not breake through nor seale. For where your treasure is, there wil your hearts be also.

The Collect.

O Lord, which for our sake didst fast foursy days and foutry nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions, in righteousness, and true holinesse, to thy honour and glory, which liest and reignes, &c.

The
The first Sunday in Lent.

The Epistle.

Cas helpers exhort you, that ye receive not the grace of God in vain. For the faith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is that accepted time: Behold, now is that day of salvation. Let us give none occasion of evil, that in our office be found no fault: but in all things let us behave our selves as the ministers of God, in much patience, in afflictions, in necessities, in anguish, in stripes, in imprisonments, in slaveries, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindness, in the holy Ghost, in love unsayed, in the word of truth, in the power of God, by the armor of righteousness on the right hand and on the left, by honour, and dishonour, by evil report, and good report, as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as having nothing, and yet possessing all things.

The Gospel.

Then Jesus was led away of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God. Then the devil taketh him by into the holy City, and setteth him on a pinnacle of the Temple, and saith unto him, If thou
The second Sunday in Lent.

be the Sonne of God, call thyselle downe headlong: for it is written, He shal greve his Angels charge ouer thee, and with their handes they shal holde thee vp, lest at any tyme thou dash thy loote against a stone. And Jesus laid binto him, It is written again, Thou shalt not tempt the Lord thy God. Againe the devill taketh him by into an exceeding high mountaine, and sheweth him all the kingdome of the world, and the gloze of them, and layeth bunto him, All these will I give thee, if thou wilt fall downe and worship mee. Then layeth Jesus bunto him, Auoide Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thow serve. Then the devill lea\u00e0veth him, and behold, the Angels came and ministred bunto him.

The Collect.

A Lmighty God, which doest see that we have no power of our selues to helpe our selues: keepe thou bs 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 euill thoughts which may assault and hurt the soule, through Jesus Christ, &c.

The Epistle.

1. Thef. 4. i.

Ebeleech you brethren, and exhort you by the Lord Jesus, that yee increase moore and moore, euens as yee have recei\u00e0ved of vs how we ought to walke, and to please God. For yee know what commandements we gave you by our Lord Jesus Christ. For this is the wil of God, euens your holines: that yee should abstaine from fornication, and that every one of yee should know how to keepe his bessa\u00e1 in holi-ness
The second Sunday in Lent.

nese and honour, and not in the lust of concupiscence as do the heathen, which know not God: that no man oppresseth his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God hath not called us to uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

Jesus went thence, And departed into the coasts of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coasts) cried unto him, saying, Have mercy on mee, O Lord, thou Sonne of David: my daughter is piteously vexed with a devill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for thee cryeth after thee. But he answered and said, I am not sent, but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. He answered and said, It is not meet to take the children's bread, and cast it to dogs. She answered and said, Truth Lord, for the dogs eatt 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, looke upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord.
The 11th Sunday in Lent.

The Epistle.

Ephe. 5. 1

Be ye the followers of God as dear children, and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God. As for fornication, and all uncleanliness, covetousness, let it not be once named among you, as it becometh Saints: filthiness, foolish talking, jesting which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either unclean person, or covetous person (which is a worshipper of images) hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of such things cometh the wrath of God upon the children of disobedience. Be ye not therfore companions of them. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit consisteth in all goodness, and righteousness, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather rebuke them. For it is a shame even to name those things which are done of them in secret, but all things when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand by from death, and Christ shall give thee light.

The Gospel.


14.

Jesus was casting out a devil that was dumb. And when he had cast out the devil, the dumb spake, and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And other tempted him, and
The third Sunday in Lent.

required of him a signe from heauen. But he know- 
ing their thoughts, said unto them, Every kingdome 
divided against it selfe is desolate, and one house doth 
fall upon another. If Satan also be divided against 
himselfe, how shall his kingdome 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 
doe your Judges. But if I by theinger of God cast out 
devis, no doubt the kingdome 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 then he commeth upon him, and over-
commeth him, he taketh from him all his harnelie 
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,leakingrest: 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 then himselfe, and they 
enter in, and dwell there: and the end of that man is 
while then the beginning. And it ffortuned, that as 
he spake these things, a certaine woman of the com-
pany lift up her voise, and said unto him, Happy is 
the wombe that bare thee, and the paps which gave 
thee sucke. But he said, Pea, 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, 
by
The fourth Sunday in Lent.

by the comfort of thy grace may mercifully bee relie-
ued, through our Lord Jesus Christ.

The Epistle.

Gal. 4:21.

Ephes., (ye that desire to bee under the
Law) doe ye not heare of the Law? for
it is written, that Abraham had two
soues: the one by a bondmaid, the o-
ther 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 al-
legorie: For these are two testaments, the one from
the mount Sina, which gendreth 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 mo-
ther of bs all. For it is written, Rejoyce thou barren
that bearest no children, breake looth and cry thou
that travailest not: for the desolate have many moe
children, then she which hath an husband. Beothzen,
we are after Isahac 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. Ne-
vertheless, what saith the Scripture? Put away
the bond woman and her soune: for the soune of the
bond woman shall not be heire with the soune of the
free woman. So then beothzen, we are not children
of the bond woman, but of the free woman.

The Gospel.

Joh. 6:1.

esus departed ouer 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 disciples. And Easter (a feast of the Jews) was nigh. when Jesus then lift up his eyes, and saw a great company come unto 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 disciples, (Andrew Simon Peters brother) saith unto him, There is a ladde which hath five barley loaues and two fishes; but what are they among so many? And Jesus saied, Make the people sit downe, There was much grass in the place, So the men sate downe in number about five thousand. And Jesus tooke the bread, and when he had given thankes, he gave to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he saied unto his disciples, 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) saied, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.
The Collect.

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

G 2

The
The fift Sunday in Lent.

The Epistle.

Heb. 9:11

Hym 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 $ blood of goats and calves: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen and of goats, and the ashes of a yong Cow, when it is sprinkled, purifieth the uncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal Spirit offered himselfe without spot to God, purge your conscience from dead works, so to serve the living God? And for this cause is ye the Mediatour of the new Testament, that through death, which chanced for the redemption of those trasgressions that were under the first Testament, they which are called, might receive the promise of e•ternall inheritance.

The Gospel.

Ioh. 8:46

Which of you can rebuke me off sinne? If I say the trueth, 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 laid unto him. Say we not well, that thou art a Samaritane, and hast the devill? Jesus answered, I have not the devill: but I honour my Father, and ye have dishonoured me. I seeke not mine owne prais,there is one that seeketh 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 devill. Abraham is dead, and the Prophets: and thou sayest,
Sunday next before Easter.

Cayesst, If a man keepe my laying, 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 myselfe, 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 laying. Your father Abraham was glad to see my day: and he saw it, and rejoiced. Then sayd the Jewes unto him, Thou art not yet fiftie yeres old, and hast thou scene Abraham? Jesus said unto them, Verily, verily I say unto you, Ver Abraham was bozne, I am. Then tooke they by 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 loue 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 bee 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 equal 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 apparell
Sunday next before Easter.

as a man. He humbled himself, 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, and things under the earth, and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the Father.

The Gospel.

And it came to 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 crucified. Then assembled together the chiefe 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 subtletie, 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 Alabaister boce of precious oynment, and poured it upon his head as hee sate at the table. But when his disciples saw it, they had indignation, saying, Whereto serveth this waste? This oynment might have bene well solde, and given to the poore, when Jesus understood that, he said unto them, Why trouble ye the woman? for shee hath wrought a good worke upon me. For yee haue the poore alwayes with you, but me ye shall not haue alwayes. And in that the 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 memorial of her. Then one of the twelve (which
(which was called Judas Iscariot) went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth, he sought opportunity to betray him. The first day of unleavened bread, the disciples came to Jesus, saying to him, where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep my Passover by thee with my disciples. And the disciples did as Jesus had appointed them, and they made ready the Passover. When the even was come, he was dined with the twelve: and as they did eat, he said, verily I say unto you, that one of you shall betray me. And they were exceeding soreful, and began every one of them to say unto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truely goeth as it is written of him: but woe unto that man by whom the Sonne of man is betrayed: it had bene good for that man if he had not been borne. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And when they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and thanked, and gave it to them, saying, 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 sins. But I say unto you, I will not drinke henceforth of this fruit of the Vine tree, until that day when I shall drinke it new with you in my Fathers Kingdom. And when they had said grace, they went out unto
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mount Oliuer, Then said Jesus unto them, Ail 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 sayd unto him, Though all men be offended because of thee, yet will not I be offended. Jesus sayd unto him, Verily I sayd unto thee, that in this same night before the Cocke crow, thou shalt deny me thrice. Peter sayd 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 barren place, (which is called Gethsemane) He sayd unto the disciples, Sit ye here, while I goe and pray. And he tooke with him Peter, and the two sonnes of Zebede, and began to warne to wakke and weape. Then sayd Jesus unto them, My soule is heavy, even unto the death: tary 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: nevertheless not as I will, but as thou wilt. And he came unto the disciples and found them asleep, He sayd unto Peter, What could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinkke 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, saying the same words. Then communed he to his disciples, and sayd unto them, Sleep now, and take your rest. Behold, the hour is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let us be going,
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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 forth with he came to Jesus, and said, Haile master, and killed him. And Jesus laid upon 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 strooke a servant of the hie Priest, and smot off his ear. Then said 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 laid Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staves for to take me. I was 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 discipels forsooke him and fled. And they tooke Jesus and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembeld. But Peter followed him a farre off unto the high Priests Palace, and went in, and sate with the servants, to see the end. The chiefe Priests and Elders, and all the Coun-

cell sought false witness against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am
able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and sayd unto him, Anseresi 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. Neverthelesse I say unto you, Hereafter shall yee see the Sonne of man sitting on the Right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, Hee hath spoken blasphemous, what neede wree of any more witnesse? Beholde, nowpee haue heard his blasphemie, what thinke ye? They answered and sayd, He is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other spate him on the face with the palm of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galile. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and sayd unto them that were there, This fellow was also with Jesus of Nazareth. And againe he denied with an oath, saying, 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 speech bewrayeth thee. Then began hee to curse and to swear that he knew not the man. And immediatly the Cocke crowe. And Peter remembred the word of Jesus which sayd unto him, Before the Cocke crow thou shalt deny me thrice: and hee went out and wept bitterly. When the morning was come, all the
chiese Priests and Elders of the people held a counse
against Jesus to put him to death, and brought him
bound, & deliuered him unto Pontius Pilate the De-
putie. Then Judas which had betrayed him (see-
that he was condemned) repented himselfe, & brought
againe the thirty plates of siluer to the chiese Priests
and Elders, saying, I have sinned, betraying the in-
ocent blood. And they sayd, What is that to vs? see
thou to that. And he cast downe 9 siluer plates in the
Temple, & departed, and went and hanged himselfe.
And the chiese 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 coun-
saille, & bought with the 9 potters field to bury Stran-
gers in. Wherefore the field is called Acheldama, that
is, the field of blood, untill this day. Then was fulfil-
led 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 potters field,
as the Lord appointed me. Jesus stood before the De-
puty, and the Deputy asked him, saying, Art thou the
King of the Jewes? Jesus said unto him, Thou sayest.
And when he was accused of the chiese Priests & El-
ders, 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,
inconuuch that the Deputie marueiled greatly. At
that feast the Deputie was wont to deliuer 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 give loose unto you Barab-
as, or Jesus which is called Christ? For hee knew
that for envie they had deliuered him. When he was
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let done to give Judgement, his wife sent unto him, saying. Have thou nothing to do with that just 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 ake Barrabbas, and destroy Jesus. The Deputie answered, and sayd unto them, Whether of the two will ye that I let loose unto you? They sayd, Barabbas. Pilate sayd unto them, What shall I doe then with Jesus, which is called Christ? They all sayd unto him, Let him be crucified. The Deputie sayd, What euer hath he done? But they sayd the more, saying, Let him be crucified. When Pilate saw that he could persuade nothing, but that more business was made, he tooke water, and washed his hands before the people, saying, 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 Barabass loose unto them, and scourged Jesus, and delivered him to be crucified. Then the soldiers 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 purplie robe, and placed a Crowne of thornes, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jews. 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 again, 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 with
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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 lade and watched him there, and set up over his head the cause of his death written, This is JESVS, the King of the Jewes. Then were there two theeues 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 destreydest the Temple of God, and diddest build it in three dates, save thy selfe. 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 saued other, himselfe he cannot saue. If he be the King of Israel, let him now come downe from the crosse, and we will beleue him. He trusted in God, let him deliver him now, if he will have him: so he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the first houre was there darknesse over all the land, untill the ninth houre. And about the ninth houre, Jesus cryed with a loud booyce, saying, Eli, Eli, lama sabachthani, that is to ay, By 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 vinger, he put it on a reed, and gave him to drinke. Other said, Let be, letvs see whether Elias will come and deliver him. Jesus, when he had cryed againe with a lowd booyce, preluded up the Ghost. And behold, the bapie of the Temple did rent in two parts from the top
top to the bottom, and the earth did quake, and the
stones rent, and graves did open, and many bodies of
Saints which slept arose, and 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,
ministring unto him: among which was Mary
Magdalene, and Mary the mother of James and
Joses, and the mother of Zebedees, children.

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The Epistle.

Elai. 63.1

Hat is he this that commeth from Edom, with red coloured clothes of Bozra, which is so costly cloth, that commeth
in so mightily with all his strength? Is he that teacheth righteousness, and
am of power to helpe, wherefoe then is thy clothing red, and thy raiment like his that treadeth in the wine-
presse? I have troden the pressle myselfe 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 bespring my clothes, and so will I staine all my
raiment. For the day of vengeuance is asigned in my
heart, and the yeere when my people shall be delius-
red, is come. I looked about me, and there was no
man to shew mee any helpe. I marueile that no
man helde me vp. Then I held me by mine owne
arme, and my seuentnclle sustained me. And thus
will I tread downe the people in my wrath, and bathe
them
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 so; Israel, which hee hath given them of his owne favour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no thinking 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 loue, and kindnesse that he had unto them, he redeemed them. He hath borne them, and caried 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 himselfse. 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 arm, dividing the water before them, whereby he gat himselfe an everlasting name. He led them in the deepe, 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, giueth him rest. Thus, O God hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy selousie, thy strength, the multitude of thy mercies, and thy louing 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 everlasting.
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last ing. 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 trodden downe thy holy place. And we were thine from the beginning, when thou was not their Lord, for they have not called upon thy Name.

The Gospel.

Mar. 14:1

After two dayes was Easter, & the days of sweet bread. And the scribes and the priests sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any busines arise among the people. And when he was in Bethanie in the house of Simon the Leper, even as he ate at meat, there came a woman having an alabaster boze of ointment called Nard, that was pure and costly, and he brake the boze, and poured it upon his head. And there were some that were not content within them selves, and said, What needed this waste of ointment? for it might have beene solde for more then three hundred pence, & have bene given to the poor: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? Shee hath done a good wo:ke on me: for ye have the poze with you alwaies, and whensoever you will, ye may doe them good: but me have you not alwaies. She hath done that she could, she came aforehand to anoint my body to the burying. Verely, I say unto you, what soever this Gospel shal bee preached thorow out the whole world, this also that shee hath done, shal be rehearsed in remembrance of her. And Judas Iscariot, one of the twelve, went away unto the hie priests
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 laid unto him, Where wilt thou that we goe and prepare, that thou maist eat the Passover? And he sent forth two of his disciples, and said unto them, Goe ye into the citie, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, say pee unto the good man of the house, The Master sayeth, where is the ghost chamber, where I shall eate the passeover with my disciples? And he will shew you a great Parlour paased and prepared, there make ready for bs. And his disciples went forth, and came into the citie, and found as he had sayd unto them, and they made ready the Passover. And when it was now eventide, hee came with the twelve: and as they eate at bood, and did eat, Jesus said, verily, I lay unto you, one of you (that eate with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another sayd, Is it I? He answered and sayd unto them, It is one of the twelve, even he that dipperth 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 thankes, he gavet 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 lay unto you, I will drinke no more of the
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the fruite of the wine, untill that day that I shall
drinke it new in the kingdom of God. And when
they had sayd grace, they went out to the mount O-
livet. And Jesus sayeth unto them, All pee shall be of-
fended because of me this night: for it is written, I
will smite the shepheard, and the sheepe shall be scatte-
red: but after that I am risen againe, I will goe into
Galile before you. Peter sayd unto him, And though
all men be offended, yet will not I. And Jesus sayth
unto him, Verily I say unto thee, that this day, even
in this night, before the Cocke crow twice, thou shalt
denime three times. But he spake more vehement-
ly, No, if I should die with thee, I will not denie
thee. Likewise also sayd they all. And they came into
a place which was called Gethsemane, and hee sayde
to his disciples, Sit pee 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 heavie,
even unto the death: tarry pee 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: Neverthelesse, not as I will, but that thou
wilt, be done. And he came and found them sleeping,
and faith to Peter, Simon, sleepest thou? Couldst
not thou watch one houre? Watch pee, 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 heaue, neither wistthey what to answere him.
And hee came the third time, and sayd unto them,
Sleepe hencefoorth, and take your ease; it is enough.

The
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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 twelue) and with him a great number of people, with swords & staves, from the high Priests, and Scribes, and Elders. And he that betrayed him, had given them a general token, saying, Whomsoever I doe kilde, 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 hie Priests, and cut off his ear. And Jesus answered and said unto them, Be ye come out as into a thiefe, with swords and staves, for to take me: I was dayly with you in the Temple teaching, and yee tooke 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 yong man clothed in linnen upon the bare, and the young men caught him, and hee left his linnen garment, and fled 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: so 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.
Munday before Easter.

saying, 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. Againe 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 comming in the clouds of heauen. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard blasphemie, what thinke yee? And they all condemned him to bee worthy of death. And some began to spit at him, and to couer his face, and to beate him with stites, and to lay unto him, Areade. 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, wert 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 sweare, saying, I know not this man of whom yee speake. And againe the cock crew. And Peter remembered the word that Jesus had sayd unto him, Before the cock crow twise, thou shalt deny me three times: and he began to wepe.
Tuesday before Easter.
The Epistle.

The Lord God hath opened mine ears, therefore can I not say nay, neither withdraw my selfe: but I offer my back into the smiters, 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 justifieth 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 sooth to me, Behold the Lord God standeth by mee: what is hee then that can condemn me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore who so feareth the Lord among you, let him heare the boyece of his seruant. Who so walketh in darknesse & no light shineth upon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stirre vp the coles, Walke on in the glittering of your owne fire, & in the coles that ye have kindled. This commeth unto you from my hand, namely, that ye shall sleepe in sloow.

The Gospel.

And anon in y dawning, the hie Priests held a counsell with the Elders, and the Scribes, and the whole congregation, and bound Iesus, & led him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jewes? And hee answered, and saide unto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge.
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charge. Jesus answered yet nothing, so that Pilate maruayed. At that least 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 ye that I let loose unto you the king of the Jewes? for he knew that the hee Priests had delivered him of envy. But the hee Priests moc-tued the people, that he would rather deliver Barab-bas 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 hath he done? And they cryed the more fervently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and delivered vp Jesus (when he had scourged him) for to be crucified. And the soldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thoynes, 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 mocked 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 is a man interpreter, is, The place of dead men's skulls.) And they gave him to
Tuesday before Easter.

drink, 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 Jews. 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, reviled him, wagging their heads, and saying, A wretch, thou thatdestroyest the Temple, and buildest it again in three days, save thyself, and come down from the cross. Likewise also mocked him the high priests among themselves, with the Scribes, and said, He saved others; but himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him, mocked him also. And when the sixth hour was come, darkness arose over all the earth, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cried with a loud voice, and gave up the Ghost. And the vail of the Temple was rent in two pieces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cried and gave up the Ghost, he said, Truly this man was the Sonne of God. There were also women, a good way off, beholding
Wednesday before Easter.

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 by 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 city of Arimathea, 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 linen cloth, and tooke him downe, and wrapped him in the linen cloth, and laid him in a sepulchre that was heven out of a rocke, and rolled a stone before the dooze of the sepulchre. And Mary Magdalene, and Mary Joses, behelde where he was laid.

† Wednesday before Easter.

The Epistle.

Heb. 9.16

Hereas is a Testament, there must also of necessity bee 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 calves and of goates, with water and purple wooll, and hysope, and sprinkled both the booke and all the people, saying, This is the
Wednesday before Easter.

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 purified with such things, but that the heavenly things themselves bee purified 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, for to appeare now in the sight of God for vs : 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 salvation.

The Gospel.

He 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 opportunity to betray him unto them, when the people were away. Then came the day
Wednesday before Easter.

day of Sweet bread, when of necessity the Passeouer must bee offered. And he sent Peter and John, saying, Go, and prepare vs the Passeouer, that wee may eate. They sayde vnto him, Where wilt thou that we prepare? And hee sayd vnto 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 entrench in, and ye shall say vnto the goodman of the house, The Master sayeth vnto thee, where is the ghost-chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great Parlour paused, there make ready. And they went, and found as he had sayd vnto them, and they made ready the Passeouer. And when the houre was come, hee sate downe, and the twelue Apostles with him. And hee sayde vnto them, I have inwardly desired to eate this Passeouer with you before that I suffer. For I sayd vnto you, Hencelooost 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: for I sayd vnto you, I will not drinke of the fruites of the wine, untill the kingdome of God come. And hee tooke bread, and when he had given thanks, hee brake it, and gave it vnto them, sayd, 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 beholde, the hand of him that betrayeth mee, is with me on the table. And truly the sonne of man goeth as it is appointed: but woe vnto that man by whom hee 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 sayd unto them, The Kings of nations reigne over them, and they that have authority over them are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chief, shall bee as he that doeth minister. For whether is greater, hee that sitteth at meat, or he that serveth? Is not he that sitteth at meat: But I am among you as he that ministreth. Yeare they which have abidden with me in my temptations. And I appoint unto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seats, judging the twelve tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I have prayed for thee, that thy faith fail ye not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to goe with thee into prison and to death. And he sayd, I tell thee Peter, the Cocke shall not crowe this day, till thou have denied thrice that thou knowest me. And he sayd unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? And they sayd, No. Then said he unto them, But now hee 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 yete 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 sayd, Lord, behold, heere are two swordes. And hee sayde unto them, It is enough. 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 sayde unto them, Pray, lest wee fall into temptation.
And hee gait him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remove this cup from me, neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angel unto him from heauen, 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 heaviness, 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 praied nigh vnto Iesus, to kisse him. But Iesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they sayd vnto him, Lord, hall we vnitie with the sword? and one of them smote a servant of the high Priest, and stroke off his right eare. Iesus answered, and sayd, Suffer ye thus farre soorth. And when he touched his eare, he healed him. Then Iesus sayd vnto the high Priestes and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a thiefs 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 darknes. Then tooke they him, and led him, and brought him to the high Priestes 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, saying,
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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 cocke crow, thou
shalt deny me thrice: and Peter went out and wept
bitterly. And the men that took Jesus, mocked him,
and smote him: and when they had blindfolded him,
they strooke him on the face, and asked him, saying,
Arade, who is he that smote thee? And many other
things dispitefully said they against him. And
as done 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 sayd unto them, If I tell you, ye will
not believe me: & if I ask 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 sayd
they all, Art thou then the Sonne of God? He sayd,
Ye say that I am. And they sayd, What need we ofa-
ny further witnesse? For we ourselves have heard
of his owne mouth.

Thursday before Easter.
The Epistle.

His I warne you of, and commend not,
that ye come not together after a bet-
ter maner, but after a worse. For first
of all, when ye come together in the
Congregation, I heare that there is
distention
Thursday before Easter.

dissention among you, and I partly beleue it. For there must bee sects among you, that they which are perfect among you may be known. When youe come together therefore into one place, the Lords Supper cannot be eaten, for every man beginneth aloze to eate his owne supper, and one is hungry, and another is drunken. Have ye not houses to eate and drink in? Despite ye the congregation of God, and blame them that have not? What shall I say unto you? Shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus, the same night in which he was betrayed, tooke bread, and when he had given thankes, hee brake it, and said, Take ye and eate, this is my bodie, which is broken for you: this doe ye in the remembrance of me. After the same maner also hee tooke the cup when supper was done, saying, This cup is the New Testament in my blood: This doe as oft as ye drink it in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, ye shall shew the Lords death till hee come. Wherefore whomeuer shall eate of this bread, and drinke of this cup of the Lord unworthily, shall bee guiltie of the bodie and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if wee had judged our selues, wee should not have beene 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 youe come together to eate, eate one for another. If any man hunger, let him eate at home, that youe
Thurday before Easter.

come not together unto condemnation. Other things will I set in order when I come.

The Gospel.

TH 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 Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jews? He answered him and said, Thou sayest it. Then said Pilate to the high Priests, and to the people, I find no fault in this man. And they were the more fierce, saying, Hee moueth the people, teaching thou ow not all Jery, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And also one 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 seen 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 despised 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 have brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde
Thursday before Easter.

no fault in this man of those things whereof ye accuse him, no not 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 us Barabas (which for a certain insurrection made in the City, and for a murder, was cast into prison.) Pilate spake againe unto them, willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. He said unto them the third time, What evil hath he 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 delivered unto them Jesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the crosse, that he 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, Pee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the wayes will come, in the which they shall say, Happe 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, Cover 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
Thursday before Easter.

to be slaine. And after that they were come to the place, which is called Calvarie, there they crucified him, and the evil doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them: for they know not what they do. 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 Christ the chosen of God. The soldiers also mocked him, and came and offered him vinegar and said, if thou be the King of the Jews, save thy self. And a superscription was written over him with letters of Greeke, and Latine, &c Hebrew, This is the King of the Jews. 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 answered, &c rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receive according to our deeds: but this man hath done nothing amisse. And he said unto Jesus, Lord, remember mee when thou comest 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 first houre: and there was a darkenesse over all the earth, untill the ninth houre, and the Sun was darkened, & the baile of the Temple did rent, even thowards the mids. And when Jesus had cried with a loude boype, he said, 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 light, 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 Arimathea, a City of the Jewes, which same also waited for the kingdome of God: he went unto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laid it in a Sepulchre that was hewen in stone where in never man before had bene layed. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared sweet odours, and ointments: but rested on the Sabboth day according to the Commandement.

On Good Friday,
The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus 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 ever. Amen.

Almighty and everlasting God, by whose Spirit 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 ministry, may truly and godly serve thee, through our Lord Jesus Christ.

Merciful God, who hast made all men, and hateth nothing that thou hast made, no: wouldst the death,
On Good Friday.

death of a sinner, but rather that he should be converted, and have mercy upon all Jewes, Turks, Indi-
dels, and heretikes, 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 Israe-
lites, and be made one fold under one Shepherd Je-
sus Christ our Lord, who liueth and reigneth &c.

The Epistle.

He Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can ne-
uer with those sacrifices, which they offer peere by peere continually, make the commers therunto perfect. For would not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neverthelesse in those sac-
crifices is there mention made of sinnes every yeere.
For the blood of oxen and goates cannot take away sinnes, Wherefore when he commeth into the world, he sayth, Sacrifice and offering thou wouldest not haue, but a body haull, thou oyled me. Burnt offer-
rings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Above, when he sayth, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither haft thou allowed them (which yet are offered by the Law:) then said he, Loe, I am here to doe thy will, O God: he takest away the first, to es-
ablish 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 sinnes. But this man, after he had offered one sacrifice for sinnes, is set down for ever on the right hand of God, and from henceforth tarryeth 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 vs 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 Lawses in their hearts, and in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. 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 bath prepared for vs through the baile, 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 waiering, (so he is faithfull that promised) and let vs consider one another, to the intent that we may provoke one to love, and to good works, not forsaking the fellowship that we have among our selues, as the maner 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 entred with his disciples. Judas also which betrayed him
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 lanternes, and fire-brands: weapons. And Jesus knowing all things that should come on him, went thither and said unto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. Allone then as he had laid unto them, I am he, they went backward, and fell to the ground. Then asked he them againe. Whom seeke ye? They said, Jesus of Nazareth. Jesus answered, I have tolde you that I am he: if ye seeke 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 sward, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus. Therefore faith Jesus unto Peter, Put up thy sward 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 Jewes, tooke Jesus, and bound him, and led him away to Annas first, for hee was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gave counsell to the Jewes, 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 knowne to the high Priest, s went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowne to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then said the damosell that
On good Friday.

kept the doore, unto Peter, Art not thou also one of this mans disciples? Hee sayd, I am not. The servants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselves. 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 ever taught in the Synagogue, and in the Temple, whither all the Jewes have resorted, and in secret have I spoken nothing. Why askest thou me? Ask them which heard mee, 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 to? Jesus answered him, If I have evil spoken, beare witness of the evil: but if I have well spoken, why smitest thou mee? And Annas sent him bound unto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they unto 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 cousin whose care Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied againe: and immediately the Cocke crew. Then led they Jesus from Caiaphas, into the hall of judgement: it was in the morning, and they themselves went not into the Judgement hall, lest they should be denied, but that they might eat the Pascouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, 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 Jewes therefore said unto
On Good Friday.

unto him, It is not lawfull so! vs 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 entred into the judgement hall againe, and called Jesus, and lyard unto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selue, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and hie Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be delivered to the Jewes: but now is my kingdome not from hence. Pilate therefore lyard unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into this world, that I should heare witnesse unto the truth: and all that are of the truth heare my voyce. Pilate laid unto him, What thing is truth? And when he had said this, he went out againe unto the Jewes, and lyard unto them, I finde in him no cause at all. Ye have a custome, that I shoulde deliver you 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 Barabba: The same Barabba was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the soldiars wound a crowne of thones, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hayle King of the Jewes: and they smote him on the face. Pilate went soothe againe, and lyard unto them, Beholde, I bying him soothe to you, that ye may know that I find no fault in him. Then came Jesus soothe, wearing a crowne of thones, and a robe of purple. And he sayth unto them,
On good Friday.

them, Behold the man. When the high Priests therefore, and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith unto them, Take yee him, and crucifie him, so? 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 saide unto Jesus, Whence art thou? But Jesus gave him no answere. Then saide Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, & have power to loose thee? Jesus answered, Thou couldest have no power at all against me, except it were given 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 Cesar's friend: for whosoever maketh himselfe a king, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and gave downe to give sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha It was the preparing day of Easter, about the sixt houre. And he layth unto the Jewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The high Priests answered, We have no king but Cesar. Then delivered he him to them to be crucified. And they tooke Jesus, and led him away. And he bare his Crosse, and went foorth 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 upon the Crosse. The writing was, Iesus of Nazareth,
On good Friday.

Nazareth, King of the Jewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the city: and it was written in Hebrew, Greeke, and Latin. Then said the high Priests of the Jewes to Pilate, Write not, King of the Jewes: but that hee said, I am King of the Jewes. Pilate answered, What I have written, that I have written. Then the soldiery when they had crucified Jesus, toke his garments, and made foure parts, to every soldiery a part, and also his coat. The coat was without seame, wrought upon the wound. They sayd therefore among themselves, Let vs 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 mothers sister, Mary the wife of Cleophas, and Mary Magdalene, When Jesus therefore saw his mother, and the disciple whom he loved, standing, hee saith 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 fulfiled, he saith, I thirst. So there stood a vessel full of vineger: therefore they filled a sponge with vineger, and wound it aboute with hyssope, and put it to his mouth. Alsoone as Jesus then receiued the vineger, he sayd, It is finished, and bowed his head, and gave up the ghost. The Jewes 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 soldiery, 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 soldiery with a speare thrust him into the side, and forthwith 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 believe also. For these things were done, that the Scripture should be fulfilled. Ye shall not breake a bone of him. And againe, another Scripture sayeth, They shall looke upon him whom they have pearced. After this Joseph of Arimathiea (which was a disciple of Jesus, but secretly for seare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue 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 brough of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, 3 wound it in linen clothes with the odours, as the manner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the sepulchre was nigh at hand.

Easter Euen.
The Epistle.

1 Pet. 3. 17.

It is better (if the will of God be so) that ye suffer for well doing, then for evil doing: for as much as Christ hath once suffred for sins, the just for the unjust, to bring vs 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 suffring 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 wa-ter, like as baptismne also now saueth vs: not the put-ting 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 Je-sus. 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 even in the rocke, and rolled a great stone to the dooze of the sepulchre, and departed. And there was Mary Mag- dalene, and the other Mary, sitting over against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came toge-ther unto Pilate, saying, Sir, wee remember that this deceiuer said, while he was yet alive, After three dayes I wil rise againe. Command therefore, that the Sepulchre be made sure, untill the third day, lest his disciples come and steale him away, and lay into the people, Hee is risen from the dead, and the last errour shalbe worse then the first. Pilate sayd unto them, Pee haue a watch, go your way, make it as sure as
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 us, &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 vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto 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 Chri$t all men shall be restored to life.

The Collect.

Almighty God, which through thy only begotten Son Jesus Christ hast overcom death, & opened vnto vs the gate of everlastinge 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, thozow Jesus Chri$t our Lord, who liueth and reigneth with thee and the holy Ghost, now and euer.

The Epistle.

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

tis therefore your earthly members, fornication, lust, uncleanness, idolatry, evil concupiscence, and covetousness, which is worshipping of idols, for which things sake the wrath of God beth to come on the children of unbeliefe, among whom ye walked sometime, when ye lived in them.

The Gospel.

The first day of the Sabboths came Mary Magdalene early (when it was yet dark) 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 faith unto them, They have taken away the Lord out of the grave, and we cannot tell where they have laid him. Peter therefore went forth, and that other disciple, and came unto 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 lie, and the napkin that was about his head, not lying with the linnen clothes, but wrappd together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believeed: 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 Easter Weeke.

The Collect.

Almighty, God which through thy only begotten Son Jesus Christ hast over come death, and opened unto vs the gate of everlasting life; wee humbly beseech
Munday in Easter weeke.

beleech thee, that as by thy special 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 luyeth, &c.

The Epistle.

Eter opened his mouth, and sayd, Of a 
trueuth I perceiue that there is no respect 
of persons with God: but in all people, he 
that seareth him, and worketh righteous-
ness, 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 toowrout all Iury 
(and beganne in Galilie, after the Baptisme which 
John preached) how God anoynted Jesus of Naz-
areth with the holy Ghost, and with power. Which 
Jesus went about doing good, and healing all that 
were oppressed of the devill: for 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 
lew & hanged on a tree. Him God raised by the third 
day and Nevved him openly, not to all the people, but 
to vs witnesses, chosen before of God for the same in-
tent, which did eate and drinke with him after he rose 
from death. And he commanded vs to preach unto the 
people, & to testify, that it is he which was ordained 
of God, to be the Judge of the quicke and the dead. To 
him give all the Prophets witnesse, that through his 
Name, whosoeuer beleueth in him shall receiue rem-
misssion of sinnes.

The Gospel.

Cholde, two of his discipes went that same 
day to a towne called Emmaus, which was 
from Jerusalem about threescore furlongs, 
and they talked together of all the things that
Munday in Easter weeke.

that had happened. And it chanced while they commu-
ned together and reasoned, Jesus himselfe drew
neere, and went with them: But their eyes were hold-
en 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 one ey a stran-
ger in Hierusalem, and hast 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
indeed 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 euene the third day that they were done. Yea,
and certaine women also of our company made vs
astonied, which came early unto the Sepulchre, and
found not his body, and came, saying, that they had
seen a vision of Angels, which sayd that hee was a-
siue. And certaine of them which were with vs, went
to the Sepulchre, and found it euene so as the women
had said, but him they saw not. And hee sayd unto
them, O fools, a flower 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 tary
with
Tuesday in Easter Week.

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

Tuesday in Easter Week.
The Collect.

Almightie Father, which hast given thine only Sonne to die for our sinnes, and to rise againe for our justification: grant vs so to put a way the lea\-ten of malice and wickednesse, that wee may alway serve thee in purenesse of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

Euen and brethren, children of the generation of Abraham, and whosoever among you seareth God, to you is this word of saluation sent. For the inhabi\-ters of Hierusalem, and their rulers, because they knew him not, noz yet the vocees of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that wore 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 dayes 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 us, in that hee rapsed vp 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 vp from death, now no more to returne to corruption, he sayd on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith 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, a law corruption. But he whom God rapsed againe, saw no corruption. Be it knowne unto you therefore (yea men and brethren,) that through this man is preached unto you forgiveness of sinnes, and that by him all that beleue are justified from all things, from which ye could not be justified by the 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 dayes, which yee shall not beleue, though a man declare it unto you.

The Gospel.

Elise 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 ye 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

The first Sunday after Easter.

The first Sunday after Easter.
The spirit hath no flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he laid his hands on them, and said, Have ye here any meat? and they offered him a piece of broiled fish, and of an honey combe. And he took it, and did eat before them. And he laid his hands on them, these are the words which I spake unto you, while I was yet with you, that all things which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might understand the Scriptures, and laid his hands on them, Thus it is written, and thus it behoved Christ to suffer, as to rise againe 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 Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.
The Collect.

Almighty God, thee As at the Communion on Easter day.

The Epistle.

1 John 5.

1.7. 

That is borne 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 belieueth that Jesus is the Sonne of God? This Jesus Christ is hee that came by water and blood, and is not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three which beare record in heaven, The Father, the Word, and the holy Ghost: and these three are one. And there
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 testified of his Sonne. He that believeth on the Sonne of God, hath the witness in himselfe. He that believeth not God, hath made him a liar, because he believeth not the record, that God gane of his Sonne. And this is the record, How that God hath given unto vs eternal life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

The same day at night, which was the first day of the Sabboths, when the doores where shut (where the disciples were assembled together, for feare of the Jewes) came Jesus, and stood in the middles, and sayd unto them, Peace be unto you. And when he had sayd, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then sayd Jesus to them againe, Peace be unto you. As my father sent mee, even so send I you also. And when he had sayd these words, he breathed on them, and sayd unto them, Receive ye the holy Ghost. Whosoever sinnes ye remit, they are remitted unto them, and whosoever sinnes ye reteine, they are receiued.

The second Sunday after Easter.

The Collect.

Almighty God, which hast given thine only 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 receiue that
The 1st. Sunday after Easter.

his inestimable benefit, and also daily endure all our servies to follow the blessed steps of his most holy life.

The Epistle.

His is thankworthy, if a man soe conscience toward God endure griese, suffer wrong undeserved. For what praise is it, if when ye be huffed for your saines, ye take it patiently? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leaving vs an example, that ye should follow his steps, which did no sinn, neither was there guile found in his mouth. Which when hee was reviled, reviled not againe: when he suffered, he threatened not, but comitted the vengeance to him that judgeth righteously. Which his owne selfe bare our sines in his body on the tree, that wee being delivered from sinne, should live unto righteousness, by whose stripes ye were healed. For yee were as sheepe going astray, but are now turned into the Shephard and Bishop of your soules.

The Gospel.

John 10. 11.

Christ said, I am the good Shephard. A good shepherd giueth his life for the sheepe. An hired servant, shee which is not the shepherd, (neither the sheepe are his owne) seest 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 Shephard, and know my sheepe and am known of mine. As my Father knoweth mee, even so know I also my Father. And I give my life for the sheepe. And other sheepe I have, which are not of this fold: them
The third Sunday after Easter.

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

The third Sunday after Easter.

The Collect.

A lmighty God, which shewest to all men that bee in error, 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 fellowship of Christes religion, that they may eschew 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.

Carely beloued, I beseech you as strangers & pilgrims, abstain from fleshly lusts, which sight against the soule, & see that ye have honest conversation among the Gentiles, that whereas they backebite you as euill doers, they may see your good works, and praise God in the day of visitation. Submit your selves therefore every man for the Lords sake, whither it be unto the king, as unto the chiefe head, either unto rul-ers, 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 ignozant men, as free, and not as having the libertie for a cloake of maliciousnesse, but even as the servants of God. Ho-nour all men: loue brotherly fellowship: feare God: honour the king.

The Gospel.

Jesus saide to his disciples, After a while ye shall not see me, and againe after a while ye shall see me, for I goe to the Father. Then saide some of his disciples betweene them-
The fourth Sunday after Easter.

The Collect.

A lmighty God, which dost make the minds 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 joies are to be found, through Christ our Lord.

The Epistle.

Every good gift, and every perfect gift is from above, and communeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begat he vs with the word of trueth, that wee should be the first fruities of
The fourth Sunday after Easter.

his creatures. Wherefore, deare brethern, let every man be wisst to heare,low to speack,low to wrathy: for the wrath of man woorketh not that which is righteous before God. Wherefore lay apart all filthiness, and superficultie of maliciousnesse, and receive with mekenesse the word that is grafted in you, which is able to save your soules.

The Gospel.

Elus sayd unto his disciples, Now gue I my 16h.16.5.

way to him that sent me, and none of you akerk mee whether I goe: but because I have said such thinges unto you, your hearts are full of slowe, Neuerthelesse, I tell you the truthe, it is expedient for you, that I go away. For if I goe not away, that Comforter wil not come unto you: but if I depart, I will send him unto you. And when hee is come, he wil rebuke the world of sinne, of righteousnes, and of judgment. Of sinne, because they believe not on me. Of righteousnesse, because I go to my Faather, ye shall see me no more. Of judgment, because the prince of this world is judged alredy. I have yet many thinges to saye unto you, but yee cannot heare them away now. Howbeit, when he is come (which is the spirit of truthe) he wil lead you into all truthe. He shall not speake of him selfe, but whatsoever he shall heare, that shall he speake, hee shall shew you things to come. He shall glorifie mee: for hee shall receive of mine, and shall shew unto you. All thinges that the Faather hath, are mine: therefore sayd I unto you, That he shall take of mine, and shew unto you.

The fift Sunday after Easter.

The Collect.

O God, from whom all good things doe come, grant vs thy humble servants, 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, he is like unto a man beholding his body in a glasse: for as he hath looked on himselfe, he goeth his way, and forgetteteth immediately 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 not his tongue, but deceiueth his owne heart, this mans devotion is in baine. Pure devotion, and undeceived before God the father is this. To visite the fatherlesse and widoweres in their adversitie, to keepe himselfe unspotted of the world.

The Gospel.

Ioh. 16.

Verily, verily I lay unto you, whatsoever ye ask the Father in my Name, hee will give it you. Hitherto have ye asked nothing in my Name. Aske, and ye shall receive, that your joy shall be full. These things have 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 plainly from my Father. At that day shall ye ask 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 have loved mee, and have beleued that I came out from God. I went out frō the Father, and
The Ascension day.
came into the world. Again I leave the world, and
go to the Father. His disciples said unto him, Lo, now thou spakest no proverbe.
Now are we sure that thou knowest all things, and
needest not that any man should ask thee any questi-
on, therefore beleue we that thou camest from God.
Jesus answered them, Now ye doe beleue: 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 have I spoken unto you, that
in mee ye might have peace, for in the world shall ye
have tribulation: But bee of good cheare, I have o-
wercome the world.

The Ascension day.
The Collect.

Grant we beleech thee Almightye 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 treatile (deare Theophi-
lus) we have 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 kingdom 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.

(faitb he) ye haue heard of mee. For John truely bap-
tized with water, but ye shalbe baptized with the ho-
ly Ghost, after these few dayes. 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 upon you: and ye
shall be witnesses unto me, not onely in Hierusalem,
but also in all Iurie, and in Samaria, and even to
the worldes ende. And when hee had spoken these
things, while they beheld, he was taken up on high,
and a cloude received him by out of their sight. And
while they looked steadfastly up toward heauen as he
went, behold, two men stood by them in white appa-
rell, which also said, Ye men of Galile, why stand yee
gazing up into heauen? This same Jesus which is
taken up from you into heaven, shall so come, even as
yee haue seene him goe into heauen.

The Gospell.

Mark. 16. 14.

Jesus appeared unto the eleuen, as they
late at meate, and cast in their teeth
their unbelieve 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, and preach the Gospel to all creatures: He that
beleueth and is baptized, shall be saued: But he that
beleueth not, shall be damned. And these tokens shall
follow them that beleue. In thy Name they shal cast
out devils, they shal speake with new tongues, they
shall drive away Serpents, and if they drinke any
deadly thing, it shall 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 receiued into heaven, and is on the right hande of God. And they went soorth and preached euer where, the Lord working with them, and confirming the word with miracles following.

Sunday after Ascension day.

The Collect.

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

The Epistle.

The end of all things is at hand. Be ye 1.Pet 4.7. therefore sober, and watch unto prayer: But above all things have fervent love among your selues: for love shall cover the multitude of sinnes. Be ye harbeituous 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 manifolde graces of God. If any man speake, let him talke 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 glorified through Jesus Christ, to whom be praise and dominion for euer & euer. Amen.

The Gospel.

When the Comforter is come, whom I 1oh.15. will send unto you fro the Father (even the Spirit of trueth, which procedeth of the Father) he shall testifie of me, & ye shall beare witnessse also, because ye have bene
Whitsunday.

bene with mee from the beginning. These things have I laid unto you, because ye should not be offended. 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 knownen the father, 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 Collect.

GOD, which as upon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Graunt vs by the same Spirit to have a right judgment in all things, and euermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unitie of the same Spirit, one God, world without end. Amen.

The Epistle.

When the fiftie dayes were come to an end, they were all with one accord togethether 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 lachte. And there appeared unto them clouen tongues, like as they had bene fire, and it lachte upon each one of them, and they were all filled with the holy Ghost, and began to speake with other tongues, even as the same Spirit gaue them utterance. Then were dwelling at Hierusalem Jewes, devoutemen, out of every nation of them that are under heauen, when this was noised about, the multitude came together and were astonished, because that every man heard them speake with his owne
Whitsunday.

owne language. They wondered all, and maruell'd, saying among themselves, Behold, are not all these which speake, of Galilee? And how heare wee every man his owne tongue wherein we were borne: Parthians, and Medes, and Elamites, and the inhabi-
ters of Mesopotamia, and of Jury and of Cappado-
cia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt, and of the parts of Libya, which is beside Cy-
rene, and strangers of Rome, Jewes and Proselytes, Creets and Arubians, we have heard them speake in
our owne tongues the great workes of God.

The Gospel.

J Esus said unto his disciples, I speake not
mee keepe my Commandements, and
I will pray the Father, and he shall give
you another Comforter, that he may a-
bide with you for euer, even the Spirit
of Trueth, whom the world cannot receive, because
the world seeth him not,neither knoweth him: But
ye know him, for he dwelleth with you, and shalbe in
you. I will not leave you comforte, but wil come
to you. Yet a little while, and the world seeth mee no
more,but ye see me: For I live, and ye shal live. That
day shall ye know that I am in my Father, and you
in me, and I in you. He that hath my Commaund-
ments and keepeth them, the same is hee that loueth
me. And he that loueth me, shal be loved of my Fa-
ther, and I will love him, and shal shew mine owne se\fse
unto him. Judas faileth unto him, ( not Judas Isca-
riot)Lord, What is done,that thou wilt shew thy se\fse
unto be, and not unto the world ? Jesus answered,
and saide unto him, If a man loue me, he will keepe my
sayings, and my Father will love him, and wee will
come unto him, and dwell with him. Hee that lo-
oueth me not, keepeth not my sayings. And the word
which
which ye have is 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, & 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 be ye afraid. Ye have heard how I said unto you, I go and come again unto you. If ye loved me, ye would verily rejoice, because I said I goe unto the Father: for the Father is greater than I. And now have I beved you before it come, that when it is come to passe, ye might believe. Hereafter will I not talk many words unto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I love the Father, and as the Father gave me commandement, even so do I.

Munday in Whitson weeke.

The Collect.

God, which unto this day hast taught the hearts, &c. As vpon Whitsonday.

The Epistle.

Acts 10:34.

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 publishecd throughout all Judæa (and beganne in Galilee, after the Baptisme which John preached) how God anointed Jesus of Nazareth with the holy Ghost,
Munday in Whitsun weeke:

and with power. Which Jesus went about doing 
good, and healing all that were oppressed of the deui:
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 disclosed him o-
penly, not to all the people, but unto his witnesses
(chosen before of God for the same intent) which did 
eate and drinke with him after he arose from death. 
And he commanded vs to preach unto the people, and 
to testify that it is he which was ordained of God to 
be the Judge of quicke and dead. To him give all the 
Prophets witness, that through his Name, whomso-
ever beleueth in him, shall receive remission of sinnes.
While Peter yet spake these words, the holy Ghost fel 
on all them which heard the preaching. And they 
of the Circumcision, which beleueth, where astonished 
as many as came with Peter, because that on the 
Gentiles also was shed out the gift of the holy Ghost. 
Foe they heard them speake with tongues, & magni-
ifie 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 com-
manded them to be baptized in the Name of the Lord. 
Then prayed they him to tary a few dayes.

The Gospel.

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

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loved darkness more than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither commeth to the light, lest his deeds should be reproved. But he that doeth the truth, commeth to the light, that his deeds may be known, how that they are wrought in God.

The Collect.

God which art, &c. ¶ As vpon Whitsunday.

The Epistle.

John 10.1

Crly, verily I say unto you, he that entereth not in by the doore into the sheepefold, but climeth by some other way, the same is a thief and a murtherer. But he that entereth in by the doore, is the Shepheard of the sheepe: to him the porter openeth, and the sheepe heare his boype, & he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his own sheepe, he goeth before them, and the sheepe follow him, for they know his boype. A stranger will they not follow, but will flee from him: for they know not the boype of strangers. This pro-
nerbe spake Jesus unto them, but they understood not what things they were which he spake unto them. Then sayd Jesus unto them againe, Verily, verily I sayd unto you, I am the doore of the sheepe. All, even as many as came before me, are theewes and murde- rers, 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 theese commeth not but for 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 everlasting 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 stedsfastnesse of this faith, we may evermore be de-
defended from all adueritie, which liuest and reignest
one God, world without end. Amen.

The Epistle.

After this I looked, and behold, a doore was open in heauen, and the first doore which I heard, was as it were of a Trumpet, talking with me, which sayd, Come by hither, and I will shew thee things which must bee fulfilled hereafter. And imme-
diately I was in the Spirit, and beholde, a seate was set in heauen, and one seate on the seate. And hee that seate, was to looke uppon like unto a Jasper stone, and a Sardine stone. And there was a rainebow about the seate, in sight like unto an Emerald. And about the Seate were soure and twentie seates, and uppon the seates soure and twenty Elders sitting, clothed
in white rayment, and had on their heads crownes of gold. And out of the seat proceeded lightnings and thundring, and boyes. And there were seuen lamps of fire burning before the seat, 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 seat, and round about the seat were seoure beastes full of eyes before and behind. And the first beaste was like a Lion, and the second beaste like a calf, and the third beaste had a face like a man, and the fourth beaste was like a flying Eagle. And the seoure beastes had each of them seve wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when these beastes gave glory and honour, and thankes to him that sate on the seat (which liveth for ever and ever) the seoure and twente Elders fell downe before him that sate on the throne, and worshipped him that liveth for ever, cast their crownes before the throne, 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 3:7. Here was a man of the Pharises, named Nicodemus, a rulier of the Jews. The same came to Jesus by night, and sayd unto him, Rabbi, we 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 sayd unto him, Verily, verily I sayd unto thee, Except a man be borne from above, hee cannot see the kingdome of God. Nicodemus sayd unto him, How can
The first Sunday after Trinitie.

can a man be borne when he is olde? Can he enter into 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 lusteth, and thou hearest the sound thereof, 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 sayd 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 testify that we have seene, and pree receive not our wittnesse. If I have tolde you earthly things, and pree beeleeue not, how shall ye beeleeue if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heauen, even the Sonne of man which is in heauen. And as Moses list by the Serpent in the wildernes, even so must the Sonne of man be list by, that who soeuer beeleeueth in him, perish not, but have life everlastinge.

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, graunte vs the helpe of thy grace, that in keeping of thy commaundements wee may please thee both in will and deede, through Jesus Christ our Lord.
Dearly 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: for God is love. In this appeareth the love of God towards us, because that God sent his only begotten Son 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 Son to be the atonement for our sins. 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 Son to be the Saviour of the world. Whosoever confesseth that Jesus is the Son 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 of judgement: for 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 torment. He that feareth is not perfect in love. We love him, because he first loved us. If any man say, I love God, and yet hate his brother, he is a liar. For he who loveth not his brother whom he hath seen, loveth not God whom he hath not seen; and this Commandment have we of him, that he which loveth God, should 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, 19.

and fared deliciously every day. And

there was a certaine begger named Lazarus, which lay at his gate full of sores.

desiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue unto him: the dogges came also and licked his sores. And it soptuned that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died & was buried. And being in hell in tormentes, hee lift up his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and he cryed, and sayd, Father Abraham, have mercy on mee, and send Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for I am tormentes in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receivedst thy pleasure, and contrary wise, Lazarus received paine: but now hee is comforted, and thou art punished. Beyond all this betweene 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 fife brethren) for to warne them lest they come also into the place of torment. Abraham sayd unto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come into them from the dead, they wil repent. He sayd unto him, If they heare not Moses and the Prophets, neither will they beleue though one arise from death againe.

L 3

The
The i. Sunday after Trinitie.

The Collect.

Lord, make us to have a perpetuall feare and love of thy holy Name; for thou never sayest to helpe and governe them whom thou doest bring vp in thy bedfale love. Graunt this, ac.

The Epistle.

1. John 3.
13.

Aruayle not, my brethren, though the world hate you. We know that we are translated from death into life, because we love the brethren. Hee that loueth not his brother, abideth in death. Who soever hateth his brother, is a manslayer. And ye know that none man slayer hath eternall life abiding in him. Hereby perceiue we loue, because he gave his life for vs, and we ought to giue our liues for the brethren. But who so hath this worldes good, and seeth his brother have need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue; but in deed and in verity. Hereby we know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloved, if our heart condemne vs not, then haue we truist to Godward, and whatsoever we aske, we receiue of him, because we keepe his Commandements, and doe those things which are pleafant in his sight. And this is his Commandement, that we beleue on the Name of his Sonne Iesus Chrift, and loue 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 vs, even by the Spirit which hee hath giuen vs.

The
The iiij. Sunday after Trinitie.

The Gospel.

Certayne 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 fowre yoke of oxen, and I go 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, Goe out quickly into the streets and quarters of the City, and bying in hither the poore, and seeble, 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 hight wapes 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 iiij. Sunday after Trinitie.

The Collect.

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

The Epistle.

Submit your selves every man one to another, knit your selves together in lowliness of minde: For God resietheth the proud, and giueth grace to the humble.
The 11th Sunday after Trin'ttie.

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 owne selfe (after that ye have suffered a little affliction) make you perfect, settled, strong, and establish you. To him be glory and dominion for ever and ever. Amen.

The Gospel.


Then rejoiced unto him all the Publicanes and Sinners for to heare him. And the Pharisaes and Scribes murmured, saying, He receiveth sinners, and eateth with them. But he put forth this parable unto them, saying, What man among you, having an hundred sheep, (if he lose on of them) doeth not leave ninety and nine in the wilderness, and goeth after that which is lost, until he finde it? And when he hath found it, he layeth it on his shoulders, joyfully: and calleth together his neighbours and acquaintances, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall bee in heaven over one sinner that repenteth, more than ouer 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 swepe the house, and seek diligently till she finde it? And when shee hath found it, she calleth her lovers and her neighbours together, saying, Rejoyce with mee.
The 11th Sunday after Trinitie.

I have found the great 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, we may so passe through things temporal, that we finally lose not the things eternall: Grant this, heavenly Father, for Jesus Christ's sake our Lord.

The Epistle.

Suppose that the afflictions of this life. Rom. 8, 18.

are not worthy of the glory which shall be shewed upon us. For the fervent desire of the creature abideth, looking when the sons of God shall appear, because the creature is subdued to vanity against the will thereof, but 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 sons of God. For we know that every creature groaneth 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 selues 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 mercifully. 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 bee giuen unto you, good measure, and pressed
pressed downe, and shaken together, and running ouer, shall men give into your bosomes. So with the same measure that ye meete withall, shall other men meete to you againe. And hee put forth a similitude unto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The disciple is not aboue 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, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinitie.

The Collect.

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

The Epistle.

1. Pec. 3.8.

{You all of one mind, and of one heart, love as brethren, be pitifull, bee courteous, meek, not rendring euill for euill, or rebuke for rebuke: but contrariwise 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 es- chew euill and doe good, let him seeke peace, and enlue st. For the eyes of the Lord are over the righteous. and
and his eares are open up to their prayers. Againe, the face of the Lord is ouer 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 upo 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 heare the word of God, hee stood by the lake of Genzareth, and saw two hhippes land by the lakeside, but the fishermen were gone out of them, and were washing their nets. And hee entred into one of the hhippes (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 hee had left speaking, hee saied unto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and laid unto him, Water, we haue laboured all night, and haue taken nothing: Neverthelesse, at thy commandement, I will loose foorth the net. And when they had so done, they inclosed 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 a sinfull man. For hee was astonied, and all that were with him, at the draught of fishes which they had taken: And so was also James and John the sones of Zebedee, which were partners with Simon. And Jesus saied unto Simon, Feare not, from henceforth thou shalt catch men.
The vj. Sunday after Trinitie.

And they brought the ships to land, and so looke all, and followed him.

The sixt Sunday after Trinitie.

The Collect.

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 al that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom. 6:3. Now pee 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 raised from death by the glory of his Father, euensowe we also should walke in a new life. For if we be graffed in death like unto him, euensowe 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 justifie from sinne. Wherefore, if we be dead with Christ, we beleue that we shall live also with him: Knowing that Christ being raised 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, he liueth unto God. Likewise consider ye also, that ye are dead as touching sinne, but are alioe unto God, through Jesus Christ our Lord.

The Gospel.

Matt. 5. 20. Jesus saide unto his disciples, Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter...
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 judg- ment. And whosoever saith unto his brother, Racha, shalt be in danger of a Council. But whosoever saith, Thou fool, shalt be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest 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.

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

The Epistle.

(Replace the entire rest of the page text with the following)

Rom. 6:19. Speake grossly, because of the infirmi- tie 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 righteousnesse, that ye may be sanctified. For, when ye were servants of sinne, ye were bond of righteousnesse. What fruit had ye then
The viij. Sunday after Trinitie.

in those things whereof ye are now ashamed: For the end of those things is death. But now are ye deliue-red from sin, and made the servants of God, and have your fruit to be sanctified, & the end everlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Jesus Christ our Lord.

The Gospel.

Mark. 8. 1. If those days when there was a very great company, and had nothing to eare, Jesus called his discipels unto him, and sayd unto them, I have compassion on the people, because they have bene 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 discipels an-sered him, Where should a man have bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They said, 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 broke, and gaue to his discipels to set before them; and they did set them before the people. And they had a few small fishes: and when he had bles-sed 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 full. And they that did eat, were about foure thousand. And he sent them away.

 Pipeline The viij. Sunday after Trinitie.

The Collect.

God whole prouidence is never deceived, we hum-bly beseech thee, that thou wilt put away from vs all hurtfull things, and give those things which bee profitable for vs, through Jesus Christ our Lord.

The
The viij. Sunday after Trinitie.

The Epistle.

Bethpen, 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 sheeps clothing, but inwardly they are rauening wolves: ye shall know them by their fruits. Doe men gather grapes of thornes? 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 bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is heuen downe, I cast into the fire. Wherefore by their fruits ye shall know them. 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.

The ix. Sunday after Trinitie:

The Collect.

Grant to vs, Lord, we beseech thee, the spirit to chinde and doe alwayes such things as he rightfull, that we which cannot bee without thee, may by thee...
The ix. Sunday after Trinitie.

The Epistle.

1. Cor. 10.

Rezethen, 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 meate, and did all drinke of one spiritual drinke: and they dranke of the spiritual rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were overthrown in the wildernesse. These are examples to vs, 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 downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed by the destroyer. All these things happened unto them for examples: but are written to put vs in remembrance, whom the endes 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 beare it.

The Gospel.

Luke, 16.

1. 

Elus 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.

wasted his goods. And he called him, and saide unto him, How is it that I heare this of thee? Give ac-
compts of thy Stewardship, for thou mayest bee no longer Steward. The Steward said within him-
selse, What shall I doe? for my master taketh away from me the Stewardship, I cannot dig, and to beg; I
am ashamed, I wote what to do, that when I am put out of the Stewardship, they may receive mee 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 tunes of ore. 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 hun-
dred quarters of wheate. He said unto him, Take thy bill, and write foure score. And the Lord commended
the unrighteous Steward, because he had done wisely. For
the children of this world are in their Nation wiser
then the children of light. And I say unto you, Make
you friends of the unrighteous Mammon, that when
ye shall have need, they may receive you into everlast-
ing habitations.

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull eares. O Lord, bee open to the
prayers of thy humble servants: and that they
may obteine their petitions, make them to aske 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. Yee
know that ye were Gentiles, and went
your wavies unto dumbe images, even
as ye were led. Wherefore I declare unto
you,
that no man spaketh by the Spirit of God, except 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 diversities of administrations, and yet but one Lord. And there are divers maners of operations, and yet but one God, which worketh all in all. The gift of the 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 prophesy, to another to judge 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 severall 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, even in this thy day, thou wouldst take heed: but now are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall call a banke about thee, and compass thee round, and keepe thee in on every side, and make thee even with the ground, and thy children which are in thee: and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought laping unto them. It is written, My house is the house of prayer, but ye have made it a denne of thieves. And he taught daily in the Temple...
The xj. Sunday after Trinitie.

The Collect.

God, which declared thy Almighty power mostly chiefly in shewing mercy and pity: give unto us abundantly thy grace, that wee running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

The Epistle.

But as pertaining to the Gospel, which I preached unto you, which ye have also accepted, and in the which ye continue, by the which ye are also saved: I doe you to wit after what manner I preached unto you, if ye keepe it except ye have beleued in vaine. For first of all I delivered unto you that which I received, how that Christ died for our sinnes, agreeing to the Scriptures: and that he was buried, that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelve: after that, he was seene of more then five hundred brethren at once, of which many remaine 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 seene of me, as one that was boyn out of due time: so I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue 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 vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and soe have beleued.

The Gospel.

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

The Temple to pray, the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God I thanke thee, that I am not as other men are, Exptioners, uniuell, adulterers, or as this Publican. I fast twice in the weke, I give tithe of all that I possesse. And the Publican standing a farre off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, justified more then the other. For every man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted.

The xij. Sunday after Trinitie.

The Collect.

Almighty everlasting God which art alwayes more ready to heare, then wee to pray, and art wont to give more then either we desire or deserve; pour downe upon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giving unto vs that, that our prayer dare not presume to aske, through Jesus Christ our Lord.

The Epistle.

SUCH trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able 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 giveth 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 (which glory is done away;) why shal not
The xiij. Sunday after Trinitie.

not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory.

The Gospel.

Jesus departed from the coasts of Tyre and Sidon, and came unto the Sea of Galilee, throug the midst of the coasts of the ten cities. And they brought unto him one that was deaf, and had an impediment in his speech; and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his ears, and he spat, and touched his tongue, and looked up to heaven; and sighed, and said unto him, Ephesus, that is to say, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deal they published, saying, He hath done all things well, he hath made both the deaf to hear, and the dumb to speake.

The xiij. Sunday after Trinitie.

The Collect.

A Almighty 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 heavenly promises, that wee fail not finally to attaine the same, through Jesus Christ our Lord.

The Epistle.

O Abraham and his seede were the promises made. He saith not, In his seed; but, In thy seed, as of one, which is Christ.

This
The xiii. Sunday after Trinitie.

This I say, that the Law, which began afterward beyond four hundred and thirty years, doth not disannul 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 cometh not now of Promise: but God gave 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. As the Law then against the promise of God? God forbid. For if there had been a Law given which could have given life, then no doubt righteousness should have come by the Law. But the Scripture concludeth all things under sinne, that the promise by the faith of Jesus Christ should be given to them that believe.

The Gospel.


23. Appy 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 heare those things which ye hear, and have not heared them. And behold, a certaine Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherit eternal life. He sayd unto him, What is written in the Law? How readest thou? And he answered and sayd, Love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee sayd unto him, Thou hast answered right: this doe, and thou shalt live. But hee, willing to justify himselfe, sayd unto Jesus, And who is my neighbour? Jesus answered and sayd, A certaine man descended from
The xiiiij. Sunday after Trinitie.

from Hierusalem to Jericho, and fell among the eues, which robbed him of his rayment, & wounded him and departed, leaving him halse dead. And it chan-
ced that there came downe a certaine Priest that same
way, and when he saw him, hee passed by. And like-
wise a Laneite (when he went nigh to the place) came
and looked on him, and passed by. But a certaine Sa-
maritane, as he sournped, came unto him, and when
he saw him, he had compassion on him, and went to
him and bound by his wounds, and vowed 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 mornow, when hee departed, hee took out
twopence, and gave them to the hoste, and layd unto
him, Take care of him, and whatsoever thou spen-
dest more, when I come againe, I will recompense
thee. Which now of these three, thinkest thou, was
neighbour unto him that fell among the theeues?
And he sayd unto him, He that shewed mercy on him.
Then sayd Jesus to him, God and do thou likewise.

¶ The xiiiij. Sunday after Trinitie.

The Collect.

Almighty and everlasting God, give unto vs the
increase of faith, hope and charity; and that wee
may obtaine that which thou dost promise, make vs
to love that which thou dost command, through Je-
sus Christ our Lord.

The Epistle,

Say, Walke in the Spirit, and fulfill not the
lust of the flesh. For the flesh lusteth contrary

to the spirit, & the spirit contrary to the flesh.
These are contrary one to another, so that ye cannot
doe whatsoever ye would. But and if ye be led of the
Spirit, then are ye not under the Law. The deeds of

Gal. 5:16

4

the
The xiii Sunday after Trinitie.

The flesh are manifest, which are these: adultery, fornication, uncleanness, wantonness, worshipping of images, witchcraft, hatred, variance, zeal, wrath, strife, seditions, sects, envying, murmur, 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 be 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 through Samaria and Galilee. And as he entered into a certaine towne, there met him ten men that were Lepers, which stood afar off, and put off thir boyles, and sayd, Jesus master, haue mercy on vs. When he saw them, he sayd unto them, Go, shewe 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 boyle 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 fouind that returned againe to give God praise, saue onely this stranger. And he 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 xv. Sunday after Trinitie.

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

The Epistle.

Else how large a letter I have written unto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constrain you to be Circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are Circumcised, keepe not the Law, but desire to have you Circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Jesus, neither Circumcision availeth anything at all, nor uncircumcision, but a new creature. And as many as walke according unto this rule, peace be on them, and mercy, and upon Israel, that pertaineth to God. From henceforth let no man put me to businesse: For I beare in my body the markes of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ bee with your spirit. Amen.

The Gospel.

No man can serve two masters: for either he shall hate the one and love the other, or else hate to the one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not carefull for your life, what ye shall eat or drink, nor yet for your body, what rayment ye shall put on. Is not the life more worth then meat? And the body more of value then rayment? Behold the foules of the ayre, for they sow not, neither do they reap:
reape, noz carry into the barnes, and your heavenly father seedeth them. Are youe not much better then they? Which of you by taking carefull thought can addde one cubite unto his stature? And why care youe for rayment? Consider the Lilies of the field how they grow, they labour not, neither doe they spinne: and yet I say unto you, that even Salomon in all his Royaltie, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the souace) shall he not much more doe the same for you, Oye of little faith? Therefore take no thought, saying, What shall we cate, or what shall we drinke, or where with shall we be clothed? (After all these things doe the Gentiles seeke:) for your heavenly father knoweth that ye haue need of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministrd unto you. Care not then for the mowrow, for to mowrow day shall care for it selfe. Sufficient unto the day is the trauell thereof.

The xvi. Sunday after Trinitie.

The Collect.

Lord we beseech thee, let thy continuall pity clese 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 prayse. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which
The xvi. Sunday after Trinitie.

is father of all that is called father in heaven and
earth, that he would graunt you according to the ri-
ches 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 roo-
ted and grounded in love, might bee able to com-pre-
hen with all Saints, what is the breadth, length,
depth, and height, and to know the excellent lour of
the knowledge of Christ, that ye might bee filled
with all fulness, which commeth of God. Unto him
that is able to bee exceeding abundantly above all
that we aske or thinke, according to the power that
woketh in vs, bee praysel in the Congregation, by
Christ Jesus, throughout all generations from time
to time, Amen.

The Gospel.

And it so tored that Jesus went into a
City called Naim, and many of his dis-
ciples went with him, and much people,
When hee came night to the gate of the
City, behold, there was a dead man car-
rified out, which was the onely sonne of his mother,
and she was a widow, and much people of the Citie
was with her. And when the Lord saw her, hee had
compassion on her, and sayde unto her, Weepe not.
And he came nigh, and touched the coffin: and they
that bare him, stood still. And he sayd. Yong man, I
say unto thee, Arise. And he that was dead, arose
by, 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, saying, A great Prophet is
risen by among vs, and God hath bileted his people.
And this rumour of him went foorth thorowout all
Jude, and thorowout all the regions which lie round
about.

Luke. 7. 11.
The xvij. Sunday after Trinitie.

The Collect.

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

The Epistle.

(Ephe. 4:1) (Which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation, wherewith yee are called, with all lowlinesse and meekenesse, with humblenesse of minde, for bearing one another through love, and bee diligent to kepe the unity of the Spirit, through the bond of peace, being one body and one spirit, euens as yee are called in one hope of your calling. Let there bee but one Lord, one faith, one Baptisthe, one God and Father of all, which is above all, and through all, and in you all.

The Gospel.

(Luke 14:1) It chanced that Jesus went into the house of one of the chiefe Pharishees, to eate bread on the Sabbath day, and they watched him. And beholde, there was a certaine man before him which had the dropsie. And Jesus answered, and spake unto the Lawyers and Pharishees, saying, Is it lawfull to heale on the Sabbath day? and they held their peace. And hee tooke him, and heale him, and let him goe, and answered them, saying, Which of you shall have an ass, or an ore fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put forth also a similitude to the greeks, when hee marked how they pealed to bee in the highest roomes, and saide unto them, When thou art bidden to a wedding of any man, sit not
The xvij. Sunday after Trinitie.

not downe in the highest roume, lest a more honou-
rable man then thou bee hidden of him, and he that
hade him and thee, come and lay unto thee, Give this
man roume: and thou begin with shame to take the
lowest roume. But rather when thou art hidden, goe
and sit in the lowest roume, that when he that bade
thee cometh, he may lay unto thee, Friend, sit by
higher: then shalt thou have worship in the presence
of them that sit at meat with thee. For whosoever ex-
alteth himselfe shall be brought low, and he that hum-
blyth himselfe shall be exalted.

The xvij. Sunday after Trinitie

The Collett.

O Lord wee beseech thee, grant thy people grace to a-
loyd the infections of the devill, and with pure
heart & minde to follow thee the onely God, through
Jesus Christ our Lord.

The Epistle.

Thanke my God alwayes on your behalfe 1. Cor. 15:34.
for the grace of God which is given you by 4.
Jesus Christ, that in all things ye are made
rich by him, in all utterance & in all know-
ledge, by the which things the testimony of Jesus
Christ was confirmed in you, so that ye are behind in
no gift, waptting 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 comning of
our Lord Jesus Christ.

The Gospel.

When the Pharikes had heard that Je-
sus had put the Saduces to silencce, 34:
they came together, and one of them
(which was a Doctour of the Lawe)
asked him a question, tempting him,
The xix. Sunday after Trinitie.

and saying, Master, which is the greatest Commandement 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 whole, and with all thy mind. This is the first and greatest Commandement. And the second is like unto it, Thou shalt love thy neighbour as thyself. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye 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, forasmuch as 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, thow Jhesu Christ our Lord.

The Epistle.

Ephes. 4. 17.

This I say is certaine through the Lord, that ye henceforth walke 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 blindness of their hearts: which being past repentance, have given themselves over unto wantonness, to worke all manner of un-
The xix. Sunday after Trinitie.

cleanness, even with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught in him, as the truth is in Jesus (as concerning the conversation in times past) to lay from you the old man, which is corrupt according to the deceitful lusts: to be renewed also in the Spirit of your mind, to put on that New man, which after God is shapen in righteousness and true holiness. Wherefore put away lying, and speak every man truth unto his neighbour, so as much as we are members one of another. Be angry, but sin not, Let not the Sunne goe downe upon your wrath, neither give place to the backbiter. Let him that stole steal 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 communication 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 grieve not the holy Spirit of God, by whom ye are sealed unto the day of Redemption. Let all bitterness, and fierceness, and wrath and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, merciful, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel.

Jesus entred into a ship, and passed over Mat. 9. 13 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 sicnes be forgiven 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 sayd, 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 sicke of the palsy, Arise, take by thy bed, and go unto thy house. And he arose, and departed to his house. But the people that saw it, marueilled, and glorified God, which had given such power unto men.

† The xx. Sunday after Trinitie.

The Collect.

A lmighty 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 accomplish those things that thou wouldest have done, through Jesus Chrift our Lord.

The Epistle.

Ephes. 5.
15.

Ake heede therefore how ye walke circumspectly, not as unwise, but as wise men, redeeming the time, because the daies are evil. Wherefore be ye not unwise, but understand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be filled with the Spirit, speaking unto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody unto the Lord in your hearts, giving thanks always for all things unto God the Father, in the Name of our Lord Jesus Chrift, submitting your selues one to another in the seare of God.

The Gospel.

Mar. 22. 1

Efus sayd, The kingdome of heaven is like unto a man that was a King, which made a marriage for his sonne, and sent forth his ser-
servants to call them that were hidden to the wedding: and they would not come. Againe he sent forth other servants, saying, Tell them which are hidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come into the marriage. But they made light of it, and went their ways, one to his farme place, another to his marchandize, and the remnant tooke his servants, and intreated them shamefully, & swol them. But when the King heard thereof, hee was wroth and sent forth his men of warre, and destroyed those murtherers and burnt by their city. Then layd he to his servants, The marriage indeed is prepared, but they which were hidden, were not worthy. Goe yee therefore out into the high ways, and as many as yee 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 ghestes. Then the king came in to see the ghests, and when he espied there a man which had not on a wedding garment, he layd unto him, Friend, how camest thou in hither, not having a wedding garment? And he was even speechlesse. Then saide 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 principalities, against power, against the spiritual hosts of darkness in the heavenly places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to resist evil. Stand therefore, and your loins girded with the truth; having on the breast-plate of righteousness; and having your feet shod with the preparation of the gospel of peace. Above all, take the shield of faith; and with 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 in the spirit, and watch thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth freely, to utter the secrets of the gospel, whereof I am a messenger in bonds, that therein I may speak freely, as I ought to speak.

The Gospel.

Joh. 4:46

Here was a certain ruler, whose sonne was sicke at Capernaum. And when he had 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 hee was even at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
The xxij. Sunday after Trinitie.

The Ruler sayd unto him, Sir, come downe, or ever that my sonne die. Jesus sayth unto him, Goeth thy way, thy sonne liueth. The man beleued the word that Jesus had spoken unto him, and hee went his way. And as he was going downe, the servants met him, and told him saying, Thy sonne liueth. Then enquired hee of them the hour when he began to amend. And they sayd unto him, Yesterdays at the seventh hour thefeuer lefthim. So the father knew that it was the same hour in the which Jesus sayd unto him, Thy sonne liueth. And he beleued, and all his houeshold. 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 kepe thy household the Church in continual godlines, that through thy protection it may be free from all adversities, and deuously given to serve thee in good works to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

Thanke my GOD with all remembrance of you alwayes in all my prayers for you, and pray with gladness, because ye are come into the fellowship of the Gospel, from the first day untill now: and am surelie certified of this, that he which hath begunne a good worke in you, shall performe it untill the day of Jesus Christ, as it becommeth me that I should judge of you all, because I have you in my heart, so almight as ye are all companions of grace with mee, even in my bondes, and in the defendinge and establishing of the Gospel. For God is my record, how greatly I long after you all from the
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, untill 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 sinne against me? till seven times? Jesus said unto him, I say not unto thee, Untill seven times: but seuentie times seven times. Therefore is the kingdom of heaven likened unto a certaine man that was a king, which would take accompts of his servaunts. And when he had begunne to reckon, one was brought unto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commanued him to be solde, and his wife and children, and all that he had, and payment to be made. The servaunt fell downe and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the Lord pitie on that servaunt, and loosed him, and forgave him the debt. So the same servaunt went out, and found one of his fellows, which ought him an hundred pence; and he layd hands on him, and tooke him by the throate, 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 fellows sawe what was done, they were very solie and came and tolde unto their Lord, 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: shouldst not thou
also have had compassion on thy fellow, even as I
had pitie on thee? and his Lord was wroth, and deli-
uered him to the Jaylers, till hee should pay all that
was due unto him. So likewise shall my heavenly
Father doe also unto you, if yee from your hearts for-
giue not euery one his brother their trespasses.

God our refuge and strength, which art the au-
thor of all godinesse, be ready to heare the devout
prayers of thy Church: and grant that those things
which we ask faithfully, wee may obtaine effectual-
ly, through Jesus Chrift our Lord.

The Epistle:

Bethzen, be ye followers together of me, and looke on them which walke even so
as yee 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 conver-
station is in heaven, from whence we looke for the Sa-
vior, even the Lord Jesus Christ, which shall change
our vile body, that he may make it like unto his glo-
rious body, according to the working, whereby hee is
able also to subdue all things unto himselfe.

The Gospel:

Then the Pharisees went out, and tooke coun-
tell howe they might tangle him in his
words. And they sent out unto him their dis-
ciples.
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 hypocrites? Shew mee the tribute money. And they tooke him a peny. And hee saide unto them, Whose is this image and superscription? They saide unto him, Cesar. Then said hee unto them, Give therefor unto Cesar, the things which are Cesar, 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.

O did we beseech thee, alloile 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 have committed. Grant this, &c.

The Epistle.

Give thanks to God the Father of our Lord Jesus Christ alwayes for you in our prayers. For we have heard of your faith in Christ Jesus, and of the love which ye beare to all Saints, for the hopes take which is laid up 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 fruitfull, 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 learned of Epaphras 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 haue in the spirit. For this cause we also, even since the day wee heard of it, haue not ceased to pray for you, 
that ye might be fullfilled with the knowledge of his will, in all wisdom & 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 joyfullnesse, 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.

holde, 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 live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve yeeres, came behinde 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 she saw her, she 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, he saw the ministres and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and said, Damoells arise. And the damoell arose. And this noise was abroad in all that land.
The xxv. Sunday after Trinities.

The Collect.

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

The Epistle.

I ex. 23.5. 

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 Judah be saved, and Israel shall dwell without feare. 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 be noe more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foot 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 sawe a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eate? This hee said to prove him, for hee himselfe knew what hee would doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them that every man may take a little. One of his disciples, Andrew Simon Peter's brother, said unto him, There is a ladde here, which hath five barley loaves, and two fishes, but what are they among so many:
S. Andrewes day.

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 tooke the bread, and when he had given thanks, 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 saith unto his disciples, Gather up the broken meat which remaineth, that nothing bee 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 true thyneth 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 Sundayes that were omitted between the Epiphatnie and Septuagesima.

Saint Andrewes day.

The Collect.

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

The Epistle.

If thou acknowledge with thy mouth, Rom. 10, that Jesus is the Lord, & beleue in thy heart, that God raised him by froth death, thou shalt be safe. For to beleue in the heart, justifieth, and to knowledge with the
the mouth, maketh a man safe. For the Scripture saith, Whosoever beleeueth 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 beleeued? How shall they beleeue 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 feete 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 beleeued 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 sayeth, I will provoke you to enuie by them that are no people, by a foolish nation I will anger you. Clay after that is bolde, and sayeth, 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 haue I streched forth my handes unto a people that beleeueth not, but speaketh against me.

The Gospel.

S Jesus walked by the sea of Galilee, hee sawe two byzethren, 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 eternallining God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee 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 light never bee reprooved. Hear vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost.

The Epistle.

Now are ye not strangers, nor sozieters, but citizens with the Saints, and of the houeshould of God, are built upo the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soever is coupled together, it growth unto 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 saide unto him, We have seen the Lord. But he saide unto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I wil not beleue. And after eight days,
The Conversion of S. Paul.

Acts 9:1

And Saul, yet breathing out threatenings and slaughters against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the Synagogues, that if he should find any of this way, (were they men or women) he might bring them bound to Hierusalem.

And when he journeyed, it fortuned that as he was come nigh to Damascus, suddenly there shined round about him a light from heauen, and hee fell to the earth,
earth, and heard a voyce, saying unto him, Saul, why persecutest thou me? and he sayd, what art thou Lord? And the Lord sayd, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricke. And he both trembling and astonied sayd, Lord, what wilt thou have me to doe? And the Lord sayd unto him, Arise and goe into the citie, and it shall be told thee what thou must doe. The men which journeyled with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, hee saw no man: but they led him by the hand, and brought him into Damascus. And hee was three daies without sight, and neither did eate nozdrinke. And there was a certaine disciple at Damascus, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am here Lord. And the Lord sayd unto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tharsus. For behold hee praveth, and hath seene in a vision a man named Ananias coming in vnto 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 euill 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 sayd unto him, Go thy way, for he is a chosen vessel unto mee, to beare 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 sayd, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent me, that
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 so; that intent, that hee might bring them bound unto the high Priests? But Saul increased the more in strength, and confounded the Jewes which dwell at Damasco, affirming that this was very Christ.

The Gospel.

P[eer answered, and sayd unto Jesus, Be hold, we have forsaken al, and followed thee, what shall we have therefore? J esus said unto them, verily I say unto you, that when the Son of man shall sit in the seate of his Maiestie, ye that have followed me in the regeneration, shall sit alie upon twelve stes, and judge the twelve tribes of Israel. And every one that so looke at he house, or brethren, or sisters, or father, or mother, or wise, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit etuerlastinge 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 everlasting God, we humbly beseech thy Maiestie, that as thy only begotten Sonne was this day presented in the Temple in substance
Saint Matthias day.

Saint Matthias day.

Flance 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.

V

hen 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 p泽e of turtle doves, or two yong 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 answer were had he receiv'd 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.

† Saint Matthias day.

The Collect.

A

Lmighty God, which in the place of the truantour Judas, diddest chuse thy faithful servant Matthias to be of the number of the twelve Apostles: grant that thy Church being alway preserved from false apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord.

The Epistle.

In those days Peter stood by in the midst of the Disciples, and said, (the number of names that were together, were about an hundred and twenty) Ye men and brethren,
Saint Matthias.

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 took Jesus. For he was numbered with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middles, and all his bowels gushed out. And it was known unto all the inhabitors of Jerusalem, in so 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 Bishopricke let another take. Wherefore, of these men which have companied with vs (all the time that the Lord Jesus had his conversation among vs, beginning at the baptisme of John, unto that same day that he was taken by from vs) must one be ordaine to bee a witness with vs of his resurrection. And they appointed two: Joseph, which is called Barlabas (whose surname was Justus) and Matthias. And when they prayed, they sayd, Thou Lord, which knowest the hearts of all men, new whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue fouzeth their lots, and the lot fell on Matthias, and he was counted with the seuen Apostles.

The Gospel.

Matt. 26. 11. 25. 

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 haue shewed them unto babes: Verily Father, even so was it
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 saue the Sonne, and he to whomsoever the Sonne will open him. Come unto me all ye that labour, and are laden, and I will ease you. Take my yoke upon you, and leanke of me, for I am meeke and lowly in heart, and ye shall finde rest unto your soules: so, my yoke is easie, and my burden is light.

Annunciation of the Virgin Mary.

The Collect.

We beseech thee, Lord, pouze thy grace into our hearts, that as we have known Christ thy Sonnes 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.

Od spake once againe to Ahaz, saying, 1 Esai,7.10.

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, see 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: Be both, a Virgin shall conceive and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and honey 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, into a Citie 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, Hail full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and call in her minde, what maner of salutation that should be. And the Angel said unto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy wombe, and beare a Sonne, and shall call his Name Jesus. He shall be great, and shall be called the Sonne of the Highest. And the Lord God shall give unto him the scate of his Father David, and he shall raigne over the house of Jacob for ever, and of his kingdom there shall be none end.

Then said Mary to the Angel, how shall this be, seeing I know not a man? And the Angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall 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 sixth moneth, which was called barren: so, with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her.

S. Markes day.
The Collea;

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

The Epistle.

To every one of vs 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 Sheapheards, and Teachers, to the edifying of the Saints, to the worke and administration, even to the edifying of the body of Christ, till wee 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, wavering and carped about with every winde of doctrine, by the wilfulness of men, through craftinesse, whereby they lay waite for vs to deceiue vs. But let vs follow the Trueth in lorde, and in all things grow in him which is the Head, even Christ, in whom if all the body be coupled and knit together thowmethe every ioynct, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it selfe through lorde.

The Gospel.

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 the words
words which I have spoken unto you. Bide in me, and I in you. As the branch cannot bear fruit of itself, 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 ye can 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 what ye will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and become my disciples. As the Father hath loved me, even so have I loved you: Continue you in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's Commandments, 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 truly to know is everlasting life: grant us perfectly to know the Sonne Jesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip, and 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 twelve Tribes which are scattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, That the trying of your faith gendere eth patience, and let patience have her perfect worke, that
ye may be perfect and sound, lacking nothing. If any of you lacke wisedom, let him aske of him that giueth it, euin 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 waue 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 thinke that he shall receive any thing of the Lord. A wavering minded man is unstable in all his wayes. Let the brother which is of low degree, re-joyce when he is exalted. Again, let him that is rich, rejoyce when he is made low: for even as the floure of the grasse shall he passe waye. For as the sun riseth with heate, and the grasse withereth, and his floure falleth away, so the beauty of the fashion 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 disciples, Let not your heartes bee troubled. Pee beleue in God, beleue 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
him. Lord, shew vs the Father, and it sufficeth vs. Jesus faith unto him, Have I beene so long time with you, and yet haft thou not known me? Philip, hee that haft 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 selue: but the Father that dwelleth in mee, is he that doeth the worikes. Belieue me that I am in the Father, and the Father in me, or else belieue me for the worikes sake. Verely, verily I say unto you, He that belieueth on me, the worikes that I doe, the same shal he doe also: and greater worikes then these shal he doe, because I goe unto my Father. And whatsoever ye alle in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall alle any thing in my Name, I will doe it.

S. Barnabe Apostle.

The Collect.

Lord Almightye, which hast endued thy holy Apostle Barnabas with singular gistes of the holy Ghost: let vs not be destitute of thy manifold gistes, 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 unto the eares of the congregation which was in Jerusalem. And they sent soureth Barnabas, that he should goe unto Antioch. Which when hee came, and had seene thee grace of God, was glad, and exhopted them all, that with purpose of heart they would continuallie cleare unto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people
people was added into the Lord. Then departed Barnabas to Tarsus to see Saul: and when he had found him, he brought him into 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 Christians. In those dayes came Prophets from the Citie of Hierusalem into Antioch. And there stood by one of them named Agabus, and signified by the Spirit, that there should be great deareth throughout all the world: which came to passe in the Emperor Claudius dayes. Then the disciples, every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Iery: 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 you not 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 whatsoeuer ye ask of the Father in my Name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully 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 speake 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 yee Prophets, comfort my people, faith your God, comfort Hierusalem at the heart, and tell her that her trauell is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for all her sines. A boyce cryed in the wildernesse, Prepare the way of the Lord in the wildernesse, make straight the path for our God in the desert. Let all valleyes 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 boyce spake, Now cry, And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodliness thereof is as the flource of the field. The grasse is withered, the flource faileth away. Even so is the people as grasse, when the breath of the Lord bloweth upon them. Nevertheless, whether the grasse wither, or that the flource fade away, yet the word of our God endureth for ever. Go ye unto the high hill, O Sion, thou that bringest good tydings, lift ye the boyce with power, O thou preacher Hierusalem, lift it up without seare, and say unto the cities 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 heerdinan, he shall gather the Lambes together with his arme, and carie them in his bosome, and shall kindly entreat those that bare young.

The Gospel.

Elizabeths time came that shee should be delivered, and shee brought southe a canone. And her neighbors 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 so, but his Name shall be called John. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would have him called. And he asked for writing tables, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue also, he spake and praised God. And fear came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high countrey of Iulius, they that heard them layd them vp 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 up an house of salvation unto vs, in the house of his seruant 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.

thers, and remember his holy Covenant: That he would preserve the other which he did swear 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 though he shall be called the Prophet of the Highest: so thou shalt go 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 mercy of our God, whereby the day Spring from an high hath visited us. 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 wildness, till the day came when he should show 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 commanded him earnestly to feed thy flocke: make wee beseech thee, all Bishops and Priests diligently to preach thy holy word, so the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.

The Epistle.

Acts 12.1

The same time, Herod the king stretched forth his hands to be certaine of the congregatio, & he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further, and tooke Peter also. Then were the
the days 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 Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the Angel said unto him, Gird thy selfe, and bind on thy sandales. And so he did. And he said unto him, Call thy garment about thee, and follow me. And he came out, and followed him, and wist 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.

Vhen Jesus came into the coasts of the City, which is called Cefarea 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,
by one of the Prophets. Hee saith vnto them, But whom say yee that I am? Simon Peter answered and said, Thou art Christ the Sonne of the living God. And Jesus answered, and said vnto him, Happy art thou Simon the Sonne of Jonas: for fleshe and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this Rocke wil I build my Congregation, and the gates of hell shall not prevale agaينst it. And I will give vnto thee the keyes of the Kingdome of heauen: and whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

Saint James the Apostle.

The Collect.

Grant, O mercifull God, that as thine holy Apostle James, leauing his father and all that he had without delay was obedient vnto the calling of thy Sonne Jesus Christ, and followed him: So we for-taking all worldly and carnal affections, may be euer-mor'e ready to follow thy Commandements, through Jesus Christ our Lord.

The Epistle.

In those daies came Prophets from the Citie of Hierusalem vnto Antioch. And there spokethe one of them named Agabas, and signified by the Spirit, that there should bee great dearth throughout all the worlde, which came to passe in the Emperor Claudius daies. Then the disciples, every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iou: 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
S. James the Apostle.

King stretched forth his hands to be贼 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 Zebedee, Matt. 20, des children, with her four sons worship ping him, and desiring a certaine thing of him. And he saide unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on thy Right hand, and the other on the left, in thy kingdom. But Jesus answered, and sayd, Ye wot not what ye aske. Are ye able to drinke 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 sayd unto them, Ye shall drinke 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 giue, 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 sayd, 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 giue his life a redemption for many.

S. Bartholomew Apostle.

The Collect.

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

to believe and to preach thy word: grant we beseech thee into 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 inges and wonders showed among the people: and they were all together with one accord in Salomons porch.

And of other durs no man joyn him selfe unto them: Neuerthelesse, the people magnified them. The number of them that believed in the Lord, both of men and women grew more and more, in somuch that they brought the liske into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when hee came by might shadow some of them. There came also a multitude out of the cities round about, unto Jerusalem, bring ing liske folkes, and them which were vexed with unclean spirits, and they were healed euery one.

The Gospel.

And there was a strife among them, which of them should seeme to bee the greatest. And hee said unto them, The kings of Nations reigne oun them, and they that have authoritie upon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe 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 drinke
drink at my table in my kingdom, and sit on seates judgeing the twelve tribes of Israel.

S. Matthew the Apostle.

The Collect.

Allmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome, to be an Apostle and Evangelist: Grant vs grace to forfake all courteous desires and disproportionate love of riches, and to follow thy Said Sonne Jesus Christ, who liueth and reigneth with thee and the holy Ghost.

The Epistle.

Eing that we haue such an Office, euen as God hath mercy on vs, wee goe not out of kinde, but haue call from vs the cloakes of unholiness, 7 walke not in craftiness, neither handle wee the word of God deceitfully, but open the trueth, and re- poze our selves to evey 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 mindes of them which beleue not, left the light of the Gospel of the glory of Christ (which is the Image of God) should shine into them. For we preach not our selves, but Christ Jesus to be the Lord, and our selves your servants for Jesus sake. For it is God that commandeth the light to shine out of darkness, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

And as Jesus passed forth frothence, he saw a man named Matthew, sitting at the receit of Custome; and he said unto him, Follow me. And he arose, and followed him. And it came to passe, as Jesus lye.
at meate in his house, behold, many Publicanes also and sinners that came late 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 Physician, but they that are sick. Go ye rather and learn 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 mens in a wonderfull order: mercifully grant, that they which alway doe the service in heaven, may by thy appointment succour and defend vs 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 devill and Satanas, was cast out, which deceiued all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowde boyce, saying, In heaven is now made salutation, and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they overcame him by the blood of the Lambe, and by the word of their testimonie, and
S. Michael and all Angels.

and they loured not their knees 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.

A

The same time came the disciples unto Jesus saying, who is the greatest in the kingdome 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 kingdome of heaven. Whosoever therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heaven. And whosoever receiued such a childe in my Name, receiued me. But who so doth offend one of these little ones which beleue in mee, 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 fote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halfe maimed, rather than thou shouldest (having two hands, or two feete) bee 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 than (having two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones. For I say unto you, that in heauen their Angels do alwayes behold the face of my Father, which is in heauen.
A

Atch thou in all things, suffer afflictions, doe the worke throughe of an Evangelist, fullile thine office unto the uttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith. For henceforth there is laid by for mee a Crowne of righteousness, 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 comming. Do thy diligence that thou mayest come shortly unto mee. For Demas hath forsook me, and loueth this present world, and is departed unto Thessalonica. Crescens is gone to Galatia, Titus unto Dalmatia, only Lucas is with me. 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 booke, 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 seuentie and two also, and sent them two and two before him into every citie and place, whither hee himselfe would come. Therefore hee sayd unto them,
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 sonne of Peace bee there, your peace shall rest upon him; if not, it shall returne to you againe. 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 himselfe 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 r.

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 multiplied. Beloued, when I gave all diligence to write unto you of the common saluation, it wasneedful

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 at some-
time unto such judgement: they turne the grace of our God into wantonnesse, & deny God (which is the

P 2 unely
Simon and Jude Apostles.

only Lord) and our Lord Jesus Christ. My minde is therefore to put you in remembrance, for as much as ye once knewe this, how that the Lord, after that hee had delivered the people out of Egypt, destroyed them which after beleued not. The Angels also which kept not their first estate, but left their owne habitation, hee hath reserved in everlastinge chains under darkenesse, unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, which in like maner 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 dreames, defile the flesh, despise rulers, and speake euill of them that are in authoRITE.

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, out I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than the Lord. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will kepe yours also. But all these things will they doe unto you for my Names sake, because they have not knewne 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. See that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should have had no sin: but now have they both seene and hated, not onely 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 borne 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 unspeakeable joys, which thou hast prepared for them that withstanded love thee, through Jesus Christ our Lord. Amen.

The Epistle.

Cholde, I John sawe another Angell ascend from the rising of the Sunne, which had the seale of the liuing God, and hee cryed with a loude voys 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 have seale the servants of our God in their soxeheads. And I heard the number of them which were seale, and there were seale an hundred and forty and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were seale xii. M.
Of the tribe of Reuben, were seale xii. M.
Of the tribe of Gad, were seale xii. M.
Of the tribe of Aser, were seale xii. M.
Of the tribe of Naphehalim, were seale xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Benjamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and peoples, and tongues, stood before the seat, and before the Lamb, clothed with long white garments, and Palmes in their hands; and cried with a lowde boye, 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 compasse of the seat, 8 of the Elders, 8 the four beasts, 8 fell before the seat on their faces, and worshipped God saying, Amen: Blessing, and glory, and wisdom, and thankes, and honour, and power, and might be unto our God for euermore. Amen.

The Gospel

Matt. 5. 1.

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
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 else in the morning afore the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious enmifer, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed: the Curate having knowledge thereof, shall call him, and adver tise him in any wise not to presume to the Lords Table, untill he have openly declared himselfe to have truly repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he have recompensed the parties whom he hath done wrong vnito, or at the leaft declare himselfe to be in full purpose to doe, as soone as he conveniently may.

The same order shall the Curate vs:e with those betwixt whom he perceiuieth malice & hatred to reigne, not suuffering them to be partakers of the Lords Table, untill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart; all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, & the other party will not be persuaded to a godly vnitiue, but remaine still in his srowardnes and malice: the Minister
Minifter 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 vpon it shall stand in the body of the Church 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 Communion.

Almighty 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 rehearse distinctly all the ten Commandements: and the people kneeling, shall after every Commandement ask God mercy for their transgression of the same after this sort.

Minister.

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

Lord have mercy vpon vs, and incline our hearts to keepe this Lawe.

Minister.

Thou shalt not make to thy selfe any graven Image, nor the likeness of any thing that is in heaven above, nor in the earth beneath, nor 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 sinner of the fathers upon the children, unto the third and fourth generation of them that hate mee, and shew mercy unto thousands in them that love me, and keepe 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 vain: for the Lord will not holde him guiltieless that taketh his Name in vain.

People.

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

Minister.

Remember that thou keep holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man servant, and thy maid servant, thy cattell, and the stranger that is within thy gates: for in sixe dayes 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 hallowed it.

People.

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

Minister.

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

People.

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

Minister.
Minister.

Thou shalt do no murder.

People.

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

Minister.

Thou shalt not commit adultery.

People.

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

Minister.

Thou shalt not steal.

People.

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

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

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

Minister.

Thou shalt not covet thy neighbour's house. Thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his oxen, nor his ass, nor any thing that is his.

People.

Lord have mercy upon us, 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 us pray.

Almighty God, whose kingdom is everlasting, and power infinite have mercy upon the whole
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 thy honour and glory, and that wee his subjects, duly considering whose authoritie 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 liveth 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 doest dispose and turne them, as it seemeth best to thy godly wise done: we humbly beseech thee so to dispose and governe the heart of James thy servant, our King and Gouvernour, that in all his thoughts, wordes and workes, hee may ever seeke thy honour and glory, and study to preserve 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 Gospell beginning thus.

The Gospel written in the Chapter of.

And the Epistle and Gospel being ended, shall be said the Creed.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten 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 thy 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 for thy 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 giber 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 baptism 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 foorth, or hereafter to be set foorth by common authoritie.

After such Sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fastinge dayes the weeke following, and earnestly exhort them to remember the poore, saying one or more 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 works, and glorifie your Father which is in heauen.

Matth. 6. Lay not up for your selues treasure upon the earth, where the rust and moth doeth corrupt, and where
theeues bvaake thezow and steale: but lay up soz purs selues treasure in heauen, where neither rust nor moth doth corrup, and where theeues do not bvaake thezow and steale.

Whatsoever yee would that men should doe unto you, even 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 hals of my goods I givie to the pooze, and if I have done any wrong to any man, I restor oure soule.

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

If we have lowen unto 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, live of the sacrifice, and they which wa’t of the altar, are partakers with the altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel.

Yee that soweth little, shall reape little: and yee 2. Cor. 9. that soweth plenteously, shall reape plenteously, let every man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheere-full givier.

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

While we have time, let vs doe good unto all men, and
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 up 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 do good, and to distribute forget not, for with such sacrifices God is pleased.

1. Joh. 3. Who so hath this world's good, and seeth his brother have need, and shutteth by 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 plentifully. If thou hast little, do thy diligence gladly to giue of that little: so, so gatherest thou thy selfe a good reward in the day of necessitie.

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

Psal. 41. Blessed be the man that provideth for the sicke and needie: the Lord shall deliver him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euerie 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: wee humbly beseech thee, most mercifully (to accept our almes, and) to receive these our prayers, which wee offer unto thy divine Maiestie, beseeching thee to inspire continually the universal Church with the spirit of truth, unitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the truth of thy holy word, and live in unitie and godly love. Wee beseech thee also to save and defend all Christian Kings, Princes, and Gouernours, and specially thy servant James our King, that under him wee may be godly and quietly governed. And grant unto his whole Counsell, and to all that be put in authority under him, that they may truely and indifferently minister justice to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Give grace (O heavenly Father) to all Bishops, Pastours and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duely 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 heare and receive thy holy word, truely servings thee in holynesse and righteousness all the dayes 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, sorow,
The Communion.

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.

Vere 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 louingly called & bidden of God himselfe. Ye know how grievous & unhinde 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 bee moved? who would not thinke a great inuiriue and wrong done unto him? Wherefore most dearely beloved in Christ, take ye good heed, lest yee, withdrawing your selues from this holy supper, provoke God's 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 afeard 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, will you excuse your selfe, and say that you bee not ready? Consider earnestly with your selues, how little such lained 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 behalfe, 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 boshsafe to yeeld by his soule by death upon the Cross for your health, even so it is your duttie to receive the Communion together in the remembrance of his death, as he himselfe commanded. Now, if yee will in no wise thus doe, consider with your selues, how great iniurie you do unto God, and how loze punishment hangeth over your heads for the same. And whereas you offend God so loze 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 unthankfullnesse to say nay, when ye be called: but the fault is much greater, when men stand by, and yee will neither eate nor drinke this holy Communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is sayd unto all, Take ye, and eate, take, and drinne ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather then ye should so doe, 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, & from the basket of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return 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.

Dearly beloved, so as much as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Sonne our Salvour Jesus Christ, not onely to die for vs, but also to be our spirituall 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 comfortabe a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my dutie is to exhort you to consider the dignitie of the holy mysterie, 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 commandement, and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there beware your owne unsullied lives, and confess your selves to Almighty God, with full purpose of amendment of life. And if you
The Communion.

shall perceive your offences to be such, as be not only against God, but also against your neighbours: then you shall reconcile yourselves unto them, ready to make restitution and satisfaction, according to the utmost of your powers, for all injuries & wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiuence of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite 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 above-said cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discreet 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 relieved, and that by the ministration of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and anoyding all scruple and doubtfulnesse.

Then shall the Priest say this Exhortation.

Caresly 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 exhorteth all persons diligently to trie and examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, & drinke his blood, then we dwell in Christ, and
and Christ in us, wee be one with Christ, and Christ with us:) So is the danger great, if wee receive the same unworthily. For then we be guiltie 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 blasphe-mer of God, an hinderer oz slanderer of his word, an adulterer, oz bee in malice oz enuy, oz in any other grievous crime, bewail ye your sinnes, 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 selves, brethren, that ye be not judged of the Lord. Repent you truely for your sinnes past: have a lively and stedsfast faith in Christ our Saviour, Amend your lives, and be in perfect chari-tie with all men, so shall yee be meete partakers of those holy mysteries. And above all things, yee must giue most humble and hearty thankes 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 himselye even into the death uppon 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 everlasting life. And to the ende that we should alway remember the exceeding great loute of our Master and only Saviour Jesus Christ: thus dying for vs, and the innumerable benefits which by his precious bloodshedding he hath obta-ined to vs: he hath instituted and ordained holy mys-teries, as pledges of his loute, and continuall remem-
The Communion.

byance 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) continuall thankes, submitting our se lues wholly to his holy will and pleasure, and studying to serve him in true holiness and righ- teousnesse, the dayes of our life, Amen.

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

You that doe truly and earnestly repent you of your sinnes, and be in love and charity with your neighbours, and intend to leade a new life, following the Commandements of God, and walking from henceforth in his holy ways: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekely 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 els by one of the Ministers, or by the Priest himselfe, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we knowledge and bewaile our manifolde sinnes and wickednesse, which wee from time to time most grievously have committed, by thought, word, and deed, against thy divine Maiesty, provoking most justly thy wrath and indignation against vs. Wee doe earnestly repent, and bee heartily sorry for these our misdoings, the remembrance of them is grievous unto vs, the burden of them is intolerable. Have mercy upon vs, have mercy upon vs, most mercifull Father, for thy sonne our Lord Jesus Christes sake, forgive vs
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 Lmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sinnes to all them which with hearty repentance and true faith turne unto him: Have mercy upon you, pardon and deliver you from all your sinnes, 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.

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

Come unto me all that travell and be heavy laden, and I will refresh you.

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

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 save sinners.

Theare also what S. John faith.

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

After which the Priest shall procecd, saying.

Lift up your hearts.

Answer.

We lift them up into the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.
The Communion.

Answere.

It is meete and right to dooe.

Priest.

It is very meete, right, and our bounden dutie,
that we should at all times, and in all places, give
thannes 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 else imme-
diately shall follow: Therefore with Angels, &c.

Proper Prefaces.

Upon Christmas day, and seven dayes after.

Because thou diddest give Jesus Christ thine
only Sonne to be 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, and without spot of sinne, to make vs
clean from all sinne. Therefore with Angels, &c.

Upon Easter day and seven dayes 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 us, 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 us everlasting
life. Therefore with Angels, &c.

Upon Ascension day and seven dayes after

Though thy most dearly beloved Sonne Jesus
Christ our Lord, who after his most glorious re-
surrection manifestly appeared to all his Apostles,
and in their sight, ascended up into heaven, 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 Archaengels, &c.

Upon
The Communion.

Upon Whitunday, and sixe dayes after.

Through Jesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had bene a mightie winde, in the likenesse of fiery tongues, lighting uppon the Apostles, to teach them, and to leade them to all trueh, giving them both the gift of divers languages, and also boldnesse with fervent seale, constantly to preach the Gospel unto all Nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

Upon the feast of Trinitie.

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

After which Prefaces shal follow immediatly.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praying thee, and say\-\ing. Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glo\-\*y. Glo\*y be to thee, O Lord most High.

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

E\*doe not presume to come to this thy Table, O merciful Lord, trusting in our owne righ\-\*teousnesse, but in thy manifolde and great mercies,
The Communion.

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 alwayes to have mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke 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.

Almighty God our heavenly Father, which of thy tender mercy diddest give thine only Sonne Jesus Christ to suffer death upon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the 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, until 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 given thankes hee baie it, and gaue it to his disciples, saying, Take, eat this is my body, which is gitten for you, do this in remembrance of me. Likewise after Supper hee tooke the cup, and when he had given thanks, he gave it to them, saying, Drinke ye all 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 shal drinke it, in remembrance of me.

Then shall the Minister first receiue the Communion in both
The Communion.

both kinds 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 shall say.

The body of our Lord Jesus Christ, which was giuen for thee, preserve thy body and soule into everlastinge life: and take and eate this, in remembrance that Christ died for thee, and feede 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, preserve thy body and soule into everlastinge life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfulfull.

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

O Lord and heavenly Father, we thy humble servants entirely desirous thy fatherly goodnes, mercifully to accept this our sacrifice of prayse & thanksgiving, most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, wee 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 al we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although wee bee unworthy, thorow our manifolde sinnes, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden dutie and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with
The Communion.

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 everlasting God, we most heartily thank thee, for that thou dost thine best to feed us with that which haue duely received these holy mysteries, with the spiritual food of the most precious body and blood of thy Sonne our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodnes to ward us, and that we be thy members incorporate in thy mysticall body, which is the blessed company of all faithful people, and be also heires through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and doe all such good works, as thou hast prepared for us to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

Then shall be sayd or sung.

Glory be to God on high, and in earth peace, good will towards men. We prayse thee, we blessle thee, we worship thee, we glorifie thee, we give thankes to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty, O Lord, the onely begotten Sonne Jesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the righthand of God the Father, have mercy upon us. For thou only
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Onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost art most high in the glory of God the Father, Amen.

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

The peace of God which passeth all understanding keepe your hearts and mindes in the knowledge and loue 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.

Collects 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 mostall life, they may ever be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

O Almighty Lord and everliving God, boughsafe wee beseech thee to direct, sanctifie, and gouerne both our hearts and 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.

Grant we beseech thee, Almighty God, 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 foory in vs the fruit of good living, to the honour and praise
The Communion.

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

Praeuent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continual helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine everlasting life, through Jesus Christ our Lord. Amen.

Allmighty God, the sountaine of all wisedome, which knowest our necessitites before wee aske, and our ignorance in askeing: wee beseech thee to have compassion upon our infirmities, and those things which for our unworthines we dare not, and for our blindness we cannot aske, vouchsafe to give vs, for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

Allmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to encline thine cares to vs that have made now our prayers and supplications unto thee, and grant that those things which wee have faithfullly aske according to thy will, may effectually be obtained, to the reliese of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

Upon the holy dayes (if there be no Communion) shall be sayd all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or moe of these Collects afore rehearsed, as occasion shall serue. And there shall be no celebration of the Lords Supper, except there bee a good number to communicate with the Priest, according to his discretion. And if there bee not aboue twentie persons in the Parish of discretion to receive the Communion, yet there shall bee no
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no Communion, except four or three at the least 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 least, except they have a reasonable cause to the contrary. And to take away the superstition, which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usually 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 shall have it to his owne use. The bread and wine for the Communion shall bee provided by the Curate and the Churchwardens, at the charges of the Parish, and the Parish shall bee discharge of such summes of money or other duties, which hitherto they have 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 yere, of which Easter to be one, and shall also receive the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Easter, every Parishioner shall reckon with his Parson, Vicar or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiastical dueties, accustomedly due, then and at that time to be payd.

The ministration of baptism to be used in the Church.

It appeareth by ancient Writers, that the Sacrament of Baptisme in the olde time was not commonly ministred but at two times in the yere: at Easter and Whitsuntide: At which times it was openly ministred in the presence of all the Congregation. Which custome now being grown out of use, although
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 Sundays, & 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 be 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 bee baptized upon the Sunday or Holy day, the parents shall give knowledge of the same in the 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 answer no: then shall the Priest say thus.

Carefully beloved, so much as all men be conceived and borne in sinne, and that our Saviour Christ faith, none can enter into the kingdom 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 hee...
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he wil grant to these children that thing, which by na-
ture they cannot haue, § they may be baptized with
water and the holy Ghost, and receiued into Christ's
holy Church, § be made lively members of the same.
Then shall the Priest say.

C Let vs pray.

A lmighty and everlastinge God, which
of thy great mercy didest saue Noe and
his family in the arke from perishing by
water, and also didest safely lead the chil-
dren of Israel thy people thoward the red
Sea, figuring thereby thy holy Baptisme: and by the
Baptisme of thy wellbeloued Son Jesus Christ, didest
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 receiued into the Arke of Christ's
Church, and being fedfast in faith, joyfull through
hope, and rooted in charity, may so passe the waues of
this troublesome world, that finally they may come to
the land of everlastinge life, there to reigne with thee
world without end, through Jesus Christ our Lord,
Amen.

A lmighty and immortall God, the ayd of all that
need, the helper of all that see 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-
mission of their sinnes by spiritual regeneration. Re-
ceiue them, O Lord, as thou hast promised by thy
wellbeloued Sonne, sayinge, Aske, and you shall haue,
seeke, and you shall finde, knocke and it shall be opened
unto you. So giue now unto vs that aske, let vs that
seeke,
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Seek, seeke, open the gate unto vs that knocke, that these infants may enjoy the everlasting 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.

Hearre the words of the Gospel written by Saint Markke in the tenth Chapter.

At a certayne 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, Except ye receive the kingdom of God as a little childe, ye shall not enter therein. And when he had taken them vp in his armes, he put his hands uppon them, and blessed them.

After the Gospel is read, the Minster shall make this briefe exhortation vpon the words of the Gospel.

Friends, you 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. You perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his armes, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleue, that he wil likewise favourably receiue these present infants, that he wil embrace them with the armes of his mercy, that he wil give vnto them the blessing of eternall life, and make them partakers of his everlasting
Publique Baptisme.

Wherefore we being thus persuad'd 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 vs faithfully and devoutly give thanks unto him, and say.

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

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

Weluusted friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would boulchase to receive them, to lay his handes upon them, to blesse them, to release them of their sinnes, to give them the kingdom 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 forsake the devill and all his works, and constantly beleefe 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 soylake the devil and all his works, the baine pompe & glory of the world, with all conetricous desires of the same, the carnall desires of the flesh so that thou wilt not follow nor be led by them?

Answere.

I soylake 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 a-gaine 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 sines, the resurrection of the flesh, and everlafling 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 rayled up 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 haue power and strength to
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have victory, and to triumph against the devil, the world, and the flesh. Amen.

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

Almighty everliving God, who dost most dearely beloued Sonne Jesus Christ for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandement to his disciples, that they should goe 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 shalt be baptized in this water, may receive the fulness of thy grace, and ever remaine in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

Then the Priest shall take the childe in his hands, and aske the name. And naming the childe, shall dip it in the water, 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 childe be weake, it shall suffice to powre water vpon 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 vpon the childs forehead, saying,

**W.** We receive this childe into the Congregation of Christs flocke, and do signe him with the signe of the Cross, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, 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 be 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.

Eyeled thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine owne 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 forsake the devil and all his works, to believe in God, and to serve him; you must remember that it is your parts and duties to see that these infants be taught.
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To soone as they shall be able to learne, what a lolemne bow, 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 beleev to his soules health, and that these children may bee vertuously brought by to leade a godly and a Christian life, remembering always that Baptifme 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 necessitie, by the Minister of the Parish, or any other lawfull Minister, that can be procured. And the Pastors and Curates shall often admonish the people, that they defer not the Baptifme of Infants any longer then the Sunday, or other Holy day next after the child be borne, vnlesse upon a great & reasonable cause declared to the Curate, and by him approved. And also they shalwarne them, that without great cause, & necessity, they procure not their children to be baptized at home.
Priuate Baptisme.

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 baptize 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 child so baptized, is
lawfully and sufficiently baptized, and ought not to bee
baptized againe. But yet neverthelesse, if the child which
is after this sort baptized, 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
bapptize that child, the Congregation may be certificated
of the true forme of Baptisme by him priuately before vfed:
Or if the child were baptized by any other lawful Minis-
ter, that then the minister of the Parish, where the child
was borne or Christened, shall examine & trie, whether
the childe be lawfully baptized or no. In which case, if
those that bring any childe to the Church, doe answere
that the same childe is already baptized, then shal the
Minister examine them further, saying;

By whom was the childe baptized?
Who was present when the childe was baptized?
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 childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and
perfectly baptized?
Private Baptisme.

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 Certifie 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 laver of regeneration in Baptisme, received into the number of the children of God, and heapes of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witnesse to our comfort on this wise.

A T 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 vpon 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 vnto him: how he blamed those that would have kept them from him: how he exhorted all men to follow their innocence. Ye perceiue 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 vpon them, and blessed them.
Priuate Baptisme.

them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant, that he hath embraced him with the armes of his mercy, that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ towards this infant, let vs faithfully and devoutly give thanks unto him, and say the prayer which the Lord himselfe taught, and in declaration of our Faith, let vs recite the Articles contained in our Creed.

Here the Minister, with the Godsfatheres and Godmothers, shall say.

Our Father which art in heaven, &c.

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

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

Answer.

I forsaie them all.

Minister.

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

C Let us pray.

Almighty everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirm this faith in us evermore: give thy holy Spirit to this Infant, that he being born againe, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attaineth thy promise, through the same our Lord Jesus Christ thy Son, who livest and reignest with thee in the unity of the same holy Spirit everlastingly. Amen.

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

Do as much as this childe hath promised by you to forsake the devil and all his works, to beleue in God, and to serve him: you must remember that it is your part and duty, to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and 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 shall provide that he may learn the Creed, the Lord's 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 lead a godly and a Christian
Private Baptism.

Christian life, remembering always 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 again for us, so should we which are baptized, die from sinne, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue, and godliness of living.

And so forth as in public Baptism.

But if they which bring the Infants to the Church, do make such uncertain answers 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 Essentiall parts of Baptisme: then let the Priest baptize it in forme aboue written, concerning Publicke Baptisme, saying that at the dipping of the child in the Font, he shall use this forme of words.

If thou be not already baptized, 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 ministered 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 shalbe confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords prayer, and the ten commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion approve him in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the yeeres of discretion
The Catechism.
discretion, and have learned what their Godfathers & godmothers promised for them in Baptism, 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 will evermore indueour themselves faithfully to observe and keep such things as they by their owne mouth and confession have 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 sin.

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 Christ's religion, should openly profess their owne faith, and promise to be obedient unto the will of God. And that no man shal think that any detriment shal come to children by deserring 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.  
**Hat is your Name?**  
**Answere.**  
**P.Q. M.**  
**Question.**  
**Who gave you this name?**  
**Answere.**
The Catechisme.

Answere.

My Godfathers & Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdom of heaven.

Question.

What did your Godfathers and Godmothers then fo for you?

Answere.

They did promise and bowe three things in my name. First, that I should forsake the devill, and all his worikes, the pompes, 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 kepe Gods holy will and Commandements, and walke in the same all the daies of my life.

Question.

Dooest thou not thinke that thou art bound to beleue, and to do as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heavenly 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 Beliefe.

Answere.

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 believe in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiveness of sinnes, the resurrection of the body, and the life euerlastring. Amen.

Question.

What doest thou chiefly learne in these Articles of thy believe?

Answer.

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 mankinde.

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 Commandements. Tell me how many there be.

Answer.

Tenne.

Question.

Which be they?

Answer.

The same which God spake in the twentieth chapter 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.

1. Thou shalt have none other gods but me.

2. Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heaven aboue, or in the earth beneath, or in the water under the earth: thou shalt not bow downe to them, nor
The Catechifme.

not worship them. For I the Lord thy God am a zealous God, and visite the sinnes of the fathers upon the children unto the thirde and foureth generation of them that hate mee, and shew mercy unto thousands in them that love mee, and keepe my Commandements.

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

iii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seveth day is the Sabboth of the Lord thy God. In it thou shalt doe no ma- ner of worke, thou, and thy sonne, and thy daughter, thy man servaunt, and thy maybe servaunt, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seveth day wherefore the Lord blessed the seveth day, and hal- lowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steele.

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

x. Thou shalt not covet thy neighbours house. Thou shalt not covet thy neighbours wife, nor his servaunt, nor his maybe, nor his ox, nor his ass, nor any thing that is his.

Question.

What doest thou chieffely learne by these Commandements?

Answere.
The Catechisme.

Answer.
I learn two things: My duty towards God, and my duty towards my neighbour.

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 myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honor and obey the King and his ministers. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing, to bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euill speaking, lying, and slander. To keep my body in temperance, sobriety, and chastity. Not to covet nor desire other men's goods, but to learn and labour truly to get mine owne living, and to do 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
The Catechism.

to doe these things of thy selfe, no 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.

Answere.

Our Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give vs this day our dayly bread. And forgiue vs our trespases, as we forgiue them that trespass against vs. And leade vs not into temptation: but deliver vs from euil. Amen.

Question.

What desiere sthou of God in this prayer?

Answere.

I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace unto me and to all people, that wee may worship him, serve him, and obey him as we ought to do. And I pray unfo God, that he will send vs all things that be needfull both for our soules and bodies, and that he will bee merciful unto vs, and forgiue vs our sines, and that it will please him to save and defend vs in all dangers ghostly and bodily, and that he will keepe vs 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?

Answere.

Two onely as generally necessary to saluation, that
The Catechisme.
that is to say, Baptisme, 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 Spirituall grace, given unto vs, ordaing by Christ himselfe, as a meanes whereby we receive the same, and a pledge to assure vs thereof.

Question.
How many parts be there in a Sacrament?
Answer.
Two: the outward visible Signe, and the inward Spirituall Grace.

Question.
What is the outward visible Signe, or some 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 Spirituall Grace?
Answer.
A death unto sinne, and a new birth unto righteousness: 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 stedfastly believe the promises of God, made to them in that Sacrament.
The Catechisme.

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 Lords Supper ordained?

Answer.

For the continual 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 Lords 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 faithful in the Lords 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 into the Lord's Supper?

Answer.

To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a New life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

So soon as the children can say in their mother tongue the Articles of the faith, the Lord's prayer, the ten Commandments, and also can answer to such questions of this short Catechism, as the Bishop, or such as he shall appoint, shall by his discretion appoint 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 confirm them on this wise.

Confirmation, or laying on of hands.

Ur helpe is in the Name of the Lord.
Answer.

Which hath made heaven and earth.
Minister.

Blessed be the Name of the Lord.
Answer.

Henceforth world without 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 us both to will, and to do those things that be good and acceptable unto thy Majesty, we make our humble supplications unto thee for these children, upon whom, after the example of the holy Apostles, we have laid our hands, to certify them by this sign of thy favour & gracious goodnes 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 bless the children, saying thus,

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost be upon you, and remaìne with you for euer. Amen.

The Curat of every Parísh, or some other at his appointment, shall diligently upon Sundayes and Holy dayes, halfe an houre before Euenfong, openly in the Church instruct and examine so many children of his parísh, sent vnto him, as the time will serue, as he shall thinke conuenient, 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, vntill such time as they have learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any convenient place for their Confirmation, then shall the Curate of every Parísh, either bring or send in writing the names of all those children of his parísh, 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 shall none 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 severall 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 joynie 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 vs the mysticall union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that hee 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 satiety mens carnall lustes and appetites, like brute beasts that have no understanding, but reverently, discreetly...
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 unne, and to avoid fornication, that such persons as have not the gift of continence, might marry, and keep their selves undivided members of Christ's body. Thirdly, for the mutual societie, helpe, and comfort that the one ought to have of the other both in prosperitie and adversitie, into the which holy estate these two persons present come now to be ion. Therefore if any man can shew any just cause, why they may not lawfully be ioned together, let him now speake, 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 an-
were at the dreadfull day of Judgement, whje the secrets of all hearts halbe discol-
led, that if either of you do know any im-
pediment, why ye may not be lawfully joined together in Matrimony, that ye confesse it. For, be ye well assured, that so many as bee coupled together otherwise then God's word doth allow, are not ioned together by God, neither is their Matrimony lawfull.

At which day of Mariage, if any man do aleage and de-
clare any impediment, why they may not bee coupled
together in Matrimony by Gods Law, or the Lawes of
this Realme, and will be bound, and sufficient Sureties
with him, to the parties, or els put in a caution to the full
value
Of Matrimony.

value of such charges as the persons to be married do injure themselves, 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 say unto the man.

N. V Itt 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.

J will.

Then shall the Priest say unto the woman.

N. V Itt thou have this man to thy wedded husband, 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 giueth this woman to be married unto this man?

And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying,

J P. take thee P. to my wedded wife, to have and to holde from this day foward, for better, for worse, for richer, for poore, in sickness and in health, to love,
Of Matrimony.

lous and to cherish, till death do depart, according to God's holy ordinance: and thereto I plight thee my troth.

Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. 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 do depart, according to God's holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed 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, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing vpon these thy servants, this man and this woman, whom wee blesse in thy Name, that as Isahac and Rebecca lived faithfully together, so these persons may surely performe and
Of Matrimony.
and keepe the bowe a covenant betwixt them made, (wherof this Ring given and receiued is a token and pledge) and may ever remaine in perfect love and peace together, and live according to thy Lawes, through Jesus Christ our Lord. Amen.

¶ Then shal the Priest ioyne their right hands together, and say.
Those whom God hath ioynd together, let no man put asunder.
¶ Then shal the Minister speake vnto the people.
Foyasmuch as &. and &. have consented together in holy wedlock, and haue witnessed the same before God and this company, and thereto haue given and pledged their troth either to other, and haue declared the same by giving and receiuing of a Ring, and by ioyning 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 shal adde this blessing.

God the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you may haue life everlasting. Amen.

¶ Then the Minister or Clarkes going to the Lords Table, shal 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: & well is thee, and happy shal thou be.
Of Matrimony.

Thy wife shall bee as the fruitfull vine : 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 prospericie 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 Psalm.

Deus mis-
fcreatur.
Psal. 67.

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 bee knowne upon the
earth: thy sauing health among all Nations.
Let the people praysse thee, O God: yea, let all the
people praysse thee.
O let the Nations rejoice and bee glad: for thou
haft judge the folke righteously, and governe the Na-
tions upon the earth.
Let the people praysse thee, O God:let all the people:
praysse thee.
Then shall the earth bring forth her encrease: and
God, even 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 ever shall
be: world without end, Amen.
Of Matrimony.

This Psalm 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.

Our 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 heare our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, 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 heauen, and bleste them. And as thou diddest send thy blessing upon Abraham and Sara to their great comfort: so bountelasse 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 loue unto their lives end, through Jesus Christ our Lord. Amen.

This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heavenly Father, by whose gracious gift mankynede 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 loue and honesty, that they may see their childrens children unto the third and fourth generation, unto thy prayse 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 owne image & similitude, woman should take her beginning, and knitting them together, didstest teach that it should never be lawfull 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 union betwixt Christ and his Church: Looke mercifullly 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 blest them both, and grant them to inherit the everlasting kingdom, through Jesus Christ our Lord, Amen.

¶ Then shall the Priest say.

A Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and yoyne them together in marriage: powre upon you the riches of his grace, sanctifie and blest you that ye may please him both in body and soule, and live together in holy love into 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.

A Upe 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.

himselwe a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to love their owne wives, as their owne bodies. Hee that loueth his owne wife, loueth himselwe: for never did any man hate his owne flesh; but nouriseth and cherisheth it, even as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation. Neverthelesse, let every one of you so love his owne wise, even as himselwe.

Colos. 3. Likewise the same S. Paul writing to the Colossians, speakeoth thus to all men that be married. Yee men love your wives, and bee not bitter unto them.

1 Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselwe 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 vessel, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duety of the husband toward the wise. Now likewise yee wives heare and learne your duetys towards your husbands, even as it is plainly set sooth in holy Scripture.

Epes 5. S. Paul in the sozenamed Epistle to the Ephesians teacheth you thus: Ye women submit your selues unto your owne husbands, as unto the Lord. For the husband is the wives head, even as Christ is the head of the Church, and hee is also the Saviour of the whole body.
Of Matrimonie.

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 short lesson, Ye wives, submit yourselves unto your owne husbands, as it is convenient in the Lord.

Saint Peter also doeth instruct you very godly, 1. Pet. 3, thus saying, Let wives be subject to their owne husbands, so that if any obey not the word, they may be wonne without the word, by the conversion of the wives, while they behold your chaste conversation coupled with feare. Whose apparell let it not be outward with braided haire, and trimming about with gold, either by putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde & quiet, which is a precious thing in the sight of God. For after this manner in the old time did the holy women which trusted in God, apparell themselves, being subject to their owne husbands: As Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare.

¶ The newe married persons the same day of their marriage, must receive the holy Communion.
The order for the visitation of the 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 downe.

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 leade 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.

Noz 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.

Answere.

And let our cry come unto thee.

Minister.

O Lord looke downe from heauen, behold, visit and releue this thy servant. Looke uppon him with the eyes of thy mercy, give 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 grieued with sickness; visit him O Lord, as thou diddest visit Peters wontes mother, and the Captaines servant. So visit and relieve to this sick person his former health, (if it be thy will) or else give him grace so to take thy visitation, that after thispainful 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 ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatsoever your sickness is, know you certainly, that it is Gods visitation. And for what cause soever this sickness 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, or 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 repen
The visitation of the sicke.

pent you of your linnes, and beare your sicknessse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christes sake, and render unto him humble thankses for his fatherly visitation, submitting your selfe wholly unto his wil, it shall turne to your profit, and helpe you forword in the right way that leadeth unto everlasting life.

If the person visti'd be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euer some which he receiueth. 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 reuerently obey them: shall wee not now much rather be disobedient to our spirittuall Father, and so lye? And they for a few days 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 Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving beare our heavenny Fathers correction, whencesoeuer by any manner of adversitie it shall please thy gracious goodnesse to visit vs. And there shoulde 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 entred 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 dooe to enter into eternall 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 lichenesse, 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 bee given unto the righteous Judge, of whom all must bee judged without respect of persons: I require you to examine your selfe and your estate, 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 Christs sake, and not bee accused and condemned in that searefull 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,

O first thou beleue in God the Father Almighty,

As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgive from the bottome of his heart all persons that have offended him, and if he have offended other, to aske them lenionnesse: and where he hath done wrong or injury to any man, that he make amends to the uttermost of his power. And if he have not afores 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
The visitation of the sicke.

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 hast left power to his Church to absolve all sinnes which truly repent a believer in him, of his great mercie to give thee thine offences: and by his authoritie committed unto 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 mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truly repent, that thou rememberst them no more, open thine eye of mercie upon this thy servant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the deceit, or by his owne carnall will and traiteness, preserve and continue this sickie member in the butto of the Church, consider his contrition, accept his teares, all wage his paine, as shall bee seene to thee most expedient for him. And as much as hee 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 darea y blessed Sonne Jesus Christ, Amen.

Then shall the Minister say this Psalme.

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 care unto me, and save me.

Be thou my stronghold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

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 been holden by ever since I was born: thou art he that took me out of my mother's womb, my prayer 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 be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: for sake me not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my soul, take their counsaile together, saying: God hath forslaken him, persecute him and take him, for there is none to deliver him.

Go not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to doe me evil.

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 birth till now: therefore will I tel of thy wonderful works.
The visitation of the sick.

For take mee 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.

Cry righteousness, O God, is very high, a great things are they that thou hast done: O God, whose is like unto thee?

O what great troubles and adversities hast thou shewed me: and yet diddest thou turne: and refreshed mee: yea, broughtest me fro the deep of the earth againe.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee with all my soul. O God, playing by an instrument of musicke: unto thee will I sing by the harpe; O thou holy one of Israel.

My lips will be saine when I sing unto thee: and will my soule whom thou hast delivered.

My tongue also shall talke of thy righteousness all the day long: for they are confounded, and brought into 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, save vs, which by thy cross and precious blood hast redeemed vs, help 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 heaven, in earth, and under the earth, do bow and obey, bee now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only 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 sickmesses, and ever uncertaine what time they shal depart out of this life: therefore to the intent they may be always in a readinesse to die whensoever it shal please Almighty God to call them, the Curates shal diligently strow time to time, but specially in the plague time, exhort their Parishioners, to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give knowledge ouer night, or els early in the morning, to the Curate, signifying also how many be appointed to communicate with him, and having a convenient place in the sicke mans house where the Curate may reverently minister, and a good number to receive the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

Almighty everliuing God, maker of mankinde, 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 sicknesse 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.

My sonne, despise not the correction of the Hebr. 12. Lord, neither saint when thou art rebuked of him: for whom the Lord loueth, him he correcteth.
The Communion of the sick.

Correcteth: Pea, and he scourgeth every sonne whom he receiueth.

The Gospel.

John 5.

Verily verily I say unto you, he that heareth my word, and belieueth 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 sicke. But if any man, either by reason of extremitie 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 Christ's body and blood: then the Curate shall instruct him, that if he doe truly repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits hee hath thereby, and giving him hearty thankes therefore, hee doeth eate 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 sicke person is visited, and receiueth 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 sicknesse, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sicke in their houses, for fear of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

The
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 liveth, 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 brougth nothing into this world, neither may we carie any thing out of this world. The Lord giveth, 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 born of a woman, hath but a short time to liue, and is full of misery. Hee commeth by, and is cut downe like a flowre, he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we bee in death: of whom may we secke 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 us not into the bitter paines of eternall death. Thou knowst Lord the secrets of our hearts, but not by thy mercifull eyes to our prayers: but spare us Lord most holy, O God most mightie, O
At the buriall of the dead.

holy and mercifull Saviour, thou most worthy Judge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

Then while the earth shalbe cast upon the body by some standing by, the Priest shall say, 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 heared a voyce from heaven, sayinge unto me, Write, From henceforth blessed are the dead which die in the Lord. Even so faith the Spirit, that they rest from their labours.

Then shall folow this Lesson taken out of the 15 Chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, & 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, even 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 delievered 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 enemies under his seate. The last enemie that shall bee destroyed, is death. For he hath put all things under his seate. But when he layeth, All things are put under him: it is manifest, that hee is accepted
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 wee alway then in jeopardy? By our retopying which I haue in Christ Iesus our Lord, I die daily, That I haue fought with beastes at Epeclus after the maner of men, what advantage the it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be not ye deceived, evil words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue 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 coyne, as of wheate, or some other: but God giveth 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 beastes, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall 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 diuerseth from another in glory. So is the resurrection of the dead. It is lowen in corruption, it riseth againe in incorruption. It is lowen in dishonour, it riseth againe in honour. It is lowen in weakenesse, it riseth againe in power. It is lowen a naturall body, it riseth againe a SPIRITUAL 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 first which is spiritual, but that which is natural, and then that which is spiritual. The first man is of the earth, earthly. The second man is the Lord from heaven, heavenly. As is the earthly, such are they that be earthly. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthly, 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 sound, and the dead shall be raised 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 we, as dear brethren, be ye stedfast and immoveable, 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 us.
Christ have mercy upon us.
Lord have mercy upon us.
At the burial of the dead.

Our Father, which art in heaven, &c.

And lead us not into temptation.

Answer, Amen.

But deliver us from evil. Amen.

Priest.

All mighty God, with whom doest live the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be delivered from the burden of the flesh, be in joy and sencitie: we give thee hearty thanks, for that it hath pleased thee to deliver this (Lord) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that wee 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 everlastling glory, Amen.

The Collect.

O Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beleeueth, shall live, though hee die, and whosoever liveth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to bee sooy as men without hope, for them that sleepe in him: Wee meekely beseech thee, O Father, to raise vs from the death of sinne unto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, we may bee found acceptable in thy sight, and receive that blessing which thy wellbeloved Sonne hath then pronounce to al 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 beginning of the world. Grant this, we beseech thee, O mercifull Father, through Jesus Christ our mediator 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 wordes, or such like, as the case shall require.

Drasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childbirth: yee shall therefor giue hearty thanks unto God, & pray.

Then shall the Priest say this Psalme.

Psal. 121.

Psalme.

Psalme...
Churching of women.

The Lord shall preserve thy going out, and thy coming in: from this time forth to 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, that shee 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 giue her thankes, must offer accustomed offtings: and if there be a Communion, it is convenient that shee receive the holy Communion.
After morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Litanie shall bee said; after the accustomed maner: which ended, the Priest shall goe into the Pulpit, and say thus.

Bethren, in the Primitive Church, there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might bee saved 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 be wished) it is thought good, that at this time in your presence should bee read the general sentences of Gods curst against impenitent sinners, gathered out of the rquire. 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 worke more warily in these dangerous dayes, 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 carved 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.

Amen.

Minister.

Cursed is he that removeth away the mark of his neighbours land.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Amen.

Minister.

Cursed is he that letteth in judgement the right of the stranger, of them that be fatherlesse and of widowes.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.
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.

Amen.

Minister.

Cursed are the bumeriscfully, the sounicatours, adulterers, and the couetous persons, the worshippers of images, slanderers, drunken, and extortioners.

Amen.

Psal. 119. Now, seeing that all they be accursed (as the Prophet David beareth witness) which doe erre and go astray from the commandements of God, let us (remembing the deadfull judgement hanging over our heads, and being always at hand) returne unto our Lord God with all contrition & meekenesse of heart, bewailing and lamenting our sinfull life, knowing and confessing our offences, and seeking to bring forth worthy fruits of penance.

Matt. 3. For now is the axe put into 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 pouze downe raine uppon the sinners, snares, fire and brimstone, stone and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place, to visit the wickednesse of such as dwell upon the earth. But who may abide the day of his comning? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floore, and gather his wheat into the barn, but he will burne the chaffe with unquenchable
A Commination.

quenchable fire. *The day of the Lord commeth as a thesfe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come bypon them, as sorrow commeth upon a woman travaulling with childe, * they shall not escape. Then shall * appeare the wrath of God in the day of ben-
geance, which obstinate sinners through the stib-
burnes of their heart, have heaped onto themselves, which despised the goodnesse, patience, and long suf-
ferance of God, when they called them continually to repentance. *Then shall they call upon me, saith the Lord, but I will not heare, they shall seek mee eare-
ly, but they shall not finde mee, and that because they hated knowledge, and receiued not the seare of the Lord, but abhorrred my counsell, and despised my cor-
rection. Then shall it bee too late to knocke, when the dooze shall bee shut, and too late to cry for mercie, when it is the time of Justice. O terrible boye of most just judgement, which shall be pronounced bypon them, when it shall be said unto them, *Go ye cursed into the fire everlasting, which is prepared for the de-
vill and his angels.

*Therefore brethren, take wee heed betime, while the day of saluation 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 utter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs merci-
fully to amendment, and of his endlesse pitie promi-
seth vs forgiuensesse 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.

*Turne you cleane, faith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your ungodlinesse that yee haue done, make you new hearts, and a new spirit, Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, and ye shall live.

*Although we haue sinned, yet haue we an advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Ezeg 53. *For hee was wounded for our offences, and smitten for our wickednes, Let vs therefore returne unto him, who is the mercifull receiver of all true pientent 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 into him, and from henceforth walke in his wayes, if we will take his easie yoke and light burden ypon 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 curle of the Law, and from the extreme malediction which shall light ypon them that shall be set on the left hand, and hee will set vs on his right hand, and give 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 all kneele upon their knees, & the Priest & Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalme, Miserere mei Deus.
A Commination.

Have mercy upon me, 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.

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 arit judged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceived me.

But lye, thou requirist trueth in the inward parts: and shalt make me to understand wisedome secretli.

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 me hearre of joy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renewe a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me 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 righteousness.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

Miserere
mei Deus
Psal. 51.
A Communion.

For thou desirdest 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 vs.
Christ have mercy upon vs.
Lord have mercy upon vs.
Our Father which art in heaven, &c.
And lead vs not into temptation.
Answer.

But deliver vs from euyill.
Minister.
O Lord saue thy servants.
Answer.
Which put their trust in thee.
Minister.
Sende unto them helpe from above.
Answer.
And evermore mightily defend them.
Minister.
Helpe vs, O God, our Saviour.
Answer.
And for the glory of thy Names sake deliver vs, be mercifull unto vs sinners for thy Names sake.
Minister.
O Lord heare our prayers.
Answer.
And let our cry come unto thee.
A Commination.

Let us pray.

O Lord, we beseech thee mercifully heare our prayers, and spare all those which confess their sines to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolved, through Christ our Lord. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldst not the death of a sinner, but that he should rather turne from sinne, and be saved: mercifully forgive vs our trespasses, receive and comfort vs, which be grieved and wearied with the burden of our sinne. Thy propretie is to have mercy, to thee onely it appertained to forgive sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgemeni with thy servants, which be vile earth and miserable sinners: but so turne thine eyes from vs, which meekely knowledge our stilenesse, and truly repent vs of our faults: to make haste to helpe vs 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, fastinge, and praying: for thou art a mercifull God, full of compas- sion, 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. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke upon vs.

FINIS.

V 3 A prayer
Godly prayers.

A prayer necessary for all persons.

Most mercifull God, I a wretched sinne acknowledge my selfe bound to keep thy holy Commandements, but yet un-able to performe them, and to be accepted for just, without the righteousness of Jesus Christ thy only Sonne, who hath perfectly fulfilled the Lawe, to justify all them that beleue and trust in him. Therefore grant me grace. I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust only in thy mercy, & in Christ's merits, to be purged from my sinnes, and not in my good workes, bee they never so many. Give mee grace to love thy holy word diligently, 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 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 never so contrary to my desires. Teach me so to pray, that my petitions may bee graciously heard of thee. Keep me upright among diversities of opinions and judgements in the world, that I never sworde from thy truth taught in holy Scripture. In prosperity, O Lord, save mee, that I were not proud. In adversitie helpe mee, that I neither despaine, nor blaspheme thy holy Name, but taking it patiently, to giue 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 sobe without desperation, trust in thy mercy without presumption, that I may amend.
Godly prayers.

amend my life, and become truly religious without hypocrisy, lowly in heart without failing, faithfull and trustie without deceit, merry without lightnes, sad without distrust, sober without slothfulness, content with mine owne without covetousness, to tell my neighbour his faults charitably without dissimulation, to instruct mine houshold in thy Lawes truly, to obey our King and all governours 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 backpack no man, no slander my neighbour secretly, and to abhorre all vice, loving all goodness 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 Jesus, 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 ransome. 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 Jesus, 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 beware my sinfull life, and obtaine thy favour, and die therein. I reknowledge, that if thou shouldest
Godly prayers.
deale with me according to very justice, I have deserved everlasting death. Therefore I appeale to thy high Throne of mercie, trusting to obtaine God's favour, not for my merit, but for thy merits, O Jesu, who hast given thy selfe an acceptable sacrifice to the Father, to appeale his wrath, and to bring all sinners truly repenting and amending their sinful life, into his favour againe. Accept mee, O Lord, among the number of them that shall be saued, forgive mee my sinnes, give mee grace to leade a godly and innocent life, grant mee thy heavenly Wisedome, inspire my heart with faith, hope and Charitie, give mee grace to be humble in prosperitie, patient in adversitie, obedient to my Rulers, faithfull unto them that trust mee, dealing truly with all men, to live chastly in wedlocke, to abhore adultery, fornication, and all uncleannesse, to doe good after my power unto all men, to hurt no man, that thy Name may bee glorified in mee during this present life, and that I afterward may obtaine everlasting life, through thy mercy and the merits of thy Passion. Amen.
The Psalter or Psalms of David, after the Translation of the great Bible.
Pointed as it shall be sung or said in Churches.

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1610.
Moneth. The j.day.

The Psalmes of David.

Beatus vir qui non abijt. Psal.1.

Lessed is the man that hath not walked in the counsell of the ungodly, nor stand in the way of sinners: and hath not set in the seat of the scorner.

2 But his delight is in the Lawe of the Lord: and in his Lawe will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His lease also shall not wither: and looke whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Ps: Why do the Heathen so furiously rage together: and why do the people imagina baine thing?

2 The Kings of the earth stand by, and the Rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs break their bonds asunder: and call away their cords from vs.

4 See that dwelleth in heaven shall laugh them: to scoone: the Lord shall have them in derision.

5 Then
Moneth. The j day.

5 Then shall he speake unto them in his wrath: and bere them in his sore displeasure.

6 Yet haue I set my King: upon my Holy hill of Sion.

7 I will preach the Law, whereas of the Lord hath said into me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and breake them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be learned ye that are Judges of the earth.

11 Serve the Lord in feare: and rejoyce unto him with reverence.

12 Rise the Sonne lest he be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

Lord how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of mine head.

4 I did call upon the Lord with my boylc: and he heard me out of his Holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustaine me.

6 I wil not be afraid for ten thousands of people: that haue set themselves against me round about.

7 Up Lord, and helpe mee, O my God: for thou smitest all mine enemies upon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Salua-
Moneth. Thej.day.

Saluation belongeth unto the Lord: and thy blessing is upon the people.

Cum invocarem. 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.

O ye sons of men, how long will yee blaspheme mine honour: and have such pleasure in vanity, and seke after railing?

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.

Stand in awe, and time not: commune with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: who will shew vs any good?

Lord list thou by: the light of thy countenance upon vs.

Thou hast put gladness in my heart: since the time that their coze and wine and oyle increased.

I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in saftie.

Verba mea auribus. Psal.5.

Prayder my worodes, O Lord: consider my meditacion.

O hearken thou unto the boyce of my calling, my king and my God: for unto thee will I make my prayer.

My boyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer unto thee, and will looke vp.
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 lying: 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 plaie before my face.
9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.
10 Their throat is an open sepulchre: 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 godliness, for they have rebelled against thee.
12 And let all them that put their trust in thee rejoice: they shall ever bee giving of thankes, because thou defendedst them, they that love thy Name shall be topfull in thee.
13 For thou Lord wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furor. Psal. 6.

Evening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weake: O Lord heale me, for my bones are bered.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne
Turne thee, O Lord, and deliver my soule: Oh save me me for thy mercies sake.

For in death no man remembereth thee: and who will give thee thankes in the pit?

I am weary of my groaning, every night wash I my bed: and water my couch with my teares.

My beauty is gone for very trouble: & woe ne away because of all mine enemies.

Away from mee all ye that worke banstie: for the Lord hath heard the boype of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

All mine enemies shall be confounded: & soe heperd: they shall be turned backe, & put to shame suddenly.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, & deliver me.

Lest he devour me my soule like a Lion, and tear it in pieces: while there is none to helpe.

O Lord my God, if I have done any such thing: or if there be any wickednesse in my hands.

If I have rewarded euill unto him that dealt friendly with mee: yea, I have delivered him that without any cause is mine enemie:

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.

Stand by, O Lord, in thy wrath, & lisse by thy selfe: because of the indignation of mine enemies, arisse by for me in the judgement that thou hast comanded.

And so that the congregation of the people come about thee: for their sakes therefore lisse by thy selfe again.

The Lord shall judge the people, &ue sentence with mee, O Lord: according to my righteousnesse,
Moneth. The j.day.

and according to the innocencie that is in me.

9 Oh let the wickednesse of the bngodly came to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reins.

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 ordeineth his arrowes against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought sooth bngodliness.

16 He hath grauen and digged by a pit: it 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 righteousnes: and will praise the Name of the Lord the most High.

Domine Dominus. Psal.8.

O Lord our gouvernor, 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 babs & sucklings hast thou ordeineth strength, because of thine enemies: that thou mightest still the enemies and the auenger.

3 For I will consider the heauens, even the works of thy singers: the moone and the starres which thou hast ordeineth.

4 What is man that thou art mindfull 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
crowne him with glory and worship.

6 Thou makest him to have dominion of the
woes of thy handes: and thou hast put all things
in subjection under his feete.

7 All sheepe & oren: yea, and the beasts of the field.

8 The soules of the aire, & the sithes of the sea: and
whatsoever walketh thowow the paths of the seas.

9 O Lord our governour: how excellent is thy
Name in all the world?

Confitebor tibi. Psal. 9.

I will give thanks unto thee, O Lord, with my whole heart: I will speake of all thy
marvellous workes.

2 I wil be glad & reioyce in thee: yea, my
songs wil I make of thy Name, O thou in ow highest.

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 enemie, destructions are come to a per-
petuall ende: even as the cities which thou hast de-
stroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever: he hath al-
so 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 oppres-
sed: 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 iij. day.

11 O praise the Lord which dwelleth in Sion: hew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgeteth not the complaint of the poore.

13 Have mercy upon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liestest me up from the gates of death.

14 That I may shew all thy praises within the poore of the daughter of Sion: I will reioyce in thy salvation.

15 The heathen are sunk in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgemen: the ungodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forset God.

18 For the poore shall not alwaye be for gotten: the patient abiding of the mecke shall not perish for ever.

19 Up Lord, let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in seare, O Lord: that the heathen may know themselves to be but men.

Vt quid Domine. Psal. 10.

Why standest thou so far off (O Lord:) and hidest thy face in the needful full time of trouble?

2 The ungodly for his owne lust doth persecute the poore: let them be taken in the crafty willingnes that they have imagined.

3 For the ungodly hath made boaste of his owne heartes desire: and speaketh good of the courteous whom God abhyzreth.

4 The ungodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His
Moneeh. The i.j. day.

5 His wayes are alway grievous: thy judgements are farre aboue out of his sight, and therefore detest he all his enemies.

6 For he hath laid in his heart, Tush, I shall never be call downe: there shall no harme happen unto me.

7 His mouth is full of curlung, deceit, and fraud: under his tongue is bungodlinelle and vanitie.

8 He setteth lurking in the theeuish corners of the streets: a prudent in his lurking dennes doth he murder the innocent, his eyes are set against the pooze.

9 For he lyeth waiting secretly, even as a Lyon lurketh he in his den: that he may raunish the pooze.

10 He doth raunish the pooze: when he getteth him into his net.

11 He calleth downe and humbleth himselfe: that the congregation of the pooze may fall into the hands of his Captaines.

12 He hath laid in his heart, Tush, God hath forgootten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lifte by thine hand: for get not the pooze.

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 bungodlinelle and wrong.

16 That thou mayest take the matter into thine hand: the pooze committeth himselfe unto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the bungodly and malicous: take away his bungodlinelle, 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 thy desire of the pooze: thou preparist
Moneth. The i. day.

preparest their heart, & thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psalm 11.

I in the Lord put I my trust: how saye ye then to my soule, that the should see as a bird unto the hill?

2 For loe, the ungodly bend their bow, and make ready their arrows within their quiver: that they may plurally 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 fear is in heaven.

5 His eyes consider the poor: and his eyelideth trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednesse doeth his soule abhorr.

7 Upon the ungodly hee small raine snares, fire, and brimstone, to me, and tempest: this halbe their portion to drinke.

8 For the righteous Lord loueth righteousnesses: his countenance will behold the thing that is just.

Salutum me fac. Psalm 12.

E!pe mee, Lord, soz there is not one godly man left: soz the faithful are minished from among the children of men.

2 They take of vanity every one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, with our tongue we will prevaille: we are they that ought to speake, who is Lord over vs?

5 Now
Moneth. Theij.day.

5 Now for the comfortlesse troubles sake of the needy: and because of the deepes sighing of the poore.

6 I will by (faith the Lord:) and will helpe every one from him that swelleth against him, and will let them at rest.

7 The wordes of the Lord are pure words: even as the silver which from the earth is tryed, and purified seven times in the fire.

8 Thou shalt kepe them, O Lord: thou shalt preserve him from this generation for ever.

9 The vngodly walke on every side: when they are exalted, the children of men are put to rebuke.


H ow long wilt thou forget me (O Lord) for ever?

2 How long shall I seeke counsel in my soule, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I seepe not in death.

4 Left mine enemy say, I have prevailest against him: for if I be cast downe, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because hee hath dealt soulingely with mee: yea, I will praise the Name of the Lord most Highest.


The soole hath said in his heart: there is no God.

2 They are corrupt & 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.
Moneth. The iiij. day.

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 hath they deceived: the poision of Aspes is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappines is in their wayes, and the way of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating by my people as it were by had?

9 And call not vpon the Lord, there were they brought in great feare, (even where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue salvation vnto Israel out of St- on: when the Lord turneth the captivitie of his people, then shall Jacob reioyce, and Israel shalbe glad.

Domine, quis habitabit? Psal. 15.

Or, who shall dwell in thy Tabernacle: or, who shall rest vpon thy holy hill?

2 Even hee that leadeth an uncorrupt life: and doeth the thing which is right: and speaketh the trueth from his heart.

3 He that hath blst no deceit in his tongue, not done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth unto his neighbour, and dis-
Moneth. The iij. day.

appointeth him not: though it were to his owne hindrance.

6 He that hath not given his money upon blurs: not taken reward against the innocent.

7 Who so doeth these things: shall never fall.

Conseruam 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 shaile mainaine 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 reines also chasen me in the night season.

9 I haue set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 Soz why? thou shalt not leave 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 sained lips.

£4  2 Let
Moneth. The iij.day.

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 tryed me, and shalt find no wickedness in mee: so I am utterly purposed that my mouth shall not offend.

4 Because of men's workes that are done against the words of my lips: I have kept me from the wates of the destroyer.

5 O holde thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken unto my words.

7 Show thy maruelous loving kindness, thou that art the Saviour of them that put their trust in thee: from such as resiﬆ thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh 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 cast him downe: deliver my soule from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say,) and from the euill world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave
the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake after thy likeness, I shall be satisfied with it.

Ps. 36.1-12

I will love thee O Lord my strength, the Lord is my rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the house 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 sorrows of death compassed me: and the overflowings of bngodliness made me afraid.

4 The pains of hell came about mee: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my boyce out of his holy Temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled squaked: the very foundations also of the hilles shook and were remooued, 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 seete.

10 He rode upon the Cherubims and did flye: hee came flying upon the wings of the winde.

11 He made darkenesse 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:
remooved: hailestones and coales of fire.

13 The Lord also thunders out of heaven, and the
highest gave his thunder: hailestones & coales of fire.
14 Hee sent out his arroves, 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 migh-
tie 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 liber-
tie: he brought me soothe, even because he had a fa-
avour unto me.
20 The Lord shall reward me after my righteous
dealing: according to the cleanness of my hands that
he repompense me.
21 Because I have kept the wayes of the Loorde:
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 Commandments from me.
23 I was also uncorrupt before him: and esteemed
mine owne wickednesse.
24 There ose 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 souldard thou shalt learne souldardnesse.
27 For thou shalt save the people that are in adversitie: and shalt bring downe the high looks of the proud.
28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.
29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape over the wall.
30 The way of God is an undestiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.
31 For who is God but the Lord: or who hath any strength except our God?
32 It is God that girdeth mee with strenght of warre: and makest my way perfect.
33 He maketh my feet like Harts feet: and setteth me by on high.
34 He teacheth my hands to fight: and mine armes shall brake euery bow of steale.
35 Thou hast giuen me the defence of thy salvation: thy right hand also shall holde me by, and thy louing correction shall make me great.
36 Thou shalt make roome enough under mee for to goe: that my footsteps shall not slide.
37 I will follow vpon mine enemies, and overtake them: neither wil I turne againe till I have destroyed them.
38 I will smite them, that they shall not be able to stand: but fall under my feet.
39 Thou hast girded mee with strenght into the hacket: thou shalt throw down mine enemies under mee.
40 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate mee.
41 They shall cry, but there shall be none to helpe them: yea, even unto the Lord shall they cry, but hee shall not heare them.
Moneth. The iiiij. day.

42 I will beat them as small as the dust before the winde: 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 Also one as they hear 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 seeth 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 above mine adversaries: thou shalt rid me from the wicked man.
50 For this cause will I give thanks unto thee, O Lord, among the Gentiles; and sing praises unto thy Name.
51 Great prosperity giveth he unto his King: and the wealth loving kindnesh unto David his anointed, and unto his seed for evermore.


The Heauens declare the glory of God: and the firmament heareth his handy worke.
2 One day telleth another: and one night certifieth another.
3 There is neither speech nor language: but their voices 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 cometh forth as a bridegrome out of his chamber, and rejoiceth as a Giant to run his course.

6 It
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 we are risen, and stand by right.

9 Save Lord, and heare vs, O King of heaven: when we call upon thee.

Domine in virtute. Psal.21.

The King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crowne of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicitude: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shall seele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shall 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 owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

My God, my God, looke upon mee, why hast thou so taken mee: and art so farre from my health, & from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou 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 scorne of men, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoot out their lips, and make 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 hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have bin left unto thee ever since I was borne: thou art my God, even from my mothers wombe.

11 O goe not fro me, so trouble is hard at hand: and there is none to helpe me.

12 Many orene are come about mee: fat bulles of Balan close me in on euery side.

13 They
They gape upon me with their mouths: as if it were a ramping and roaring Lion.

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.

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,

For many dogs are come about me: and the counsel of the wicked layeth siege against me.

They pierced my hands and my feet: I may tell all my bones they stand staring and looking upon me.

They part my garments among them: and cast lots upon my vesture.

But be not thou far from me, O Lord: thou art my succour, hast thee to helpe me.

Deliver my soul from the sword: my darling from the power of the dogge.

Save me from the lions mouth: thou hast heard me also from among the hones of the Unicorns.

I will declare thy Name unto my brethren: in the midst of the Congregation will I praise thee.

O praise the Lord ye that fear him: magnify him all ye of the seed of Jacob, and fear him all ye seed of Israel.

For he hath not disdained to abhor the lowe estate of the poore, he hath not hid his face from him: but when he called unto him, he heard him.

My praise is of thee in the great Congregation: my bowes will I performe in the sight of them that fear him.

The poore shall eate and be satisfied: they that seek after the Lord shall praise him, your heart shall live for euer.

All the ends of the world shall remember themselves.
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Belues and be turned unto the Lord: and all the hind:
ds 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 All they that go downe into the dust shall kneele
before him: and no man hath quickned his owne soule.

31 My seede shall serve him: they shall be counted
into the Lord for a generation.

32 They shall come and the heauens shall declare
his righ:eousnesse: 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 feed me in a greene pasture: and leade
me forth beside the waters of comfort.

3 He shall convert my soule: and bring me forth in
the paths of righ:eousnesse for his Names sake.

4 Pea, though I walke through the valley of the
shadow of death, I will feare no evill: for thou art
with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against
them that trouble mee: thou hast anoynted my head
with oyle, and my cup shall be full.

6 But thy loving kindness and mercy shall follow
mee all the dayes of my life: and I will dwell in the
house of the Lord for euer.

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
Moneth. The v. day.

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 seeketh 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 soul, 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 transgresse without a cause, shall be put to confusion.
3 Shew me thy ways, O Lord: and teach me thy paths.
4 Lead me sooth in thy truth, and learne mee: for thou art the God of my salvation, in thee hast beene my hope all the day long.
5 Call to remembrance, O Lord, thy tender mercies: thy loving kindness which hast bin ever 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 goodness.
7 Gracious and righteous is the Lord: therefore will
will he teach sinners in the way.

8 Them that be meeke shal 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:
but such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull un-
to 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 secrect of the Lord is among them that
feare 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 vpon
me: for I am desolate and in misery.

16 The rowses of my heart are enlarged: O bring
thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and
forge 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 me not
be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite
vpon me: for my hope hath bene in thee.

21 Deliver Israel, O God: out of all his troubles.


B E thou my Judge, O Lord, for I haue walked in-
ocently: my trust hath bene also in the Lord,
therefore shall I not fall.

2 Examine me, O Lord, and prove me: trie out
my reins and my heart.

3 For thy loving kindnesse is ever before mine
eyes;
Moneth. The v. day.

eyes: and I walke in thy trueth.
4. I have not dwelt with baine persons: neither shall I have fellowship with the deceitfull.
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 boyce of thankesgiving: and tell of all thy wonderous workes.
8. Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.
9. O shut not by my soule with the sinners: nor my life with the bloodthirstie.
10. In whose hands is wickednes: and their right hands are full of gifts.
11. But as for me, I will walke innocently: O Lord deliver me, and be mercifull unto me.
12. My foot standeth right: I will praise the Lord in the Congregations.

Euening prayer.

He Lord is my light & my salvation, whome then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?
2. When the wicked, euen 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: euen that I may dwell in the house of the Lord all the days of my life, to behold 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 up on a rocke of stone.
6. And
Moneth. The v. day.

6 And now shall he lift by mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speke praises unto the Lord.

8 Hearken unto my boype, O Lord, when I cry unto thee: have mercy upon me, and heare me.

9 My heart hath talked of thee, secke yee my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: not cast thy servant away in displeasure.

11 Thou hast beene my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me by.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliuer 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 believe verily to see the goodnes of the Lord in the land of the living.

16 O tarry thou Lord's leisure: be strong, the shall comfort thine heart, put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

V Nto thee will I cry, O Lord, my strength: thinke no scope 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 Mercis eat of thy holy Temple.

3 O plucke me not away, neither destroy me with the godly & wicked doers: which speak friendly to their neighbours, but imagine mischiese in their hearts.

P 3 4 Reward
Moneth.  The v. day.

4 Reward them according to their deeds: and according to the wickednesse of their owne inventions;
5 Recompense them after the worke of their hands: pay them that they have deserved.
6 For they regard not in their minde the worthes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.
7 Praised be the Lord: for he hath heard the voice of my humble petitions.
8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, & in my song will I praise him.
9 The Lord is my strength: and he is the wholesome defence of his anointed.
10 O save thy people, and give thy blessing unto thine inheritance: seede them, & set them vp for ever.

Assurte Domino.  Psal, 29.

Bring into the Lord, O ye mighty, bring yong rammes into the Lord: ascribe unto the Lordde 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 boype of the Lord is mightie in operation: the boype of the Lord is a glorious boype.
5 The boype of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.
6 He made them also to skip like a calfe: Libanus also and Syrion like a yong unicorne.
7 The boype of the Lord divideth the flames of fire, the boype of the Lord maketh the wildernes: yea, the Lord maketh the wilderness of Cades.
8 The boype of of the Lord maketh the Hindes to bring
Moneth. The viij. day.

bring forth pong, and discovereth the thick bushes:
in his Temple doth every man speake of his honour.
9 The Lord streceth aboue the water flood: and
the Lord remaineth a King for euer.
10 The Lord shall give strength unto his people:
the Lord shall give his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

Will magnifie thee, O Lord, for thou Morning
hast set me up: and not made my foes to prayer.
thrumbt over me.

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: and go down to the pit.
4 Sing praises unto the Lord, O ye Saints of
his: and give thanks to him for a remembrance of his
holinesse.
5 For his wrath endureth but the twinkling of
an eye, and in his pleasure is life: heauiness may en-
dure for a night, but joy commeth in the morning.
6 And in my prosperitie I said, I shall never bee
remooned: thou Lord of thy goodnesse hast made my
hill so strong.
7 Thou didst turne thy face fro me: and I was
troubled.
8 Then cried I unto thee, O Lord: and gat me
unto my Lord right humbly.
9 What profece is there in my blood: when I go
downe to the pit?
10 Shall the dust give thanks unto thee? or shall
it declare thy trueth?
11 Peace, O Lord, and have mercy upon mee:
Lord be thou my helper.
12 Thou hast turned my heauinesse into joy: thou
hast put of my sackcloth, and girded me with gladnesse.

Ps. 4 13 There-
Moneth. The vj. day.

13 Therefore shall every good man sing of thy praises without ceasing: O my GOD, I will give thanks unto thee for ever.

In te Domine speravi. Psalm 31.

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 hault 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 strength.

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 vanities: and my truist hath bene in the Lord.

8 I will be glad and rejoice in thy mercy: for thou hast considered my trouble, 

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 for very heauinesse, 

11 For my life is warend olde with heauinesse: and my yeeres with mourning.

12 My strenght faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproose 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:
Moneth. The vj. day.

minde: I am become like a broken vesseil.

15 For I have heard the blaspheme of the multitude: and feare is on every side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath bene in thee, O Lord: I have said, thou art my God.

17 My time is in thy hand, deliuer me fro the hand of mine enemies: and from them that persecute me.

18 Sew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, diddainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou haft laide upon them that feare thee: and that thou haft prepared for them that put their trust in thee, euen before the connes of men.

22 Thou shalt hide them privately by thine owne presence from the provoking of all men: thou shalt kepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marveilous 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 Neverthelesse thou hearest the boype of my prayer: when I cried unto thee.

26 O love the Lord al ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeith the proud doer.

27 Be strong, and hee shall stablisy your heart: all ye that put your trust in the Lord.
Moneth. The vj day.

Blessed is hee whole unrighteousnesse is forgiven: and whose sinne is covered.

2 Blessed is the man unto whom the Lord imputeth no sinne: 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 sinne unto thee: and mine unrighteousnesse have I not hid.

9 I said, I will confess my sinnes unto the Lord: and thou to forgavest the wickednesse of my sinne.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayst bee 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 ensome thee: I teach thee in way where in thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule: which have no understanding: whose mouthes must bee holden 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 thy full all ye that are true of heart.

Exultate in de. Psalm 33.

Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankfull.

2 Praise the Lord with harpe: sing Psalms un-
Moneth. The vj. day.

to him with the Lute and instrument often stringes.
3 Sing unto the Lord a new song: sing praises
Lustily into 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 judgment: the
earth is full of the goodness of the Lord.
6 By the 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 feare the Lord: and 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 counsel of the heathen
to nought: and maketh the devices of the people to be
of none effect, a casketh out the counsails of princes.
11 The counsel of the Lord shall endure for ever: the
thoughts of his heart fro 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 heavnen, & beheld
at the chilzen of men: fro the habitation of his dwel-
ling he considereth all them that dwell in the earth.
14 Hee fashione th all the hearts of them: and un-
derstandeth all their workes.
15 There is no King that can be saued by the mul-
titude of an hoste: neither is any mighty man deliver-
ed by much strength.
16 An hoste is counted but a bain thing to save a ma:
neither shall he deliver any man by his great strength.
17 Behold, the eye of the Lord is upon them & feare
him:
Moneth. The vj. day.

him: and upon them that put their trust in his mercy.

18 To deliver their soules from death: and to seed them in the time of death.

19 Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy mercifull kindness (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway give thankes unto the Lord: his praise shall ever be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo the poore cryeth, 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: blessed is the man that trusteth in him.

9 O feare the Lord yee that bee his Saints: for they that feare him, lacke nothing.

10 The lions do lacke and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.

11 Come ye children and hearken unto me: I 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 euill, and thy
thv lips that they speake no guile.

13 Else wee will, do good: seeke peace, & ensue it.

14 The eyes of the Lord are over the righteous: and his eares are open unto their prayers.

15 The countenance of the Lord is against them that doe evil: to roote 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: & will loose such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 Hee 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 his soules: and all they that put their trust in him, shall not be destitute.

Judica me Domine. Psalm 35.

Leade thou my cause, O Lord, with Morning, them that strue with me: and light prayer.

2 Lay hande upon the shield and buckler: and stand by to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say unto my soule, I am thy salvation.

4 Let them be confounded, and put to shame that seeke after my soule: let them 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
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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 soule.

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 mischiefe.

9 And my soule, be joyfull in the Lord: it shall rejoice in his saluation.

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 spoileth him.

11 False witnesses did rise vp: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soule.

13 Nevertheless, when they were sick I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selue as though it had bene my friend, or my brother: I went heavilly, as one that mourneth for his mother.

15 But in mine adversitie 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 bulie 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 thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: 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 deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, 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 me, 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 haue it: neither let them say, We haue devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them bee clothed with rebuke and dishonour, that boast themselves against me.

27 Let the be glad and rejoyce, thy favour my righteous dealing: yea, let the say alway, Blessed be thy 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 iniquitus. Psal. 36.

My heart saweth me the wickednes of the ungodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: until his abominable sinne be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe upon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth unto the heavens:
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1. Thy faithfulness and thy righteousnesse into the clouds.
2. Thy righteousnes standeth like strong mountaine: thy judgements are like the great deepe.
3. Thou Lord shalt save 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.
4. They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures as out of the river.
5. For with thee is the well of life: and in thy light shall we see light.
6. O continue soorth thy loving kindnesse unto them that know thee: and thy righteousness unto them that are true of heart.
7. O let not the foot of pride come against me: and let not the hand of the wicked cast me downe.
8. There are they fallen (all) that work wickednesse: they are cast downe, shall not be able to stand.

Euening prayer.

Ret not thy selfe because of the bungodly: neither be thou envious against the euill doers.
1. For they shall soone bee cut downe like the grass: and be withered even as the greene herbe.
2. Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.
3. Delight thou in the Lord: and hee shall give thee thy heart's desire.
4. Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.
5. He shall make thy righteousness as cleare as the light: and thy just dealing as the noone day.
6. Hold thee still in the Lord: abide patiently upon him: but grieue not thy selfe at him whose way doeth prosper, against thy man that doeth after euill counsels.
7. Leave off from wrath, and let goe displeasure:
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fret not thy selfe, else shalt thou be moued to do evil.
9 Wicked doers shall be rooted out: and they that patently abide the Lord, those shall inherit the land.
10 Yet a little while, and the bungodly shal be cleane gone: thou shalt look after his place, s he shal be away.
11 But the mecke spirited shall possesse the earth: andshal be refreshed in the multitude of peace.
12 The bungodly seeketh counsel against the just: and gnasheth upon him with his teeth.
13 The Lord shal laugh him to scozne: sox he hath seene that his day is comming.
14 The bungodly have drawn out the sword, and have bent their bow: to cast downe the poore and needy, and to slay such as be of a right conversation.
15 Their sword shall go through their owne heart: and their bow shall be broken.
16 A small thing that the righteous hath: is better then great riches of the bungodly.
17 For the armes of the bungodly shal bee broken: and the Lord upholdeth the righteous.
18 The Lord knoweth the daies of the godly; and their inheritance shall endure for ever.
19 They shall not bee confounded in the perilous time: s in the daies of death they shall have ynoough.
20 As for the bungodly, they shal perish, and the enemies of the Lord shall consume as the fat of lambs: yea even as the smoke shall they consume away.
21 The bungodly bozroweth & payeth not againe: but the righteous is mercifull and liberall.
22 Such as be blessed of God shall possesse the land: and they that be cursed of him, shalbe rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.
24 Though he fall, he shall not be cast away: soz 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 forlaken, nor his seed begging their bread.

26 The righteous is ever mercifull, and lendeth: and his seed is blessed.

27 Flee from evil, and doe the thing that is good: and dwell forevermore.

28 For the Lord loveth the thing that is right: he forlaketh not his that be godly, but they are preserved forever.

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 dwell therein forever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

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 condemn 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 my selfe have seene the ungodly in great power: 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 Kepe innocencie, and take heed unto the thing that is right: for that shall bring a man peace at last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But salvation of the righteous cometh of the Lord:
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Lord: which is also their strength 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.

Put me not to rebuke (O Lord) in thine anger: Morning
neither chasten me in thy heavy displeasure.  

2 For thine arrows stick fast in me: and thy hand presseth 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 sinne.

4 For my wickednesse are gone over my head: and are like a sore burthen too heavy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

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 loze shitten; I have roared for the very disquietudesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

11 My louers & 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 doe 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
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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 foot slipp'd, they rejoiced greatly against me.
17 And I truly am set in the plague: and my heaviness is ever in my light.
18 For I will confess my wickedness: and be sorry for my sinne.
19 But mine enemies live and are mightie: and they that hate me wrongfully are many in number.
20 They also that reward evil 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 help me: O Lord God, my salvation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my ways: 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 be certified how long I have to live.
6 Behold, thou hast made my days as it were a span long: & mine age is even as nothing in respect of thee, & verily every man living is altogether vanity.
7 For man walketh in a vaine shadow, and is disquieted
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quieteth himselfe in baine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is even in thee.

9 Deluer 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 doest chaffen man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: every man therefore is but vanitie.

13 Heare my prayer, O Lord, & 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 expectans. 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 horrible pit, out of the myre and clay: and set my feet upon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: even a Thanks giving unto our God.

4 Many shall see it, and seare: 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 woarkes which thou hast done: like as bee also thy thoughts
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Thoughts which are to be ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them I speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not have: but mine eares hast thou opened.

9 Burnt offerings and sacrifice so; some 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 fulfil thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I have declared thy righteousness in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I have not hid thy righteousness win my heart: my talking hath bene of thy truth, 3 of thy salvation.

13 I have not kept backe thy lounes mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy lounes kindnesse and thy trueth alway preserve me.

15 For innumerable troubles are come about me, my sinnes have taken such hold upon me, that I am not able to looke by: yea, they are 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 driven backward and put to rebuke that wish me evil.

18 Let them be desolate and rewarded with shame, that laye vnto me: fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be joyfull and glad in thee: and let such as loun thy salvation, say alway, The Lord be praised.
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20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit.  Psal. 41.

Blessed is he that considereth the poore and needy: the Lord shall deliuer him in the time of trouble.

2 The Lord preserve him & keepe him aliove, that hee may be blessed upon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lieth sicke vp on his bed: make thou all his bed in his sicknesse.

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 speaketh vanitie: and his heart conceueth falshood within himselfe, and when he commeth forth, hee tellete it.

7 All mine enemies whisper together against me: even against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and no goe 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 wait 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 set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.
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Quemadmodum. Psal.42.

Like 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 say unto me, Where is now thy God?

4 Now when I thinke thereupon, I pouze out my heart by my selfe: so I went with the multitude, and brought them forth into the house of God.

5 In the boyce of praise and thanksgiving: among such as keepe Holy day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: so I will yet give him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and froymes are gone over me.

10 The Lord hath granted his loving kindnesse on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forsothen mee: why goe I thus heauil while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies trouble me, cast me in the teeth.

13 Namely, while they say daily unto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art
Moneth. The ix. day.

art thou so disquieted within me?
15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God. 
Judica me Deus. Psal. 43.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me 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 heavily, while the enemie oppresseth me?
3 Oh send out thy light and thy truth, that they may leade me: and bring me unto thy Holy hill, and to thy dwelling.
4 And that I may go unto the Altar of God, even unto the God of my joy and gladness: and upon the harpe will I give thanks unto thee, O God my God.
5 Why art thou so heavy, O my soule: and why art thou so disquieted within me?
6 O put thy trust in God: for I will yet give him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

We have heard with our eares, O God, our fathers have tolde vs: what thou hast done in their time of old.
2 How thou hast driven out the heathen with thy hand, & planted them in: how thou hast destroyed the nations, & cast them out.
3 For they gat 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 haddest a fauour unto them.
5 Thou art my king, O God; send help unto Jacob.
6 Through
Moneth. The ix. day.

6 Though the wil we overthrow our enemies: and in thy Name will we tread them under that rise by against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe 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 wil praise thy Name for euer.

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 bypon our enemies:so that they which hate vs spoile our goods.

12 Thou lettest vs to bee eaten by like sheepe: and hast 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 neighbour hords: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-worde 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 hath covered me.

17 For the voice of the slanderer and blasphemer: for the enemie and avenger.

18 And though all this be com bypon vs, yet do we not forget thee: noz behaue our selues srawardly 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 the place of dragons: and covered vs with the shadow of death.

21 If we hane for gotten the name of our God, and holden by our handes to any strange god: shall not God
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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 vs 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 cleaneth unto the ground.

26 Arise and helpe vs: and deliver vs for thy mercys sake.

Eruostuit 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 Bird thee with thy sword bry thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou to thine honor: ride on, because of the word of truth, of meeknes, & righteounes, & thy right hand shall teach thee terrible things.

6 Thy scrowes are very sharpe, 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 sceptre of thy kingdom is a right Scepter.

8 Thou haft loved righteounenes, and hated iniquitie: wherefore God, even thy God, hath anointed thee with the oyle of gladnesse above thy fellowes.

9 All thy garments smell of Myrrhe, Aloe, and Cassia: out of the Juory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women:
Moneth. The ix. day.

women: upon thy right hand did stand the Queene
in a vesture of gold, wrought about divers colours.

11 Harken, O daughter, consider, encline thine
eare: forget also thine own people, thy fathers house.

12 So shall the King haue 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: like as the rich also among the people shall make
their supplication before the.

14 The Kings daughter is all glorious within:
her clothing is of wrought gold.

15 She shall be brought unto the King in raiment
of needle worke: the Virgins that be her felowes shall
bear her company, and shall be brought unto thee.

16 With joy and gladness shall they bee brought:
and shall enter into the kings 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 genera-
tion unto another: therefore shall the people give
thanks unto thee world without end.

Deus noftrum refugium. Psal.46.

God is our hope and strength: a very present helpe
in trouble.

2 Therefore will we not fear though the earth
be moved: and though the hilles bee caried into the
mids of the Sea.

3 Though the waters thereof rage & swell: and
though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad
the Citie 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 helpe her, and that right early.

6 The heathen make much ado, and the king-
domes
Moneth. The ix. day.
domes are mooved: but God hath shewed his boype, and the earth shall melt away.

7 The Lord of holkes is with vs: the God of Jacob is our refuge.
8 Come hither, and behold the workes of the Lord: what destruction hee hath brought upon 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 holkes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

Clap your hands together, all ye people: O singm unto God with the boype of melodie.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 Hee shall subdue the people under vs: and the nations under our feete.

4 Hee shall chuse out an heritage for vs: even the worship of Jacob whom he loued.

5 God is gone vp with a merie noysle: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing yee praises with understanding.

8 God reigneth ouer the heathen: God sitteth upon his Holy seat.

9 The princes of vs people are ioyned unto the people of vs 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 knownen 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 astonished, and suddenly cast downe.

5 Heare 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 haue we seene in the city of the Lord of hosts, in the city of our God: God withholdeth the same for ever.

8 We wait for thy loving kindness, 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 Marke well her bulwarks, let 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 hac omnes. Psal. 49.

O Heare ye this all ye people: ponder it with your cares all ye that dwell in the world.

2 High & low, rich and poore: 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 speech upon the harpe.

5 Wherefore should I seare in the dayes of wickednesse: and when the wickednes of my heeles compass me round about?

6 There be some that put their trust in their goods: and boast themselves 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 Yeal though he liue long: and see not the grave.

10 For hee leeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

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 Neverthelesse, 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 theirposteritie praise their saying.

14 They lie in the hell like sheepe, death gnatweth upon them, and the righteous shall have domination 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 the glory of his house be increased.

17 For he shall carp nothing away with him when he
Moneth. The x. day.

He dieth: neither shall his pomp follow him.
18 For while he lived, he counted himself 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.

I hear that, even the most mightie God hath spoken: and called the world from the rising by of the Sun unto the going down thereof.
2 Out of Sion hath God appeared: in perfect 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 aboue: and the earth, that he may iudge his people.
5 Gather my Saints together into mee: those that have made a covenant with me with sacrifice.
6 And the heauens shall declare his righteousness: for God is iudge himselfe.
7 Heare, O my people, and I will speake: I my selfe will testify against thee, O Israel, for I am God, even thy God.
8 I will not reprooue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.
9 I will take no bullocke out of thy house: 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 light.
Moneth. Thex.day.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.
13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?
14 Offer unto God thankesgiving: and pay thy bowes unto the most Highest.
15 And call upon me in the time of trouble: so will I heare thee, and thou shalt praiue me.
16 But unto the bungodly said God: Why doest thou preach my lawes, and takest my covenant in thy mouth?
17 Whereas thou hatest to bee reformed: and hast cast my words behind thee.
18 When thou lawest a thiefe, thou consentedst unto him: and hast bene partaker with the adulterers.
19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast let forth deceit.
20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne motheres sonne.
21 These things hast thou done, and I helde my tongue, and thou thoughtest wickedly that I am even such a one as thy selfe: but I will reprooue thee, and set before thee the things that thou hast done.
22 O consider this, ye that forget God: least I plucke you away, and there be none to deliver you.
23 Who so offereth me thankes and praiue, hee honoureth mee: and to him that ordereth his conversation right, wil I shew the saluation of God.

Miserere mei Deus. Psal. 51.

H ave mercy upon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.
2 Wash me throughly from my wickednesse: and cleanse me from my sinne.
3 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 cleare when thou art judged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisedome secretly.

7 Thou shalt purge me with Hyponge, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of joy and gladnes: that the bones which thou hast broken may rejoice.

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 with in 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 shall be 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 desirest 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 a contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the wailes of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings oblations: then
Moneth. The x day.
then shall they offer yong bullocks upon thine altar.
Quid gloriaris? Psal. 52.

Why boastest thou thy selfe, thou tyrant: that thou canst doe mischief?
2 Whereast thy goodnes of God: endureth yet daily.
3 Thy tongue imagineth wickednes: and with
lies thou cuttest like a sharpe raso.
4 Thou hast loved unrighteousnesse more then
goodnes: and to talk of lies more then righteousnes.
5 Thou hast lour'd to speake all words that may do
hurt: O thou falie 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 Loe, this is the man that tooke not God for his
strength: but trusted vnto the multitude of his ri-
ches, and strengthened himselfe in his wickednes.
9 As for me, I am like a greene Oliue tree in the
house of God: my truss 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 looketh 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 looked downe from heauen upon the chil-
dren of men: to see if there were any that would un-
derstand, and secke after God.
4 But they are all gone out of the way, they are
altogether become abominable: there is also none

Prayer.
Moneth. The x. day.

that doeth good, no not one.
5 Are not they without understanding that work wickednes: eating by my people as if they would eate bread? they have not called upon God.
6 They were afraid where no seare was: for God hath broken \\* bones of them \\* besieged 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 captiuitie.
8 Then should Jacob rejoyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

Save me, O God, for thy Names 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 mee: and tyrants, which have not God before their eyes, seek after my soule.
4 Beholde, God is my helper: the Lord is with them that behold my soule.
5 Hee 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 deliuered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy selfe from my petition.
2 Take heed unto mee, and heare mee: how I mourn e in my prayer, and am vexed.
3 The enimie cryeth so, and the ungodly commeth on to fall: for they are minded to doe mee some mischiefe.
Moneth. The x. day.
mischiefe, so maliciouly are they set against me.
4 My heart is disquieted within mee: and the
feare of death is fallen upon me,
5 Fearsfullnes and trembling are come upon me:
and an hourible dread hath overwhelmed me.
6 And I said, O that I had wings like a dove;
so then would I flee away, and be at rest.
7 Loe, then would I get mee away farre off: and
remaine in the wildernesse.
8 I would make haste to escape: because of the
hozmy winde and tempest.
9 Destruey their tongues,O Lord, and divide them:
so I haue spyed unrighteousnes, and strife in the city.
10 Day and night they go about within the walls
thereof: mischiefe also a sozrow are in the mids of it.
11 Wickednesse is therein: deceit, and guilc goe
not out of their streets.
12 Soz it is not an open enemy that hath done me
this dishonour:soz then I could haue bozne it.
13 Neither was it mine aduersary that did mag-
nifique himselfe against mee: soz then peradventure I
would haue hid my selfe from him.
14 But it was even thou my companion: my
guide, and mine owne familiar friend.
15 We tooke sweet counsell together: and walked
in the house of God as friends.
16 Let death come hastily upon them, and let them
go downe quicke into hell:soz wickednesse is in their
dwellings, and among them.
17 As soz me, I will call upon God: and the Lord
shall save me.
18 In the evening and morning, and at nooneday
will I pray, and that instantly: and he shall heare my
boyce.
19 It is hee that hath deliuered my soule in peace
from
Moneth. The xj day.

from the battell that was against me: fo3 there were many with me.

20 Yea, even God that endureth for ever, shall heare mee, and bring them downe: soz they will not turne, noz feare God.

21 Hee larde 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 be they very swords.

23 O cast thy burthen upon the Lord, & he shall nourish thee: & he 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 dayes: neuertheless, my trust shalbe in thee O Lord.

Miserere mei Deus. Psal. 56.

mercifull unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me by: soz they be many that fight against me, O thou most Highest.

3 Neverthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not feare what flesh can doe unto me.

5 They daily mistake my wordes: all that they imagine, is to doe euill.

6 They hold all together, & keep themselves 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 slittings, put my teares into thy boccell: are not these things noted in thy booke?

9 Whencesover 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 recyoyse: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can doe unto me.

12 Unto thee, O God, will I pay my bowes: unto thee will I giue thanks.

13 For thou hast delivered my soule from death, and my feet from falling: that I may walke before God in the light of the living.

Misererem mi Deus. Psal. 57.

Be merciful unto mee, O God, be mercifull unto mee, for my soule trusteth in thee: and under the shadow of thy wings shall be my refuge, untill this tyranny be overpast.

2 I will call unto the most highe God: even unto the God that perfore the cause which I have in hand.

3 He shall send from heaven: and saue mee from the reprouse of him that would eate me vp.

4 God shall send forth his mercy and trueth: my soule is among Lions.

5 And I lie even among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe cword.

6 Set vp thy selfe, O God, above the heauens: and thy glory above all the earth.

7 They have laid a net for my seete, and pressed downe my soule: they have digg’d 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 by my glory, awake Lute and Harp: I my selfe wil awake right early.
10 I will give thankes unto thee O Lord, among the people: & I will sing unto thee among the nations:
11 For the greatnesse of thy mercy reacheth unto the heavens: and thy truth unto the clouds.
12 Set by thy selfe, O God, above the heavens: and thy glory above all the earth.

Sive veritique. Psal. 58.

Are your mindes set upon righteousness, O prie Congregation: and doe ye judge the thing that is right, O ye sonses of men?
2 P easing imagine mischief in your heart upon the earth: and your hands deale with wickednesse.
3 The bngodly are strowed euuen from their mothers wombe: about as they be boyn: they goe astray, and speake lies.
4 They are as venomous as the poison of a Serpent: euuen like the deafe Adder 5 stoppeth her eares.
5 Which refuseth to heare the boice of the Charming he. he never so wisely.
6 Breake their teeth, O God, in their mouthes, smite the raw bones of the Lions. O Lord: let them fall away like water that runneth apace, and when they shooe their arrowes, let them be rooted out.
7 Let them consume away like a snailie, and bee like the untimely fruit of a woman: and let them not see the Sunne.
8 O yeuer your pots be made hote with choynes: so let indignation bee him, euens as a thing that is rawe.
9 The righteous shall rejoynce when he seeth the vengeance: he shall wash his stolleses in the blood of the bngodly.
10 So that a man shall say, Verily there is a re- ward,
ward for the righteous: doubtlesse there is a God that judgeth the earth.

Psalm 59.

Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the bloody and deceitful men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence of mine, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to helpe me and behold.

5 Stand by, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not mercifull unto them that offend with malicious wickedness.

6 They goe to and fro in the evening: they grint like a dogge, and runne about through the city.

7 Beholde, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh at all the heathen to scorne.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God hath wrought me his goodness plentifully: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 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.

13 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.

14 And
Moneth. The xj. day.

14 And in the evening they will returne: grime like a dogge, and will goe about the city.

15 They will ruine here and there for meate: and grudge if they be not satisfied.

16 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.

17 Unto thee, 0 my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulitinos. Psal. 60.

O God thou hast cast vs out, & scattered vs abroad: thou hast also been displeased, O turne thee unto vs againe.

2 Thou hast mooved the land, & divided it: heale the sore thereof, for it maketh.

3 Thou hast shewed thy people heandy things: thou hast given vs a drinke of deadly wine.

4 Thou hast given a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holines, I will rejoice and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasse is mine: Ephraim also is the strength of my head, Juda is my lawgiver.

8 Moab is my wadspot, ouer Edom will I cast out my scowe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, 0 God: wilt not thou, 0 God, goe out with our hostes?

11 0 be thou our helpe in trouble: for baine is the helpe of man.

12 Though God will we doe great accest: for it is he that shall tread downe our enemies.
Moneth. The xijday.
Exaudi Deus. Psal. 61.

Hear my crying, O God: give eare unto my prayer.
2 From the endes of the earth will I call unto thee: when my heart is in beauninesse.
3 O let me by upon the roche that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemy.
4 I will dwell in thy tabernacle for euer: and my trust shall be under the couering of thy wings.
5 For thou, O Lord, hast heard my desires: thou hast giuen an heritage unto those that feare thy Name.
6 Thou shalt grant the king a long life: that his yeeres may endure throughout all generations.
7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfullnesse, that they may preserve him.
8 So wil I alwayses sing praise into thy Name: that I may dayly performe my bowes.

Nonne Deo. Psal. 62.
Psoule truely waiteth still upon God: for of him commeth my salvation.
2 He verely is my strengthe and my salvation: hee is my defence, so that I shall not greatly fall.
3 How long will yee imagine mischiefe against every man: ye shall be slaine all the soort of you, yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their deuise is only how to put hym out wyom: God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.
5 Neuerthelesse, my soule waiteth thou still upon God: for my hope is in him.
6 He truely is my strengthe and my salvation: hee is my defence, so that I shall not fall.
Moneth. The xij. day.

7 In God is my health and my glory: the rocks of my might, and in God is my trust.
8 O put your trust in him alway, (ye people:) powder out your hearts before him, for God is our hope.
9 As for the children of men, they are but bane: the children of men are deceitfull upon the weights, they are altogether lighter then vanity it selfe.
10 O trust not in wrong and robbery, give not your selues unto vanity: 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 rewardest every man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: rarely 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 kindness is better then the life it selfe: my lips shall praise thee.
5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.
6 My soule shall be satisfied, even as it were with marrow and fatnese: when my mouth praisest thee with joyfull lips.
7 Have I not remembred thee in my bed: and thought upon thee when I was waking?
8 Because thou hast beene my helper: therefore under the shadow of thy wings will I reioyce.
9 My soule hargeth upon thee: thy right hand hath upheld me.

10 These
Moneth. The xij. day.

10 These also that seeke the hurt of my soule: they shall goe under the earth.
11 Let them fall upon the edge of the sword: that they may be a portion for foxes.
12 But the king shall rejoyce in God, all they also that swear by him shall be commended: for the mouth of them that speake lies, shall be stopped.

Exaudi Deus. Psal. 64.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the gathering together of the sword: and from the insurrection of wicked doers.
3 Which have what their tongue like a sword: and shoot out their arrows, even bitter words.
4 That they may prittily shooe at him that is perfect: suddenly doe they hit him, and fear not.
5 They courage themselves in mischief: & commune among themselves how they may lay snares, and say that no man shall see them.
6 They imagine wickednes, and practise it: that they keep secret among themselves, every man in the deepe of his heart.
7 But God shall suddenly shooe at them with a swift arrow: that they shall be wounded.
8 Ye, their own tongues shall make the fall: in so much that who so seeth the, shall laugh them to scoyne.
9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.
10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decret hymnus. Psal. 65.

You, O God, art praised in Sion: and unto Evening prayer.

2 Thou
Moneth. The xij day.

2 Thou hast hearest the prayer: unto thee shall all flesh come.

3 My misdeeds pleasure 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 bee satisfied with the pleasures of thy house, even of thy holy Temple.

5 Thou shalt heue bs wonderfull 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 mountains: and is girded about with power.

7 Which filleth the raging of the sea: & the noyle of his waues, and the madness of his people.

8 They also that dwell in the uttermost parts of the earth, shall be asrapt at thy tokens: thou that maust the outgoings of the morning and evening to praise thee.

9 Thou blessest the earth, and blessest it: thou maust it very plenteous.

10 The river of God is full of water: thou preparrest their corn, so; so thou providest for the earth.

11 Thou waterest her furrowes, thou sendest rainne into the little valleys thereof: thou maakest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yere with thy goodnes: and thy clouds drop fatnesse.

13 They shall drop upon the dwellings of the wildernes: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corn, that they shall laugh and sing.

Iubilate
O Be forfull 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 works: 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 dry land: so that they went through the water on foot, there did we rejoice thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleue, shall not be able to erall 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 us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidest trouble upon our ioynes.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us into a wealthie 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: and
Moneth. The xiiij. day.
and I will tell you what he hath done for my soule.
15 I called unto him with my mouth: and gane
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: noz 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 upon earth: thy
sauing 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 gouerne the na-
tions upon earth.
5 Let the people praise thee, O God: let all the
people praise thee.
6 Then shall the earth bring forth her increase:
and God, even our 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.

Let God arise, and let his enemies be scatte-
red: 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 be-
fore 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 rideh upon the heauens 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 his widower: euem God in his holy habitatiio.

6 He is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteith the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shook, and the heauens dropped at the presence of God: euem 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 inherittance: & refrehedst it whe it was weary.

10 Thy congregation shal dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue 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 yee bee as the wings of a Dove: that is covered with siluer wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they as white as snow in Balan.

15 As the hill of Balan, so is Gods hill: euem an hie hill as the hill of Balan.

16 Why hop ye so pe highe hills: this is Gods hill, in the which it pleaseh him to dwell: yea, the Lord will abide in it for euer.

17 The charaets of God are twenty thousand, euem 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 vs, and poureth his benefits upon vs.

20 He is our God, even the God of whom cometh salvation: God is the Lord by who 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 sayd, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy soote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

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 in 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 Nephthali.

28 Thy God hath sent forth strength for thee: establish the thing, O God, that thou hast wrought in vs.

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 silver: and when he hath scattered the people that delight in warre.
Moneth. The xiiij. day.

31 Then shall princes come out of Egypt: the Hori-ans land shall soone stretch out her hands unto God.
32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.
33 Which sitteth in the heavens over all from the beginning: loe, he doeth send out his boyce, yea, and that a mightie boyce.
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 drie: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are not then the haire 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 simplenesse, and my faults are not hid from thee.

6 Let not them that truwt 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 have I suffered reprooke: shame hath covered my face.

8 I am become a stranger unto my brethren: euell an aliace unto my mothers children.

9 For the scale of thy house hath euell eaten me: and thy rebukes of them thy rebuked thee, are fallen upon me.
Moneth. The xiiij. day.

10 I wept and chastened my selfe with fasting: and that was turned to my repose.
11 I put on a sackcloth also: and they testified upon me.
12 They that sit in the gate speake against me: and the drunkards make songs upon me.
13 But Lord I make my prayer unto thee: in an acceptable time.
14 Heare me, O God, in the multitude of thy mercie: even in the trueth of thy salvation.
15 Take me out of the mire, that I like not: oh let me be delivered from them that hate mee, and out of the deepe waters.
16 Let not the water flood drown mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vppon mee.
17 Heare me, O Lord, for thy loving kindness is comfortable: turne thee unto 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 mee.
19 Draw nigh unto my soule, and saue it: oh deliver mee, because of mine enemies.
20 Thou hast knoynen my repose, my shame, and my dishonour: mine adversaries are all in thy sight.
21 Thy rebuke hath broken my heart, I am full of heavinesse: I looked for some to have pittie on me, but there was no man, neither found I any to comfort me.
22 They gaue mee gall to eate: and when I was thirsty, they gaue mee vinegar to drinke.
23 Let their table bee made a snare to take themselves withal: and the things that should have bene for their wealth, be unto them an occasion of falling.
24 Let their eyes be blinded that they see not: and ever bow downe their backes.
25 Powe out thine indignation upon 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 smit-
ten: and they tale how they may beze them whom
thou hast wounded.
28 Let them fall from one wickednesse to another:
and not come into thy righteousness.
29 Let them bee wiped out of the booke of the li-
ving: and not be written among the righteous.
30 As for me, when I am poore and in heauinesse:
thy helpe, O God, shall lift me up.
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 bosome and hooves.
33 The humble shall consider this, and bee glad:
seekke 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 save 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.

Has thee, O God, to deliver mee: make haste to
helpe me, O Lord.
2 Let them bee ashamed and confounded that
seekke after my soule: let them bee turned backeward
and put to confusion that with 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 seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor, and in misery: haste thee unto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

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 deliver me in thy righteousness, incline thine ear unto me, and save me.

2 Be thou my strong hold, wherunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the bungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden by ever since I was born: thou art he that tooke me out of my mother's wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto 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: for take me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsale together, saying: God hath so taken him, persecute him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let
O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke upon the Congregation: whom thou hast purchased and redeemed of old.

3 Thinke upon the tribe of thine inheritance: and mount Sion where in thou hast dwelt.

4 Lift up thy feet, that thou mayst utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roare in the middles of the Congregations: and set by their banners for tokens.

6 See that heued timber afoze out of the thicke trees: was knownen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They have set fire upon thy holy places: and haue defiled the dwelling place of thy Name, even into the ground.

9 Yea, they said in their hearts, Let vs make ha-\nuocke of them altogether: thus haue they burnt by all the houses of God in the land.

10 We see not our tokens, there is not one Pro\phet no\:e: no not one is there among vs that under\standeth any more.

11 O God, how long shall the adversary doe this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my King of olde: the helpe that is done upon earth, he doeth it him selfe.

14 Thou diddest divide the sea through thy power: thou brakest the heads of the dragons in the waters.
Moneth. The xv. day.

15 Thou smotest the heads of Leviathan in pieces: and gauest him to bee meate for the people in the wildernesse.
16 Thou broughtest out fountains of waters out of the hard rocks: thou dyedst by 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 enimie hath rebuked: and how the foolish people hath blasphemed thy Name.
20 O deliver not the soule of thy Turtle dove but to the multitude of the enemies: and forget not the congregation of the poore for ever.
21 Looke upon the Covenant: for all the earth is full of darknesse, and cruel habitations.
22 Oh let not the simple goe away ashamed: but let the poore 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 enimies: the presumption of them that hate thee, increaseth ever moze and moze.

Confitebimur tibi. Psal.75.

1 Praise thee, O God, doe wee give thankes: yea, unto thee doe we give thankes.
2 Thy Name also is for night: and that doe thy wonderous workes 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 fooles, Deale not so madly: and to the ungodly, Set not by your houze.
Moneth. The xv. day.

6 Set not by your house 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 mire, & he poureth out of s came.
10 As soz 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 horns of the ungodly also wil I break: and the horns of the righteous shall be exalted.

Notus in Iudaæa. Psal. 76.

Purie 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 have kept their sleepe: and all the men whose hands were mightie, have found nothing.
6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.
7 Thou, even thou art to be feared: and who may stand in thy light when thou art angree?
8 Thou diddest cause thy judgement to be heard from heaven: the earth trembled and was still.
9 When God arose to judgement: and to helpe all the meeke upon the earth.
10 The fiercenesse of man shall turne to thy praise: and
Moneth. 

The xv. day.

and the fiercenesse of them shalt thou refraine.

11 Promise unto the Lord your God, and keepe it, all ye that be round about him: bying presents unto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry unto God with my voyce: even unto God will I cry with my voice, he shal hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heaunnesse I will thinke upon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble 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 absente himselfe for ever: and will he be no more 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 owne infirmitie: but I wil remembre the yeeres of the right hand 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?
Moneth. The xv. day.

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 dropped out water, the air thundered: and thine arrows went abroad.
18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shooketh withal.
19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.
20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Care my Law, O my people: encline your eares unto the wordses 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 wee 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 unborn.
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
Moneth. The xv. day.

not to forget the works of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not fredly unto God.

10 Like as the children of Ephzaim: which being harnessed and carryng 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 wonderfull worke that he had shewed for them.

13 Marnelous things did hee in the sight of our forefathers in the land of Egypt: even in the fielde of Zoan.

14 Hee divided the sea, and let them goe thowards: 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 theroif, as it had bene out of the great depth.

17 Hee broughth 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 Highe in the wildernesse.

19 They tempted God in their hearts: and required meat 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 give bread also, or provide flesh for his people?

22 When the Lord heard this, hee was wroth: so the
Moneth. The xv. day.

the fire was kindled in Jacob, and there came by hea-

23 Because they believed not in God: and put not

their trust in his helpe.

24 So he commanded the clouds above: and ope-

ned the doo zes of heaven.

25 Hee rained downe Manna also upon them

soz to eate: and gave them food from heaven.

26 So man did eate Angels foode: soz hee sent

them meate enough.

27 Hee caused the East winde to blow under hea-

uen: t through his power he brought in the South-

wesl winde.

28 Hs rained flesh upon them as thicke as dust:

and feathered foules like as the sand of the sea.

29 He let it fall among their tents: even rounda-

bout their habitation.

30 So they did eate and were well filled, soz 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 heautie 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 more: and be-

leued not his wonderous wo rks.

33 Therefore their dayes did he consume in bani-
tie: and their yeeres in trouble.

34 When he dew them, they sought him: and tur-

ned them early, and enquired after God.

35 And they remembered, that God was their

strength: and that the hie 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: ne-

ther
Moneth. The xv. day.

ther continued they fasted in his covenant.

38 But he was so merciful that he forgave their
misdeeds: and destroyed them not.

39 Yea many a time turned he 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 grieved 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 Hee sent lice among them, and devoured them
by: and frogs to destroy them.

47 He gave their fruit into the Catterpillar: and
their labour into the Grasshopper.

48 He destroyed their wines with hailestones: and
their Mulberry trees with the frost.

49 He smote their Cattell also with hailestones:
and their flocks with hote 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 so: his owne people, hee led them sooth: like
Mooeth. The xv. day.

Like sheepe: & caried the in the wildernes like a flocke.
54 He brought them out safesth that they should not feare: & ouerwhelmed 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 devided among them for an herita-
tage, & 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 backes, 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 yong men: and their maidens were not given to marriage.
65 Their Priests were laine 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 Ephzaim.
69 But chose the tribe of Juda: even the hill of Sion, which he loued.
Moneth. The xvj. day.

70 And there hee builded his temple on high: and layd the foundation of it like the ground which hee hath made continually.

71 Hee chose David also his servant: and tooke him away from the sheepfolds.

72 As hee was following the Ewes great with yong one: hee tooke him: that he might leade Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

1. God, the heathen are come into thine inheritance: thy holy temple have they desiled, and made Hierusalem an heape of stones.

2. The dead bodies of thy servants have they giuen to bee meate vnto the soules of the aire: and the flesh of thy saints vnto the beasts of the land.

3. Their blood have they shed like water on every side of Hierusalem: and there was no man to bury the.

4. We are become an open shame to our enemies: a very scoyne and derision vnto them that are round about vs.

5. Lord how long wilt thou be angry: shall thy zealoufe burne like fire for ever?

6. Powze out thine indignation vpon the heathen that have not known thee: and vpon the kingdoms that have not called vpon thy name.

7. For they have devoure Jacob: and laid waste his dwelling place.

8. O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

9. Help vs, O God of our salvation, for the glozie of thy name. O deliver vs, and be mercifull vnto our sinnes for thy names sake.
Moneth. The xvij. day.

10 Wherefore doe the heathen say: where is now their God?

11 O let the vengance of thy servants blood that is shed: be openly shewed upon thy heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosome.

14 So we that be thy people, \\n
Heare, O thou theheard of Israel, thou that leadest Joseph like a sheepe: shew thy selue also thou that sittest upon the Cherubims.

2 Befoe Ephzaim, Beniamin, and Manasses: stirre by thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou bee angry with thy people that pray eth?

5 Thou feedest them with the bread of teares: and giuest them plenteousness of teares to drinke.

6 Thou hast made vs a very strike into our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: 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 roote, it filled the land.

10 The hils were Covered with the shadow of it: \\

She
Moneth. The xvj.

11 She stretched out her branches unto the Sea: and her boughes unto the river.
12 Why hast thou then broken downe her hedge: that all they that goe by, plucke of her grapes?
13 The wilde Beze out of the wood both roote it by: and the wilde beastes of the field devour it.
14 Turne thee againe, thou God of holles, Locke downe from heauen: behold and Visite this vine.
15 And the place of the vineyard that thy right hand hath planted: and the branch, that thou madest so strong for thy selue.
16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.
17 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 selue.
18 And so will not we goe backe from thee: O let vs live, and we shall call upon thy Name.
19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

Sing wee merrily unto God our strength: make a chearefull noyte unto the God of Jacob.

2 Take the Psalme, bring histher the Tabret: the merie Harpe, with the Lute.
3 Blow by the Trumpet in the new moone: even in the time appointed, & upon our solemn feast day.
4 For this was made a statute for Israel, and a Law of the God of Jacob.
5 This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burthen: and his hands were delivered from making the pots.
7 Thou calledst upon me in troubles, and I delivered.
Moneth. The xvij. day.

I heard thee: and heard thee, what time as the storme fell upon thee.
8 I proued thee also: at the waters of strife.
9 Heare, 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 voyce: and Israel would not obey me.
13 So I gane them vp into their owne heartes lust: and let them follow their owne imaginations.
14 Oh that my people would have hearkened vnto me: for if Israel had walked in my wayes,
15 I should soone have put downe their enemies: and turned my hand against their adversaries.
16 The haters of the Lord should haue bene sound liars: but their time should haue endured for ever.
17 Hee should haue dde them also with the finest wheate floure: and with hony out of the stonic roche should I haue satisfied thee.

Deus fletit. Psal.82.

Oh standeth in the congregation of princes: he is a judge among Gods.
2 How long will yee giue wrong judgement: and accept the persons of the bngodly?
3 Defend the pooze and Fatherlesse: see that such as be in need and necessitie haue right.
4 Deliver the out cast and pooze: saue them from the hand of the bngodly.
5 They will not be learned noz understand, but walke on still in darkenesse: all the foundations of the earth be out of course.

Evening prayer.
Moneth. The xvj. day.

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.

Hold not thy tongue, O God, keep not still silence: restrain not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, have lifted up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, let their root be 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 Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeeb: yea, make all their Princes like as Zeba and Salmanah.

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 winde.
Moneth. The xvij. day.

14 Like as fire that burneth up the wood: and as the flame that consumeth the mountaines.
15 Persecute them even so with thy tempest: and make them afraid with thy storme.
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 ye 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 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: 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 thowards the vale of misery, use it for a well: and the pools 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 dooce keeper in the house of my.
Moneth. The xvi. day.

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 with-hold from them that live a godly life.
13 O Lord God of holies: blessed is the man that putteth his trust in thee.

Benedixisti Domine. psal. 85.

Lord, thou art become gracious unto thy land:
1 thou hast turned away the captivity of Jacob.
2 Thou hast forgiven the offence of thy people: and covered all their innes.
3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.
4 Turne vs then, O God our Saviour: and let thine anger cease from vs.
5 Wilt thou be displeased at vs for ever: and wilt thou stretch out thy wrath from one generation to another?
6 Wilt thou not turne againe and quicken vs: that thy people may rejoice in thee?
7 Shew us thy mercy, O Lord: and graunt us thy saluation.
8 I will hearken what the Lord God will say concerning me: for he shall speake peace unto his people, and to his Saints that they turne not againe.
9 For his saluation is nigh them that feare him: that glory may dwell in our land.
10 Mercie and trueth are met together: righteousness and peace haue kissed each other.
11 Trueth shall flourish out of the earth: and righteousness hath looked downe from heaven.
12 Psa, the Lord shall shew loving kindnesse: and our land shall give her increase.
13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina
Moneth. The xvij. day.

Inclina Domine. Psal.86.

Odw downe thine care, O'Lord, and Morning heare me: soz Jam poore & in misery, prayer.

2 Preserve thou my soule, soz Jam holy: my God save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O'Lord: soz I will call dayly upon thee.

4 Comfort the soule of thy servant: soz unto thee (O'Lord) doe I list 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 boyece of mine humble desires.

7 In the time of my trouble I wil call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee (O'Lord:) there is not one that can 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: thou art God alone.

11 Teach me thy way, O'Lord: and I will walke in thy truech: O knit my heart unto thee, that I may scarce thy Name.

12 I will thanke thee, O'Lord my God, with all my heart: and will praise thy Name for evermore.

13 Soz great is thy mercy toward me: and thou hast delivered 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 & truly.

16 O turne thee then unto mee, and have mercy upon.
Moneth. The xvij. day.

Upon mee: give thy strength into thy servant, and helpe the sonne of thine handmaid.

17 Showe some good token upon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted mee.

Fundamentacius. Psal.87.

Her foundations are upon the holy hills: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke upon Rahab and Babylon: with them that know me.

4 Behold see the Philistines also: and they of Tyre, with the Moziens, loe, there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most High shall establish her.

6 The Lord shall rehearse it when he writeth by the people: that he was borne there.

7 The singers also and trumpetters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal.88.

O Lord God of my salvation, I have cryed day and night before thee: O let my prayer enter into thy presence, 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 euen 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 hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine
Moneth. The xvij. day.

6. Thine indignation lieth hard upon me: and thou hast vered me with all thy thorns.
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 sight faileth for very trouble: Lord I have called dayly upon thee, I have stretched out my hands unto thee.
10. Doest thou shew wonders among the dead: or shall the dead rise by againe and praise thee?
11. Shall thy loving kindnesse be weved in the grave: or thy faithfulness in destruction?
12. Shall thy wondrouses workes bee known in the darke: and thy righteousnesse 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 miserie, 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.

Evening prayer.

Plong shall be alway of the loving kindnesse of the Lord: with my mouth will I ever bee shewing thy trueth, from one generation to another.

2. For I have said, Mercy halbe set by for ever: thy trueth halst thou stablish in the heauens.
Moneth. The xvij. day.

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 wonderful 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 counsell 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 stillest the waves thereof when they arise.

21 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

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 mighty arm: strong is thy hand, and high is thy right hand.

25 Righteousness and equity is the habitation of thy seat: mercy and truth shall goe before thy face.

26 Blessed is the people, O Lord, that can rejoice in thee: they shall walk in thy light of thy countenance.

27 Their delight shalbe dayly in thy name: and in thy righteousness shal they make their boast.

28 For thou art the glory of their strength: and in thy
Moneth. The xvij.day.

thy loving kindness thou shalt list vp our hones.

19 For the Lord is our defence; the hoie One of Is-
rael is our king.

20 Thou spakest sometime in visions unto thy
Saints, a fatde: I have laid helpe upon one that is
mighty, I have exalted one chosen out of the people.

21 I have found Dauid my servant: with my ho-
ly pyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall
strengthen him.

23 The enemie shall not be able to doe him bio-
ience: 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 trueth also and my mercy shalbe with him:
and in my Name shall his hozne 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 wil I kepe for him foevermore: and
my covenant shall stand fast with him.

30 His seede also wil I make to endure foever; and
his throne as the dayes of heauen.

31 But if his children foake my law: and walke
not in my judgements.

32 If they breake my statudes, and keepe not my
commandements: I will visite their offences with
the rod and their sinne with scourges.

33 Nevertheless, my loving kindness wil I not
stetely take from him: no; suffer my trueth to faile.

34 My covenant wil I not breake, nor alter the
thing that is gone out of my lips: I haue swoone once
by
Moileth. The xvij. day.
by my holyneſs that I will not faile David.
35 His ſeede ſhall endure for euer: and his ſeate is like as the ſunne before me.
36 He ſhall stand fast for euermore as the Moone: and as the faithfull witneſſe in heauen.
37 But thou haft abhorred and forſaken thine anointed: and art displeased at him.
38 Thou haft broken the couenant of thy ſeruant: and caſt his crowne to the ground.
39 Thou haſt overthrown all his hedges: and broken downe his strong holds.
40 All they that goe by, 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 aduersaries to reioyce.
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 days of his youth haſt thou shortened: and covered him with diſhonour.
45 Lord, how long wilt thou hide thy ſeife, for euer: 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 deliuer his soule from the hand of hell?
48 Lord, where are thy ſide loving kindneſſes: which thou fapeared unto David in thy trueth?
49 Remember, Lord, the rebuke that thy ſeruants haue: and how I doe beare in my bosome the rebukes of many people.
50 Wherewith thine enemies haue blasphemede thee, and slandered the footeſteps of thine anointed: praised be the Lord for euermore. Amen. Amen.

Domine,
Moneth. The xviiij.day.

Domine, refugium. Psal. 90.

O Lord, thou hast been our refuge: from one generation to another.

2 Before the mountaines were brought forth, or ever 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 yerees in thy light are but as yesterday: seeing that is past as a watch in the night.

5 Alasone as thou scatterest them, they are even as a sleepe: and fade away suddenly like the grass.

6 In the morning it is green, a growth by: but in the evening it is cut downe, dried by, a withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeede before thee: and our secret sinnen in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yerees to an end, as it were a tale that is told.

10 The dayes of our age are threescoze yerees and ten, and though men bee so strong that they come to fourescoze yerees: yet is their strength then but labour and sorrow, so soone passets it away, and we are gone.

11 But who regardeth the power of thy wrath: so even theaft after as a man seareth, so is thy displeasure.

12 O teach us to number our dayes: that we may apply our hearts unto wisedome.

13 Turne thee againe, O Lord, at the last: and be gracious onto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we rejoice and be glad all the dayes of our life.

15 Comfort us againe, now after the time that thou
thou hast plagued vs: and for the yeeres wherein wee have suffered adversitie.

16 Shee we thy seruants 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.

His God dwelleth under the defence of the most High; shall abide under the shadow of the Almighty.

2 I will lay unto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliver 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 trueth halbe thy shield and buckler.

5 Thou shalt not bee afraid for any terrorre by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darknessesse: nor for the sickness 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 Psa, with thine eyes shalt thou behold: and see the reward of the bngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall give his Angels charge over thee: to keepe thee in all thy wavies.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt go upon the Lion & Adder: the yong Lion
Moneth The xvij. day.

Lion and the dragon shall thou treade under thy feet.

14 Because he hath set his loue upon me, therefore shall I deliuer him: I hal set him vp, because he hath known my Name.

15 He shall call upon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life wil I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

It is a good thing to giue thankes unto the Lord: and to sing praises unto thy Name, O most highest.

2 To tell of thy louing kindnesse in the morning and of thy trueth in the night season.

3 Upon an instrument of ten strings, 3 upon the Lute: upon a lowd instrument, and upon the Harpe.

4 For thou Lord hast made me glad through thy works: and I wil reioyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An unwise man doeth not well consider this: and a foole doeth not understand it.

7 When the bungodly are greene as the grass, and when all the workes of wickednes do flourishe: then shal they be destroyed for euere, but thou Lord art the most hiest for euermore

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my bozne shall be exalted like the bozne of an Unicozne: for I am anointed with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine ear shal heare his desir of the wicked that rise vp 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 the we how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnavit. Psal.93.

He the Lord is King, and hath put on glorious apparell: the Lord hath put on his apparel, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moved.
3 Ever since the world began, hath thy seat been prepared: thou art from everlasting.
4 The floods are risen (O Lord) the floods have life by their boyce: the floods list by their waues.
5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.
6 Thy testimonies, O Lord are very sure: holiness becommeth thine house for ever.

Deus vltionum Psal.94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, the thy self
2 Arise thou judge of the world: and reward the proud after their deserving.
3 Lord, how long shall the ungodly: how long shall the ungodly triumph?
4 How long shall all wicked doers speake so disdainfully, and make such proud boasting?
5 They smite downe thy people, O Lord: and trouble thine heritage.
6. They murder the widow and the stranger: and put the fatherlесс to death.
7. And yet they say, Cuzz, the Lord shall not see: neither shall the God of Jacob regard it.
8. Take heed ye vnwise among the people: O yee fools, when will ye understand?
9. He that planted the ear shall he not hear: or he that made the eye, shall he not see?
10. O he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?
11. The Lord knoweth the thoughts of man: that they are but baine.
12. Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.
13. That thox mayest give him patience in time of adversity: untill the pit be digged by for the ungodly.
14. For the Lord will not faile his people: neither will he forsake 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 evil 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 foes were stille: thy mercy (O Lord:) held me vp.
19. In the multitude of the sorowes that I had in my heart: thy comforstes have refreshed my soule.
20. Wilt thou have any thing to doe with the soole of wickednesse: which imaginest mischief as a law?
21. They gather them together against the soule of the righteous: and condemn the innocent blood.
22. But the Lord is my refuge: and my God is the strength of my confidence.
23. Yehal recompense them their wickednes, and
Moneth. The xix. day.

Moneth. The xix. day.

Morning prayer.

Moneth. The xix. day.

Morning prayer.

Morning prayer.

Morning prayer.

Morning prayer.

Morning prayer.

Morning prayer.

Morning prayer.

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.

2. Let us come before his presence with Thanksgiving: and shew our selues Had in him with Psalmes.

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

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

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

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

7. For hee is the Lord our God: and wee are the people of his pasture, and the sheepe of his hands.

8. To day if yee will heare his boype, harder not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

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

10. For these hundred years was I grieved with this generation, and said: it is a people that doe erre in their hearts, for they have not known my wayes.

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

Cantare Domino. Psal. 96.

O Sing unto the Lord a New song: sing unto the Lord all the whole earth.

1. Sing unto the Lord, and praise his Name: he telling of his salvation from day to day.

3. Declare his honour unto the heathen: and his wonders unto all people.
Moneth. The 1x. day.

4 For the Lord is great and cannot worship be 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 heaven.
6 Glory and worship are before him: power and honour are in his Sanctorum.
7 Ascribe unto the Lord, (O ye three thousand of the people:) ascribe unto the Lord worship and power.
8 Ascribe unto the Lord the honour due unto his Name: bying 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 heaven rejoice, and let the earth be glad: let the sea make a noisie, and all that therein is.
12 Let the field be joyfull, 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 righteounesse to judge the world, and the people with his truth.

Dominus regnabit. Psal.97.

The Lord is King, the earth may be glad thereof: yea, the multitude of the people may be glad thereof.
2 Clouds and darkness are round about him: righteounesse 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 waxe at the presence of the Lord; at the presence of the Lord of the whole earth.

Od 4
Moneth. The xiv. day.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Juda were glad, because of thy judgements, O Lord.

9 For thou Lord art higher, then all that are in the earth: thou art exalted farre above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the soules of his Saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous and joyful gladness to: such as be true hearted.

12 Rejoice in the Lord: ye righteous: and give thankes for a remembrance of his Holinesse.

Cantate Domino. Psal. 93.

Sing unto the Lord a new song: for he hath done maruellous things.

2 With his owne right hand, & with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the light of the heathen.

4 Hee hath remembred his mercy and truth toward the house of Israel: and at the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: Sing, rejoice, and give thankes.

6 Praise the Lord upon the Harpe: sing to the Harpe with a Psalm of thanksgiving.

7 With Trumpets also and shawmes: O shew your selves joyfull before the Lord the King.

8 Let
Moneth. The xix.day.

8 Let the Sea make noyle, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equitie.

Dominus regnauit. Psal.99.

The Lord is King, be the people never so unpati-ent: 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 thankes unto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth judgment, thou hast prepared equity: thou hast executted judgement and righteousness in Jacob.

5 O magnifie the Lord our God: and fall downe before his feetstoole: 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 hee gave them.

8 Thou heardest 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,103.

O Be joyfull in the Lord (all ye lands:) serve the Lord with gladness, & 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 courts 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.

Misericordiam & judicium. Psal. 103.

My long shalbe 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 sinnes 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 priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: 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 lies shall not tarry in my sight.

11 I shall loose destroy all the ungodly that are in the land: that I may roote out all wicked doers from the City of the Lord.

Domine
Moneth. The xx.day.

Domine exaudi. Psal.102.

Eare my prayer, O Lord: and let my cry: Morning prayer,
ing come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O 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 grass: so that I forget to eate my bread.

5 For the boyce of my groning: 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 haue watched, and am euen as it were a spar-row: that sitteith alone upon the house top.

8 Mine enemies revile me all the day long: they that are mad by me, are sworn together against me.

9 For I haue 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 up, and cast me downe.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy upon Sion: for it is time that thou haue mercy upon her, yea, the time is come.

14 And why, thy servants thinke upon her stones: and it pitieoth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build by Sion: and when his glory shall appeare.
Moneth. The xx. day.

17 When he turneth him unto the prayer of the poor and desitute: and despite them their desire.

18 This shall be written for those that come after: and the people which shall be born, 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 mourninges of such as be in captiviie: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Zion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought downe my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy people, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation 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 vesture shalt thou change them: and they shall be changed: but thou art the same, and thy people shall not fail.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. 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. & s.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which
Moneth. The xx. day.

4 Which sauceth thy life from destruction: and crowneth thee with mercy and loving kindnesse.
5 Which satisfieth thy mouth with good things: making thee yong and lusty as an eagle.
6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.
7 He shewed his ways unto Moses: his workes unto the children of Israel.
8 The Lord is full of compassion and mercy: long suffering and of great goodnesse.
9 He will not alway be chiding: neither keepeth he his anger for euer.
10 He hath not dealt with vs after our sinnes: noz rewarded vs according to our wickednesse.
11 For looke how high the heaven is in comparison of the earth: so great is his mercy also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Pea, like as a father pitieth his owne children: euell is the Lord merciful unto them that feare him.
14 For he knoweth whereof wee be made: hee remembreth that we are but dust.
15 The dayes of man are but as grasse: for he nourisheth as a flower of the field.
16 For alsome as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endureth for euer and euer 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 ouer all.
20 O praise the Lord, ye Angels of his, ye that excelle.
cell in strength: yee that fulfill his Commandement, and hearken unto the boyece 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 chariot, 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 never should move at any time.

6 Thou coveredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the boyece of thy thunder they are afraid.

8 They goe by as high as the hils, and downe to the valleys beneath: euene unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal 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 shal the soules of the aire have their habitation: and sing among the branches.
Moneth. The xx. day.

13 He watereth the hills from aboue: the earth is filled with the fruit of thy works.
14 He bringeth fowth grasse for the cattell: and greene herbe 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 cheerful countenance, and bread to strengthen mans heart.
16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.
17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Stork.
18 The high hills are a refuge for the wild goates: and so are the slynke rocks for the conies.
19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.
20 Thou makest darkness that it may be night: wherein all the beasts of the forest doe move.
21 The Lions roaring after their prey: doe seeke their meat at God.
22 The Sunne ariseth, and they get them away together: and lay them downe in their denses.
23 Man goeth forth to his work, and to his labour: untill the evening.
24 O Lord, how manifold are thy works: in wise-dome hast thou made them all, the earth is full of thy riches.
25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.
26 There goe the ships, & there is that Liuiathan whom thou hast made to take his pastime therein.
27 These wait all upon thee: that thou mayest giue them meate 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 with good,
29 When thou hidest thy face, they are troubled:
when thou taketh away their breath, they die, and are
turned againe to their dust.
30 When thou lettest 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 doe 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.

Confitemini Domino. Psal. 105.

Give thanks unto the Lord, and call upon
his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and
let your talking be of all his wondrous 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 marvellous works that he hath
done: his wonders, and the judgments of his mouth.
6 O ye seed of Abraham his servant: ye children
of Jacob his chosen.
7 He is the Lord our God: his judgments 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 Abra-
ham: and the other that he sware unto Jahaac.
10 And appointed the same unto Jacob fo; a law:
and to Israel fo; 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 kingdome to another people.
14 He suffered no man to doe them wroung: but re-
proued even Kings fo; their laces.
15 Touch not mine anointed: & doe my Prophets
no harme.
16 Moreover he called fo; a dearth upon the land:
and destroyed all the provision of bread.
17 But he had sent a man before them: even Jo-
seph which was sold to be a bond servant.
18 Whose feet they hurt in the stocks: the yron en-
tred into his soule.
19 Untill the time came that his case was know-
en: the word of the Lord tried him.
20 The King sent and deliterated him: the prince of
the people let 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 wisedome.
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 peo-
ple: and dealt untruly with his servants.
26 Then sent hee Moses his servant: and Aaron

Ee

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 Hee turned their waters into blood: and slew their fish.

30 Their land brought fowkth frogs: yea, euin in their Kings chambers.

31 He spake the word, and their came all maner of flies: and lice in all their quarters.

32 He gave them hailestones for raine: 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, & the grasshoppers came, and caterpillers innumerable: & did eate by all the grass in their land, and devoured the fruit of their ground.

35 He smote also the first bozne in their land: euin the chiefe of all their strength.

36 He brought them forth also with silver & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were 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 quasles: 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 Abrahams his servant.

42 And he brought forth his people with joy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they
Moneth. The xxj. day.

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and ob-
serue his Lawes.

Confitemini Domino  Psal. 106.

Give thankes unto the Lord, for he is gra-
cious: and his mercy endureth for ever. prayer.

2 Who can express the noble acts of
the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe
judgement: and doe righteousness.

4 Remember me, O Lord, according to the sa-
avour that thou bearest unto thy people: O visite me
with thy saluation.

5 That I may see the felicity of thy chosen: and
reioyce in the gladnesse of thy people, and giue thanks
with thine inheritance.

6 We have sinned with our fathers: we have done
amisse 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, & it was dried up: so
he led them throrow the deep, as theyrow a wilderness.

10 And he saued them from the aduersaries hand:
and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters o-
uerwhelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise
into him.

13 But within a while they forgote his workes:
and would not abide his counsell.

14 But lust came upon them in the wildernes:and
they tempted God in the desert.
15 And hee gaue them their desire: and sent leann-<br>ness into their soule.
16 They angred Moses also in the tents: and Aa-<br>ron the Saint of the Lord.
17 So the earth opened, and swallowed by Da-<br>than: and covered the congregation of Abiram.
18 And the fire was kindled in their company: the<br>flame burnt by the ungodly.
19 They made a cæse in Horeb: and worshipped<br>the molten Image.
20 Thus they turned their glory: into the simili-<br>tude of a cæse that eateh hay.
21 And they forgat God their Saviour: which<br>had done so great things in Egypt.
22 Wonderous workes in the land of Ham: and<br>feare all things by the red Sea.
23 So he laid he would have destroyed them, had<br>not Moses his chosen stood before him in the gap: to<br>turne away his wrathfull indignation, lest he should<br>destroy them.
24 Pea,they thought scorn of that pleasant land:<br>and gave no credence unto his word.
25 But murmured in their tents: and hearkened<br>not unto the voyce of the Lord.
26 Then lift he by his hand against them: to over-<br>throw them in the wilderness.
27 To cast out their seed among the Nations: and<br>to scatter them in the lands.
28 They ioned themselves unto Baal-Peoz:and<br>ate the offering of the dead.
29 Thus they provoked him to anger with their<br>owne inuentions: and the plague was great among<br>them.
30 Then stood by Phinees, and prayed; and so the<br>plague
plague ceased.
31 And that was counted unto him for righteousness:
among all posterities for evermore.
32 They angered him also at the waters of strife:
so that he punished Moses for their sakes.
33 Because they provoked his spirit: so that he
spake unadvisedly with his lips.
34 Neither destroyed they the Heathen: as the
Lord commanded them.
35 But were mingled among the Heathen: and
learned their works.
36 In so much that they worshipped their idols,
which turned to their owne decay: yea, they offered
their sons and daughters into devils.
37 And shed innocent blood, even the blood of their
sons and of their daughters: whom they offered
unto the idols of Canaan, and the land was defiled
with blood.
38 Thus were they stained w their owne works:
and went a whozing with their owne inventions.
39 Therefore was the wrath of the Lord kindled
against his people: in so much that he abhorr'd his
owne inheritance.
40 And he gave them over into the hand of the hea-
then: a they that hated them, were lords over them.
41 Their enemies oppressed them: and had them
in subjection.
42 Many a time did he deliver them: but they re-
belled against him with their owne inventions, and
were brought downe in their wickednesse.
43 Nevertheless, when he saw their adversitie:
he heard their complaint.
44 He thought upon his covenant, and pitied them ac-
cording unto the multitude of his mercies: yea, he made
all those that led them away captive, to pity them.

Le 3
45 Del
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.


1 Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the landes, from the East and from the West: from the North and from the South.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry and thirsty: their soul fainted 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 go to the city where they dwelt.

8 So 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 soule: and filleth the hungry soule with goodness.

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and prison.

11 Because they rebelled against the words of the Lord: and slightly regarded the counsel of the most High.

12 He also brought downe their heart through heavinesse: 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 distresse.

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 goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brass: and smitten the barres ofiron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were even hard at deathes dooze.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distresse.

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 goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer unto him the sacrifice of Thanksgiving: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth up the waues thereof.

26 They are carried up to the heaven, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele 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 distresse.

Ec 4
Moneth. The xxij. day.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so he bringeth them into 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 wildernesse: and drieth by the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe he maketh the wildernesse 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 exceedingely: 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 wildernesse.

41 Yet helpeith he the poore out of misery: and maketh him houeholds 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.

Paratum
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.

2 Awake thou Lute and Harpe: I my
selfe will awake right early.

3 I will give thanks unto thee, O Lord, among
the people: I will sing praises unto thee among the
Nations.

4 For thy mercy is greater then the heavens: and
thy truth reacheth unto the clouds:

5 Set up thy selfe, O God, above the heavens:
and thy glory above all the earth.

6 That thy beloued may bee delivered: let thy
right hand save them, and heare thou me.

7 God hath spoken in his Holinesse: I will re-
joyce therefore and divide Sichem, and mete out the
valley of Socoth.

8 Gilead is mine, and Manasses is mine, Ephra-
im also is the strength of my head.

9 Juda is my Lawgiver, Moab is my washpot:
over Edom will I cast out my thoe, upon the Phil-
sstines will I triumph.

10 Who will leade mee into the strong City: and
who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and will
not thou God goe sooith with our hostes?

12 O helpe vs against the enemie: soz baine is the
helpe of man.

13 Through God we shall doe great actes: and it
is he that shall tread downe our enemies.


H Olie not thy tongue, O God of my praye: for
the mouth of the ungodly, yea, and the mouth of
the deceitfull is opened upon me.

2 And
Moneth. The xxith day.

2 And they have spoken against mee with false tongues: they compassed me about also with words of hatred, and sought against me without a cause.

3 For the love that I had unto them, loe, they take now my contrary part: but I give myself unto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his daies be fewe: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widowe.

9 Let his children bee vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie him: no to have compassion upon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 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.

14 Let them alwaye be before the Lord: that hee may roote out the memorials of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helplesse man, that he might slay him that was vered at the heart.

16 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 curyling like as with
araiment: and it shall come into his bowels like wa-
ter, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath up-
on him: and as the girdle that hee is alway girded
withall.

19 Let it thus happen from the Lord vnto mine
enemies: and to thoes that speake euill against my
soule.

20 But deale thou with mee, O Lord God, accor-
ding vnto thy Name: for sweete is thy mercy.

21 O deliuer mee, for I amhelplesse and pouze:
and my heart is wounded within me.

22 I go hence like the shadow that departeth: and
amdruck away as the grasshopper.

23 My knees are weake through fasting: my flesh
is dried by for want of fatnecse.

24 I became also a rebuke vnto them: they that
looked vpon me, shaked their heads.

25 Helpe mee, O Lord my God: O helpe mee accep-
ding to thy mercy.

26 And they shall 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 rize vp against mee, but let thy ser-
vant reioyce.

28 Let mine aduersaries be clothed with shame:
and let them cover themselves with their owne con-
fusion, as with a cloake.

29 As for mee, I will give great thankes vnto the:
Lord with my mouth: and praye him among the
multitude.

30 For he shal stand at the right had of the poore:
to saue his soule from unrighteous Judges.
He shall send the rod of thy power out of Sion: he shall be ruler even in the midst among thine enemies.

2 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.

3 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

4 He shall drink of the brooke in the way: therefore shall he lift up his head.

5 I will give thanks unto the Lord with my whole heart: secretly among the faithful, & in the Congregation.

6 The works of the Lord are great: sought out of all them that have pleasure therein.

7 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.
Moneth. The xxiiij day.

ment: all his Commandements are true.

8 They stand fast for ever and ever: and are done
in truth and equitie.

9 He sent redemption unto his people: hee hath
commanded his Covenant for ever, holy and rever-
ent is his Name.

10 The feare of the Lord is the beginning of wise-
dome: a good understanding have all they that doe
thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

Blessed is the man that seareth the Lord: he hath
great delight in his Commandements.

2 His seed shall be mighty upon earth: the gene-
eration of the faithfull shall be blessed.

3 Riches and plenteousnesse halbe in his house:
and his righteousnesse endureth for ever.

4 Unto the godly there ariseth vp light in the
darkenesse: he is mercifull, loving, and righteous.

5 A good man is mercifull, and lendeth: and will
guide his words with discretion.

6 For he shall never be moued: and the righte-
ous shall be had in an everlasting remembrance.

7 He will not be afraid for any euill tidings: for:
his heart standeth fast and beleueth in the Lord.

8 His heart is established and wil not shrinke: but

till he see his desire upon his enemies.

9 He hath dispersed abroad & given to the poore:
and his righteousnesse remaineth for ever, his houne.
shall be exalted with honour.

10 The ungodly shall see it, and it shall grieue him:
he shall gnash with his teeth, and consume away, the
desire of the ungodly shall perish.


Praise the Lord, yee servants; O praise the Name
of the Lord.

2 Blessed
Moneth. The xxiiij day.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised: from the rising up 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 heaven and earth?

6 He taketh up the Simple out of the dust: and liseth 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 fruitful mother of children.

In exitu Israel. Psal. 114.

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 druen backe.

4 The mountaines skipped like rammes: and the little hils like young sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast druen backe?

6 Ye mountaines, that ye skipped like rammes: and ye little hils 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. 115.

Not unto vs, O Lord, nor unto vs, but unto thy Name giue the praise: for thy loving mercy, and
Moneth. The xxiii. day.

for thy Truths sake.

Wherefore shall the Heathen say: where is now their God.

As for our God hee is in heaven: he hath done whatsoever pleased him.

Their idoles are siluer and gold: even the worke of mens hands.

They have mouthes, and speake not: eyes have they, and see not.

They have eares, and heare not: noses have they, and smell not.

They have hands, and handle not, feete have they, and walk not: neither speake they through their throat.

They that make them are like unto them: and so are all such as put their trust in them.

But thou house of Israel, trust thou in the Lord: he is their succour and defence.

Ye house of Aaron, put your trust in the Lord he is their helper and defender.

Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

The Lord hath bene mindetfull of vs, and hee shall bleste vs: even he shall bleste the house of Israel he shall bleste the house of Aaron.

He shall bleste them that feare the Lord: both small and great.

The Lord shall increase you more and more: you and your children.

Yee are the blessed of the Lord: which made heaven and earth.

All the whole heauens are the Lords: the earth hath he given to the children of men.

The dead praise not thee. O Lord: neither all they that goe downe into the silence.
Morning prayer.

18 But wee will praise the Lord: from this time even evermore. Praise the Lord.


I am well pleased: that the Lord hath heard the boyece of my prayer.

2 That thee hath inclined his care 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 heavinesse, 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 misery, and he helped me.

7 Turne againe then unto thy rest, O my soule: for the Lord hath rewarde 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 beneiftes that he hath done unto me?

12 I will receive the cup of saluation, and call upon 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, how that I am thy servant: I am thy servant, and the sonne of thine hand mayd, thou hast broken my bonds in sunder.
Moneth. The xxiiij. 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 midst 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 kindnesse is evermore, and more toward vs: 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 confesse that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confesse: that his mercy endureth for ever.

4 Yea, let them now that feare the Lord, confesse: 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 feare what man doeth unto me.

7 The Lord taketh my part with them that help me: therfore 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.
Moneth. The xxiii. day.

12 They came about me like bees, and are extinct even as the fire among the thones: 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 marueilous in our eyes.
24 This is the day which the Lord hath made: we will reioyce and be glad in it.
25 Help me now, O Lord: O Lord send us now, prosperite.
26 Blessed be he thatcommeth 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 xxiiiij.day.

bind the sacrifice with cords, yea even unto the
horns 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 graci-
ous: and his mercy endureth for ever.

Beati immaculati. Psal.119.

Blessed are all those that are undesiiled in
the way: a walke in the Law of the Lord.

2 Blessed are they that keep his Te-

3 For they which doe no wickednes: walke in his
ways.

4 Thou hast charged: that wee shall diligently
keepe thy Commandements.

5 O that my wayes were made so direct: that I
might keepe thy Statutes.

6 So shall I not be confounded: while I have
respect unto all thy Commandements.

7 I will thanke thee with an unfeined heart:
when I shall haue learned the Judgements of thy
righteousnes.

8 I will keepe thy ceremonies: O for sake me not
utterly.

In quo corriger,

Wherewithall shall a yong man cleene his way:
euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O
let me not goe wronge 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 sta-
tutes.

5 With my lips haue I beene telling: of all the
judgements of thy mouth.
Moneth. The xxiiiij. day.

6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will take of thy Commandments: and have respect unto thy ways.

8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue servu tuo,

O Doe well unto thy servant: that I may live, and keepe thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy Law.

3 I am a stranger upon earth: O hide not thy Commandments from me.

4 My soule breaketh out for the very fervent desire: that it hath alwayes unto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandments.

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 servant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsailers.

Adhaerite pauimento.

My soule cleaunteh to the dust: O quicken thou me according to thy word.

2 I have knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Wake me to understand the way of thy Commandments: so shall I talke of thy wondrous works.

4 My soule melteth awaye for very heauinesse: 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 trueth: and thy judgment
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 understandinge, 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 couseousnesse.

O turne away mine eyes, lest they behold bani[tie]: and quicken thou me in thy way.

Establish thy word in thy servant: that I may heare 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 righteousness.

Et veniat super me.

Let thy louing mercie 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, for euer and euer.

And I will walke at libertie: for I seeke 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 onto thy Commandements, which I have loved: and my studie shall be in thy statutes.

Memor esto verbi tui.

O Thinke by thy servant as concerning thy word: wherein 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 haue had me exceedingly in derision: yet haue I not shrunked from thy Law.

4 For I remembred thine everlasting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the bungodly that for sake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought upon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I haue: because I kept thy Commandements.

Portio mea Domine.

Thou art my portion, O Lord: I haue 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 wayes to remembrance: and turned my seete into thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the bungodly haue robbed me: but I haue not forgotten thy Law.
Moneth. The xxv. day.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.
7 I am a companion of all them that fear thee: and keep thy Commandments.
8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.
2 O Learne me true understanding and knowledge: for I have beleevd thy Commandments.
3 Before I was troubled, I went wrong: but now I 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 Commandments with my whole heart.
6 Their heart is as fat as bratone: but thy delight hath beene 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 silver.

Manus tua fecerunt me.

By hands have made me, & fashioned me: O give me understanding that I may learne thy Commandments.
2 They that fear thee, will 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 faithfulness hast caused me to be troubled.
4 O let thy mercifull kindnesse bee my comfort:

Evening prayer.
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 goe wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as feare thee and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea,

My soule hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long soze for thy word: saving, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an ende of mee upon earth: but I sooseke not thy Commandements.

8 O quicken mee after thy loving kindnesses: and so shall I keepe 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 ordnance: for all things serve thee.

4 If my delight had not bin in thy Law: I should have
have perished in my trouble.

5 I will never forget thy Commandments: for with them thou hast quickened me.

6 I am thine, oh save me: for I have sought thy Commandments.

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 Commandment is exceeding broad.

Quomodo dilexi.

Lord what love have I into thy Law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever to me.

3 I have more understanding than my teachers: for thy Testimonies are my study.

4 I am wiser than the aged: because I keepe thy Commandments.

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 unto my throat: yea, sweeter than honey unto my mouth.

8 Through thy commandements I get understanding: therefore I hate all wicked ways.

Lucerna pedibus meis.

My words is a lanterne unto my feete: and a light unto my pathes.

2 I have sworn and am fast advisements: 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
1. 
My soule is alwaie in my hand: yet doe I not forget thy Law.

2. The ungodly have laid a snare for me: but yet I warned not from thy Commandments.

3. Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of mine heart.

4. I have applied my heart to fulfill thy Statutes alwaie: even unto the end.

Iniquos odio habui,

I hate them that imagine cuill things: but thy Law doe I love.

5. Thou art my defence and shield: and my trust is in thy word.

6. Away from mee pee wicked: I will keepe the Commandments of my God.

7. O establish mee according to thy word, that I may live: and let me not be disappointed of my hope.

8. Hold thou me vp, and I shall be safe: yea, my delight shall be ever in thy Statutes.

9. Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

10. Thou puttest away all the ungodly of the earth like dross: therefore I love thy Testimonies.

11. My flesh trembleth for feare of thee: and I am afraid of thy Judgements.

Feci iudicium,

I deal with the thing that is lawful and right: O give me not ouer into 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 righteousnesse.

4. O deal with thy servant according to thy loving mercy: and teach me 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, to lie 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.

Thy Testimonies are wonderful: therefore doth my soule keepe them.

2 When thy word goeth forth: it giveth 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 upon me, & be mercifull unto me: as thou blessest 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 upon thy servant: and teach me thy Statutes.

8 Mine eyes gush 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 bittermost: and thy servant loneth it.

5 I am small, and of no reputation: yet do I not forget:
Moneth. The xxvj day.

Forget thy Commandements,
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 Commandements.
8 The righteousness of thy testimonies is everlasting: O grant me understanding and I shall live.

Evening prayer.

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 prevented the night watches: that I might be occupied in thy words.
5 Hear my voice, O Lord, according unto thy lovingkindness: 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 adversitie, and deliver me: for I doe 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.
5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.
Moneth. The xxvj. day.

6 It grieueth me when I see the transgressors: because they keepe not thy Law.
7 Consider, O Lord, how I love thy Commandements: O quicken mee according to thy loving kindnesse.
8 Thy word is true fro everlasting: all the judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

P Kinces 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 abhore 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 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 soule live, and it shall praise thee: and thy Judgements shall helpe me.
8 I have gone astray like a sheep: it is lost: oh seeke thy servant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

When I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soule, O Lord, from lying lips: and from a deceitfull tongue.
3 What reward shall bee given of done unto thee thou faile tongue: even mighty and sharpe arrowes, with hot burning coales.
4 Wo is me, that I am constrained to dwell with Melech: and to haste my habitation among the tents of Cedar.
5 My soule 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.

Leuatioculos. Psal. 121.

I will lift up mine eyes unto the hills: from whence commeth my helpe.

2 My helpe commeth even from the Lord: which hath made heauen 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: he 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 Moone by night.
7 The Lord shall preserve thee from all evil: yea, it is even he that shall keepe thy soule.

8 The
Moneth. The xxvij. day.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus 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 builded as a City: that is at unity in it selfe.

4 For thither the Tribes goe vp, even the Tribes of the Lord: to testimonie 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 plentifulnes 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 seeke to do thee good.

Ad teleuau oculos. Psal. 123.

V No to thee list I vp mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants looke upon the hand of their masters; and as the eyes of a maiden upon the hand of her mistresse: even so our eyes wait upon the Lord our God, untiill he have mercy vpô bs.

3 Have mercy upon vs, O Lord, have mercy vpô on vs: for we are utterly despised.

4 Our soul is filled with the scornful reprooue of the wealthy: and with the despisefullesse of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not bene on our side (new may Israel say:) if the Lord himselfe had not bene on
Moneth. The xxvij. day.

2 They had swallowed vs by quicke when they were so wrathfully displeased at vs.
3 Pca, the waters had drowned vs: the creeame had gone over our soule.
4 The deepe waters of the proud: had gone even over our soule.
5 But praised be the Lord: which hath not given vs over for a prayre 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 ever.
2 The hills stand about Hierusalem: even so standeth the Lord round about his people, from this time forth for evermore.
3 For the rod of the ungodly commeth not into the lot of the righteous: least the righteous put their hand unto wickedness.
4 Doe well, O Lord: into 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 congrendo. Psal.126.

Vhen the Lord turned againe the captiuitie of Sion, then were we like unto them y dreame.
2 Then was our mouth filled with laugher: and our tongue with joy.
3 Then said they among the heathen: the Lord hath
hath done great things for them.
4 *Psa.* the Lord hath done great things for his 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 heaveth soth 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 wake but in vaine.
3 It is but lost labour that ye haue to rise by early, and to late take rest, and eate the bread of carefulnesse: so to 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 arrowses in the hand of the Giant: euen so are the yong children.
6 Happy is the man that hath his quieture 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: Dwell 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 feareth the Lord.
Moneth. The xxvii. day.

6 The Lord from out of Sion shall so bleste thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Pea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnauerunt. Psal. 129.

Many a time have they sought against mee from my youth by: may Israel now say.

2 Pea, many a time have they bezed 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 hewen 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 y grasse growing upon the house tops: which withereth afoze it be plucked by.

7 Whereof the mower silleth not his hand: neither he that bindeth by the sheaues, his bolome.

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.

Deprofundis. Psal. 130.

Out of the deepe haue I called vnto thee, O Lord: Lord heare my boype.

2 Oh let thine eares 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 haue feared.

5 I looke for the Lord, my soule doeth wake for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning
Moneth. The xxviiij.day.
nning watch, I say, before the morning watch.
7 O Israel trust in the Lord, for with the Lord
there is mercy: and with him is plenteous redemption.
8 And he shall redeem Israel: from all his times.

Domine, non est. Psal. 131.

Lo, I am not high minded: I have no proud
lookes.
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. 132.

Lo, remember David: and all his trouble. Morning
Prayer.
2 How he sware unto the Lord: he bowed a bow unto the Almighty God of Jacob.
3 I will not come within the tabernacle of mine
house: noz clime vp 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 Loe, 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 footstooles.
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 joyfulness.
10 For thy servant Davids sake: turne not away
the presence of thine Anointed.
The Lord hath made a faithful oath unto David: and he shall not shrinke from it.

12 Of the fruit of thy body shall I set upon thy seat.

13 If thy children will kepe my covenant and my testimonies that I shall learne them: their children also shall set 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 bleesse her vitasles with increase: and will sattisfe her poore with bread.

17 I will decke her Priests with health: and her Saints shall rejoyce and sing.

18 There shall I make the hoigne of David to flourish: 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 quam bonum.

Behold, how good and joyful a thing it is: brethren to dwell together in unitie.

2 It is like the precious ointment upon the head, that ranne downe into the beard: even into Arons 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.

Psal. 134. Eccenunc.

Behold, now praise the Lord: all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord: even in the Courts of the house of our God.

3 Lift up your handes in the Sanctuary: and praise the Lord.
Moneth. The xxvii. day.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate nomen. Psal 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, & in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens & wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and swew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the worke of men's hands.
Moneth. The xxviiij. day.

16 They haue mouthes, and speake not: eyes haue they, but they see not.
17 They haue eares, and yet they heare not: neither 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 Praise be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal 136.

Give thanks unto the Lord, for he is gracious; for his mercy endureth for euer.
2 O give thanks unto the Lord of all gods: for his mercy endureth for euer.
3 O thanke the Lord of al lords: for his mercie endureth for euer.
4 Which onely doth great wonders: for his mercie endureth for euer.
5 Which by his excellent wisedome made the heavens: 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 endureth for euer.
9 The Moone and the Barres to governe the night: for his mercy endureth for ever.
10 Which smote Egypt with their first borns: 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 mercie endureth for ever.
13 Which deuided the red Sea in two parts:
for his mercy endureth for ever.
14 And made Israel to goe toward the midst of it:
for his mercy endureth for ever.
15 But as for Pharaoh and his host, he overthrew them in the red Sea:
for his mercy endureth for ever.
16 Which led his people toward the wildernesse:
for his mercy endureth for ever.
17 Which smote great kings:
for his mercy endureth for ever.
18 Yea, and slue mighty kings:
for his mercy endureth for ever.
19 Sichon 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 giueth fooe to all fleth:
for his mercie 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 sat downe and wept:
when we remembred thee, O Sion.
Moneth. The xxvij day.

2 As for our harpes, we hanged them vp: upon the trees that are therein.

3 For they that led vs away captive, required of vs then a song and melody in our beautufulle: sing vs one of the songs of Sion.

4 How shall 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 roose of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayd, Downe with it, downe with it, even to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall yee be that rewardeth thee as thou hast served vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal 138.

1 Will give thanks unto thee, O Lord with my whole heart:enue before thy gods will I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindnesse and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou hearest mee: and inducedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be 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, by mercie, O Lord, endureth for ever, despite not then the works of thine owne hands.

Domine, probasti, Psal 139.

Morning prayer.

LoLord 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 wayes.

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 wonderfull and excellent for me: I cannot attain unto it.

Whither shal I goe then from thy spirit: or whither shal I goe then from thy presence?

If I clime by into heauen, 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 shal thy hand lead me: and thy right hand shall hold me.

If I say, Peradventure the darkenesse shall cover me: then shall my night be turned to day.

Psea the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light to thee are both alike.

For my reines are thine: thou hast couered me in my mothers wombe.
Moneth. The xxix day.

13 I will give thankes unto thee, for I am searefully and wonderfully made: marvelous are thy works, and that my soule 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 booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsalles unto me, O God: O how great is the summe of them?

18 If I tell them, they are noe in number then the sand: when I wake by, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake unrighteously against thee: and thine enemies take thy Name in vaile.

21 Doe not I hate them, O Lord, that hate thee: am not I grieved with those that riselie against thee?

22 Yea, I hate them right soe: 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 wel if there bee any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me domine. Psal. 140.

D Elvis me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stire up stire all the day long.

3 They have harpened their tongues like a serpent: Adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

5 The
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 ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall upon the head of them: that compass me about.

10 Let hot burning cooles 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: euil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poore: and maintaine the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy light.

Domine, clamaui. Psal. 141.

O 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 euening sacrifice.

3 Set a watch, O Lord, before my mouth: and kepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let me not be occupied in ungodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprooue me.

6 But.
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 strong places: they may heare my words, for they are tweek.
8 Our bones lye scattered before the pit: like as when one breaketh a heweth wood upon the earth.
9 But mine eyes looke unto thee, O Lord God: in thee is my trust, O cast not out my soule.
10 Keep me from the snare that they have layd for me: and from the traps of the wicked doers.
11 Let the ungodly fall into their owne nets together: and let me ever escape them.

Voce mea ad Dominum. Psal 142.

Cryed unto the Lord with my voyce: yea, even unto the Lord did I make my supplication.

2 I pouzed out my complaints before him: and shewed him of my trouble.
3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.
4 I looked also upon my right hand: and sawe there was no man that would know me.
5 I had no place to see into; and no man cared for my soule.
6 I cryed unto thee, O Lord and saide: 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 give thanks unto thy Name: which thing if thou wilt graunt me, then shall the righteous rejoyce unto my company.

Domine
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: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he 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 mee: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy workes: yea, I exercise my selfe in thy workes of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirstie 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 louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I list by my soule unto thee.

9 Deliver me, O Lord, from mine enemies: for I lie unto thee to hide me.

10 Teaech me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade mee soother into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that be my soule, for I am thy servant.

Benedictus
Benedictus Dominus Psalm 144.

Morning prayer.

1. Let the Lord be my strength, which teacheth my hands to warre, and my fingers to fight.
2. My hope and my fortress, my castle and deliverer: my defender, in whom I trust, which subdueth my people that is under me.
3. Lord, what is man that thou thinkest upon him? or the son of man that thou takest account of him?
4. Man is like a thing of nought: his time passeth away like a shadow.
5. Bow the heavens, O Lord, and come down: touch the mountaines, and they shall smoke.
6. Cast forth thy lightning, and tear them: shoot out thine arrowes, and consume them.
7. Send downe thine hand from above: deliver 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 fro the peril 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 sonnes may grow by 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 captuitie, and no complaining in our streets.
15. Happy
Moneth. The xxx. day.

15 Happy are the people be in such a case: yea, blessed are the people which have the Lord for their God. Exaltabo 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 thankes unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and maruellous worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy workes unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wonderous workes.

6 So that men shall speake of the might of thy marvellous acts: and I will also tell of thy greatnes.

7 The memorials of thine abundant kindnesse shall be chewed: and men shall sing of thy righteousnes.

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 give thankes 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 knownen unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be downe.

15 The eyes of all waite upon thee, O Lord: and thou givest 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 works.
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 ungodly.
21 My mouth shall speake 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 turne 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 heauen and earth, the sea and all that therein is: which keepeth his promise for ever.
6 Which helpeth them to right that suffer wrong: which feedeth the hungry.
7 The Lord looeth 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 ungodly, he turneth it upside downe.
10 The Lord thy God, O Zion, shall be King for evermore: and throughout all generations.

Laudate
Prayse the Lord, for it is a good thing to sing praises unto our God: yea, a toyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Hierusalem: and gather together 5 outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 Hee telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth up the meeke: and bringeth the ungodly downe to the ground.

7 O Sing unto the Lord with thankesgiuing: Sing praises upon the harpe unto our God.

8 Which covereth the heauen with cloudes, & prepareth raine for the earth: and makest the grasse to growe upon the mountaines. Herbe for the use of men.

9 Which giueth fodder unto the cattell: and feedeth the young rauens that call byon him.

10 He hath no pleasure in the strength of an hezle: 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 borders: and filleth thee with the floure of wheate.

15 He sendeth sower his Commandement upon earth: and his word runneth very swiftely.

16 Hee giueth snowe like wool: and scattereth the hoare frost like ashes.

1. Praise the Lord of heaven: praise him in his height.
2. Praise him all ye angels of his: praise him all his host.
4. Praise him all ye heavens: and ye waters that be above the heavens.
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 deepes.
8. Fire and hail, snow and vapours: winde and storme fulfilling his word.
9. Mountains and all hills: fruitful trees, and all Cedars.
10. Beasts and all cattell: worms, and feathered soules.
11. Kings of the earth, and all people: princes, and all Judges of the world.
12. Young men and maidsens, old men and children praise the Name of the Lord: for his name onely is excellent, and his praise above heaven and earth.
13. He shall exalt the horn of his people, all his Saints.
Moneth. The xxx. day.

Saints shalt praise him: even the children of Israel, even the people that serve him.

Cantate Domino. Psal. 149.

Sing unto the Lord a new song; let the Congregation of Saints praise him.

1. Let Israel rejoice in him that made him: and let the children of Zion be joyful 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 joyful with glory: let them rejoice in their beds.

5. Let the prysles 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 chapes: 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.

Praise God in his holiness: praise him in the adoration of his power.

2. Praise him in his noble acts: praise him according to his excellent greatness.

3. Praise him in the sound of the Trumpet: praise him upon the Lute and Harpe.

4. Praise him in the Cymbals and dances: praise him upon the strings and pipe.

5. Praise him upon the well tuned Cymbals: praise him upon the lowd Cymbals.

6. Let every thing that hath breath praise the Lord.

FINIS.

Hh 2.
Certaine godly prayers to be vied
for sundry purposes.

A generall confession of sinnes to be said
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, indging 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 helpe, comfort or succour is there either in me, or in any other creature. Oneely this is my comfort, O heavenly Father, that thou diddest not spare thy only deare beloved Sonne, but diddest give him up unto the most bitter and most vile and slauderous death of the Cross for me, that hee might so pay the ransom of my sinnes, satisfie 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 thowe his innocent bloodsheddimg, I beseech 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 renewe, confirm and strenthen 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 a 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 matters of temptations, afflictions or necessities, and even in the very pangs of death, cry bodily and heartily 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 dearely beloved Sonne our Saviour Jesus Christ himself hath taught us. 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 Mercifull 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 dapes of my life hitherto under thy protection, and hast suffered me to live untill this present hour. And I beseech thee heartily, that thou wilt bountifly to receive me this day, and the residue of my whole life from henceforth into thy tuition, ruling and governing mee with the holy Spirit, that all manner of darkenesse, of misbeliefe, infidelity, and of carnall lusts and affections may be utterly chas'd and driven out of my heart, and that I may bee justified and saved both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and prays, and to the profite 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, so that thou hast wit- led this night past to be prosperous unto vs: and we beseech thee likewise to prosper all this same day unto vs,
Godly prayers

for thy glory, for the health of our souls, and that thou which art the true light, not knowing any going down and which art the Sunne eternal, giving life, food, and gladness into 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 arisine, and never going downe, which by thy most wholesome appearing and light, doth 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 bright-ly shining within our hearts, wee may all our life space go without stumbling or offence, and may decently and seemely walke as in the day time, being pure and cleane from the works of darkenes, and abounding in all good works which God hath prepared for vs to walke 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 infirmite and weakness 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 baddings and mis-chieves. O our Father, have thou pitie and compassion upon the weaknesses of vs thy children, be thou pleasant and ready to helpe vs, alwaies shewing thy mercie 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 map
Godly prayers.

may come where to obtain the: for we having nothing but mistrust in our selves, do yield & 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. Wherefore I beseech thee heartily, that thou wilt bounteously 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 sound to walke and live after thy will and pleasure, through Jesus Christ our Lord and Saviour. Amen.

A prayer containing the duty of every true Christian.

O Most mighty God, merciful and loving Father, I wretched sinner come unto thee in the Name of thy dearly beloved Sone Jesus Christ my only 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 sight and remembrance, through the merits of his bloodie death and passion. Poure upon mee, O Lord, the holy Spirit of wisedome and grace: Govern and lead me by thy holy word, that it may be a lanterne unto my seete, and a light unto my steps. Shew thy mercie upon mee, and so lighten the naturall 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 grossenesse of my hearing and understanding, that I may profitably read, heare, and understand thy word & heavenly will, beleev, and practise the same in my life and conversation, and evermore hold fast that blessed hope of euerlasting life.

H 4 Mortifie
Godly prayers.

Morally & kill all vice in me, that my life may express my faith in thee: mercifully heare the humble suit of thy servant, & grant me thy peace all my days: graciously pardon mine inimicities, & defend mee in all dangers of body goods and name: but most chiefly my soule against all assaults, temptations, accustations, subtil baits and frights of that olde enemie of mankinde Satan that roaring lyon, ever seeking whom he may devoure.

And here, O Lord, I prostrate, with most humble mind crave of thy divine Maiestie to be mercifull unto the universall Church of thy Sone Christ: And especially according to my bounden duty beseech thee for his sake, to blest, saue, and defend the principal member therof, thy servant our most deare & Soueraine Lord King James, increase in his Royall heart true faith, godly zeale, 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 Maiesties most honorable Counsellors, and every other member of this thy Church of England, that they and we in our severall callings may truly and godly serve thee: Plant in our hearts true feare, and honor of thy Name, obedience to our Prince, and love to our neighbours: increase in vs true faith, and Religion: Replenish our minds with all goodness, and of thy great mercy keepe vs in the same till the end of our lives: Give unto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in adversity, and continual joy in the holy Ghost.

And lastly I commend unto thy Fatherly protection all that thou hast given mee, as wife, children and servants: Ayde me, O Lord, that I may gouerne, nourish and bring them by in thy feare and service. And so as much as in this world I must alwayes bee at warre and strife, not with one sort of enemies, but with an infinitie
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 de-
Fence, I may stand in this battell with an invincible
constancy against all corruption, which I am compas-
sed with on every side, untill such time as I having en-
ded 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 chine elect, through Christ
our Lord and onely Saviour.

Certaine godly prayers for sundry dayes.
Munday.

Almighty God, the Father of mercy, and God of
all comfort, which onely forgivenst sinne: forgive
unto vs our sinnes, good Lord, forgive unto vs
our sinnes, that by the multitude of thy mercies they
may be covered, and not imputed unto vs, and by the
operation of the holy Ghost wee may have power and
strength hereafter to resist sinne, by our 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 hour soever he doth mourn and lament his old
maner of living: grant unto vs, O Lord, true contriti-
on of heart, that we may vehemently despise our unful
life past, and wholly be converted unto thee, by our Sa-
viour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power & strength wee
may overcome our enemies both bodily & ghostly:
grant unto vs, O Lord, that according to our promise
made in our baptism, we may overcome the chiefe ene-
mies
Godly prayers.

ries 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 and everlasting God, which not only givest every good and perfect gift, but also increasest those gifts that thou hast given: we most humbly beseech thee, merciful God, to increase in us the gift of faith, that we may truly believe in thee, in thy promises made unto us; and that neither by our negligence, nor by the infirmity of the flesh, nor by our infirmity and necessity, nor by our subtil arts or assaults of the devil, we be driven from faith in the blood of our Saviour and Lord Jesus Christ. Amen.

Friday.

Grant unto us, O merciful God, we most heartily beseech thee, knowledge and true understanding of thy word, that all ignorance expelled, we may know what thy will and pleasure is in all things, and how to doe our duties, and truly to walk in our vocation, and that also we may express it in our living, those things that we doe know, that we be not only 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 faithful servants: grant unto us 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 Merciful God, our only ayde, succour, and strength at all times: grant unto us, O Lord, that in the time
Goody prayers

time of prosperity we be not proud, & so forget thee, but that with our whole heart and strength we may cleave unto thee, & in the time of adversity that we fall not into infidelity and desperation, but that always with a constant faith we may call for help unto thee. Grant this, O Lord, for our Advocates sake, & Saviour Jesus Christ. Amen.

Sunday.

O Almighty and merciful Lord, which givest unto thy elect people the holy Ghost, as a sure pledge of thy heavenly kingdom: Grant unto us, 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 carnall lusts, unlawful pleasures, concupiscences, evil affections, contrary unto thy will, by our Saviour and Lord Jesus Christ. Amen.

A prayer for trust in God.

The beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Saviour Christ, which doest lead them the right way to immortal blessednes, which truly & unfaidly trusting in thee, commit themselves to thee: grant us, that like as we be blind and seeble in deed, so we may take and repute our selves, that we presume not of our selves to see to our selves, but so far to see that alway we may have the before our eyes, to follow the being our guide, to be ready at thy call most obediently, and to commit our selves wholly unto thee, that thou which only knowest the way mayest lead us the same way unto our heavenly desires: to thee with the Father and the holy Ghost, be glory for euer.

A prayer against worldly carefullnes.

O Most deare and tender Father, our defender and nourisher, endue us with thy grace, that we may call
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 liesth 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 only hope, our only salvation, our glory, our triumph, who in the flesh (which thou haddest for our only cause taken upon thee) didst suffer thyself to be tempted of Satan, and who only and alone of all men, didst utterly over come and banquish sinne, death, the world, the deceit, and all the kingdom of hell: and whatsoever thou hast so over come, so our behoove it is that thou hast over come it; neither hath it been thy will to have any of thy servants to keepe battle, or fight with any of the forces laid evils, but of purpose to reward us with a crown of the more glory for it: and to thee that thou mightest likewise over throw Satan in thy members, as thou hast before done in thine owne person, give thou (we beseech thee) unto us thy soldiers (O lion most victorious of the tribe of Judah) strength against the roaring lion, which continually wandreth to and fro, seeking whoso he may devour. Thou being that same serpent, the true giver of health and life, that was nailed on his upon a tree, give unto us thy silly ones willinesse against the deceitfull awoyting of the most subtill serpent. Thou being a Lambe as white as snow, the banquisher of Sathanes tyranny, give unto us thy little sheepe the strength and vertue of thy Spirit, that being in our owne fleshes weake and feeble, and in thee strong and valiant, we may withstand and overcome all
Godly prayers.

all assaults of the devil, so that our ghostly enemy may not gloat upon 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 liuest and r. ignest God for ever, without end. Amen.


O God of our fathers, and Lord of mercie, thou that hast made all things with thy word, and ordainest man through thy wisdom, that he should have dominion over the creatures which thou hast made, that he should order & world according to equity & righteousness, and execute judgement with a true heart: give me wisdom, which is ever about thy seat, and put me not out from among thy children: for I thy servant & son of thine handmayd, am a feeble person, of short time, and too yong to the understanding of thy Judgement 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, & 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 reknewledge 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 wit the al men that beleeeue & trust in him. Therfore grant me grace I beleeech 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 onely in thy
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 alway 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 how 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 swear from thy truth taught in holy Scripture. In prosperity, O Lord, save me, that I were not proud. In adversity help me, that I neither despayze, nor blasphem my holy name, but taking it patiently, to give thee thanks, and trust to be delivered after thy pleasure. When I happen to fall into some 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, and may amend my life, and become truly religious without hypocrisy, lowly in heart without despairing, 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 laws truly, to obey our King and all governors under him honestly, to receive all laws and common ordinances (which disagree not from thy holy word) obediently, to pay every man that which I owe unto him truly, to hate every man, no, slander my neighbour secretly, and to abhorre all vice, loving all goodness earnestly. O Lord grant me this to do, for the glory of thy holy Name.
Godly prayers.

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 reliefe at thy hand, 
I not without skill, 
so I have received a token of thy favoure grace towards me, I mean, thy word of promise concerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice and price for my sins, wherefore according to thy promise, defend mee Lord by thy right hand, and give a gracious care to my requests, for all mans stripes are but baine. Beat downe therefore mine enemies thine owne selfe, with thy power, which art mine only aider and protector, O Lord God almighty. Amen.

A prayer to be said at the houre of death.

O Lord Jesus, which art the onlye health of all men living, and the everlasting life of them which die in faith: I wretched sinner give and submit my selfe wholly unto thy most blessed will. And being 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 merciful 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 saluacion, but all my confidence, hope and trust is in thy most mercifull goodnesse. I have no merits.
Godly prayers:

noz good works, which I may alledge before thee. Of
sinnes and euill 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 sinnes, but take
and accept me for righteous lust, to be the inheri-
tor of everlasting life. Thou merciful Lord walt bozne
for my sake, thou diu还不 suffer both hunger and thirsty
for my sake, thou diu didn't preach & teach, thou diu didn't pray
and fast for my sake, thou diu didn't all good works & deeds
for my sake, thou sufferedst most grievous paines and
torments for my sake. And finally, thou gauest thy
most precious body to die, and thy blood to be shed on
the Crosse 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 soulencelle
of my sinnes. Let thy righteousnes hide and couer
mine unrighteousnesse. Let the merits of thy passion
and blood be the satisfaction for my sinnes. Give me,
Lord, thy grace, that my faith and saluation 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 weakenelle of my flesh be not overcome
with the feare of death. Graunt me mercifull Sani-
our, that when death hath shut by 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 ble 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 giue and commit my soule: Do-
mine Jesu accipe spiritum meum, Lord
Jesu receive my soule unto
thee, Amen.
THE WHOLEBOOKS
OF
PSALMES.
Collected into English
mutter by Thomas
Sternhold, John
Hopkins, and
others.
Conferred with the He-
brow, with apt notes to help
them withall.
IAMES 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.
Whether it was Esdras, or any other that gathered the Psalms into a Booke, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to study and meditate the heavenly wisdom. For the effect is, that they be blessed that give themselues wholly all their life to Gods Law: and that the wicked contemners of God, though they seeme for a while fortunate, yet length shall come to miserable destruction.

David rejoyceth, that albeit Enemies and worldly powerrage, God will advance his Kingdom, even to the farthest end of the World. Therefore he exhorteth Princes humbly to submit themselves vnder the same: Heerein is signified Christ and his Kingdom.

Sing this as the first Psalme.

W
did the Gentiles tumults raise, what rage was in their braine;

Why did the Jewish people m Kee, being all is but baime?

The Kings and rulers of the earth, conspire and are all bent:

Against the Lord and Chrift his Sonne, which he amongst vs sent.

Shall
Psalm 31

3 Shall we be bound to them, say they?
let all their bonds be broke:
And of their doctrine and their law,
let us reject the yoke.

4 But he that in the heaven dwelleth,
their doings will deride:
and make them all as mocking-stockes,
throughout the world so wide.

5 For in his wrath the Lord will say
unto them upon a day:
and in his fury trouble them,
and then the Lord will say.

6 I have annointed him my King,
on 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 wot:
Thou art my deare and onely Sonne,
to day I thee begot.

8 All people I will give to thee,
as heeres at thy request:
The ends and coasts of all the earth,
by thee shall be possess.

9 Thou shalt them brise even with a mace,
as men under foot trod:
and as the Potters sheards shalt breake
them with an iron rod.

10 Now ye Kings and Rulers all,
be wise therefore and learned:
By whom the matters of the world
be judged and discern.

11 See that ye serve the God aboue,
in trembling and in feare:
See that with reverence ye rejoice,
to him in like manner.

12 See that ye kill and eke embrace
his blessed Sonne I say:
Least in his wrath ye suddenly
perish in the mid way.

13 If once his wrath neuer so small
shall kindle in his breast:
Oh then all they that trust in Christ,
shall happy be and blest.

Domine quid, Psal. ix. T. S.

David druen out of his Kingdome by his
Sonne Absolom, was greatly tormented
in mind for his finnes. Therefore he
called vpon God, and is bold in his
promises against the terrours, both of his
enemies and present death. Then he re-
joyceth for the victories given to him
and the Church over his enemies.

O Lord how are my foes increas,
which were me more and more? They
kill my heart when as they say, God
can him not rejoice. 2 But thou O
Lord art my defence, when I am hard
bested: My worship and mine honour
both, and thou holdest by 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:

8
Psalme III. V.

4 I laid me downe and quietlie, I slept and rose againe: For why I know assuredly, the Lord will me sustaine.
5 If ten thousand had hende me in, I could not be afraid: For thou art still my Lord my God, my Saviour and my aide.
6 Rise vp therefore, saue me my God, for now to the I call: For thou hast broke the chapes and teeth, of these wicked men all.
7 Saluation onelie doth belong, to the Lord above: Thou dost bestow upon thy flocke, thy blessing and thy love.

Cum innocarem, Psal. III. T. S.

David persecuted by Saule, calleth vppon God with asurfed trust, reprooueth his enemies for resiling his dominion, and preferreth the sauour of God before all treasure.

Sing this as the first Psalme.

5 Sinne not but stand in awe therefore, examine well your heart: And in your Chamber quietlie, see you your selves on vert.
6 Offer to God the sacrifice, of righteousness I say: and loke that in the lining Lord, you put your trust alway.
7 The greater foro crave worldlie goods, and riches do imbrace.
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 count and Wine, full great in increase have had.

Verbaeariauribus. Psal. vj. T. S.

David persecuted by Deog & Achitophel, Saules flatterers, calleth vppon God to punish their malice. Then asurfed of succeffe, he conceiued comfort.

Sing this as the third Psalme.

O incline thine eares unto my words. O Lord my plant consider:
and heare my voice my King my God, to the I make my praiser.
2 Heare me betime, Lord carry not, for I will have respect,
By praiser earlie in the morn, to thee for to direct.
3 And I will trust through patience, in thee my God alone:
That art not pleased with wickedness, and ill with thee dwells none.

Aig.
Psalme VI.

Sing this as the first Psalme.

1 Lord in thy wrath reprooue me not, though I deserve thine ire:

2 For I am weake, therefore O Lord,
of mercy thee forbeare:
And heale me Lozde, for why thou knowest,
my bones do quake for seare.

3 My soule is troubled very sore,
and vered vehementlie:

4 But Lord how long wilt thou delay,
to cure my miserte?

5 Lord tune thee to thy wonted grace,
my eilie soule up take:
Oh save me not for my defects,
but for thy mercies sake.

6 For why? no man among the dead,
remembeareth the one whit:

7 D: who shall worship thee O Lord,
in the infernall pit?

8 So grievous is my plaint and moane,
that I were wondrous faint:
All the night long I wash my bed,
with tears of my complaint.

9 Why? The Lord hath heard the voyce
of my complaint and erie.

10 Why? The Lord hath heard the voyce
of my complaint and erie.

D: who shall worship thee O Lord,
in the infernall pit?

9 He heard not onke the request,
and praire of my heart;

10 And
Psalm VII.

10 And now my foes that vexed me, the Lord will some 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 euill toward Saul: next, that it touched Gods glorie to award sentence against the wicked: And so yppoa Gods mercies and promises hee waxeth bold, threatening that it shall fall on their owne Neckes, that which his enemies purposed for others.

Sing this as the third Psalme.

O Lord my God I put my trust, and confidence in thee:
Save me from them that me pursue, and eke deliver me.
2 Least like a Lion they me teare, and rent in pieces small: Whilst there is none to succour me, and rid me out of thizzall.

3 O Lord my God if I have done, the thing that is not right: O2 else if I be found in fault, o2 guilty in thy sight:
4 O2 to my friend rewarded euill, o2 left him in distresse: Which me pursuade most cruelly, and hated me causeless.
5 Then let my foes pursue my soule, and eke my life downe thrust Unto the earth, and also lay, mine honour in the dust.
6 Stand vp O Lord now in thy wrath, and put my foes to paine:

Performe thy kingdom promised, to me which wrong sustaine.

7 Then shall great Nations come to thee, and know thee by this thing: If thou declare for loose 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 descrye.
11 I take my helpe to come of God, in all my paine and smart:
That both preserve all those that be of pure and upright 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, to2 euen 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 perfecute, whilst he doth mischiefe warpe.
15 But though that he in travaile be, of his duleilis Jesse-calf:
And of his mischiefe once conceiued, yet brings tothrought nought at last.

16 He digs a ditch, and delues it deepe, in hope to hurt his Brother:
But he shall fall into the pit, that he digg by for other.

Amen

17 Thus
Thus wrong returneth to the hurt, 
of him in whom it bred: 
And all the mischief that he wrought, 
Shall fall upon his head.

I will give thanks to God therefore, 
That judgeth righteously: 
And with my song I will praise the name, 
Of him that is most high.

Domine Deus meus. Psal. vi. 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 workes, only giueth thanks, and is astonied with the admiratiort of the same.

Sing this as the 3. Psalme.

God our Lord how wonderfull, 
Are thy worke very where:
Whose name surmounts in dignity, 
Above the heavens 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 heavens high, 
The worke of thine owne hand:
The Sun, the Moon, and all the Starres, 
In order as they stand.

What thing is man Lord thinke I then, 
That thou dost him remember?
What is mans prosperity, 
That thou dost him consider?

For thou hast made him little leste, 
Then Angels in degree:
And thou hast crowned him also, 
With glory and dignity.

Thou hast preferred him to be Lord, 
Of all thy worke of wonder:

And at his fete hath set all things, 
That he should keep them under.

As thyne and neat, and all beasts else, 
That in the field do sade;
Fowles of the aire, fish in the Sea, 
And all that therein beade.

Therefore must I once say againe, 
O God that art our Lord:
How famous and how wonderfull, 
Are thy worke through the world?

Confitbor tibi. Psal. ix. T. S.

David giueth thanks for his manifold victories received, desirith the same wonned helpe againe against his new Enemies, and their malicious arrogancy to be destroyed.

Sing this as the third Psalme.

With heart and mouth into the Lord, 
I will sing laude and praise:
And speake of all thy wondrous worke, 
And them declare alwaies.

I will be glad and much rejoyce, 
In thee O God most high:
And make my songes extoll thy name, 
Above the starchy sky.

For that my foes are driven backe, 
And turned into flight:
They fall downe flat and are destroyed, 
By thy great force and might.

Thou hast revenged all my wrong, 
My grieve, and all my grudge:
Thou dost with justice heare my cause, 
Most like a righteous Judge.

Thou dost rebuke the Heathen folke, 
And wicked so confound:
That afterward the memory, 
Of them cannot be found.

By foes thou hast made good dispatch, 
And all their townes destroyd:

Thou
Psalm IX, X.

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 maintain.
8 With Justice he will keep and guide, 
the world and every wight:
And so will yeld through equitie, 
to every man his right.
9 He is protector of the poor, 
what time they be oppress'd:
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 forakesst not their trust, 
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 mindful of the blood, 
of those that be oppress't:
Forgetting not the afflicted heart, 
that seeks to him for rest.
13 Have mercy Lord on me poore wretch, 
whose enemies still remaine: 
Which from the gates of death art wont, 
to raise me by againe.
14 In Sion that I 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 soule fast are snared.

16 God shewes his judgments which were 
for every man to marke: (god, 
When as ye see the wicked man, 
lie trapp't in his owne warke.
17 The wicked and the unfull man, 
goe downe to hell for ever: 
And al the people of the world, 
that will not God remember.
18 But sure the Lord will not forget, 
the poore mans greene and paine: 
The patient people never loke, 
for helpe of God in vaine.
19 O Lord arise least men puzcualie, 
that be of worldly might: 
And let the Heathen folke receive, 
their judgement in thy sight.
20 Lord strike such terror, feace, 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 complaineith of all the wrongs which worldly men use, because of their prosperity, who therefore without all feare of God, thinke they may doe all things unconctroled. Hee calleth for remedy against such, and is comforted with the hope thereof.

Sing this as the third Psalm.

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 poore 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, 
the bungodly doth delight:
Psalm X. XI.

So doth the wicked praise himselfe, and doth the Lord despight:
He is so proud, that right and wrong, he setteth 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 lawes neglect:
And with a blast doth puffe against such as would him correc.
Lush, lush (faith he) I have no dread, least mine estate should change:
Ind why ? for all aduertishe, to him is very strange.
His mouth is full of cursednesse, of fraud, deceit, and guile:
Inde his tongue doth mitchake sit, and tranell all the while.
He lieth hid in waies and holes, to slay the innocent:
Againt the poore that passe him by, his cruell eies are bent.
And like a Lyon pradile, lieth lurking in his den:
He may snare them in his net, to spoile poore simple men.
And for the nonce full crastifie, he crowweth downe I say:
So are great heapes of poore men made, by his strong power his prey.

The second part.

Lush, God forgetteth 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 opprest.

14 What blasphemic is this to the, Lord dost thou not abhor it,
To heare the wicked in their heart, say faith thou carest not for it?
15 But thou seest all this wickednesse, and well dost understand,
16 That friendlesse and poore fatherlesse, are left into thy hand.

17 Of wicked and malicious men, then brake the power for ever:
That they with their iniquity, may perish all together.
18 The Lord shall aigne to; evermore, as king and God alone:
And he shall chase the Heathen folke, out of his land each one.
19 Thou hearest O Lord the poore mans their prayers and request: (plaint,
Their hearts thou wilt confirm, untill thine ears to heare be precinct.
20 To judge the poore and fatherlesse, and help them to their right:
That they may be no more oppress, with men of worldlie might.

In Domino Confido. Psal. xj. T. S.

This Psalm sheweth; first, what assault of temptation and anguish of mind he sustained in persection. Next, he rejoiceth that God sent him succor in necessity, declaring his Juflice, as well in governing 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?
Flie hence as fast as any Fowle, and hide you in your hill.
Behold the wicked bend their bowes, and make their arrows prest: to shote in secret, and to hurt the sound and harmelesse prest.

If worldly hope all states are shrunke, and clesely brought to nought; Alas the tiff and righteous man, what evil hath he wrought?

But he that in his temple is, most holy and most high: and in the heavens hath his seat, of royall Maiestie:

The poore and simple mans estate, considered in his mind: and searcheth out full narowlie, the manners of mankind.

And with a chearfull countenance, the righteous man will use: But in his heart doth abhor, all such as micheife muse.

And on the sinners cattesh snares, as thick as any raine: Five and Burntstone, and Whistle-winds appointed for their paine. (thick,)

Pease then how a righteous God, doth righteousness embrance: and to the tiff and upright man, shewes forth his pleasant face.

Salvum me fac. Psal. xii. T. S.

The Prophet seeing the miserable decay of all good order, desireth God speedily to send reformation. Then comforted with the assurance of Gods helpe and promises, concludes, that when all orders are most corrupted, then God will deliver his.

Sing this as the third Psalme.

Helpes Lord for god and godly men, doe perish and decay: and faith and truth from worldly men, is parted cleane away.

Who so doth with his neighbours talke, his talke is all but baines: For every man bethinketh how, to flatter, lie, and shame.

But flattering and deceitfull lips, and tongues that be so stoute, To speake proud words, and make great the Lord sone cut them out. (fagg,)

For they say still we will presaue, our tongues shall vs extoll: Our tongues are ours, we ought to speake, what Lord shall vs controlle?

But for the great complaint and cry, of poore and men oppress: arise will I now faith the Lord, and them refoye to ret. (er,)

Gods word is like to silver pure, that from the earth is tride: and hath no leste then leaven times, in fire bene purifie.

How since thy promise is to helpe, Lord kepe thy promise then: and saue vs now and evermore, from this ill kind of men.

For now the wicked world is full, of micheifes manifold: When vanitie with most all men, so highly is extold.

Psquequo Domine. Psal. xiii. T. S.

David (as it were) overcome with affictions, flyeth to God his onely refuge: and encouraged through Gods promises, he conceiueh confidence against the extreme horrors of death.

Sing
Sing this as the third Psalme.

How long wilt thou forget me Lord, and be adored as thou wert offended?
How long wilt thou my father see, as though thouwert offended:
How long shall my deadlie foes, thus triumph over me?
Behold me now my Lord, and hear me soe oppressed:
Lighten mine eyes lest that I sleepe, as one by deathpossed.
Least thus mine enemies say to me, behold I do prevale:
Least they also that hate my soule, reioyce to see me quaile.
But from thy mercy and goodnesse, my hope shall never start:
In thy reliefe and saving health, right glad shall be my heart.
I will give thanks into the Lord, and praises to him sing:
Because he hath heard my request, and granted my wishing.

He describeth the wickednesse of men, grown to such licentiousnes, that God was brought to utter contempt: for which albeit hee was greatly greeued, yet perswaded that God would redresse it, he is comforted.

Here is no God as solish men, af

firm in their mad mode. Their drifts

are all corrup and baile, 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 deede, the living God to finde.

They went all wide and were corrup, 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 mischeefe still?
Eating my people even as bread, not once to seke Gods will.

When they was rage then sudenly, great fear 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 reproach and shame:
Because they put their trust in God, and call upon his name.

But who shall give 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 captive led:
Then Jacob shall therein reioyce, and Israel shall be glad.
Domine quis. Psal. xv. T. S.

Heere is taught, why God chose the Iewes to be his peculiar people, and placed his Temple among them, which was, that they by living uprightly, might witness that they were his speciall people.

Sing this as the 3. Psalme.

O 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 works are just and straight, whose heart doth thinke the very truth, whose tongue speakes no deceit.

Psalme xvi. T. S.

Dauid prayeth to God for succour, not for his workes, but for his fruouer sake, protesting that he hateth all idolatry, thank ing God only for his comfort and felicity, who suffereth him to lack nothing.

Sing this as the 14. Psalme.

Lord keep me, for I trust in thee, and doe confesse indeede, Thou art my God, and of my gods,

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

The Lord the portion is of mine inheritance:

And thou art he that dost maintain my rent, my lot, my chance.

The place wherein my lot did fall, in beauty did excell:

My heritage affingnde to me, doth please me wondrous well.

I thank the Lord that caused me to understand the right:

By this meanes my secret thoughes do teach me every night.

I set the Lord still in my light, and trust him over all:

Therefore I shall not fall.
Psalme XVII.

9 Wherefore my tongue and heart also, do both rejoice together: 
   My flesh and body rest in hope, when this thing consider.
10 Thou wilt not leave my soul in grave, 
   For thou Lord livest me:
11 But wilt teach me the way of life: 
   For all treasures and hope
   Of perfect joy are in thy face, and power for evermore.

Exaudi Domine, Psal. xviij. T. S.

Here he complaineth to God for the cruel pride and arrogancy of Saule, who raged without any cause, and therefore hee desireth God to revenge his innocency, and deliver him.

Sing this as the 14. Psalme.

O Lord give ear to my just cause, 
   Attend when I complains:
And heare the prayer that I put forth, 
   With lips that doe not faine.
2 And let the judgement of my cause, 
   Proceed alwaies 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 toakes of wicked men, 
   And paths perverse and ill:
For love of thy most holy word, 
   I have restraine still.
5 Then in thy pathes that be most pure, 
   May me Lord and preserve:
That from the way wherein I walke, 
   My steps may never swerve.
6 When I do call to the Lord, 
   Surely thou wilt me aide:
Then heare my Prayer, and weigh right wel 
   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 spurne 
   Against thy Paitety.
8 O keepe me Lord as thou wouldst keepe 
   The apple of thine eye:
And under covert of thy wings, 
   Defend me secretly.

The second part.

9 From wicked men that trouble me, 
   And daily me annoy:
And from my foes that goe about, 
   My soule so to destroy.
10 Which wallow in their worldely wealth, 
   So full and eke so fat:
That in their pride they doe not spare, 
   To speake they care not what.
11 They lie in wait where I should passe, 
   With craft me to confound:
And musing mishief in their minds, 
   To cast me to the ground.
12 Much like a Lyon greedily, 
   That would his prey embrace:
Dl lurking like a Lyons whelp, 
   Within some secret place.
13 Up Lord with hast prevent my foe, 
   And cast him at my feete:
Save thou my soule from the ill man, 
   And with thy word him subdue.

14 Deli-
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 worldly men to whom
all worldly griefs are rise:
That have no hope nor part of joy,
but in this present life.

16 Thou of their store their bellies fill,
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. xviij. T. S.

David giueth thankes entering into his
Kingdome, extolling the maruellous
graces of GOD in his prefervation.
Herein is the Image of Christes King-
dome, which shall conquer through
Chrift, by the unspakeable love of God,
though all the world resist.

O God my Strength and fortifi-
tude, of Force I must loue thee: Thou
art my Castle and defence, in my
necessitie. 2 By God my rokke, in
whom I trust, the worker of my wealth:

By refuge, Buckler, and my shield,
the houre of all my health.

3 When I sing laud unto the Lord,
most worthy to be servd:
Then from my foes I am right sure,
that I shall be preferred.

4 The pangs of death did compasse me,
and bound me evert where:
The flowing waves of wickednesse
did put me in great feare.

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:
Pea the foundation of the mount,
of Bafan 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 bowd the heavenshie:
And underneath his face he caft,
the darknesse of the sky.

10 On Cherubes and on Cherubins,
full royally he rode:
And on the wings of all the winds,
came flying all abroade.

The
The second part.

11 And like a den most dark, he made
his hid and secret place:
With waters blacke and airy clouds,
intrined he was.

12 But when the presence of his face,
in brightness shall appear:
Then Clouds consume and in their head,
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 scare.

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 delivered from my foes,
that would have made me thall:
Pea from such foes as were too strong
for me to deale withall.

17 They did prevent me to oppresse,
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 wanderd wickedly,
against my Lord my God.

The third part.

21 But evermore I have respect,
to his lawes and decrees:
His statutes and commandements,
I call not out from me:

22 But pure and cleane and uncorrupt,
appeared before his face:
And did restraine from wickednesse
and sinne in any case.

23 The Lord therefore will me reward,
as I have done aright:
And to the cleannesse of my hands,
appearing in his sight.

24 For Lord with him that holy is,
wilt thou be holy too:
and with the god and vertuous man,
right vertuously wilt doe.

25 And to the louing and elect,
thy love thou wilt reverence:
and thou wilt use the wicked men,
as wicked men desere.

26 For thou dost save the simple folke,
in trouble when they lie:
and dost bring downe the countenance,
of them that loke full hie.

27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also,
my darknesse to be light.

28 For by thine help an host of men,
discomfit Lord I shall:
By thee I scale and over-loape,
the strength of any wall.

29 Unspotted are the waies of God,
his words are purely true:
Psalme XVIII.

He is a sure defence to such, as in his faith abide.

30 For who is God except the Lord? for other there is none: O else who is omnipotent, sauing our God alone?

The fourth part.

31 The God that girceth me with strength is he that I doe meanie:
That all the waies wherein I walke, did evermore kepe cleane.
32 That made my secte like to the Harts, in swiftnesse of my pace:
And so, my surety brought me forth, into an open place.

33 Ye did in order put my hands, to battaile and to fight:
To breake in fonnder barres of brasse, he gaue mine armes the might.
34 Thou teachest me thy sauing health, thy right hand is my tower:
Thy love and familiarity, doth still increase my power.

35 And under me thou makest plaine, the way where I should walke:
So that my secte shall never slip, nor stumble at a balk.
36 And fiercely I pursue and take, my foes that me annyro:
And from the field do not returne, till they be all destroyd.

37 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 soxe.
38 For thou dost guive me with thy strength to warre in such a wise:
That they be all scattered abroad, that by against me rile.

39 Lord thou hast put into my hands, my mostall enemies yoke:
And all my foes thou dost devide, in sunder, with a stroke.
40 They call'd for helpe but none gaue eare, no; holpe them with reliefe:
Pea to the Lord they call'd for helpe, yet heard he not their grieze.

The fifth part.

41 And still like dust before the winde, I drine them under feet:
And swepe them out like filthy clay, that sticketh in the street.
42 Thou keepest me from sedicious folks, that still in strife be led:
And thou dost of the Heathen folks, appoint me to be head.

43 A people strange to me unknowne, and yet they shall me serve:
And at the first obey my words, whereas my owne will swerve.
44 I shall be like some to mine owne, they will not see my light:
But wander wide out of the way, and hide them out of sight.

45 But blessed be the living Lord, most worthy of all praise:
That is my rocke and sauing health, praised be he alwaies.
46 For God it is that gaue me power, revenged so to be:
And with his holy word subdue, the people unto me.

47 And from my foe me delievered, and set me higher then those:
That cruel and vngoodly were, and by against me rose.
48 And so this cause O Lord, my God, to giue thee thanks I shall:

And
And sing out praises to thy name, among the Gentiles all.

49 That gauest great prosperity, unto the King I say:
To David thine appointed King, and to fees soe eye.

Caeliemarrant, Psal. xix. T. S.

He moueth the faithfull to glorify God by the workemanship, proportion, and ornaments of the heavenes, and by the law wherein God is revealed familiarly to his chosen people.

Sing this as the 14. Psalm.

The heavenes and the instrument, doe wondrouslie declare:
The glory of God omnipotent, his works and what they are.
3 The wondrouse workes of God appeare by every daies liturcell:
The nightes which likewise their race runne the selfe same things expressse.

4 There is no language, tongue, or speech, where their sound is not heard:
In all the earth and coasts thereof, their knowledge is confessed.
5 In them the Lord made for the Sun, a place of great renowne:
Who like a Bridegroome ready trunne, both from his Chamber come.

6 And as a valiant Champion, who so to get a prize:
With joy both hatt to take in hand, some noble enterpris.
6 And all the sky from end to end, he compasseth about:
Nothing can hide it from his heat, but he will finde it out:

7 How perfect is the law of God, how is his covenant sure:
Converting soules and making wise, the simple and obscure.
8 Just are the Lords commandments, and glad both hart and minde:
His precepts pure and giuer light, to eyes that be full blinde.

9 The feare of God is excellent, and both endure for ever:
The judgements of the Lord are true, and righteous altogether.
10 And more to be embrac'd always, then sinned God I say:
The hony and the hony combe, are not so sweate as they.

11 By them thy servant is forerward, to have God in regard:
And in performance of the same, there shall be great reward.
12 But Lord what earthly man doth know, the errors of his life:
Then cleanse my soule from secret times, which are in me most wise.

13 And keep me that presumptuous times prevale not over me:
And then shall I be innocent, and great offences fle.
14 Accept my mouth, and she my heart, my words and thoughts each one:
For my redeemer and my strength,
O Lord thou art alone.

Exaudiatur Deus, Psal. xx. T. S.

The people pray to God to heare their King, and receive his sacrifice which he offered before he went to battell against the Ammonites, declaring that the Heathen put their trust in Horses: but
Psalme XX. XXI.

but they truft onely in his name. Wherefore they shall fall, but the King and his people shall stand.

Sing this as the 14. Psalme.

I In trouble and adversitie, the Lord God heare thee still;
The Majesty of Jacobs God, defend thee from all ill.
2 And send thou from his holy place, his helpe at every neede:
and so in Sion stabilitie the, 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 device, fall well perfomne may he.
5 We shall reioyce when thou doest sailest, and our banners display:
Unto the Lord, which thy requests, fulfilled hath alway.
6 The Lord will his anointed saile, I know well by his grace:
And send him health by his right hand, out of his holy place.
7 In Chariots come put confidence, and some in horses trust:
But we remember God our Lord, that kepeth promise inst.
8 They fall downe flat, but we doe rise, and stand up bedsafely:
Now saile and help us Lord and King, on the when we do cry.

Domine in virtute, 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 ended with the manifold blessings of God.

Lord how joyfull is the King, in thy strengthe and thy power: How vehemently dooth he reioyce, in the his Saviour? 2. For thou hast giuen unto him, his godly hearts desire: to him nothing hast thou denide, of that he did require.

3 Thou didst prevent him with thy gifts, and blessings manifold:
And thou hast set upon his head, a Crowne of perfect Gold.
4 And when he asked life of thee thereof thou madest him sure: To have long life, yea such a life, as euer should endure.
5 Great is his glory by thy help, thy benefite and aide: Great worship and great honour both, thou hast upon him laide.

By
Psalm XXII.

6 Thou wilt give him felicity,  
that never shall decay:  
And with thy chearfull countenance,  
will comfort him alway.

7 For why? the King both strongly trust  
in God so to prevailed:  
Therefor his godnesse and his grace,  
will not that he shall quail.

8 But let thine enemies fail thy foote,  
and those that thee withstand:  
Find out thy foes and let them fall,  
the power of thy right hand.

9 And like an ouen burne them Lord,  
in very flame and sune.  
Thine anger shall destroy them all,  
and fire shall them consume.

10 And thou shalt rote out of the earth,  
their fruit that should increase:  
and from the number of thy flocke,  
their rede shall end and cease.

11 For why? much mischye did they muse  
against thy holy name:  
Yet did they fail, and had no power,  
so to perfoime the same.

12 But as a marke thou shalt them set,  
in a most open place:  
And charge thy Bow-stringes readily,  
against thine enemies face.

13 Be thou exalted Lord therefore,  
in thy strength euery houre:  
So shall we sing right solemnly,  
praising thy might and power.

Deus Deus mens. Psal. xxiv. T. S.

1 David complaineth of his desperate extremity, and declareth whereby he recouereth himself from temptation, Under his person is figured Christ. Heere- 

1 In is also declared the prophesie of Esay,  
he was taken forth of prison and judge- 
ment.

Sing this as the 12. Psalm.

O God my God, wherefore dost thou  
so take me bitter:  
And helpst not when I doe make  
my great complaint and cry?

2 To thee my God euen all day long,  
I doe both cry and call:  
I cease not all the night, and yet,  
you hearest not at all.

3 Euen 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 deliuered 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 Woune  
most like then any man:  
An out-call whom the people scoone,  
with all the sight they can.

7 And me despise as they behold  
me walking on the way,  
They grin, they now, and nod their heads,  
and in this wise they say.

8 This man did glory in the Lozj,  
his fauour and his love:  
Let him redeeme and helpes him now,  
his power if he will prove.

9 But Lord out of my mothers wombe,  
I came by thy request,
Psalm XXI.

Thou didst preserve me still in hope, while I did suckle her breast.

10 I was committed from my birth, with thee to have abode;
Since I was in my Mother’s womb, thou hast been ere my God.

The second part.

11 Then Lord depart not now from me, in this my present grief;
Since I have none to be my help, my succour and reliefe.

12 So many Beasts doe compass me, that be full strong of head;
Plea Beasts so fat as though they had in Basan field beene fed.

13 They gape upon me greedily, as though they would me slay:
Such like a Lyon roaring out, and ramping for his pray.

14 But I drop downe like water shed, my joints in sunder break:
My heart both in my body melt, like wate against the heat.

15 And like a potherd dieth my strength, my tongue it cleaneeth salt
Unto my iawes, and I am brought to dust of death at last.

16 And many Dogs do compass me, and wicked counsell cke,
Conspire against me cursedly, they pierce my hands and fete.

17 I was tormented so, that I might all my bones have told:
Yet still upon me they do loke, and still they me behold.

18 My garments they divided cke, in parts among them all:
And for my coat they did cast lots, to whom it might befall.

19 Therefore I pray the be not far from me at my great need:
But rather let thy art my strength, to help me Lord make speepe.

20 And from the sword Lord save my soule, by thy helpe and thy power:
And keep my soule thy darling dere, from dogs that would devoure.

21 And from the Lions mouth that would me all in sunder shuere:
And from the hoynes of Unicornes, Lord safely me deliver.

22 And I shall to my Brethren all, thy Paeifie record:
And in thy Church shall praise the name of thee the living Lord.

The third part.

23 All ye that feare him praise the Lord, then Jacob honour him:
And all ye seed of Israel, with reverence worship him.

24 For he despiseth not the poore, he turneth not a way
His countenance when they doe call, but granteth to their cry.

25 Among the flocke that feare the Lord, I will therefore proclaine
Thy praise, and keepe thy promise made, for setting forth thy name.

26 The poore shall eate and be suffic’d, and those that do their devoure
To know the Lord shall praise his name, their hearts shall live for euer.

27 All coastes on earth shall praise the Lord and turne to him for grace:
The Heathen folke shall worship him, before his blessed face.

28 The Kingdome of the Heathen folke, the Lord shall have therefore:
Psalme XXIII. XXIV.

And he shall be their governor, and King for evermore.

19 The rich men of his godly gifts, shall sede and taste also:
And in his presence worship him, and bow their knees full low.

20 And all that shall goe downe to dust, of life by him must taste:
By sede shall serve and praise the Lord, while any world shall last.

By sede shall plainly shew to them, that shall be borne hereafter, his justice and his rightousness, and all his worlkes of wonder.

Dominus regit. Psal. xxiiij. W. W.

David having tryed Gods manifold mercies divers waies, gathereth assurance that God will continue his goodness for ever.

Sing this as the 21. Psalme.

The Lord is only my support, and he that doth me seede:
How can I then lacke any thing, whereas I stand in need?
He doth me sold in coats most faire, the tender grasse last by:
And after drives me to the streams, which runne most pleasantly.

And when I seele my selue weare lost, then doth he me home take:
Conducting me in his right paths, even for his owne names sake.
And though I were even at deathes doze, yet woul'd I seare none ill:
For with thy rod and Shepheards crooke, I am comforted still.

5 Thou hast my table richly deckt, in despite of my soe:
Thou hast my head with halme refresh't, my Cup doth overlow.

6 And finally whilest breath doth 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 seade.

2 He did convert and glad my soule, and brought my mind in frame:
To walke in paths of rightousness, for his most holy name.

3 Ye though I walke in bale of death, yet will I seare none ill:
Thy rod, thy grasse, doth comfort me, and thou art with me still.

4 And in the presence of my foes, my table shalt thou spread:
Thou shalt O Lord still full my cup, and eke anoint my head.

5 Through all my life thy favour is so frankly shewed to me:
That in thy house for evermore, my dwelling place shall be.

Domini est terra. Psal. xxviiij. T. S.

The grace of God being now uttered in the Temple more glorious then before in the Tabernacle, David with exclamation seeth forth the honour thereof, moving the consideration of the eternall
ereanall mansion prepared in Heauen, to What is the King of glorious state?
whereof this was a figure.

Sing this as the 21. Psalm.

The earth is all the Lords, with all
her store and furniture:
Pea his is all the world and all,
that therein both endure.
2 For he hath safely founded it,
above the Sea to stand:
And laid alow the liquid clouds,
to flow beneath the land.
3 For who is he, O Lord, that shall,
ascend unto thy hill:
O pass into thy holy place,
there to continue still:
4 whose hands are harmeless, and whose
no spot there doth defile:
His soule not set on vanity,
who hath not twoone to guile.
5 Him that is such a one, the Lord
shall place in blissefull pight,
And God his God and Saviour,
shall yeeld to him his right.
6 This is the blood of travellers,
in seeking of his grace:
As Jacob did the Israelites,
in that time of his race.
7 Ye Princes open your gates, stand open
the everlastinge gate:
For there shall enter in thereby,
the King of glorious state.
8 Who is the King of glorious state?
The strong and mighty Lord:
The mighty Lord in bastell stout,
and tryall of the sword.
9 Ye Princes open your gates, stand open
the everlasting gate:
For there shall enter in thereby,
the King of glorious state.

Ad te Domine. Psalm. xxv. T. S.

David grieued at his sinnes, and malicious
Enemies, most seuerelie prayeth for
forgueneesse, especiallie of such sinnes as
he committed in his youth.

Lift mine heart to thee, my God
and guide most ind: Now suffer mee
to take no shame, soe in thee do I trust.

2. Let not my foes rejoyce, noe make a
scorne of me: and let them not be over-
thy tongue, that put their trust in thee.

3 But shame shall them befall,
which harme them wrongfully,
Therefore thy pathes and thy right waye
unto me Lord deffery.
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 remember,
And eke thy pitty plentifully,
soe they have beene foruer.
6 Remember not the faults, and frailty of my youth; remember not how ignorant, I have been of thy truth.

7 For after my deserts, let me thy mercy finde.
But of thine owne benignity, Lord have me in thy mind.
His mercy is full sweete, his truth a perfect guide:
Therefore the Lord will sinners teach, and such as goe aside.

9 The humble he will teach, his precepts for to keepe:
He will direct in all his waies, the lowly and the macle.
For all the waies of God, are truth and merry both,
To them that keepe his Testament, the witnesse of his truth.

The second part.

11 How for thy holy name, O Lord I thee intreat,
To graunt me pardon for my saine, for it is wondrous great.

12 Who do both feare the Lord, the Lord both him direct,
To lead his life in such a way, as he doth best accept.

13 His soule shall euermore, in goodnesse dwell and stand:
His seed and his posterity, inherit shall the land.

15 Mine eyes and eke my heart, to him I will aduance:
That pluckt my saine out of the snare, of sinne and ignorance.

16 With mercy me behold, to the I make my moane:
For I am poze and desolate, and comfortlesse alone.

17 The troubles of my heart, are multiplied indeed:
Bring me out of this misery, necessity and need.

18 Behold my poorty, mine anguish and my paine:
Remit my sines and mine offended, and make me cleane againe.

19 O Lord behold my foes, how they do still increase:
Pursuing me with deadly hate, that saine would live in peace.

20 Preserve and keepe my soule, and eke deliver me:
And let me not be overthowe, because I trust in thee.

21 Let my simple puresse, me from mine enemies shend.
Because I looke as one of thine, that thou shouldst me defend.

22 Deliver Lord thy folke, and send them some reliefe:
I meane thy chosen Israel, from all their paine and greife.

Indica me Domine. Psal. xxvi. T. S.

David injuriously oppressed, and helpelesse, yet assured of his integrity to Saul, calleth to God to defend him, being causelesse afflicted. Then hee desireth
to bee in the company of the faithfull in the Congregation of God, whence hee was bannished by Saule, promising godly life, open praises, thanksgiving and sacrifice for his deliverance.

Sing this as the 14. Psalme.

1. To be my Judge and thou shalt to my paths be right and plaine:
I trust in God, and hope that he will strength me to remaine.
2. Prove me my God, I thee desire, my way to search and try:
As men do prove their Goold with fire, my raine and heart espy.
3. Why goodness did before my face, I doubt behold alwaies:
For of thy truth I read the trace and will do all my daies.
4. I do not lust to haunt or see with men whose deeds are baine:
To come in house I do refuse, with the deceitfull traine.
5. I much abhorr the wicked soul, 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 workes that are upright:
Then to thine Alter I make spede, to offer there in light.
7. That I may speake and preach thy praise, that both belong to thee:
and so declare how wondrous waies, thou hast beene good to me.
8. Dole thy house I love most deare, to me it both excell:
I have delight and would be neere, where as thy grace both dwell.

Sing this as the 14. Psalme.

T he Lojo is both my help and light, shall men make me dismayed?
Sith God doth give me strength and might, why should I be afraid?
2. While that my feete with all their strength begin with me to haste:
and thinke to eate me up, at length themselves have caught the fall.
3. Though they in campe against me lie, my heart is not afraid:
In battell pitchet if they will try.
I trust in God for aide.
4. One thing of God I doe require, that he would not deny:
For which I pray and will desire,  
till he to me apply.

5 That I within his holy place,  
my life throughout may dwell,  
To see the beauty of his face,  
and view his Temple well.

6 In time of 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:  
My foes to spoile and cleanse deface,  
that compass me about.

8 Therefore within his house will I,  
give sacrifice of praise:  
With Psalmes and songs I will apply,  
to laud the Lord alwaies.

The second part.

9 Lord heare the voice of my request,  
for which to thee I call:  
Have mercy Lord on me opprest,  
and send me helpe withall.

10 To hast both knowledge unto thee,  
I sue to have thy grace:  
Then take my face saie thee to me,  
Lord I will take thy face.

11 In wrath turne not thy face away,  
no; suffer me to slide:  
That art my helpe 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 Do not betake me to the will  
of them that be my foes:  
For they surmise against me still,  
false witness to depose.

15 By heart would faint, but that in me  
this hope is fired fast:  
The Lord Gods good grace shall it see,  
in ilke that aye shall last.

16 Trust still in God whose whole thou art,  
his will abide thou must:  
And he shall eafe and strengthe my heart,  
if thou in him do trust.

Ad te Domi. clamabo. Psal. xxxviij. T. S.

Behing in feare and pensuencesse 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.

You art O Lord my strength and stay,  
the succour which I crave:  
Neglect me not least I be like,  
to them that goe to graue.

2 The voyage of thy suppliant heare,  
that unto thee do cry:  
When I lift up my hands unto thy holy Ark, most hie.

3 Repute me not among the sort  
of wicked and pervert:  
That speake right faire unto their friends,  
and thinke full ill in heart.

4 According to their handy worke,  
as they deserve indeed;  
And after their inventions,  
let them receive their mende,
Psalme XXIX, XXX

5 For they regard nothing God's works, his law he yet his love; 
Therefor will he them and their seed, destroy for evermore. 
6 To render thanks 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 sovietude, 
my buckler in bittresse: 
My hope, my help, my hearts reliefe, 
my song call 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 preferue: 
Increase them Lord and rule their hearts, that they may never swerve.

Afferte Domino. Psal. xxix. T.S.

Psalme Xxix.

1 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 threatneth sinners, yet it mooeth his to praise his name.

Sing this as the 30. Psalme.

Exaltabo te Domine. Psal. xxx. T.S.

3 His voice doth rule the waters all, even as himselfe doth please: 
He doth prepare the thunder-claps, and govern 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 leaue like as a Calfe, or else the Unicorne: 
Not only tree, but Mountains great, whereon the tree are borne.

7 His voice devides the flames of fire, and shaketh the wildernes: 
8 It makes the desert quake for feare, that called is Cades.

9 It makes the Hindes for seare to calme, and makes the couerts plain: 
Then in the Temple every man, his glory doth proclaim.

10 The Lord was set about the clouds, ruling the raging sea: 
So shall he reigne as Lord and King, for ever and for aye.

11 The Lord will give his people power, in vertue to increase: 
The Lord will bleffe his chosen folk, with everlastinge peace.

Due to the Lord ye Potentates, ye rulers of the world: 
Give ye all praise, honour, and strength, unto the living Lord.

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

When Dauid should dedicate his house to the Lorde, hee fell extreme sicke, without all hope of life, and there-
Psalm XXX. XXXI.

fore after recovery hee thanketh God, exhorting others to the like, & to learn by him that God is rather mercifull then seuer towards him: also that adversity is sudden. Then he prayeth, and promiseth to praise God for ever.

Lil laud and praise with heart and voice, O Lord I give to thee: which didst not make my foes reioyce, but hast exalted me. 2. O Lord my God to thee I crye, in all my paine and grieue, thou gavest an eare and didst provide, to ease me with reliefe.

3 O of thy good will thou hast cald backe, my soule from Hell to save: Thou didst renue when strength did lacke, and keepst me from the graue.

Sing paise ye Saints that proue and se, the goodnesse of the Lord: In memory of his Piaiestye, reioyce with one acoz.

For why is anger but a space, doth last and flacke againe: But in his fauour and his grace, allwaies doth life remaine. Though gripes of grieue and pangs ful sore, shall lodge with vs all night: The Lord to vs shall vs restore.

Before the day be light.

6 When I injoyde the world at first, thus would I boast and say, Thus I am sure to cale none ill, this wealth shall not decay.

7 For thou O Lord of thy good grace, haft sent me strength and aide: But when thou turnedst away thy face, my mind was soxe dismaide.

8 Wherefore againe yet did I cry, to thee O Lord of night:

By God with plaints I did apply, and praise both day and night.

9 What gaine is in my bloyd said I, if death destroy my daies:

Both dust declare thy Piaesty, or yet thy truth both praise?

10 Wherefore my God some pitie take, O Lord I thee desire: Do not this simple soule for sake, of helpe I thee require.

11 Then didst thou turne my grieue and wo, unto a cheerefull voice:

The mourning weed thou tookest me fro, and madest me to reioyce.

12 Wherefore my soule uncestantly, shall sing unto thy paise:

By Lord my God to thee will I, give 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 truist in God, because he preserueth them.
Psalm XXXI.

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 anone, to helpe me make good peace:
Be thou my rocke and house of stone, my fence in time of need.
3 For why? as stones thy strength is tried, thou art my Cock and tower:
For thy names sake be thou my guide, and lead me in thy power,
4 Plucke forth my feet from out the snare, which they for me have laid:
Thou act 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 abhor'd:
When they on trifles set their hearts, my trust is in the Lord.
7 For I will in thy mercy joy, I see it doth excell:
Thou best when sought 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 band, to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile, some pity on me take:
My eies ware dim, my sight doth fail, my wombe for woe doth ache.
10 My life is woes with griefe and paine, my yeares in woe are past:
My strength is gone, and though disdaine, my bones corrupt and wait.
11 Among my foes I am a scorne, my friends are all dismaid:
My neighbours and my kinshen borne, 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 hags 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 confess, and still have said, 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 the my royall face:
And me save Lord for thy goodness,
Thy mercy and thy grace.

The third part.

17 Lord let not me be put to blame, for 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 shure and trueth in thee therefore, before the somes of men:
19 Thy presence shal them fence and guide from
Psalme XXXXI.

from all proud braggs and wrongs:
Within thy place thou haile them holde,
from all the strife of tongues.
20 Thanks to the Lord that hath declared,
on me his grace to far:
We to defend with watch and ward,
as in a towne of warre.
21 Thus did I say both day and night,
when I was sore oppress:
Loe, I was cleane call out of sight,
yet heardst thou my request.
22 Ye Saints love ye the Lord I say,
the faithful he both guide:
and to the proud he will repay,
according to their pride.
23 Be strong, and God shall trye 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. xxxii. T.S.

David punished with grieuous sicknesse
for his sinnes, counteth all them happier
to whom God dooth not impute their
transgressions. And after that he had
confess'd his sinnes, and obtained pardon,
he exhorteith the wicked men to
live godly, and the good to rejoynce.

Sing this as the 30. Psalme.

The man is blest whose wickednesse,
the Lord hath cleane remitted:
and he whose sinne and wickednesse,
is hid and also couerd.
2 And blest is he to whom the Lord,
imputeth not his name:
Which in his hart hath hid no guile,
no fraud is found therein.
3 For whilst that I kept close my time,
in silence and constraint:

My bones did weare and walk away,
with daily moane and plaint.
4 For night and day thy hand on me,
so grieuous was and smart:
That all my blood and humors moist,
to drinke 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 compass 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 shouldest walke aright:
I will the guide as I my selfe,
have learned by prode and sight.
9 Be not so rude and ignorant,
as is the Horse and Pule:
Whose mouth without a raine or bit,
from harme thou canst not rule.
10 The wicked man shall manifest
forrowes and greeves sustaine:
But unto him that trustes in God,
his goodness 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 eft rejoyce.

Exultate in S. Psal. xxxiii. T.S.

He exhorteith good men to praise God
for creating and gouerning all thinges,
Psalm XXXIII.

for his faithfull promise for scattering
the counsell of the wicked, teaching,
that no Creature preserueth any man,
but onely his mercy.

Sing this as the 30. Psalm.

Y'righteous in the Lord rejoice,
it is a seemlie sight:
That upright men with cheerefull voice,
should praise the Lord of might.

2 Praise ye the Lord with Harp and song,
in Psalmes 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 workes and all his waies.
5 To judgement, equity, and right,
he hath a great good will:
and with his guits he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heavens all were borought:
Their hoasts and powers every eacchone,
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 least and most,
scarc God and kepe his lawe:
Ye that inhabite in each coasts,
dread him and stand in awe.

9 What he commanded he wrought it was,
at once with present speede:
What he doth will is brought to passe,
with full effect indeed.

10 The counsell of the Nations rude,
The Lord will bring to nought:
He both defeat the multitude,
of their devise and thought.

11 But his advice continue still,
they never lacke no savage:

12 The motions of his minde 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 doth chuse of mere accord,
to take them as his owne.

14 The Lord from heaven cast his sight,
on men most tall by birth:
Concerning from his seat of might,
the dwellers on the earth.

15 The Lord I say whose hand hath wights
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 hoast,
shall nought preuaile at length:
The man that of his might doth hoast,
shall faile for all his strenght.

17 The troopes of heaven eke shall faile,
their sturred Seeds shall then be:
The strenght of Hose Shall not preuaile,
the races to preserve.

18 But los the eyes of God attend,
and watch to aid the iust:
With such as feare him to offend,
and on his goodnesse trueth.

19 That he of death and all distresse,
may set their scale from dead:
and if that deare the land oppresse,
in hunger them to fed.

20 Where
Wherefore our soule both still depend
on God our strength and stay:
He is our shield vs to defend,
and drive all darts away.

21 Our soule in God hath joy and game,
rejoycing in his light:
For why? in his most holy name,
we hope and have delight.
Therefore let thy goodness O Lord,
still present with vs be:
And we always with one accord,
will only trust in thee.

Benedicam Dom. Psal. xxxiii. T. S.

David hauing escaped Achis, (1 Sam. 21.)
praiseth God for his deliuerance, giuing
others example to trust in God, to feare
and serve him, who defendeth the godly
with his Angels, and verterly destroyeth
the wicked in their sinnes.

Sing this as the third Psalm.

I Will give laud and honour both,
unto the Lord alwayes:
And cleare my mouth for evermore,
shall speake unto his praise.
2 I do delight to laud the Lord,
in soule and eke in voice:
That humble men and mostlifled,
may heare and so rejoice.
3 Therefore see that you magnifie
with mee the living Lord:
and let vs now embrace 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 bashe,
they need it not to feare:
6 This silly wretch for some reliefe,
unto the Lord did call:
Who did him heare without delay,
and rid him out of th' all.

7 The angell of the Lord both pitch,
his tents in euery place:
To save all such as feare the Lord,
that nothing them beafe.
8 Taste and consider well therefore,
that God is god and just:
O happy man that maketh him
his onely stay and trust.

9 Fear 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 pinde 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 dere,
and to my words give 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 quietness,
and follow it with speed.
15 For why? the eyes of God aboue,
upon the inquit are bent:
His ears Likewise to heare the plaint
Sing this as the 14. Psalm.

**Psalm XV:15.**

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 spear and shield,
thy selfe in armor decke:

Stand vp for me, and sight 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 take my soule to spill:

Let them turne backe and flye with shame,
that thinke to worke me ill.

5 Let them disperse and flee abroad,
as winds doth drive the dust:

And that the Angell of our God,
their might alway 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 have
in secret set a gin:

And so no cause have sig'd a caue,
to take my soule therein.

8 When they thinke least and have no care
O Lord destroy them all:

Let them be caught in their owne snare, 
and in their mischief fall.

9 And let my soule, my heart, and voice, 
in God have joy and wealth:

That in the Lord I may reioyce, 
and in his saving health.

10 And
Plaine XXXV.

10 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 ridd the poore from wicked men, 
that spoile and doe them wrong.

12 My cruel foes against me rise, 
to witnesse things untrue; 
And to accuse me they devise, 
of that I never knew.

13 Where I to them did owe good will, 
they quit me with disdaine: 
That they should pay my good with ill, 
youle both sore compleaine.

14 When they were sicke I mourned there, 
and clad my selfe in sacke: 
With sadness 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 makest mournes full sore, 
about his fathers graine.

16 But they at my disease did joy, 
and Rather on a rout: 
Ben abiest flaves at me did joy, 
with mockes and shortlye full stout.

17 The belly Gods and flattering traine 
that all good things derive: 
At me do grin with great disdaine, 
and plucke their mouths aside.

18 Lord when wilt thou amend this grace, 
why dost thou stay and pause? 
O rid my soule, mine onely dere, 
out of these Lyons clavies.

19 And then will I give 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 prevaile on me, 
which hate me for no fault: 
No yet to winke oye turne their eye, 
that caufelesse me assaul.

The third part.

21 Of peace no word they thinke or say, 
their tale is all untrue: 
They still consult and would betray, 
all those that peace ensue.

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 seekest what waiies they take 
and cease not this grace to mend: 
Be not farre off nor 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 side me with thy might.

25 According to thy righteousness, 
my Lord God grant to me: 
And let not them their pride espresse, 
no triumph over me.

26 Let not their hearts reioyce and cry, 
there, there, this grace goeth trin: 
No give them cause to say on high, 
We haue 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 scorne.

28 Let them be glad and eke reioyce, 
which lost 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 righteousness to praise: 
Unto the Lord my God will I, 
sing laud and thankes alwaies.

Dixit inuenus. Psal. xxxvi. I. H.

David vexed by the wicked, complaineth 
of their malice, but considering Gods 
great mercy to all Creatures, especially 
towards his Children, by faith therefore 
he is comforted and allured of his deli-
uerance.

Sing this as the 35. Psalme.

The wicked with his works unfruit,  
both thus pervert his heart : 
That of the Lord he hath no trust, 
his fear is set apart.

2 Yet both he joy in his estate, 
to walke as he began: 
So long till he discern 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 cease then both he muse,  
his mischeife to fulfill: 
No wicked waies he doth refuse, 
no nothing that is ill.

5 But Lord thy goodnesse both ascend,  
above the heavens high:

So both thy truth it feltly extend,  
unto the cloudy sky.

6 Much more then hills so high and steep  
thy justice is express:  
Thy judgments like to seas most deep,  
though fauest both man and beast.

7 Thy mercy is above all things, 
O God it doth excell: 
In trust whereof, as in thy wings,  
the sonsnes 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 sill.

9 For why? the Well of life is pure,  
both 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 righteousness declare and shew,  
to men of upright heart.

11 Let not the proud on me pervers,  
O Lord of thy good grace:  
To let the wicked me attaile.  
and with me out of place.

12 But they in their device shall fall,  
that wicked works maintaine:  
They shall be overthrowne withall,  
and never rise againe,

Noli amulari. Psal. xxxvii. W.W.

Because the godly should not be daunted  
to see wicked men prosper, Davie  
sheweth that all things shall be grantee  
euen with heartes desire, to them that  
love and feare God : but the wicked al- 
bbeit they flourish for a time, shall at  
length perish.
Sing this as the 35. Psalme.

G

Judge not to see the wicked men,
in wealth to flourith still:
For envy such as to ill,
have bent and set their will.
2 For as green graves & flourishing hearbs,
are cut and wither away:
So shall their great prosperity,
some passe, fade, and decay.
3 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.
4 In God set all thy whole delight,
and loke what thou wouldst have:
Or else cantst with in all the world,
then needst it not to crave.
5 Cast both thy selfe and thy affairs,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and just.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sunne eu'n at none-daies,
shall not shine halfe so bright.
7 We shall therefore, and steadfastly
on God let thou waite then:
Not thinkeing for the prosperous state,
of lewde and wicked men.
8 Shake off despight, envy, and hate,
at least in any wise:
Their wicked steps avoid and flee,
and follow not their guise.
9 For every wicked man will God
destroy, both more and less:
But such as trust in him are sure,
the land for to possesse.
10 Watch but a while and thou shalt see,
no more the wicked traine:

No not so much as house or place,
where once he did remaine.

The second part.
11 But mercifull and humble men;
enjoy shall sea and land:
In rest and peace they shall reioyce,
for ought shall them withstand.
12 The lewd men and malicious,
against the just confpire:
They gnash their teeth at him, as men,
which doe his bane desire.
13 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 mourn.
14 The wicked have their sword out drawn
their bow eke have they bent:
To overthow and kill the poore,
as they the right way went.
15 But the same sword shall pierce their
which was to kill the just: (harsh,
Likewise the bow shall break to shivers,
wherein they put their trust.
16 Doubtlesse the just mans poore estate
is better a great deale more:
Then all these lewd and worldly mens
rich pompe and heaped store.
17 For be their power never so strong,
God will it overthow:
Where contrary he both preserve,
the humble men and low.
18 He seeth by his great providence,
the good mans trade and way:
And will give them inheritance,
which never shall decay.
19 They shall not be discouraged,
when some are hard belted:
When other shall be hunger-bit,
they shall be clad and fed.
Psalm XXXVI.

20 For whosoever wicked is,
And enmity to the Lord:
Shall quail, yea melt even as lambs grease,
or smoke that perish abroad.
The third part.
21 Behold the wicked borroweth much,
And no man payeth again:
Whereas the just by liberal gifts,
Make many glad and saine.
22 For they whom God doth bleffe 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 giveth him good successe:
To e every thing he taketh in hand,
He sendeth good advyse.
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 faile.
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 lendeth whereas is need:
His children and posterity receive of God their need.
27 Fly vice therefore and wickednesse,
And vertue do embracce:
So God shall grant the long to have
In earth a dwelling place.
28 For God so loueth equity,
And sheweth vs such grace:
That he preserueth them evert ime,
But stropes the wicked race.
29 Whereas the god and godly men,
Inherit the land:
Having as Lords all things therein,
in their owne power and hand.
30 The just mans mouth doth ever 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 er he goes or walkes,
his feete can never slide.
32 The wicked like a smoking Wolke,
The just man doth be set:
By all meanes seeking him to kill,
If he fall in his net.
The fourth part.
33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence give,
God would him yet defend.
34 Wait thou on God and kepe his way,
He shall preserve the then:
The earth to rule, and thou shalt see
Destroyd these wicked men.
35 The wicked haue I seen most strong,
And placed in high degree:
Flourishing in all wealth and store,
as both the Laurel tree.
36 But suddenly he passed away,
And loe he was quite gone:
Then I him sought, but could scarce find
The place where dwelt such one.
37 Make and behold the perfect man,
How God doth him increase:
Fez the just man shall haue at length,
great joy with rest and peace.
38 As for transgredors two to them,
Destroyd they shall all be:

Tia
Psalm XXXVIII.

God will cut off their budding race, and rich posterity.

39 But the salvation of the just doth come from God above: Who in their troubles sends them aide, of his mercie grace and love.

40 God doth them help, save, and deliver, from leade men and unwise: 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 grieuous disease, acknowledgeth hisselfe to bee chastized of the Lord for his sinnes, and therefore prayeth to God to turn away his wrath: but in the ende with firme confidence, and commending his cause to God, hopeth for speedy help at his hand.

Sing this as the 35. Psalm.

Put me not to rebuke, O Lord, in thy pronounced ire: Be in thy heavy wrath, O Lord, correct me I desir.

2 Thy arrows doe stickie fast in me, thine hand doth preffe me lowe: 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: For any rest is in my bones, by reason of my sinne.

4 For loe my wicked doings Lord, above my head are gone: A greater load then I can beare, they lie me soze upon.

5 By wounds sticke, and are setred so,

as loathsome are to see:

Which all through mine owne solishness, betideth unto me.

6 And I in carefull wise am brought, in trouble and distresse: That I goe wailing all the day, in dolesfull heaviness.

7 By loines are fild with lose disease, my flesh hath no whole part:

8 I fable am and broken foze, I roare for griesse of heart.

9 Thou knowest Lord my desire, my are open in thy light. (groanes

10 By heart both pant, my strength hath mine eies have lost their light. (faile,

11 By lovers and my wonted friends, and looking on my woe,

And eke my kinsmen farre away, are me departed sco.

12 They that did seke my life lapd 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 dume, that opens not his mouth to speake withall.

15 For all my confidence, O Lord, is whisl set on the.

16 O Lord, thou Lord that art my God, thou shalt give care to me.

Thus did I craue that they my foes, triumph not over me:

17 For when my fate did slip, then they did joy my fall to see.

And truely (I poze wretch) am set, in place a woefullyight:
Psalm XXXIX.

And eke my grievous heavinesse, is ever in thy sight.

18 For while that I my wickednesse, in humble wise confesse: And while I for my sinfull deeds, my sorrows do express.

19 My foes do still remaine alive, and mighty are also: And they that hate me wrongfully, in number hugely grow.

20 They stand against me, that my good with enmity doe repay: Because that good and honest things, I do ensue alway:

21 For take me not my Lord my God, be thou not farre away:

22 Hast thee to help my Lord my God, my safety and my stay.

Deus custodiam. Psal. xxxix. I. H.

1 David having determined silence, yet brast forth into wordes that hee would not through his bitter greese. For hee maketh certaine requestes, which taft of mans infirmity, yet mixed with many prayers, and all to shew a mind wonderfully troubled, that it may appeare how he did strive mightily against death and desperation.

Sing this as the 35. Psalme.

I Said I will take to my waies, for peace I should go wrong:

I will take heed all times that I, offend not in my tongue.

2 As with a bill I will make salt, my mouth with force and might:

Not once to whisper all the while, the wicked are in sight.

3 I held my tongue and spake no word, but kept me close and still:

Yea, from god take I did restraine, but soxe against my will.

4 My heart waxt hot within my breast, with musling, thought and doubt:

Which did increase and allre the fire, at length these words brast out.

5 Lord number out my life and daies, which yet I have not past:

So that I may be certifie how long my life shall last.

6 Lord thou hast pointed out my life, in length much like a span:

Mine age is nothing unto thee, so vaine is every man.

7 Han walketh like a shade, and both in vaine himselfe annoy:

In getting goods and cannot tell, who shall the same enjoy.

8 Now lord seeth things thus wise do frame, what help doe I desire:

Of truth my help both hang on thee, I nothing else require.

The second part.

9 From all the sinnes that I have done, Lord quit me out of hand:

And make me not a scape to soles, that nothing understand.

10 I was as dumbe and to complaine, no trouble might me move:

Because I know it was thy wo:ke, my patience for to proue.

11 Lord take from me thy scoure and I can them not with stand: (plague)

I faint and pine away for seare, of thy most heauie hand:

12 When thou for sinne dost man rebuke, he were a woe and woe;
Psalme XL.

As both a cloath that Godes have set, 
so baie a thing is man.

13 Lord heare my sute and give god hede, 
regard my tears that fall:
I soijorne like a strenger here, 
as did my fathers all.
14 Oh spare a little, give me space, 
my strength fo to restore:
Before I goe away from hence, 
and shall be scene no more.

Expettans expectati, Psal. xl. I: H.

David deliuered from great danger, doth 
magnifie God therefore, and commen-
deth his providence toward all man-
kinde. Then hee promiseth to give him-
selwe wholy to Gods service, and decla-
reth how God is truely worshipped. Af-
fterward he giuen them thankes, and havung 
complained of his enemies, he calleth for eye and succour.

Sing this as the 35. Psalme.

I waited long and sought the Lord, 
and patiently did heare:
It length to me he did accord, 
my voice and cry to heare.
He pluckt me from the lake so deep, 
out of the mire and clay:
And on a roche he set my feet, 
and he did guide my way.

To me he taught a Psalme of praise, 
which I must new abroad:
And 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 fete, 
and trust upon his aide.

5 O blest is he whole hope and heart, 
both in the Lord remaine:
That with the proud doth take no part, 
not such as lie and same.
6 For (Lord my God) thy wondrouses deeds 
in greatnesse doth do passe:
Thy favour toward vs exceedes, 
all things that euer was.
7 When I entend and do devise, 
thy worke is abroad to 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, 
thou doest no man require.
9 Peace offerings and sacrifice, 
thou wouldst not have at all:
But thou O Lord hast open made, 
mine cares to heare withall.
10 But then, said I, behold and looke, 
I come a meane to be:
For in the volume of thy boke, 
thus it is said of me.

11 That I O God should do thy mind, 
which thing both like me well:
For in thy heart thy law I finde, 
fast placed there to dwell;
12 Thy justice and thy righteousness, 
in great reçoits I tell:
Behold my tongue no time doth cease, 
O 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 express, 
thy truth and saving health.
14 I kept not close thy loving minde, 
that no man should it know:

The
Psalm XL I.

Beatus qui. Psal. xli. T.S.

David grievously afflicted, blessed them that pitied his case, complaining on his faithlesse friends, such as Judas, Joh. 15. Then he giueth thankes for Gods mercy in chatting him gently, and not suffering his enemies to triumph.

The truth that in thy truth I find, to all the Church I show.

15 Thy tender mercy Lord from me, with-draw thou not away:
But let thy lour and verity, preserve me still for aye.
For I with mischiefes many one, am soe beset about:
My sinnes increase and so come on, I cannot spy them out.

16 For why in number they exceede, the haires upon my head:
My heart both faint for very dread,
that I am almost dead.

17 With speed send helpe and set me free,
O Lord I thee require:
Take hale with aide to succoure me,
O Lord at my desire.

18 Let them sustaine rebuke and shame,
that seek my soule to spill:
Drinke backe my soes and them desame,
that with and would me ill.

19 For their ill sitates doe them disere,
that would desaie thy name:
Alwayes at me they raile and cry,
See on him, see for shame.

20 Let them in thee haue joy and wealth,
that seek to thee alwayes:
That those that love thy saving health,
may say to God be praise.

21 But as for me I am but poore, oppressed and brought full low:
Yet thou O Lord wilt him 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.
Psalm XLII.

Like as the hart doth breathe and hay,  
The well-spring to obtaine:  
So both my soule desire alway,  
With the Lord to remaine.

My soule both thirst, and would draw  
The living God of might:  
O when shall I come and appeare,  
in presence of thy light?

The teares of all times are my repast,  
Which from mine eies doe slide,  
When wicked men cry out to fast,  
Where now is God thy guide?

Alas what griefe is this to thinke,  
What freedome once I had:  
Therefore my soule as at pits drunk,  
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 saire.

My soule why art thou sad alwaies,  
and fecket 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 hast to lend reliefe.

And thus my soule within me Lord,  
doath faint to thinke upon  
The Land of Jordan, and record  
the little hill Hermon.

The second part.

One griefe another in both call,  
as clouds burst out their voyce:  
The clouds of euill that do fall,  
rume over me with nose.

Yet I by day felt his goodnesse,
and help at all affairs:
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 perswensione,
hanging the head thus walkie:
While that mine enemies me oppresse,
and ver me with their talke?

11 For why they pierce my inward parts,
with pangs to be abhorr'd:
When they cry out with stubborn harts,
where is thy God thy Lord?

12 So soon why doth thou faint and quake,
my soule with paines oppressed?
With thoughts why doth thy selfe assaile
so sore within my breast?

13 Trust in the Lord thy God alwaies,
and thou the time shalt see,
To give him thankes with laud and praise,
for health restor'd to thee.

Judica me Domine. Psal. xlii. T. S.

He prayeth to be deliver'd from them
which conspire with Abfolom, to the
end that he might joyfully praise God in
the holy congregations.

Sing this as the 35. Psalme.

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 puff thy me the fro:
And why walke I so heauly,

O Lord have mercy vpon me.
O Lord be merciful vnto me.
O Lord make haste to help me.
O Lord let the light of thy countenance亮
be on me.
Psalm xliii. T. S.
And those that round about us dwell,
at us doe grum and moke.

The second part.

14 Thus we see for no other use,
but for a common tale:
They moke, they scorne, they nod their
where ever they goe or walk. (heads,
15 I am alwayes continuallie
to hear these wicked men,
Pea so I blush, that all my face
with red was covered then.

16 For why: we heare such slanderous
such false reports and lies: (woes,
That death it is to see their wrongs,
their threatenings and their cries.
17 For all this we forget not the,
no yet thy covenant brake:
18 We turne not back our hearts from the,
no yet thy paths for sake.

19 Yet thou hast trod vs downe to dust,
where dens of Dragons be:
And covered vs with shade of death,
and great adversary.
20 If we had our Gods name forgot,
and help of Idols sought:
21 Would not God then haue tryed this?
sor he doth know our thought.

22 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.
23 Up Lord, why sleepest thou: awake,
and leave vs not for all:
24 Why hidest thou thy countenance,
and dost forget our thrall?
25 For downe to dust our soule is brought,
and we now at last cast:

Piaume X. V.

with strong hand: planting our faith,
thers in their place, and causeth to
them their land.

3 They conquered not by sword nor:
the land of thy behossf: (strength,
But by thy hand, thine arme and grace,
because thou lovedst them best.
4 Thou art my King O God that holpe
Jacob in sundry wise:
5 Lord with thy power we threw downe
as did against vs rise. (such

6 I trusted not in bow me sword,
they could not save me found:
7 Thou keptst vs from our enemies rage,
thou didst our foes confound.
8 And still we boast of thee our God,
and praise thy holy name:
9 Yet now thou goest not with our boast
but leauest vs to shame.
10 Thou madest vs to be before our foes,
and so were overtrod:
Our enemies rob and spoil our goods
when we were speared abroad.
11 Thou hast vs given to our foes,
as shepe yet to be slaine:
Among the Heathen every where,
scattered we to remaine.
12 The people thou hast sold like slaves,
and as a thing of nought:
For profit none thou hast thereby,
no gaine at all was thus:
13 And to our neighbours thou hast made
of vs a laughing stocke:

Our
Salomon, his Maiestie, Honour, Strength, Beauty, Riches, and power, are praiéd:
   his marriage with the Egyptian, an Heathen Woman is blessed, if that she
   renounce her people and Country, and
give her selfe wholely to her Husband.
Heere is figured the wonderfull Maiesty and increase of Christes Kingdome,
and the Church his Spoufe how taken of the Gentiles.

   Sing this as the 25. Psalme.

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 vieth fast to write.

3 O fairest of all men,
thy speech is pleasant pure:
For God hath blessed thee with gaieties,
   for euer 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 speed,
in meeknesse, truth, and right:
And thy right hand shall thee instruct,
in workes of dreadfull might.

6 Thine arrows heare and keene,
   their hearts so soze shall sting:
That folkes shall fall and kneele to thee,
   pe a all thy foes O King.

7 Thy royall seat, O Lord,
   for euer shall remaine:
Because the Specter of thy Realme,
doth righteousness maintain.

8 Because thou lookest the right,
   and doste the ill deest:
God even thy God hath pointed thee,
   with joy above the rest.

9 With Pyre and savours sweete,
   thy cloaths are all be speck:
When thou dost from thy Pallece 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 wealthy of the land,
   shall make their sure to thee.

14 The daughter of the King,
is glorious to behold:
Within her Closet the 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,
   the 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 Queene the chance to stands:
Thou shalt have sons whom thou madst set,
   as Princes in all lands.
18 Wherefore thy holy name,
   all ages shall record:
Thy people shall give thankes to thee,
   for evermore O Lord.

Deus xoster. Psal. xlvi. 1. H.

A Song of thankes-giving for the deliverance of Hierusalem, after Senacharib with his army was driven away, or some other like suddaine 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 bee safe against all the assaults of their Enemies.

He Lord is our defence and
    the strength whereby we stand;
When woe with woe are much dis-

maide, he is our helpe at hand.

Though the earth remoue we will not
   feare, though hils so high and steep,
   We thrust and hurled here and there,
   within the Seas so deep.

3 No though the waues doe rage so large,
   that all the bankes it spils:
   and though it overflow the shone,
   and beate downe mighty hils.

4 For one faire fluid both spread abroad
   his pleasant streames apace :
   To fresh the Citty of our God,
   and wash his holy place.

In midde of her the Lord both dwell,
   she can no whit decay :
   All things against her that rebell,
   the Lord will surely slay.

6 The Heathen folke the Kingcomes feare,
   the people make a noise:
   The earth both melt and not appeare,
   when Gods puts forth his voice.

7 The Lord of hils 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 see with minds thought,
   the looking of our God:
   What wonderes he himselfe hath wrought
   throughout the earth abroad.
Psalme 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.

10 Leave off therefore that 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.

Omnis gentes, Psal. xlviij. I. H.

An exhortation to worship God for his mercies to Jacob's posteritie. Herein is prophesied the Kingdome of Christ, in the time of his Gospell.

Sing this as the 44. Psalme.

9 Ye people all with one accord,
clap hands and cke rejoyce:
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 extolled.

3 The people he shall make to be,
unto his bondage thall:
And underneath our yoke he shall
the Nations make to fall.

4 For vs the heritage he chose,
which the pasture alone:
The flourishing worship of Jacob,
his wellbeloved 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 skilfull praises sing.

7 God in the heavens raignes and sits,
upon his holy throne:
The Princes of the people have
them ioyned every one

8 To Abrahams people: fo2 our God,
which is exalted high:
As with a buckler doth defend
the earth continually.

Magnus Dominus, Psal. xlviij. I. H.

Thanks is given to God for the notable deliuerance of Hierusalem from the hands of many Kingses, the estate there-of is prayed, for that God is present at all times to defend it. This Psalme fecmeth to be made in the time of Ahas, Josaphat, Asa, or Ezekia, for then chiefly was the Cittie by foraigne Princes assaulted.

Sing this as the 46. Psalme.

Great is the Lord and with great praise
to be advanced still,
Within the Citty of our Lord,
upon his holy hill.

2 Mount Sion is a pleasant place;
it gladeth all the land:
The Citty of the mighty King,
on her right side doth stand.

3 Within the Pallaces thereof,
God is a refuge knowne,
And the Kings are gathered, and
together eke are gone.
But when they did behold it so,
they wondered and they were
stonied much, and suddenly
were driven backward with fear.

Great terror there on them did fall,
for very wise they cry:
As both a woman when the shall
goe travel by and by.
6 As thou with Esther's wind the ships,
upon the Sea doth break:
do they were staid, and even as
we heard our Father's speake.

So in the City of the Lord,
we saw as it was told:
sea in the City of our God
so ever will uphold.
6 O Lord we do wait and attend,
on thy good helpe and grace:
for which we doe all times attend,
within thy holy place.
7 O Lord according to thy name,
so ever is thy praise:
And thy right hand, O Lord is full,
of righteousness alwayes.
Let for thy judgments Sion mount,
fulfilled be with joyes:
And eke of Judgament O Lord,
de Daughters to rejoyce.
8 Go wakke about all Sion hill,
year round about her goe:
And tell the towres thereupon
are builded on a row.
9 And make ye well her bulwarks 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:
Psa and unto the death also,
our guide shall he be.

Audite hac omnes. Psal. xlii. T. S.

Gods spirit moueth the consideration of
mans life, shewing that the wealthiest are
not happiest, but noorth how all things
are ruled by Gods providence; who as
he judgeth these worldly Mifers to ever-
lasting torments: so dooth he preserve
his, and will reward them in the day of
the resurrection. 1 Theff. 1.

Sing this as the 46. Psalme.

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.

4 I will incline mine eares to know
the parables so darke:
And open all my doubtfull speech,
in meter on my Harpe.
5 Why should I feare affliction,
or any carefull toile,
O else my foes which at my heales,
are preft my life to spoile?

6 For as for such as riches have,
wherein their trust is most:
And they which of their treasures great,
themselves do brag and boast.
7 There is not one of them that can
his brothers death redeem:
Psalm XLIX. L.

Or that give a price to God,
Sufficient for him.

It is too great a price to pay,
None can thereby attain:
Or that he might his life prolong,
Not in grace remaine.

They see wise men as well as foles,
Subject unto deaths bands:
And being dead strangers possess
Their gods, their rents, their lands.

Their care is to build houses faire,
And so determine sure
To make their name right great on earth,
For ever to endure.

Yet shall no man alvays enjoy,
High honour, wealth, and rest:
But shall at length all of deaths cup,
As well as the brute beast.

The second part.

And though they try their willish thoughts
to be most loud and baine:
Their children yet appoyne their talke,
And in like sense remaine.

As sheepe into the fold are brought,
So shall they into grave.
Death shall them eate, and in that day,
The just shall Lozdhip haue.

Their Image and their royall poet,
Shall fade and quite decay:
When as from house to pit they passe,
With woe and well away:

But God will surely preserve me,
From death and endless paine:
Because he will of his good grace,
My soule receive againe.

If any man ware wondrous rich,
Fear not I say therefore:
Although the glory of his house,
Increaseth more and more.

For when he dyeth, of all those things
Nothing shall he receive:
His glory will not follow him,
His pompe will take her leave.

Yet in this life he takes himselfe,
The happiest under himne:
And others likewise flatter him,
Saying all is well done.

And presuppose he live as long
As did his fathers old:
Yet must he needs at length give place,
And be brought to deaths solo.

Thus man to honour God hath cald,
Yet doth he not consider:
But like brute beasts to doth he live,
Which turne to dust and powder.

Deus Deorum. Psal. L. I. H.

Hee prophesieoth how God will call all Na-
tions by the Gospell, and require no o-
other sacrifice of his people, but con-
fection of the benefites and thanksgiuing,
and how hee detesteoth all such as seeme
zealous of Ceremonies, and not of the
power of the word.

Therefore God, the eternall hath
thus spoke, and all the world he will
call and prouoke: Even from the East
and so forth to the West. 2. From
Psalm 1.

Toward Sion, which place him lieth best. God will appear in beautie most excellent. 3. Our God will come, be-

for that long time be spent.

Dorowning 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 righ.

5 Sayng goe to,
and now my Saints assemble:
My peace they rape,
their guifts do not assemble.

6 The heauens shall,
declare his righteousness:
For God is Judge
of all things more and lesse.

7 Hearce my people,
for I will now reveale:
Lift Israell,
I will the nought conceale;
Thy God, thy God,
am I, and will not blame the, 8 For giving not,
all manner offering to me.

9 I have no nede,
to take of thee at all,
Goats of thy fold,
o2 Call out of thy stall.
10 For all the beasts,
are mine within the woods:
In thousand hills,
cattle are mine owne gods.
11 I know for mine,
all Birds that are in mountaines:
All beasts are mine,
which haunt the fields and Fountaines.

12 Hungry if I were,
I would not the it tell:
For all is mine,
that in the world both dwell.
13 Case I the heely.
of great Bulls or Bullockes:
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 helpe,
and thou shalt honour me:
16 To the wicked,
thus faithful eternall God:
Why dost thou preach,
my lawes and heasts abroad,
Soing thou hate,
them with thy mouth abused?
17 And hatest to be,
by discipline resoined:
My words I say,
thou dost reiect and hate:
18 If that thou se
a thee as with thy mate,
Thou runnest with him,
and so your prey do take:

And
And are all one
with Bandes and Russins cce.

19 Thou givest thyself,
to backe-bite and to slander:
And how thy tongue
deceiues it is a wonder.

20 Thou listest mutting,
thy brother how to blame:
And how to put
thy mothers shame to shame.

21 These thinges thou dint,
and whilst I held my tongue,
Thou dint me judge,
because I saide so long,
Like to thy selfe:
yet though I kept long silence,
Once that thou fail
of thy wrongs just recompence.

22 Consider this,
ye that forget the Lord,
And saue not when,
he threateneth with his word:
Least without helpe,
I spoile you as a pray.

23 But he that thankes offereth,
prayseth me aye,
Saieth 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,
bath cald the earth by name:
From whence the Sunne doth rise, unto
the setting of the same.

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 might,
to speake he shall not doubt:
Before him shall the fire walk,
and tempest round about.

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

5 Bring forth my Saints, faith he,
my faithfull flocke so saie:
Which are in band and league with me,
my law to love and feare.

6 And when these thinges are tried,
the heavens shall record,
That God is just, and all must bide,
the judgements of the Lord.

7 My people O giue hewe,
Israel to thee I cry :
I am thy God, thy help at neede,
you cantit it not deny.

8 I do not say to thee,
thy Sacrifice is slacke :
Thou offerest daily unto me,
unche more then I doe lacke.

9 Thinkest thou that I do neede,
thy Cattle young oz old :
Or else so much desire to saie,
on Goates out of thy fold ?

10 Nay all the beasts are mine,
in woods that eate their fles :
And thousands more of neat and Line,
that runne wilde in the hills.

The second part.

11 The Birds that build on hie,
in hills and out of sight :
And beasts that in the fields doe lie,
are subject to my might.

12 Then though I hunger soye,
what neede I sought of thine :

Sith
Psalme L. 1.

With that the earth with her great spoze,
And all therein is mine.

13 To Wil's flesh have I mind,
To eate it doth thou thinke?

De such a sweettuene do I finde,
The blood of Goates to drinke?

14 Give to the Lord his praise,
With thankes to him apply,
And see thou pay thy vowes alwaies
Unto the God most hie.

15 Then seek and call to me,
When ought would worke thee blame.
And I will freer deliver thee,
That thou maist praise my name.

16 But to the wicked traine,
Which talke of God each day:
And yet their workes are sole and baine,
To them the Lord will say:

17 With what face darest thou,
My words once speake o? name:
Why both thy talke my law allow,
And deses deny the same?

18 Whereas soz to amend
Thy life, thou art so slacke:
My word the which thou dost pretend,
Is cast behind thy bache.

The third part.

19 When thou a thiefe dost see,
By theft to live in weath:
With him thou runnest and dost agree,
Likewise to thrive by stealth.

20 When thou cost them behold,
That Wines and Paids desike:
Thou likest it well, and warest bold,
To vse that like most vile.

21 Thy lips thou dost apply,
To slander and defame:
Thy tongue is taught to craft and lye,
And still both use the same.

22 Thou subject to revenge,
Thy friend to thee so nere:
With slander thou wouldst needs desile
Thy mothers bones so deere.

23 Verieat while I doe winke,
As though I did not see:
Thou goest ou still and so dost thinke,
That I am like to thee.

24 But sure I will not let,
To strike when I beginne:
Thy faults in order when I set,
And open all thy sinne.

25 Darke this I you require,
That have not God in mind:
Lest when I plague you in mine icce,
Your helpe be faire to find.

26 He that both gine to me,
The sacrifice of praise:
Doth please me well, and he shall see,
To walke in godly waies.

Miserere mei. Psal. Li. W. w.

David rebuked by the Prophet Nathan
For his great offence, acknowledged the
Same to God, professing his naturall
Corruption. Wherefore he prayeth God
to forgive his sins, and renew in him his
Holy Spirit, promising that hee will not
Be unmindfull of his great graces. Fi-
Nally fearing lest God would punish the
Whole Church for his fault hee requireth
That he rather would increase his grace
towards the same.

Lord consider my distresse, and
now with spede some pittie take: By
Annes
Psalme L I.

And that my strength may now amend,
which thou hast swag'd for my trespass.

9 Turne backe thy face and crowning ire,
for I have sett enough thy hand:
And purge my sinnes I thee desire,
which doe in number passe the sand.

10 Make new my heart within my breast,
and frame it to thy holy will:
Thy constant spirite in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my tormentes end:
Take not from me thy spirite and grace,
which may from dangers me defend.

12 Restoie me to those ioyes againe,
which I was wont in thee to find:
And let me thy free spirit retaine,
which unto thee may sic 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 saine.

14 O God that of my heart hast Lord,
forgive me this my bloody vice:
My heart and tongue shalt then accord,
to sing thy mercies and justice.

15 Touch thou my lips, my tongue untie,
O Lord that art the only key:
And then my mouth shall testify,
thy wondrous works and praise alway.

16 And as for outward sacrifice,
I would have offered many a one:
But thou estemest them of no price,
and therein pleasure takest thou none.

17 The hearie heart and mind oppress,
O Lord thou never dost reiect.

Dis

And
Psalme L I.

And to speake truth it is the best,
and of all sacrifice the effect.
18 Lord into hision turne thy face,
powre out thy mercies on thy hill:
And on Jerusalem thy grace,
built by the walls and lose it still.
19 Thou shalt accept then our offerings,
of peace and righteousness I say:
Peace calves and many other things,
on thine altar will we lay.

Another of the same by T.N.
Sing this as the Lamentation.

H ave mercy on me God, after
thy great abounding grace,
After thy mercies multitude,
doe thou my sines deface.
2 Peace wash me more from mine offence,
and cleanse me from my sinn:
For I do know my faults, and still
my sinne is in mine even.
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
upright thou maist be tude:
and seek in judging that the same
may passe upon thy tude.
5 Behold in wickedness my kind,
and shape I did receive:
And loe my full mather eke,
in sinne did me concerne.
6 But loe the truth in inward parts,
is pleasant unto thee:
And secrets of thy wisdom thou
revealed haff to me.
7 With Hypsop Lord be spinkle me,
I shall be cleansed so:
Peace wash thou me and so shall I
be whiter then the snow.
8 Of joy and gladness make thou me,
to heare the pleasant voice:
That so the bruised bones which thou
hast broken may rejoice.
9 From the beholding of my sinne,
Lord turne away thy face:
and all my fads of wickednesse,
doe bitterly deface.
10 O God create in me a heart,
unspotted in thy light:
and eke within my bowels Lord,
renue a stabled spirit.
11 Be cast me from thy light, noe take
thy holy spirit away:
The comfort of thy lasting health,
give me againe I pray.
12 With thy free spirit 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 deliver me:
The praises of thy righteousness,
your tongue may sing to thee.
14 By lips that yet fast closed be,
doe they O Lord unloke:
The praises of thy grace be,
your mouth shall so declare.
15 I would have offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I knew them would not be.
16 A troubled spirit is sacrifice,
delightfull in Gods eyes,
a broken and an humble heart,
God thou will not despise.
17 In thy good wilt deal gently Lord, to Sion, and withall
Grant that of thy Jerusalem, yea and may be the wall.
18 Burnt offerings, gifts and sacrifice of justice in that day,
Thou shalt accept, and values they shall upon thine altar lay.

Quid gloriaris. Psal. liy. 1. H.

David describeth the arrogant tyranny of Doeg, Saules chief shepheard, who by false surmisves against Abimelech & the Priests to be slaine: hee prophesieth destruction, encourageth the faithfull to trust in God, who most sharply revengeth his, and rendreth thanks for his deliverance. Heerein is lively set forth the kingdome of Antichrist.

W

By didst thou tyrant boast
abroad, thy wicked workes to praise?

Dost thou not know thereis a God,
whose mercies last alwayes?

Why doth thy mind yet still devise, such wicked
tiles to warpe, thy tongue untrue in
forging lies, is like a rase sharp.

3 On mischief why sett thou thy mind,
and wilt not walke upright?
Thou hast more lust false tales to finde,
then bring the truth to light.

4 Thou dost delight in fraud and guile,
in mischief, blood, and wrong:
Thy lips have learned the flattering style,
O false deceitfull tongue.

5 Therefore shall God so are confound
and plucke thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.

6 The lust 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 am like ferty and greene,
will spring and spread abroad:
For why: my trust all times hath beene,
on the living Lord.

9 For this therefore will I give praise,
to the with heart and voyce:
I will set forth thy name alwayes,
wherein thy Saints reioyce.

Dixit inspens. Psal. liy. T.S.

David describeth the crooked nature, cruelty, & punishment of the wicked, when they looke not for it, and desirrth the deliverance of the godly, that they may reioyce together.
Sing this as the 46. Psalme.

The swith 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 all there 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 fo2 God.
4 They are all gone out of the way,
they are corrupted all:
There is not one both any good,
there is not one at all.
5 Doe not all wicked workers know,
that they doe seve upon
By people, as they seve 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 hee besiedg'd,
hath scattered all abroad:
Thou hast confounded them, for they rejected are of God.
8 O Lord give then thy people health,
and thou O Lord fulfill
Thy promise made to Israel, from out of Sion hill.
9 When God his people shall restore,
that eart was captuine led:
Then Jacob shall therein reioyce,
and Israel shall be glad.

Dominus in nomine. Psal. Liig. I. H.
David in great daunger through Ziphims,
called vpon God to destroy his Enemies,
proposing sacrifice for his deliverance.

Sing this as the 45. Psalme.

God save me for thy holy name.
and for thy goodness sake:
Unto the strength Lord of the same,
I doe my cause betake.
2 Regard, O Lord, and give an care
to me when I doe pray:
Bow 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,
they 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 skaid,
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 face 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 eare conspire:
And now my eye with joy both see,
of them my hearts desire.

Exaudi Deus. Psal. Lv. I. H.

David in great distresse, complaineth of
Sauls cruelty, and falsohood of his fami-
liai acquaintance, effectuously mo-
uth the Lord to pity him, then assu-
red of his deliuerance, hee setteth forth the grace of God, as if hee had alreadie obtained his request.

Sing this as the 35. Psalme.

O God give ease and do apply, to heare me when I pray, And when to thee I call and cry, hide not thy face away.

Take heed to me, grant my request, and answer me againe: With plaints I pray full sore oppress, great griefe doth me constraine.

Because my foes with threats and cries, oppress me through delight: And so the wicked forthlike wise, to bere me haue delight.

For they in counsell doe conspire, to charge me with some ill: So in their hafty wrath and ire, they doe pursue me still.

My heart both faint for want of breath, it panteth in my breast: The terroes and the dread of death, doe worke me much unrest.

Such dreadfull fear on me doth fall, that I threat do quake: Such terrore whelmeth me withall, that I no shift can make.

But I do say who will give me, the swift and pleasant wings Of some faire Dove, that I may fly, and rest me from those things?

Loe then I would see faire away, to fly I would not cease: And I would hide my selfe and stay, in some great wildebembre.

I would be gone in all the haft, and not abide behind:

That I were quite and everpast those blasts of boystrous wind.

Divide them Lord and from them pull their ducellish double tongue, For I have spide their Citye full of rapine, strife and wrong.

Which things both night and day doe close her as a wall: (throughout In midst of her is mischiefe stout, and sorrow she withall.

Her proud parts are wicked plaine, her odes are much too vile: And in her streets there both remaine all crafty fraud and guile.

The second part.

If that my foes did take my shame, I might it well abide: From open enemies checke and blame, some where I could me hide.

But thou it was my fellow deare, which friendship didst pretend: And didst my secret counsell hear, as my familiar friend.

With whom I had delight to talke, in secret and abroad: And we together oft did walke within the house of God.

Let death in haft upon them fall, and send them quicke to hell: For mischiefe raigneth in their hall, and Parle, where they dwell.

But I unto my God do cry, to him for helpe I axe: The Lord doth heare me by and by, and he doth succour me.

At morninge, none, and euening tide, unto the Lord I pray: When I to instantly haue eride, he doth not lay me nap.
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 sigh, age, inst me many aile,
Dethor me thigh of night.
3 When they would make me most afraid,
with beasts and thongs of pride:
I trust in thee alone to abide,
by thee will I abide.
4 Gods promise I doe, mind and praise,
D Lord I seek to thee:
I doe not care at all affaires,
what flesh can doe to me.
5 What things I either did or spoke,
they woot them at their will:
And all the counsell that they take,
is how to worke me ill:
6 They all content themselves to hide,
cloth watch for me to lay:
They spide my paths, and sares have tide,
to take my life away.
7 Shall they thus scape on mischiefe set:
then God on them wilt frownie:
For in his wrath he doth not let,
to throw whole Kingdomes downe.
8 Thou seest how oft they make me fle:
and on my feares doth take:
Rescue them in a glasse by thee,
and write them in a booke.

Miserere mei. Psal. LVI. I, H.

uid being brought to Achis the king of
Gath. 2. Sa. 27. 12. complaineth of his enemies, demanded succour, truflent in God, and promiseth to perform his vow which was to praise God in his Church.

When I doe call upon thy name,
my foes alway do fstart:
I well perceiue it by that name,
that God doth take my part.
I glory in the word of God,
to praise it I accord:
With joy I will declare abroad,
the promise of the Lord.

11 I trust in God yet still I say,
as I before began.
The Lord he is my help and stay,
I doe not care for man.

12 I will performe with heart to see,
to God my voltes alwaies:
And I D Lord all times to ther,
will offer thanks and praise.

13 My soule from death thou dost defend
and kepe my steate upright:
That I before the may ascend,
with such as line in light.

Miserere mei. Psal. Lvi. 1. H.

David in the desert of Ziph, betrayed by
the Inhabitants, and in the same Cauе
with Saule, calleth vnto God, with full
confidence that hee will performe his
promise, and shew his glory in the Hea-
uen and earth, against his cruel enemies.
Therefore he rendreth laud and praise.

Sing this as the 44. Psalme.

Take pitty for thy promise sake,
have mercy Lord on me:
For why my soule doth her betake,
unto the help of thee.

2 Within the shadow of thy wings,
I let my selue full fast,
Till in thieve, malice, and such things,
be gone and once past.

3 I call upon the God most hie,
to whom I sticke and stand:
I meane the God that will stand by
the cause I have in hand.

4 From heaven he hath sent his aide,
to saine me from their spight,

That to denoure me have afford,
his mercy, truth, and might.

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

6 Their teeth are speares, and arrowes long
as sharpe as I have seene:
They wound and cut with their quick tong
like swords and arrowes keen.

7 Set up and shew thy selfe, O God,
above the heauen's bright:
Grall thy praise on earth abroard,
thy Maiesty and might.

8 They lay their net and doe prepare,
apiny cane and pit,
Wherein they thinke my soule to snare,
but they are fallen in it.

9 My heart is set to laud the Lord,
in him to joy alwaies:
My heart I say both well accord,
to sing his laud and praise.

10 Awake my joy, awake I say,
my Lute, my Harpe and string:
For I my selfe before the day,
will e're rejoyce and sing.

11 Among the people I will tell,
the goodness of my God:
And shew his praise that doth excell,
in Heauens land abroard.

12 His mercy doth extend so farre,
as heauens all are hie:
His truth as high as any starre,
that standeth in the sky.

13 Set forth and shew thy selfe abroard,
above the heauen's bright:
Ertell thy praise on earth abroard,
thy majefty and night.
Psalme LVIII. LXIX.

Si vere utique. Psal. lviii. 1. H.

Hee describeth his malicious Enemies,
Sauls flatterers, who secretly & openlie
sought his destruction, from whom hee
appealeth to Gods judgement, hewing
that the iust shall reioyce at the punish-
ment of the wicked, to Gods glory.

Sing this as the 48. Psalme.

7 C Rulers which are put in truist,
to judge of wrong and right:
Be all your judgements true and iust,
not knowing need of might?

Ps 5 in your hearts pe matke and muse
in mischiefe to consent:
And where you should true iustice bse,
your hands to bribes are bent.

The wicked lost from their birth day,
hau en errred on this wise,
And from their Mothers wombe alway,
hau used craft and lies.
In them the poysen and the breath
of Serpents doe appear:
Sea, like the Adder that is bease,
and smart both stop her ear.

Because he will not heare the voice,
of one that charmeth well,
So though he were the chiefe of choice,
and did therein excell.
O God breake thou their teeth at once,
within their mouth throughout:
Their tuskes that in their great jaw-bones,
like Lyons Whelps hang out.

Let them consume away and walt,
as waters runs forth right:
The shafts that they doe shoote in hait,
let them be broke in flight.
As Snailes do walt within the shell,

and into mine do runne:
As one before his time that fell,
and never saw the sunne.

9 Before the thrones that now are young,
to Bushes great shall grow:
The thrones of anger warring forong,
shall take them ere they know.

10 The iust shall joy, it doth them good,
that Gods doth vengeance take,
And they shall wash their flete in blood,
of them that him forsake.

11 Then shall the world shew forth and tel,
that good men have reward:
And that a God on earth doth dwell,
that justice doth regard.

Eripe me. Psal. lix. 1. H.

David in great danger of Saul, who sent to
slay him in his bed, declareth his inno-
cency and their fury, praying God to
destroy all malicious Sinners, who live
for a time to exercize his people, but in
the end consume in his wrath, to Gods
glory. For thus he singeth praise to God,
assured of his mercies.

S

End aide and save me from my

foes, O Lord, I pray to thee: Defend

and keep me from all those, that rise

and strive with me. 2. O Lord pre,

serve me from those men, whose do-
ings
That I may see my foes in case, 
such as my heart doth will.

The second part.

1 If destroy them not at once O God, 
least it from mine doe fall; 
But with thy strength drive them abroad, 
and confine them all.

2 For their ill words, and truthless songs, 
confound them in their pride: 
Their wicked oaths with lies and wrongs, 
let all the world decide.

3 Consume them in thy wrath, O Lord, 
that nothing of them remaine: 
That men may know throughout 5 world, 
that Jacobs God doth reign.

4 At evening they returne aside, 
as dogs they grin and cry, 
Throughout the streets in every place, 
they run about and spy.

5 They seeketh about for meat, I say, 
but let them not be fed: 
No finde a house wherein they may, 
be bold to put their head.

6 But I will, with my strength abroad, 
thy goodness I will praise: 
For thou art my defence and God, 
at neede in all estates.

7 Thou art my strength, thou hast me said: 
O Lord I find in thee: 
Thou art my foot, my fence, and aide, 
a loving God to me.

Domine repulisti Psal. lx. 1, 2.

8 David now King over Iuda, after many 
victories, sheweth by evident signes 
that God elected him King, assuring the
the people, that God will prosper them if they approve the same. After he prai-
eth unto God to finish that that he had
began.

Sing this as the 59. Psalme.

O Lord thou didst us cleanse for sake,
and scattered us abroad:
Such great displeasure thou didst take,
return to O God.

2 Thy might did move the land to sore,
that it in sunder brake:
The hurt thereof O Lord restore,
for it both bow and quake.

3 With heavy chance thou plaguest thus,
the people that are thine:
And thou hast given us,
a drink of deadly Wine.

4 But yet to such as fear thy name,
a token shall ensue:
That they may triumph in the same,
because thy word is true.

5 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.

6 The Lord did speak from his own place,
this was his joyfull tale:
I will divide Sichem by pace,
and make out Succoths vale.

7 Gilead is given to my hand,
Manasseis mine beside:
Ephraim the strength of all my land,
my Law both Juda guide.

8 In Poab I will wash my fire,
onc Edom throw my shoe:
And thou Palestine oughtest to seeke,
for favour me into.

Whether hee were in danger of the Amonites, or pur sued of Abisolom, hee cry eth to bee delievered and confirmed in his Kingdome, promising perpetuall prayles.
Upon the rocke of thy great power, my wofull minde repose:
Thou art my hope, my stay and tower, my fence against my foes.
Within thy tent I lust to dwell, for ever to endure:
Under thy wings I know right well, I shall be safe and sure.

The Lord doth my desire regard, and doth fullfill the same:
With godly gifts will he reward all them that fear his name.
The King shall he in health maintaine, and so prolong his daies:
That he from age to age shall raigne for evermore alwayes.

That he may have a dwelling place; before the Lord for aye:
Let thy mercy, truth, and grace, defend him from decay.

When shall I sing for ever still, with praise unto thy name:
That all my vows I may fulfill, and daily pay the same.

Nonne Deo, Psal. lxii. I. H.

David declareth by example and name of God, that hee & all people must trust in God alone, seeing that all without God goeth to nought, who only is of power to saue, and that hee rewardeth men according to their workes,

Sing this as the 61. Psalme.

My soule to God shall give good heed,
And him alone intend:
For why? my health and hope to speede,
Both whole on him depend.

For he alone is my defence,
My rocke, my health, and ayde:
He is my stay that no pretence,
Shall make me much disdain.

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.

Whom God doth love ye seek alwayes
To put him to the worst:
Ye love to lye, with mouth ye praise,
And yet your hearts do curse.

Yet still my soule doth whole depend
On God my whole desire:
From all false foes me to defend,
None but him I require.

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.

God is my glory and my health,
My soules desire and lust:
My face, my strength, my stay, my wealth,
God is my enly trust.

Oh have your hope on him alwayes,
ye solke with one accord;
Poure out your harts to him and say,
or trust is in the Lord.

The sonses of men deceitfull are,
on baillance but a slight;
With things most vaile do them compare,
For they can kepe no night.

Trust not in wrong, robbery, or health,
Let vaile delights be gone:

Though
Psalme LXIII. L XIII.

Though gods iuel got flow in with wealth, 
set not your hearts thereon.
11 The Lord long fith one thing did tell, 
which here to mind I call :
Ye spake it oft, I heard it well, 
that God alone doth all.
12 And that thou Lord art good and kind, 
ye mercy both exceed: 
So that all sorts with thee shall finde, 
according to their deeds.

Deus Deus meus. Psal. lxiiij. I. H.

David after his danger in Ziph, giue
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 44. Psalme.

O God my God I watch betwixt, 
to come to thee in haste:
For why my soule and body both, 
do think of thee to cast.
And in this barren wilderneffe, 
where waters there are none:
My flesh is parcht for want of thee, 
for thee I wotl 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 lourmount, 
this life and wretched daies:
My lips therfore shall give to thee, 
Due honour, laud, and praise.

4 And whilst I live I will not faile, 
to worship thee alway: 
and in thy name I shall lift up,

my hands when I do pray.

5 My soule is fild as with marrow, 
which is both fat and sweete:
My mouth therefore shall sing such songs, 
as are for the most meete.

6 When as on bed I thinke on thee, 
and eke all the night tide;
7 And under covert of thy wings, 
thou art my joyfull guide.
8 My soule both surely stickes to thee, 
thy right hand is my power:
9 And those that seek my soule to steal, 
then death shall some devour.
10 The sword shall them devour each one, 
their carcases shall see:
The hungry Fores which do run, 
their prey to seeke at neede.

11 The king and all men shall rejoyce, 
that do profess Gods word:
For lyers mouths shall then be stoppt, 
which have the truth disturb'd.

Exaudi Deus. Psal. lxiiij. I. H.

David prayeth against his false reporters 
and slanderers: he declareth their punish-
ishment and destruction to the com-
fort of the just, and the glory of God.
Sing this as the 18. Psalme.

O Lord unto my boype giue care, 
with plaints when I do pray: 
and did my life and soule from feare, 
of foes that threat to slay.

2 Defend me from that sort of men, 
which in deceits do lurke, 
and from the lowering face of them, 
that all ill states do worke.

3 Who whet their tongues as we have seane, 
men whet and sharp their swords: 
The shot abroad their arrows keen,
Psalm LXV.

32

I mean most bitter words.
4 With prizie height shoote they their the upright man to hit: (Shaks, The just beware to strike by craft, they care o; feare no whit.
5 A wicked worke they have decreed, in counsell thus they crie: To vs deceit let vs not dread, what, who can it espie?
6 What waies to hurt they talke & muse all times within their heart: They all consult what seats to vs, each doth invent his part.
7 But yet all this shall not availe, when they thinke least upon, God with his dart shall sure availe, and wound them every one.
8 Their craft and their ill tongues withall shall worke themselves such blame, That they which doe behold their fall, shall wonder at the same.
9 Then all that see shall know right well that God the thing hath wrought: And praise his witty workes and tell, what he to passe hath brought.
10 Yet shall the just in God rejoice, still trusting in his might: So shall they joy with mind and voice, whose heart is pure and right.

Te deec hymnus. Psal. Lxv. I. H.

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 powred uppon all the earth.

Sing this as the 30. Psalm.

Their bowes to thee they doe maintaine and thy behests fulfill.
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 forgiue our great misdeeds, and purge vs from our sinne.
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 becset about, and compass with thy power:

Thou makest the mountaines strong and to stand in every shower. (Stout,

7 The swelling seas thou dost allwage, and make their streams full still:
Thou dost restrain the peoples rage, and rule them at thy will.  
8 The folk that dwell full far on earth, shall dread thy ligites to see:

Which morne & evening in great mirth do passe with praise to thee.
9 When that the earth is chopt and drye and thirteenth more and more, Then with thy dops thou dost apply, and much increase her floze.
10 The flood of God both overflow, and so doth cause to spring.

The feede and cope which men doe low, for he both guide the thing.
Psalm Lxxxvi.

1. With wheat thou dost her sorrowes,
   whereby her clods doe fall:
 Thy drops on her thou dost distill,
   and blest her fruits withall.
2. Thou dost the earth of thy good grace
   with faire and pleasant crop:
The clouds distill their dew apace,
great plenty they doe drop.
3. Thereby the deserts shall begin,
   full great increase to bring:
The little children joy therein,
much fruit in them shall spring.
4. In places plaine the flocke shall feed,
   and cover all the earth:
The valleys with corn shall so exceed,
   that men shall sing with mirth.

Inbilate Deo. Psal. Lxvi. I.H.

Hee exhorteth to praise the Lord in his
wonderfull works, he setteth the power
of God to affray rebels, and sheweth
Gods mercy to Israel, and to prouoke
all men to feare and praise his name,
Sing this as the 68. Psalme.

Y. men on earth in God rejoyce,
   with praise let forth his name:
Ctoll his might with heart and voyce,
give glory to the name;
2. How wonderful D Lord saie ye,
in all thy worke thou art:
Thy foes for feare doe seeke to thee,
full love against their heart.
3. All men that dwell on earth through
   doe praise the name of God:
The land thereof the world about,
is shewed and set abroad.
4. All folke come forth, behold and see,
   what things the Lord hath wrought:
Make we the wondrouses works that he
   for man to passe hath brought.

5. He laid the sea like heapes on hie,
   (till therein a way they had:
On foot to passe both faire and dye,
   whereof their hearts were glad.
6. His might doth rule the world away,
   His eyes all things behold:
All such as would him disobeys,
   by him shall be controll.
7. Pee people gaine unto our God,
dew laude and thanks alwayes:
Gather joyfull voice declare abroad,
   and sing unto his praise.
8. Which doe induc our soules with life
   and it preserve withall:
He faie th the seefe so that no strife,
can make vs flip or fall.

9. The Lord both proue our deeds with
   If that they will abide:
As workmen doe when they desire
to have their mettals tride,
10. Although thou suffer vs to long,
in prison to be cast:
And there with chains & fetters strong,
to lie in bondage fast,
   The second part.
11. Although I say thou suffer men,
on us 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. Into thy house resolt will I,
to offer and to pray:
And there I will my selfe apply,
your bowes to thee to pay.
14. The bowes that with my mouth I
   in all my griefe and smart:
   (spake,
Psalm. LXVII. LXVIII.

The vows I say, which I did make, in doleour of my heart.

15 Burnt offerings I will give to thee, of Oren fat and Rams:
None other sacrifice shall be, of bulsekes,goates, and lambes.
16 Come forth & hearken,heare full soon all ye that feare the Lord:
What he for my poore soule hath done, to you I will re cord.

17 Ful off 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 sake my heart within, in wicked works rejoyce,
O? if I have delight to time, God will not hear 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 not call me out of mind:
Nor yet his mercy from me shut, which I doe ever finde.

Deus misereatur. Psal. Lxvii. I. H.

A sweet prayer for all the faithful to obtaine the fauour of God and to bee lightned with his countenance, to the end, that his way and iudgement may be knowne throughout the earth: and rejoycing that God is governour of al nations.

Sing this as the 30. Psalme.

1 Aus mercy on vs Lord, and grant to vs thy grace:
To shew to vs do thou accord, the brightnesse 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 lauing health.

3 Let all the world O God, give praise unto thy name:
O let the people all abroad, erstall and laud the same.

4 Throughout the world so wide, let all rejoyce with mirth,
For thou with truth and right doost guid the nations of the earth.

5 Let all the world O God, give praise unto thy name:
O let the people all abroad, erstall and laud the same.

6 Then shall the earth increase, great store of fruit shall fall:
And then our God the God of peace, shall blesse vs eke withall.

7 God shall blesse I say, and their both farre and nere:
The folke throughout the earth alway, of him shall stand in feare.

Exurgat Deus. psal. Lxviii. T.S.

David expreffeth the wonderfull mercy of God toward his people, who by all means, and most strange forts decla reth himfelfe to them. Gods Church therefore by reason of his promises, graces and victories, dooth excell all worldly things, Wherefore all men are moued to praise God for ever.

 yourself
Thine heritage with drops of raine, 
abundantly was wafted: 
And if so be it barren wart, 
by thee it was refreshed.

Thy chosen flocke both there remaine 
though hast prepared that place: 
And for the pouze thou dost provide, 
of thine especiall grace.

The second part.

God will give women causes iust, 
to magnifie his name:

When as the people triumphs make, 
and purchase bount and fame.

And puissant kings for all their power 
shall die and take the spoile:

And women which remaine at home, 
shall helpe to part the spoile.

And though ye were as black as pots 
your hue shall passe the Dowre,

Whose wings s feathers seeme to hare, 
fluer and gold aboue.

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.

Though Basan be a fruitfulfull hill, 
and in height others passe:

Pet Sion Gods most holy hill, 
dothe faire excell in grace.

Why brag ye thus ye hils most hie, 
and leap for pride together:

The hill of Sion God doth love, 
and there will dwell for euer.

Gods army is two millions, 
of warriours good and strong:

The Lord also in Sinai, 
is present them among.
Psalm LXVII.

18 Thou didst O Lord ascend on high, and captives ledst them all: Which in times past thy chosen flocke, in prison kept and thrall. 

Thou madest them tribute fo to pay, and such as did repine: Thou didst subdue that they might dwell in thy temple divine. 

19 Now praised be the Lord for that, he pouzses on vs such grace: From day to day he is the God, of our health and solace. 

The third part. 

20 Ye is the God from whence alone, salvation commeth plaine: Ye is the God by whence we scape, all dangers, death and paine. 

21 Thus God will wound his enemies and break the hairie scalpale: (head of those that in their wickedness, continually doe walke. 

22 From Babylon 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 dipp their feet in blood, of those that hate my name: And dogs shall have their tongues unbraede 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 before with joy, the minstrels follow after: And in the midst the damsels play with Timbrell and with Taber. 

26 Now in the congregations, O Israel praise the Lord: And Jacobs whole posterity, give thankes with one accord. 

27 Their chiefe was little Benjamin, But Juda made their feast: With Zabulon and Nephtalan, which dwelt about their coast. 

28 As God hath giuen power to thee, so Lord make thrme 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 meane to thee they shall present their gifts of land and praise. 

Ye shall destroy the spearemens rankes, their Calues and Bulls of might: And cause them tribute pay, and daunt, all such as looke to sight. 

31 Then shall the Lords of Egypt course, and presents with them bring: The Poozes most black shall stretch their unto their Lord and King. (hands 

32 Therefore ye kingdoms of the earth, giue praise unto the Lord: Sing Psalmes to God with one consent therefor 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:
Psalme LXIX.

Whole might & power doth far extend, 
above the cloudy skie.

35 O God thy holyneffe and power, 
is dread for evermore: 
The God of Israel giues vs strength, 
praised be God therefore.

Salutum me fac. psal. Lxix. I. H.

Christ and his elect is figured in Dauids zeale & anguish, the malitious cruelty of whose enemies, & their punishments, Iudas and such traitors northe who are accursed : then gathereth he courage in afflictions, & offereth praises to God, who are more acceptable then al sacrificies. 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 euer.

3 With crying oft I faint and qualle, 
my throat is hoarse and dry: 
With looking vp my sight doth faile, 
for helpe to God on hie.

4 By foes that guiltilse me oppresse, 
my soule with hate are lead: 
In number sure they are no lesse, 
then haires upon mine head.

5 Though for no cause they do me soze 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, 
I thou Lord all times cantt tell: 
And all the time 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 shrinke away, 
for ought that chanceth me.

8 It is for thee and for thy sake, 
that I doe beare this blame. 
In spight of thee they would me make, 
to hide my face for shame.

9 By mothers comers, my brethren all, 
for take me on a rowe: 
And as a stranger they me take, 
my face they will not know.

10 Unto thy house such zeale I beare, 
that it both pine me much: 
Their checks and taunts at thee to heare 
my very heart both 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
1 That I abide rebuke and shame, 
though knowest and thou canst tell:
For those that seek and worke the same, 
thou seest them all full well.
22 When they with braggs doe breake my 
I seek for helpe anon: (heart, 
But finde no friends to ease my smart, 
to comfort me not one.
23 But in my meate they gaue me gall, 
too cruel so to thinke, 
And gaue 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: 
How down their back & doe them binde, 
in thaldome for 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 uppon them all.

27 As desert dry, their house disgrace, 
their offsprings she expell:
That none thereof possethe their place, 
no, in their tents doe dwell.
28 If thou doe strike the man to fame, 
on him they lie full loose: 
And if that thou doe wound the same, 
they seke to hurt him more.
29 Then let them heape by mischiefs still 
with they are all peruerct: 
That of thy favour 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 iust.

The fourth part.
31 Though I do Lord with woe & grieue
have beene full sore opprest:
Thy helpe shall give me such relieue,
that all shall be redresst.
32 That I may give thy name the praise
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 goose and boyne.
34 When simple folk doe this behold,
it shall rejoyce them sure:
All ye that seke the Lord, behold
your life for ye shall dure.
35 For why the Lord of holles doth heare
the poyne when they complaine:
His prisoners are to him full dearce,
he doth them not disdaine.
36 Wherefore the skie and earth below,
the sea with cloud and streame:
His praise they shall declare and shew,
with all that live in them.
37 For sure our God will Sion saue,
and Judeaes City build:
Much folkke possession there shall have,
her streets shall be all fird:
38 His servantes feed that kepe the same,
al 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 deliuered
his enemies to be ashamed, and all that
seke 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 holles with haste make speede,
helpe, helpe, I thee desire.
2 With shame confound them all
that sake my soule to spill:
Rebuike them backe with shame to fall,
that thinke and with me ill.
3 Confound them that apply,
and secke to woske me Shame:
And at my harne doe laugh and cry,
so, so, there goes the game.
4 But let them joyfull be,
in thee with joy and wealth:
Which onely trust and secke to thee,
and to thy sauing health.
5 That they may say alwaies,
in mirth and one accord:
All glory, honour, land and praise,
beguen to thee O Lord:
6 But I am weake and poore,
come Lord thine aide 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 Absoleom 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 oppresse,
Psalme LXXI.

noz once take hold on me.
2 As thou art inst defend me Lord, and rib me out of dread:
Glue care and to my late 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 fende and soyt.
4 Save me my God from wicked men, and from their strength and power:
From solke untrust, and eke from them, that cruelly denouer.
5 Thou art the stay wherein I trust, thou Lord of hosts art he:
Pca from my youth I had a lust, still to depend on thee.
6 Thou hast me kept euene from my birth and I through thee was borne:
Wherefore I will thee praise with mirth both euening and at mornne.
7 As to a monster seconde scene, much solke about me throng:
But thou art now and still hatt beene, my fende and aid is strong.
8 Wherefore my mouth no time shall lack thy glazy and thy praise:
And eke my tongue shall not be slacke, 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 decreeite:
And they against me doe conspire, which for my soule laid waste.

The second part.

1. Lay hand and take him now they said, for God from him is gone:
Dispahch him quite, for to his aide, I wis there commeth none.
1. Doe not absent thy selke away,
O Lord when neede shall be:
But that in time of grievse thou may, with haste giue helpe to me.

1. With shame confound and overthrow all those that secke my life:
Oppresse them with rebukes also, that same would work me strife.
1. But I will patiently abide, thy helpe in all aastes:
Still more and more, each time and tide, I will set forth thy praise.

1. By mouth thy justice shall recond, that daily helpe doth send:
But of thy benefices O Lord,
I know no count nor end.
16 Yet will I goe and secke for one, with thy good helpe O Lord:
The sauing health of thee alone, to seue and set abroad.

1. For of my youth thou takest the care, and dost instruct me still:
Therefore thy wonders to declare, I have great mind and will.
18 And as in youth from wanton rage, thou didst me keepes and staye:
For sake 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 heere: (how
And that our seed thy might may know, hereafter many a yeere.
20 O Lord thy justice doth exceede, thy doings all may see:

Thy
Thy works are wonderful indeed,
o, 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 maintain:
Pea thou dost make all griece to cease,
and comfort me again.

23 Therefore thy faithfulness to praise
I will both use and sing:
My harpe shall sound thy praise alwaies
O Israel's holy King.
24 My mouth shall joy with pleasant
when I shall sing to thee: (voice
And eke my tongue will much recioye,
for thou hast made me free.

25 My tong thy uprightness shall sound,
and speake it daily still:
For griece and shame doe them confound
that sought to work me ill.

Deus indicium. Psal. Lxxii. I. H.

Gods kingdom by Christ is represented
by Salomon, vnder whom shall be righ-
teousness, peace, & felicity, vnto whom
all Kings and nations shall do homage
whose name and power shall endure
for euer.

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,
unto 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 shall they
regard and seare thy might:
So long as Sune both shine by day,
or else the moone by night.
6 Lord make the king into the iust,
like raine to fields new mowne:
And like the drops that lay the dust,
and fresh the land new sowne.

7 The iust shall flourishe in his time,
and all shall be at peace:
Untill the Poone shall leave to prime,
waite, change, and to encrease.
8 He shall be Lord of sea and land,
from shore to shore throughout:
And from the floods 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 rebel, the earth and dust shall lieke.

10 The Lords of all the Isles thereby, great gifts to him shall bring:
The Kings of Saba and Arabia, 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 first doth save, that unto him do call:
And eke the simple folk that have, no help of man at all.

13 Ye takest pity on the poor, that are with need oppression:
Ye both preserve him evermore, and bring their soules to rest.

14 Ye shall redeem their life from death 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 gold?
Ye shall be honoured as a King, and daily be eradowed.

16 The mighty mountains of this land of coane shall bare such throng:
That it like Cedar trees shall stand, in Libanus full long.

17 Their Cities eke full well shall spade:
the fruits thereof shall passe:
In plenty it shall farre exceede, and spring as grone as grasse.

18 For euer they shall praise his name, while that the Sunne is light:
And thinke them happy through the same all folke shall bleste his might.

19 Praise ye the Lord of hostes, and sing of Israel's God each one:
For he both euer wandrous 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 bonus. psal. Lxxiii, T. S,

Dauid teacheth that neither the prosperity of the vngodly, nor the afflictions of the good, ought to discourage Gods children, but rather move them to consider gods providence, & to reverence his judgement, for that the wicked vanish away like smoke, and the godly enter into life everlasting, in hope whereof he resigned himselfe into Gods hands.

Sing this as the 44.Psalme.

How euer it be, yet God is good,
And know to Israel,
And to all such as safely kepe, their confidence pure and well.

2 Yet like a foole I almost slipt, my foote began to slide:
And ere I wist, even at a pinch, my stepe upon gan glide.

3 For when I saw such foolish men, I grudged and did disdaine, That wicked men all things should have without turmoile or paine.

4 They never suffer pangs no; grieve, as if death should them smite:
Their bodies are both stout and strong, and euer in good plight.
Psalme LXXIII.

5 And free from all adversitie; when other men be shent, And with the rest they take no part, of plague or punishment. 6 Therefore presumtion both imbace, their necks as both a chaine: And are even wapt as in a robe, with rapine and disdain. 7 They are so fed that even so fat, their eyes oft times out start: And as so worldly goods they haue, more then can with their heart. 8 Their life is most licentious, boasting much of the wrong, Which they haue done to simple men, and ever pride among. 9 The heavens and the living Lord, they spare not to blaspheme: And praise they doe of worldly things, no whit they doe esteeme. 10 The people of God oft times turne to see their prosperous state: (backe And almost drinke the selfe same cup, and follow the same rate. 11 How can it be that God, say they, should know or understand, These worldly things, Sith wicked men, be Lopes of Sea and land. 12 So we may see how wicked men, in riches still increase: Rewarded well with worldly goods, and live in rest and peace. 13 Then why doe I from wickednece my fantasie restraine, And wash my hands with innocents, and cleans my heart in baine? 14 And suffer scourges everyday, as subject to all blame: And every morning from my youth, sustaine rebuke and shame? 15 And I had almost said as they, mistaking mine estate: But that I should they people judge as solke unfortunates. 16 Then I be thought me how I might this matter understand: But yet the labour was too great, for me to take in hand. 17 Untill the time I went into, thy holy place, and then I understood right perfectly the end of all those men. 18 And namely how thou settest them, upon a slippery place: And at thy pleasure and thy will, thou doest them all deface. 19 Then all men muse at that strange to see how suddenly (light They are destroied, dispatchd, consumed and dead so horribly. 20 Thus like a dream when one awakes to shall their wealth decay: Their famous names in all mens light, shall ebbbe and passe away. 21 Yet 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 doste me guide, to glory at the last. 25 What thing is there that I can wish but thee in heauen above: And
And in the earth there is nothing like thee that I can love:
26 My flesh and my heart both faile,
but God doth faile me never:
For of my health God is the strength,
my portion and for ever.
27 And so all such as thee so faile,
thou shalt destroy each one:
And those that trust in any thing,
saving in thee alone.
28 Therefore will I draw near to God
and ever with him dwell:
In God alone I put my trust;
his wonders I will tell.

Ve quid Dco. psal. Lxxiii. I. H.

A complaint of the destruction of the
Church and true religion, under the
name of Sion, & the Altars destroyed.
But trusting in the might & free mercy
of God by his covenant, he requireth 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 Psalm.

W

Why art thou Lord so long so short
in all this danger deep?
Why dost thine anger kindle thus,
at thine own pasture deep?
2 Lord call the people to thy thought;
which have bene thine so long:
The which thou hast redeemt bought,
from bondage soe and strong.
3 Have mind therefore and think upon
remember it full well:
The pleasant place the mount Sion,
where thou wark wont to dwell.
4 Lift by thy foot, and come in hafe,
and all thy foes deface:
Which now at pleasure rob and waste,
within thy holy place.
5 And the congregations all,
thine enemies roare O God:
They set as signes on every wall,
their banners spaid abroad.
6 As men with axes heap downe trees,
that on the hills doe growe:
So shone the swords and bits of these
within the temple now.
7 The sounding loud, the carued bords,
the goodly graven stones,
With axes, hammers, bits and swords,
they beat them downe at once.
8 Thy places they consume with flame,
and eke in all this toile,
Thy house appointed to thy name,
they race downe to the toile.
9 And thus they said within their heart,
dispatch him out of hand:
Then burned they vp in every place,
Gods houses through the land.
10 Yet thou no signe of helpe dost 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
resist thine enemies strong? (name
Shall they alwaies blaspheme thy name,
and calle on thee so long?
12 Why dost withdraw thy hand aback
and hide it in thy lap?
D plucke it out and be not slacke,
to give thy foes a rap.

The Second part.
13 0 God thou art thy king and Lord,
and enemies haft bene:
Pea thy good grace through out thy
Psalm LXXV.

soz our good helpe hath scene.
14 The seas that are so deepe & deade,
thy might did make them die:
And thou didst break the Serpents head
that he therein did die.
15 Pea thou didst break, the heads of
whales that are so fell: (great
And gauest them to the vilske 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 rivers to be dry.
17 Both day and eke the night are shine
by they were begun:
Thou settest to serve 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 froze,
thy hand hath found them out.
19 Thinke on O Lord no time forget,
thy foes that thee besieume:
And how the foolish solke are set
to raile upon thy name.
20 O 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 possesse the land:
All sad and dark, so woene and old,
our Realme is now doth stand.
22 Let not the simple goe away,
with disappoynted shame;
But let the poore and needie aise,
give praise unto thy name.
23 Rise Lord, let be by thee maintaind
the cause that is thine owne:
Remember how that thou blasphem
art by the foolish one.
24 The voice forget not of thy foes,
for their presuming hie,
Is more and more increas of those,
that hate thee spightfully.

Confitebimus 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 be exalted to
honour.

Sing this as the 44. Psalme.

To 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 by rightly judge, when get
conuenient time I may:
The earth is weake and all therein,
but Thee pillars stay.

3 I did to the mad people say,
deale not so furiously:
And unto the hungry ones,
set not your houses to hie.
4 I said unto them, set not by,
your raised houses on hie:
And se that ye doe with stifte necke,
not speake presumptuously.

5 For neither from the easterne parts,
noz from the westerne side:
For from forsaken wildernesse,
protection doth proceede.
6 For why the Lord our God he is,
the righteous Judge alone:
He puteth downe the one, and lets,
another in the throne.
7 For why, a cup of mighty wine,  
is in the hand of God:
And all the mighty wine therein,  
himselfe doth powre abroad.
8 As for the lees and filthy dregs,  
that doe remaine in it:
The wicked of the earth shall drinke,  
and sucke them every whit.
9 And I will talke of God I say,  
of Jacobs God therefore:  
And will not cease to celebrate,  
his praise for evermore.
10 In Sunder breake the bones of all,  
ungodly men will I:  
But then the bones of righteous men,  
shall be cattled hie.

Gloria Patri.

To Father Sonne and holy Ghost,  
all glory be therefore:
As in beging was is now,  
and shall be evermore.

In Iudae. Psal. Lxxvi. I. H.
Here is described the power of God, and  
care of the defence of his people, by  
the destruction of Senacherib's army,  
for which the faithfull are exhorted to  
be thankful.

Sing this as the 66. Psalme.

Psalme Lxxvi.

1 There is described the power of God, and  
care of the defence of his people, by  
the destruction of Senacherib's army,  
for which the faithfull are exhorted to  
be thankful.

2 And brake the ray to overthrow,  
in battell on the field.
3 Thou art more worthy honour Lord,  
more might in thee doth lie:  
Then in the strongest of the world,  
that rob on mountaines hie.
4 But now the proud are spoil'd through  
and they are fallen on sleep: (thee,  
Through men of warre no helpe can be,  
themselves they could not kepe.
5 And thy rebuke O Jacobs God,  
when thou dost them reproue:  
As halfe asleep their chariot stood,  
no horsemen once did move.

7 For thou art dreadfull Lord indeed,  
what man the courage hath,  
To hide thy light, and doe not dread,  
when thou art in thy wrath? (heard,  
8 When thou dost make thy judgements  
from heauen through the ground,  
Then all the earth full sope afraid,  
in silence shall be found.

9 And that O God when thou dost stand  
in judgement soz 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 into thy praise:  
Perceaster Lord doe thou restraine,  
their wrath and threats alwaies.

11 Make bowes and pay them to our  
people, that nigh him be: (God,  
Bring gifts all ye that dwell abroad,  
for dreadfull lufe is he.
12 For he doth take both life and might  
from Princess great by birth:  
And full of terror is his light,  
to all the Kings on earth.

Oce
Psalme LXXVII.

Vocem. 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.

With my voice to God do cry,
With heart and hearty cheer, Oy
Voice to God I lift on high, and he my lute both hear.

I sought to God, by night no rest I tooke, but stretched my hands to him abroad, my soul comfort forsooke.

When I to thinke on God intend, my trouble then is more,
I spake but could not make an end, my breath was short to soze.

Thou holdest mine eyes such wise from that I alwayes alwake: (ref.)

With fear I am so soze oppressed, my speech doth me forsake.

The daies of old in mind I cast,
and oft did thinke upon,
The times and ages that are past,
full many peres agone.

By night my songs I call to mind,
Once made thy praise to show:
And with my heart much talke I finde,
my spirits do search to know.

Will God, said I, at once for all,
cast off his people thus,
So that henceforth no time he shall be friendly unto us?

What, is his goodness now decayd,
for ever and a day?

Is his promise cleane delaid,
and doth his truth decay?

And will the Lord our God forget his mercies manifold?

Shall his wrath encrease so hot,
his mercies to withhold?

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.

I will regard and thinke upon,
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.

Pea all his works I will declare,
and what he did renile:
To tell his facts I will not spare,
and eke his counsell wise.

Thy works O Lord are all uprigh,
and help all abroad:
What one hath strength to match the of thee O Lord our God?

Thou
14 Thou art a God that oft dost hear,  
thy wonders every hour:  
And so dost make the people know,  
thy vertue and thy power.

15 And thine own folk thou dost defend,  
with strength and stretched armes,  
The course of Jacob that descend,  
and Josephs seede from harme.

16 The waters Lord perceiv'd thee,  
the waters saw thee well:  
And they for scarce aside did die,  
the depths on trembling fell.

17 The clouds that were both thickes  
did cause full plenteously: (black,  
The thunder in the aire did cracke,  
the shafts abroad did lie.

18 The thunder in the aire was heard,  
the lightning from above,  
With flashes great made men ascared,  
the earth did quake and mooure.

19 Thy waies within the sea doe lie,  
thy paths in waters deepe:  
Yet none can there thy footsteps espie,  
noz know thy paths to keepe.

20 Thou leadeft thy folke upo'n the land,  
as deepe on every side,  
Through Moses and through Abraaoms  
you didst them safely guide. (hand

Arise, ye peo. Psal. Lxxviii. T.S.

He sheweth how God of his mercy chose  
his Church of the posterity of Abraham, casting in their teeth the rebellio  
on of their fathers, that their children  
might acknowledge Gods free merci  
cies, and be ashamed of their peruerse  
Ancestors: the holy Ghost hath com  
prehended 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.

4 Because we should not keepe it close,  
from them that should come after:  
Who should Gods power to their race  
and all his works of wonder. (prais

5 To Jacob he commandement gau,  
how Israel should live:  
Willing our fathers should the same  
unto their儿童 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 they may have the better hope,  
in God that is above:  
And not forget to keep his lawes,  
and his precepts in love.

8 Not being as their fathers were,  
rebellng 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 sople?  
Shooting their darts the day of warre,  
and yet they tooke the sople.

10 For why they did not keep with God  
the covenant that was made:  
For yet would walk 22 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 Thanecos?

13 He did divid and cut the Sea,  
that they might passe at once:  
And made the water stand as still,  
as doth an heape of stones.

14 He led them secrect in a cloud,  
by day when it was bright:  
And in the night when darke it was,  
with fire he gaue them light.

15 He brake the rocke in wildernesse,  
and gaue the people drinke:  
As plentiful 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 soulds,  
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 wildernesse.

18 They tempted him within their  
like people of mistrust: (hearts

Requiring such a kinde of meat,  
as served for their lust.

19 Saying with murmuration,  
in their unthankfulnesse:  
What, can this God prepare fo? us  
a feast in wildernesse?

20 Behold he brake the stonic rocke,  
and soulds 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: (wzoth  
So that his indignation,  
on Israel did proceede.

The third part.

22 Because they did not faithfully,  
believe and hope that he  
Could alwaies help and succour them  
in their necessity.

23 Wherfore he did commaund the cloude  
forthwith they brake in sunder,  
24 And raind downe Mano for them  
a sode of mickle wonder. (eat

25 When earthly men with Angles  
were fed at their request: (foo  
26 He had the east wind blow away,  
and brought in the southwest.

27 He raund downe sode as thick as du,  
and souldes as thicke as sand:

28 Why
displeasure to arise.

39 Considering that they were but flesh
and even as a wind
That passeth away, and cannot well
returne by his owne kinde.

40 How often times in wilderness,
did they the Lord provoke:
How did they move and stir the Lord,
to plague them with his stroke?

41 Yet did they turne againe to sinne,
and tempted God eftatsone:
Prescribing to the holy Lord,
what things they would have done.

42 Not thinking of his hand and power,
now of the day when he
Delivered them out of the hands,
of the fierce enemy.

43 Nor how he wrought his miracles,
as they themselves beheld,
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their water into blood:
That no man might receive his drinke,
at river nor at flood.

45 Nor how he sent them swarmes of
which did them sore annoy:
And did their countries full of frogs,
which should their land destroy.

The fifth part.

46 Nor how he did commit their fruits,
into the Caterpiller:
And all the labour of their hands,
he gave to the Grasshopper.

47 With hauelstones he destroyed their
so that they were all lost:
And not so much as wilde fig trees,
but he consumed with frost.
Psalm LXXVIII.

48 And yet with hailestones once againe
the Lord their cattell smote:
And all their flockes and herds likewise,
with thunderbolts full hole.
49 He cast upon them in his ire,
and in his fury strong,
Displeasure, wrath and cuill spirits,
to trouble them among.

50 Then to his wrath he made away,
and spared not the least:
But gane into the pestilence,
the man and eke the beast.
51 He strake also the first bozne all,
that by in Egypt came:
And all the chiefe of men and beasts,
within the tents of Ham.

52 But as so all his owne deare folke,
he did preserue and kepe:
And carried them through wildernesse,
even like a flocke of sheepe.
53 Without all scare 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 let the Tribes,
of Israel to abide.

56 Yet so all this their God nosthie,
they stiredd and tempted still:
And would not keeph his Testaments,
not yet obey his will.
57 But as their fathers turned backe,
euen so they went astray:

Muchlike a bowe that would not bend;
but flip and start away.
The sixt part.

58 And grim'd him with their hill altars
with offerings and with fire:
And with their fools vehemently,
prouoked him to ire,
59 Therewith his wrath began againe,
to kindle in his breast:
The naughtinesse of Israel,
he did so much detest.

60 Then he fo:sooke the Tabernacle,
of Silo where he was:
Right conuerfant with earthy men,
euen as his dwelling place.
61 Then suffered he his might & power,
in bondage fo: to stand,
And gane the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage:
63 The young men were desnour with
maides had no mariage.

64 And with the sword the Priests also
did perish every one:
And not a widdow left aline,
Their death fo: to bemoone.

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 Emrod 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 fo: the tribe of Ephzaim,
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 vp, and brought away, even from the folds of sheepe.
71 As he did follow the Coves with yong the Lord did him advance, 
To feede 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 gouerne them indeed.

Deus venerunt. Psal.Lxxix. I. H.
The Israelites complaine to God for the calamities that they suffered, when Antiochus destroyed 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.
1 The bodies of thy Saints most deare abroad to Birds they call: 
The flesh of them that doe thee deare, 
the beasts devour and waste. 
3 Their blood throughout Jerusalem, 
as water spilt they have: 
So that there is not one of them, 
to lay their dead in grasse.
4 Thus are we made a mockingstocke, 
Almost the world throughout: 
The enemies at vs left and mocke, 
which dwell our coasts about.
5 Wilt thou O Lord thus in thine ire, 
against vs ever same: 
And thew 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 desroyd: 
His habitation and his land, 
they have left waste and void.
8 Fear not in mind our former faults, 
with speede some pitie shew, 
And aid vs Lord in all assaults, 
for we are weake and low.

The second part.
9 O God that giuest al health and grace, 
on vs declare the same: 
Weigh not our workes our sins desace 
for honour of thy name.
10 Why shall the wicked still alway, 
to vs as people dombe: 
In thy reproach rejoynce and say, 
where is their God become?
11 Require O Lord as thou seest good 
before our eies in sight: 
Of all those folke thy servants blood, 
which they spilt in deslight.
12 Receive into thy light in halt,
Psalm LXXX.

Shew us the brightness 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 dost the seed with sorrowes deepe Their bread with tears they eate: And drinke the teares that they doe worp in measure full and great.

7 Thou hast vs made a very strife, to those that dwell about: And that our foes doe love a life, they laugh and leet 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 beare: The heathen folk tho 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 made that from him came: And eke the Cedars high and stout, with branches of the same.

12 Why then didst thou her walls destroy her lodges pluck thou hale, That all the folks that passe thereby, thy vine may sporke and wait.

The second part.

13 The Boxe out of the wood so wilde, both big and roote it out:
Psalme LXXXI.

The furious beasts out of the field,
denoure it all about.
14 O Lord of hosts returne againe,
from heaven looke betime:
Behold, and with thy helpe sustaine,
this poore bircard of thine.

15 Thy plant I say, thine Israel,
whome 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 haile kept so long :
And with theonne of man whome thou
to thee haile made so strong.
18 And so when thou haile set vs free,
and saucd vs from name :
Then shall we never fall from thee,
but call upon thy name.

19 O Lord of hosts through thy good
rehurne vs into thee :
(Grace
Behold vs with a pleasant face,
and then full safe are we.

Exultate Deo. Psal. Lxxxi. 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 have lost through
their malice.

Glade and glad in God rejoyce.,

which is our strength and stay, be joy-
full and lift vp your voice, to Jacobs

God I say. 2. Prepare your instru-
ments most meet, some joyfull Psalme
to sing, strike up with lute and harpe
so sweete, on every pleasant string.

3 Blow as it were in the new Poone,
with trumpets of the best:
As it is bred to be done,
at any solemn feast.
4 For this is unto Israel,
a statute and a trade,
A law that must be kept full well,
which Jacobs God hath made.

5 This clause with Joseph was decreed
when he from Egypt came,
That as a wittnes, all his seede
should still obserue the same,
6 When God I say had so prepar’d,
to bring him from that land,
Whereas the speech which he had heard
he did not understand.

7 I from his shoulders tooke faith he,
the burthen cleane a way :
And from the furnace quit him free,
from burning bricke of clay.
8 When thou in griefe didst cry and call,
I holpe thee by and by :
And I did answer thee withall, in thunder secretly.

9 I said at the waters of discord, I did thee tempt and prove, Whereas the goodness of the Lord, with muttering thou didst move.

10 Hearc O my folk O Israel, and I assure it the: Regard and marke my words full well, if thou wilt cleare to me.

The second part.

11 Thou hast no God in thee reserved, of any land abroad:
No in no wise to bow or serve, a strange and foraigne God.

12 I am the Lord thy God, and I from Egypt set thee free: Then aske of me abundantly, and I will giue it thee.

13 And yet my people would not heare my voice when that I spake, No Israel would not obey, but did me quite forfake.

14 Then did I leave them to their will, in hardnesse of their heart: To walke in their owne counsell still, themselves they might peruer.

15 O that my people would have 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 flanes should seeke me till: But of his flocke, the time and age,

should flourish ever still.
18 I would have fed them with the crop and finest of the wheat, And made the rocke with hony drop, that they their sills should eat.


Deus fetet. Psal. Lxxxii. 1. H.

Davides declaring God to be present with Judges and Magistrates, reproueeth their partiality and vnrighetheousenesse, and exhorteth them to do justice: but seeing no amendment, he desireth God to doe justice himselfe.

Sing this as the 77. Psalme.

A Did the preace with men of might, the Lord himselfe did stand: To pleade the cause of truth and right, with Judges of the land:

2 How long saide he will you procede, false judgement to award: And have respect for late of meede, the wicked to regard?

3 Whereas of due you should defend, the fatherlesse and weake: And when the poore man doth content, 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 knowe or learne in vaine to them I takke: They will not see or ought discerne, but still in darkenesse walke.

For loc, even 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 and let thy strength be knowne and judge the world with might: For why? all nations are thine owne, to take them as thy right.

Deus quis similis. Psal. Lxxxviii. 1, H.

Sing this as the 77 Psalme.

Do not God refraine thy tongue, in silence doe not stay: Withhold not Lord thy selue so long, no make no more delay.

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 folace they doe deceit, and craftily enquire:

For thine elect to lie in waie, their counsell doth conspire.

4 Come on say they let us expell, and plucke these solace 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 Boabites, with divers other mo.

7 Cebal with Ammon, and likewise, both Amaleck conspire:

The Philistians against thee rise, with them that dwell at Lyre.

8 And Assur eke is well apaid, with them in league to be:

And doth become a fence and aid, to Lots posterity.

9 As thou didst to the Hadianites, to serve them Lord each one:

As to Sisera and to Jabin, before the brooke Bison.

10 Whom thou in Ennoz didst destroy, and waste them through thy might:

That they like dungeon earth did lie, and that in open light.

The second part.

11 Make them now and their Lords ap-

like Zeb and Dzeb them, (peace

As Zeba and Salmanc were, the Kings of Hadian.

12 Which said, let vs throughout the in all the coasts abroad, (land

Potter and take into our hand, the faire houses of God.

13 Turne them O God with fozims as as wheeles that have no ray: (sate

O like the charre that men doe cast, with windes to flye away.

14 Like as the fire with rage and fums the
the mighty fo;rest spils:
And as the flame doth quite consume,
the mountains and the hils.

15 So let the tempest of thy wrath,
upon their necks be laid:
And of thy storm my winde and shower,
Lord make them all afraid.

16 Lord bying them all I thee desire,
to such rebuke and shame:
That it may cause them to enquire,
and learne to seeke thy name.

17 And let them cuernoze daily,
to shame and slander fall:
And in rebuke and oblique,
to perish eke withall.

18 That they may know & seele ful well
that thou art called Lord:
And that alone thou dost errell,
and raigne throughout the world.

Quam dilecta. Psal. Lxxxiii.

Dauid exiled his country, desyreth 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 wildernesse 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 doth long full sore to goe,
into thy courts abroad:
My heart doth lust, my flesh also,
inthee the living God.

3 The sparrows finde a home to rest,
and saue themselves from wrong,
And eke the swallow hath anest,
wherein to kepe 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 Oh they be blessed that may dwell
within thy house alwaies:
For they alwaies thy factes 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 minde the way,
and seeke 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 doth fill.

8 From strength to strength they walke
no saintelles there shall be: (full sall
And to the God of Gods at last,
in Sion they doe see.

9 O Lord of hosts to me giue heed,
and heare when I doe pray:
And let it through thine cares proceed,
O Jacob's God I say.

10 O Lord our shield of thy good grace,
regard and so draw nere:
Regard I say, behold the face,
of thine annointed deare.

11 For why within thy courts one day
is better to abide:
Then othere where to kepe 02 stay,
a thousand daisbeside.

12 Much rather would I kepe a doze,
within the house of God:
Then in the tents of wickedness,
to settle mine abode.

[Verse 13]
Psalme LXXXV.

13 For God the Lord light and defence, will grace and worship give:
And no good thing will he withhold from them that purely live:
14 O Lord of hosts that man is blest, 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 affiction. Then they reioyce in hope of promised deliuerance, which was a figure of Christis kimgdome, vnder which should be perfect felicitie.

Sing this as the 13.Psalme.

1 Thou hast been mercifull indeed, O Lord unto thy land,
For thou restoredst Jacobs seed, from thaldome out of hand.
2 The wicked wakese that they were in, thou didest them cleane remit, And thou didst hide the peoples time, full close thou coveredst 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 shal thinke anger never end, but still proceed on vs?

And shall thy wrath it selfe extend, upon all ages thus?
6 Wilt thou not rather turne therefore and quicken vs, that we And all thy folke may 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 sauing health.
8 I will hearde what God faith, for he speaks to his people peace, And to his Saints that never they, returne to foolishnesse.

9 For why sh is 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 kisse greeete, and there they shall unbrace.

11 As truth from earth shall spring apace and flourish pleasantly: So righteounesse shall shew her face, and looke from heaven high.
12 Praise God himselfe shall take in hand to giue vs each good thing: And though 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.

Dauid sore afflicted, praieth frequently for deliuerance, sometime rehearsing his sile-
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 deliuered from them.

Sing this as the 18. Psalme.

Lord bow thine cares to my request, and heare me by and by:
With grievous paine and griefe opprest,
full poore and weake am I.
2 Preserve my soule because my waies and dungs holy be,
And save thy servant O my Lord,
that puts his trust in thee.
3 Thy mercies Lord on me expressse,
defend me eek withall:
For through the day I doe not cease on the 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 giue an eare:
Marke well the words that I doe say,
and all my prayers hear.
7 In time when trouble doth me mone,
to thee I doe complaine:
For why? I know, and well doe prove
thee answerest mee 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 didest 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:
Diyne my heart to the soorie,
that it thy name may dyead.
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 libertie,
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 meek,
full blanke and stowe 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 fauour shew,
that all my foes may see,
And be ashamed becauseth Lord thou
dost helpe and comfort mee!
Psalm LXXXVII. LXXXIII.

Fundamenta eius. Psal. Lxxxvii. I. H.

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 numbred among the members thereof.

Sing this as the 81. Psalm.

That City shall full well endure, her ground work shall both stay, Upon the holy hill full sure, it can no time decay.

2 God loves the gates of Zion best, his grace both there abide: He loves them: more than all the rest, of Jacob's tents beside.

3 Full glorious things reported be, of Zion, and abroad Great things I say are said of thee, thou City of our God.

4 On Rahab I will cast an eye, and bear in my mind the same: And Babylon shall cleave apply, and learne to know thy name.

5 Lo Palestine and Tyre also, with Ethiopia likewise: A people old full long agoe, were borne and there did rise.

6 Of Zion they shall say abroad, that divers men of fame: Have there sprung vp, and the high God hath foundedFast the same.

7 In their records to them it shall through God's devise appeare: Of Zion that the chiefe 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. Psal. Lxxxviii. I. H.

The faithfullare afflicted by sickness, persecution, aduersitie, &c. as it were left of God without any conflation, yet he calleth on God by faith, and striueth against desparation.

Sing this as the 71. Psalm.

Lord 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 the light on high: Incline thine ear, O Lord intend, and hearken to my cry.

3 For why my soule with woe is fill'd and both in trouble dwell: My life and breath almost both yeeld and draveth neere to hell.

4 I am esteemed as one of them, that in the pit both 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 blame.

6 As those that lie in grave I say, whom thou hast cleans forgot: The which thy hand hath cut away, and thou regard it them not.

7 Peace like to one but by full sure, within the lower pit: In places darke and all obscure, and in the depth of it.

8 Chine anger and thy wrath likewise, full soze on me both lie:

And
And all the stoumes against me rise,
my soule to bere and try.

9Thou puttest my friends far off from me
and makest them hate me sore:
I am shut vp in prison fast,
and can come forth no more.
10My sight both faile through griefe and 
I call to thee O God: (paine,
Throughout the day my hands also,
to thee I stretch abroad.

11Dost thou into the dead declare,
thy wondrous works of fame:
Shall dead to life againe reaife,
and praise thee for the same?
12O shall thy loving kindness Lord,
be preached in the grave?
O shall with them that are destroid,
thy truth her honour have?

13Shall they that lie in darke full low,
of all thy wonders wot:
O there shall they thy justice know,
where all things are forgot?
14But O Lord to thee alway,
do cry and call apace:
My praiser eke ere it be day,
shall come before thy face.

15Why dost thou Lord abhor my soule,
in griefe that seeketh thee:
And now O Lord why dost thou hide,
thy face away from me?
16I am afflicte as dying still,
from youth this many a pearce:
Thy terrors which doe bere me still,
with troubled minde I bearre.
17The furies of thy wrathfull rage,
full loze upon me fall:
Thy terrors eke doe not affwage,
but me oppresse withall.

18All day they compass me about,
as water at the tide:
And all at once with streams full stout,
bset me on each side.
19Thou settest far from me my friends
and louers every one:
Pea and mine old acquaintance all,
out of my sight are gone.

Misererecordias. Psal. Lxxxix.

David praised God for his couenant made
betweene him and his elect by Jesus Christ, then he complaineth of the de-
solation of his kingdom, so that the promise seemed to be broken. Finally
he prayeth to be delivered from afflic-
tion, mentioning the shortness of
mans life, and confirming himselfe by
Gods promises.

Sing this as the 67. Psalme.

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 heavenes say,
thy truth appeareth plaine.

3 To mine elect, saith God, I made,
a couenant and behest:
My servant David to perswade,
I sooze and did protest,
4 Thy seede for ever I will say,
and establish it full fast:
And still uphold thy thronne alway,
from age to age to last.

5 The heavenes shew with joy & mirth,
thy wondrous worke O Lord:
The saints within thy Church on earth
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 dreaded:
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 aduice,
shone ruled at thy will:
And when the waves thereof arise,
shone maketh them calme and still.
10 And Egypt Lord thou hast subdued,
and thou hast destroid:
Peace thou thy foes with mighty arme,
harsh scattered all abroad.
The second part.
11 The heavens are thine, & still have
like wise the earth and land, (bene,
The world with all that is therein,
shone foundest with thy hand.
12 Both north & south, with east & west
shone selfe didst make and frame:
Both Tab: mount, and eke Hermon,
rejoice and praise thy name.
13 Thine arme is strong & full of power
all might therein doth lie,
The strength of thy right hand each
shone lifteth up on thee.
14 In righteousness and equity,
shone 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
the present power O God:
For in the favour of thy light,
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 & aid,
in thee alone doth ly,
Thy goodness eke that hath been said,
shall lift our hope on hie.
18 Our strength that doth defend vs
the Lord to vs doth 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 theend didst thou lay to them,
thy minde 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 folke 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 oppresse,
they shall not him demoure:
Pev yet the sons of wickedness,
of him shall have no power.
24 His foes likewise will I destroy
before his face in sight:
And those that hate him I will plague,
and strike them with my might.
25 My truth and mercy eke withall,  
shalt still upon him lie:  
And in my name his home eke shal,  
be lifted by on hie.  
26 His kingdom 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 bone I will him take,  
of all on earth that springs:  
His might and honour I will make,  
above all worldly kings.  
29 My mercy shall be with him still,  
as I my selfe haue told,  
My faithful covenant to fulfill,  
my mercy I will hold.  
30 And eke his seed I will sustaine,  
soe ever strong and sure:  
So that his seat shall still remaine,  
while heaven both endure.

The fourth part.

31 If that his soures soe take my law,  
and so begin to swerue:  
And of my judgements haue none aue,  
noe will not them observe.  
32 Or if they doe not vse aright,  
my statues 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 sinne,  
when that they doe offend.  
34 By mercy yet and my goodnesse,  
I will not take him fro:

Ps handle him with crafstinesse,  
and to my truth fo go.  
35 But sure my covenant I will hold,  
with all that I haue spoke:  
So word the which my lips haue told,  
shall alter o2 be broke.  
36 Once sware I by my holynesse,  
and that perfome will I,  
With David I shall kepe 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 remaue,  
soe ever in my sight.  
38 And as the Boone within the sky,  
soe ever standeth fast:  
A faithfull witnesse from on hie,  
soe shall his kingdom last.  
39 But now D Lord thou dost receit,  
and now thou changest cheare:  
Pea thou art wath with thine elect,  
thine owne anointed beare.  
40 The covenant with thy sernant made  
Lord thou hast quite bdone:  
And doe vpe upon the ground also,  
hae cast his royall crowne.

The fis part.  

41 Thou pluckit his hedges by with  
his wals thou dost confound: (migh  
Thou beatall eke his bulwarks downe  
and brake it them to the ground.  
42 That he is soe destroued and tope,  
of conners by thoroughout:  
And so is made a moacke and scoyne,  
to all that dwell about.  
43 Thou their right hand hast lifted b  
that him soe annoy:  
And all his foes that him devoure,  
loe thou haft made to top.
44 his swords edge thou dost take away
that should his foes withstand:
To him in warre no victory,
thou giest not in your hand.

45 His glory thou dost also waste,
his throne, his top, his mirth,
By thee is overthrown and call,
full love upon the earth.

46 Thou hast cut off and made full short
his youth and lusty daies:
And raise of him an ill report,
with shame and great disgrace.

47 How long away from me O Lord
forever wilt thou tune:
And shall thine anger still alway,
as fire consume and burne?

48 O call to minde, remember then
my time consumest fall,
Why hast thou made the somes of men,
as things in baine to waite?

49 What man is he that lieth here,
and death shall never see?
D from the hand of hell his soule,
shall he deliver free?

50 Where is O Lord thine old goodness
so oft declare before,
Which by thy truth and uprightness,
to David thou hast swore?

1 The great rebukes to minde I call
that on thy servant lie:
The raving of the people all
baze in my breast have I.

2 Where with O Lord thine enemies,
blasphemst haue thy name:
The steps of thine anointed one,
they cease not to desame.

3 All praise to the O Lord of hosts,
both now and euer for ece:

PsalmXC.

Through skie and earth and al the coasts
Amen Amen I say.

Domine resurg, psall. Xc. I. H.
Moses seeing the people neither admoni-
ished by the brenitie 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.

Thou Lord hast here our sure defence
our place of ease and rest:
In all times paX, yea so long since,
as cannot be expost.

2 Ere there was made mountaine or hill
the earth or world abroad:
From age to age and alwaies still,
forever thou art God.

3 Thou grindent man through grief, and
to dust or clay, and then:
And then thou sayest againe returne,
again ye somes of men.

4 The laying of a thousand yeares,
what is it in thy sight?
As yesterday it both appear,
or as a watch by night.

5 So some as thou dost scatter them,
then is their life and trade
All as a flaxe and like the grasse,
whole beauty soone both fade.

6 Which in the morining shines full bright
but fadeth by and by:
And is cut downe ere it be night,
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 settest before thine eye, (wrought
Our proue faults, ye eke our thoughts
thy countenance doth spice.
9 For, though thy wrath our daies doe
thereof doth ought remaine: (waste,
Our pears consume as words or blasts,
and are not cald againe.)
10 Our time is thy st trance yere and ten,
that we doe line on mord:
If one see four-score, surely then
we count him vndesouis old.

The second part.
11 Yet of this time the strength & chiefe
the which we count upon,
is nothing else but painefull griefe,
and we as blasts are gone.
12 Who once doth know what strength
what mithe thine anger hath, (is there
O) in his heart who doth thy feare,
according to thy wrath?
13 Instruct vs Lord to know and try
how long our daies remaine:
That then we may our hearts apply,
true wisdome to attaine.
14 Returne O Lord, how long wilt thou
forth on in wrath proceed?
Shew favo, to thy servaunts now,
and helpe them at their need.
15 Refresh vs with thy mercy loone,
and then our joy shall be,
All times as long as life doth last,
in heart reioce shall we.
16 As thou halt plagued vs before,
now also make vs glad,
And so the pears wherein full sore
affliction we have had.
17 O let thy wooke and power appeare,
and on thy servaunts light:
And shew unto thy children deare,
thy glory and thy might.
18 Lord let thy grace and glory stand
on vs thy servaunts thus,
Confine the works we take in hand,
Lord prosper them to vs.

Qui habitat. 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 loue 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 both dwell,
In shadow of the mighti est grace
at rest shall keep him well.
2 Thou art my hope and my strong hold,
To the Lord will say,
By God is he, in him will I
my whole assiace 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 the,
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 a fright,
Of all the haste that die by day,
no terror of the night.
6 Pox of the plague that pruine
both stelke in darke to fall:
Pox pet of that which both destroy,
and at noone daies both stelke.
Psalme XCII.

7 Pea at thy side as thou doest stand, a thousand dead shall be:
Ten thousand eke at thy right hand, and yet thou shalt be free.
8 But thou shalt see it for thy part, thine eye shall well regard:
That even like to their desert, the wicked have reward.
9 For why? O Lord I lonely lust, to stay my hope on thee:
And in the highest I put my trust, my sure defence is he.
10 Thou shalt not need none ill to scare with thee it shall not mel,
Noz yet the plague shall once come nere the house where thou dost dwell.
11 For why? unto his Angels all, with charge commanded he;
That still in all thy waies they shall, preferue and prosper thee.
12 And in their hands shall thee heare up still waiting thee upon:
So that thy foote shall never chance to spurre at any stone.
13 Upon the Lyon thou shalt goe, the lyder fell and long,
And tread upon the Lyon yong, with Dragons stout and strong.
14 For he that trucketh unto me, I will dispatch him quite:
And him defend, because that he doth know my name aright.
15 When he for helpe on me doth cry, an answer I will give:
And from his griefe take him will I, in glory for to live.
16 With length of yerres and dates of I will fulfill his time: (wealth

The goodness of my savin health
I will declare to him.

Bonum est confiteri. Psal. Xcii. I. H.

A Psalme for the Sabbath, to stir vp the people to acknowledg & praise God in his works. David reioiceth therin, but the wicked consider not that the vn-godly when he is most florishing, shall most speedily perish. In the end is described the felicity of the lust, 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.
2 To shew the kindnesse of the Lord, betwene ere day be light,
And eke declare his truth abroad when it doth draw to night.
3 Upon ten stringed instrument, on Lute and Harpe so sweete:
With all the mirth you can inuent, of instruments most meeete.
4 For thou hast made me to reioyce, in things so wrought by thee:
And I have joy in heart and voice thy handy workes to see.
5 O Lord how glorious and how great, are all thy workes so stout?
So deeply are thy counsels set, that none can try them out.
6 The man brutish hath not the wit, this geare to passe to bring:
And all such foolees are nothing fit, to understand this thing.
7. When so the wicked at their will, as grass doth spring full fast: They when they flourish in their ill, for ever shall be waste.
8. But thou art mighty Lord most high, yea thou dost reign therefore, In every time eternally, both now and euermore.

The second part.

9. For why? O Lord, behold and see, behold my foes I say: How all that Iwoke iniquity, shall perish and decay.
10. But thou art as an Unicorne, shalt lift mine horn on hie: With fresh and new prepared syle, thine opinted king am I.

11. And of my foes before mines cies, shall see the fall and shame, Of all that vp against me rise, mine ear shall hear the same.
12. The inke shall 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 flourish all abroad.
14. And in their age much fruit shall bring, both fat and well belove, And pleasantly both bud and spring, with bowes and branches grane.

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.

Sing this as the 77. Psalm.

The Lord as king aloft doth reign, in glory goodly night:
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 say it doth endure.

3. Ere that the world was made or thy seat was set afoxe: (wrote) Beyond all time that can be thought, thou haft beene euermore.
4. The clouds O Lord, the clouds do rise they roar and make a noise:
The clouds I say did enterprise, and lifted by their voice.

5. Pea though the storms arise in light though seas doe rage and swell:
The Lord is strong and moe 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 vltionum, Psalm. Xciii. 1. H.

He praiseth God against the violence of tyrants, and comforteth the afflicted by the good issue of the afflictions, and by the ruine of the wicked.
Sing this as the 78. Psalm.
O Lord thou dost revenge all wrong,
that justice longs to thee:
Sith 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:
Reward 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 pate their fill?
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 widows 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 talle they have of thee, (hand
Can Jacobs God this understand?
tush no, he cannot see.
8 O fallke unwise and people rude,
some knowledge now discern,
Pe foolses 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, 19 When with my selfe I mused much,
and make them understand:
Shall he not then your deeds detect,
how can escape his hand?
The second part.
11 The Lord doth know the thoughts of
his heart he sett 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 aue:
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 suppressed,
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 take.
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,
O2 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 soote did slide,
and now am like to fall,
Thy goodness Lord did so provide,
to stay me by withall.
An earnest exhortation to praise God for the government of the world, and election of his Church, to eschew the rebellion of the old fathers, who tempted God in the wilderness, and therefore entred not the land of promise.

Sing this as the Benedicamus.

O Come let us lift up our voice, and sing unto the Lord:
In him our rock of health rejoice,
Let us with one accord.
2 Peace let us come before his face,
To give him thanks and praise,
In singing Psalms unto his grace,
Let us be glad always.

3 For why? the Lord he is no doubt,
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.

1. Let all the people of the world be careful at his sight.
2. Tell all the world, be not against, the Lord doth reign above:
3. Praise he hath set the earth full fast, that it can never move.
4. And that it is the Lord alone, that rules with princely might:
5. To judge the nations every one, with equity and right.
6. The heavens shall great joy begin, the earth shall eke rejoyce,
7. The sea with all that is therein, shall shout and make a noyce.
8. The field shall joy and every thing that springeth on the earth:
9. The wood and every tree shall sing, with gladness and with mirth.
10. Before the presence of the Lord, and coming of his might:
11. When he shall justly judge the world, and rule his folke with right.

Dominus regnavit. Psal. XCVII. I. H.

David exhorteth all to rejoyce for the comming of the kingdom of Christ, dreadfull to the rebels and Idolaters, and joyfull to the just, whom he exhorteth to innocencie, to rejoycing and thanksgiving.

Sing this as the 77. psalme.

The Lord doth reign, whereat the may joy with pleasant voice, earth And eke the Iles with joyfull mirth, may triumph and rejoyce.
Psalm XCVIII.

2 Both clouds & darknes eke did dwell, and round about him heat:
Ps·right and injustice ever dwell, and hide about his seat.

3 Pea fire and heat at once do rumne, 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 appear:
Whereat the earth did looke and gase, with dread and deadly scare.

5 The hils like wave 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 baine:
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 feel the power of the Lord, and downe to him shall fall.

9 With joy shall Zion heare this thing, and Juda shall reioyce:
For at thy judgements they shall sing, and make a pleasant noise.

10 That thou D Lord art set on hie, in all the earth abroad,
And art exalted wondrously, above each other God.

11 All ye that love the Lord doe this, hate all things that are ill:
For he both kepe the soules of his, from such as would them spille.

2 And light doth spring up to the luff, with pleasure for his part:
Great joy with gladnes, mirth and lust to them of upright heart.

3 Ye righteous in the Lord rejoyce, his helpyness proclaime:
We thankful eke with heart and voyce, and mindesfull of the same.

Cauitate Domino. psall. Xcviii. I. H.

An earnest exhortation to al 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 & strong. (world-
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 sauing health and might:
The Lord doth eke his justice shew, in all the heathens sight.

4 His grace and truth to Israel, in minde he doth recond,
That all the earth hath some right well the goodness of the Lord.

5 Be glad in him with joyful voice, all people of the earth:
Give thanks to God, sing and reioice,
Psalme XCVI. C.

To him with joy and mirth.
6 Upon the harpe into him sing,
give thanks to him with Psalmes:
Rejoyce before the Lord our King,
with trumpets and with shalines.

7 Plead 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 rejoyce their sills,
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 Kingdom 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 upon God were heard in their prayers.

Sing this as the 77, Psalme.

The Lord doth raigne although at it
the people rage full sore:
Plead on the Cebunibs both sit,
though all the world doth roar.
2 The Lord that both in Zion dwell,
is he and wondrous great;
Above all folk he doth excell,
and he aloft is set.

3 Let all men praise thy mighty name,
for it is fearfull sure:
And let him magnifie the same,
that holy is and pure.

4 The Princely power of our King,
both love judgemen and right:
Thou rightly rulest every thing,
in Jacob through thy might.

5 To praise the Lord our God deuise,
all honour to him doe:
His footestools worship him before,
for he is holy too.

6 Moses, Aaron and Samuel:
as Priests on him did call:
When they did pray, he heard them loy,
and gave them answere 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:
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.

Inebilate Deo omnes, psal. C.

He exhorteth all men to serve the Lord,
who hath made vs to enter into his courts & assemblies to praise his name.

A people that on earth doe dwell,
Sing to the Lord with cheerefull voice:
From age to age throughout the world, his truth doth still remaine.

Sing this as the 81. psalme.

Percy will and judgement sing.

1 O Lord God into thy

2 And wisely doe in perfect way, untill thou come to me.

3 And I no kinde of wicked thing, will set before thy light.

4 I hate their works that fall away, it shall not cleave to me:

5 Him will I stry that slandereth, his neighbour pritily:

6 By eies shall be on them within the land that faithfull be:

7 I will no guilefull person hate, within my house to dwell:

8 Betimes I will destroy euery all, the wicked of the land:

Domine

Praise forth tell, come ye before him

and rejoice.

3 The Lord ye know is God indeed, without our aid he did vs make,

2 Serve him and come before his light, with singing and with mirth.

2 Know that the Lord our God he is, he did vs make and kepe:

3 Go into his gates alwaies, give thanks unto the same:

2 Sing this as the 67. Psalme.

3 O enter then his gates with praise, approach with joy his Courts unto:

4 Why the Lord our God is good, his mercy is for ever sure,

5 And I no kinde of wicked thing, will set before thy light.

6 Praise, land, & blest his name alwaies, so it is seemly to doe.

7 And in the midst of my house walke, in purenesse of my spirit:

8 In perfect way who walketh shall be servant unto me.

9 And in my presence he shall not, remaine that lies doth tell.

10 That I may from Gods Citie cut, the wicked workers band.

11 God the Lord be glad and light,

2 God the Lord be glad and light,

1 Serve him and come before his light, with singing and with mirth.
Psalm CII

Dominexaudisti, Psal. 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 stabilite of the Church.

Sing this as the 67. Psalm.

O hear my prayer Lord, and let my cry come unto thee:

1 In time of trouble do not hide thy face away from me.

2 Incline thine ear to me, make haste to hear me when I call:

3 For as the snook doth fade so doe my days consume and fall.

4 And as a hart my bones are burnt, my heart is smitten dead:
And withered as the grass that I forgot to eate my bread.

5 By reason of my groaning voice, my bones cleave to my skin:
As Pelican in wilderness, such case now am I in.

6 And as an owl in desert is, loc I am such a one:

7 I watch and as a sparrow on the house top am alone.

8 Loe daily in reproachfull wise, my enemies doe me seez:ne:
And they that doe against me rage, against me they have seez:ne.

9 Surely with ashes as with bread, my hunger I have sli:
And mingled have my drink with tears

that from my ies have sli:

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 shabe:
And I am withered like the grass, that soon 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 Zion wilt extend:
The time of mercy, now the time foreset is come to end.

14 For even in the stones thereof, thy servants doe delight:
And on the dust thereof they have compassion in their sight.

15 Then shall the heathen people seeare, 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 Zion reare:
And when that he most nobly in his glory shall appear.

17 To prayer of the desolate, when he himselfe shall bend:
When he shall not disdain unto 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.
Psalm CIII.

19 For he from his high sanctuary hath looked downe below: And out of heauen hath the Lord behold the earth alio.
20 That of the mourning captaine 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 foorth the praises of the same.
22 Then when the people of the land, and kingdome with accord, Shall be assembled fo? to doe their service to the Lord.

The third part.
23 By former forse of strength he hath abated in the way, And theter he did cut my daies, thus I therefore did say.
24 By God in midist of all my daies, now take me not away: Thy yeares endure continually, from age to age soe age.
25 Thou the foundation of the earth before all times haist laid: And Lord the heavens are the woike which thine owne hands haue made.
26 Pca they shall perish and decay, but thou shalt fary still: And they shall all in time war 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 yeres doe never slee.
28 The children of thy seruants shall continually indure: And in thy light their happy sead 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 deliverance of the people from euil, in his prouidence ouer all things, and in the preseruation of the faithfull.

[Music]

Psoule giueland unto the Lord, my spirit hal doe the same: And all the secrets of my heart, praise ye his holy name: Give thanks to God for all his gifts, they 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 reftord 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 thoe.

5 That
Psalm CIII.

5 That did with goodness thy desire,
and did prolong thy youth:
Like as the Eagle caeth her hill,
whereby her age reneweth.
6 The Lord with justice doth repay,
all such as he oppress:
So that their sufferings and their wrongs
are turned to the best.

7 His waifes and his commandments
to Moses he did show:
His counsell and his valiant acts,
the Israelites did know.
8 The Lord is kind and mercifull,
to such as do him grcine:
The lowells to concieve a wrath,
and readie to forgive.

9 He chides not us continually,
though we be full of strife:
Psst keeps our faults in memory,
for all our sinfull life.
10 Yet according to our sinnes,
the Lord doth us regard:
Yet after our iniquities
he doth us not reward.

11 But as the space is wondrous great
twire earth and heaven above:
So is his goodness much more large,
to them that doe him love.
12 God doth remove our sinnes from us
and our offences all:
As farre as is the Sunne rising
full distant from his fall.

The second part.

13 And looke what pitty parents beare,
unto their children beare:
Likly becometh God to such
as worship him in feare. (our shape,
14 The Lord that made vs, knoweth
our mould and fashion iust:
How weake and fraile our nature is,
and how we be but dust.

15 And how the time of mostall men,
is like the withering hay:
D2 like the flower right faire in field,
that fades full soone away.
16 Whole globe & beauty of my winds
doe bitterly disgrace:
And makes that after their assaults,
such blossomes have no place.

17 But yet the goodness of the Lord,
with his shall ever stand:
Their childrens 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 he are made the seat,
and footstoule of the Lord:
And by his power imperiall,
he governs all the world.
20 Ye Angels which are great in power
praise ye and blest the Lord:
Which to obey and doe his will,
immediately accord.

21 Ye noble hosts and Sinisters,
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 che my soule,
praise ye also the same.


A thanksgiving for the creation of the world
world & government of the same, by
his marueilous prouidebe also a praiert
against the wicked, who are the occasi-
on that God diminisheth his blessings

Psoule praise the Lord speak

good of his name, O Lord our great

God how dost thou appeare? So pa-

ang in glory that great is thy name,

honour, & maiestie in thee shine molt
clear. With light as a robe thou hatt

thee be clad, whereby all the earth

thy greatness may see, The heavens

in such sort thou also hast spread: that

it to a curtain compared may be.

His chamber beams lie
in the cloudses full sure:

3 Which as his charets
are made him to beare:
And there with such swiftnesse,
his course doth endure, 
on the windes riding.

of windes in the aire.
4 He maketh his spirits,
as Heralds to goe,
and lightneing to serve,
we see also press:
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,
one shall haue such power:
6 The dove a faire covering
for it made thou hatt,
Which by his owne nature,
the hils would devoure.
7 But at thy rebuke,
the waters did site,
and so gave due place,
thy words to obey:
At thy voice of thunder
so fearfull they be,
That in thy great raging,
they haue soone away.

8 The mountaines to moist,
they then by 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 hallest,
how farre they shall run,
So as in their rage
not that passe they can:
Fors God hath appointed,
they shall not returne,
The earth to destroy more, 
which made was for man.

The second part.

10 Ye sendesthe springs 
to strong streams or lakes, 
Which run doe full swift among the huge hills:

11 Where both the wilde asles 
their thirst oft times makes, 
And beasts of the mountaines 
thereof drinke their fills.

12 By these pleasant springs 
of mountaines full faire, 
The soules of the aire 
 abide Hall and dwell,
Who moved by nature 
to hop here and there, 
Among the grene branches 
their songs shall excel.

13 The mountaines to moist 
the clouds he doth vse, 
The earth with his works 
are wholly repleat:

14 So as the brute cattell 
he doth not refuse, 
But grass doth provide them, 
and hearbe 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 seere trees the strokes 
remaine and abide:

18 The high hils are succours 
for wilde goats 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 heat alway 
thereby wee doe learne.

20 When darknesse both 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 giuest them food.

22 As soone as the Sunne 
is up, they retire, 
To couch in their dens 
then are they full faire:

23 That man to his works may 
as right doth require, 
Till night come and call him 
to take rest againe.

The third part.

24 How sundry O Lord 
are all thy works found? 
With wisdome full great 
they are indeed wrouht: 
So that the whole world
His look can the earth make to tremble full fast:
And likewise the mountains to smoke at his voice.

To this Lord and God sing will I always,
So long as I live my God praise will I:
Then am I most certain my words shall him please,
I will rejoice in him, to him will I cry.

The sinners O Lord, consume in thine ire,
And eke the perverse, them root out with shame,
But as for my soule now, let it still desire,
And say with the faithful praise ye the Lords name.

He praiseth 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 praiseth unto God the Lord,
and call upon his name:
Among his people else declare his works to spread his fame.

Sing ye unto the Lord I say, and sing unto him praise,
And take of all his wondrous works, that he hath wrought alwaies.

In honour of his holy name, rejoice with one accord:

And
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 sight.
5 The wondrous works that he hath
kepe still in mindesfull heart:
Be let the judgment of his mouth,
out of your minde depart.
6 Ye that of faithfull Abrahan,
his servants are the seed:
Be his elect the children that,
of Jacob doe proceede.
7 For he, he onely is I say,
the mighty Lord our God:
And his most righteous judgments 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 Abrahan long agoe:
The faithfull oath which he hath sworn,
to Israele also.
10 And did conforme the same for law,
that Jacob should obey:
And for eternall covenant,
to Israell for aye.
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 appeare:
Pea 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 oppressors hand
he suffered them to take:
But even the great and mighty kings
reponed for their sake.
15 And thus he said, touch ye not those
that mine amounted be:
Be doe the Prophets any harme
that doe pertaine to me.
16 He cal'd a deareth upon the land,
of bread he strowd 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:
18 Whose feet they hurt in stocks, whose
the yoke press'd 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 stamp:
And of his substance made him hauing,
the rule and all the pay.
22 That he might to his will instruct,
the Princes of the land:
And wisdome did grace his ancient men,
might teach to understand.
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 grove.
25 Whose hart he turned that they with his people did intreat: (hate 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 show: And wonders in the land of Ham, then did they work also.
28 Darkness he sent & made it darke in stead of brighter day:
29 And unto his commision, they did not disobey.
30 He turned their waters into blood, he did their fishes play:
Their land brought frogs run in that where their king Pharaoh lay. (place
31 He spake and at his voyce there came great swarmes of noisome flies:
And all the quarters of the land, were filled 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, whereon 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 grass 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 fame upon their heart.
39 To shew them from the parching a cloud he did display: (heat, And fire he sent them to give light, when night had hid the day.
40 They asked and he caused quails, to raine at their request:
And fully with the bread of heaven, their hunger he repast.
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, ape mindesfull was he tho:
Which to his servant Abraham, he plighted long agoe.
43 He brought his people forth with and his elect with iop, (inirth Out of the cruel land where they ha
Our fathers though they saw them all, yet did not understand.

Nor yet thy mercies multitude, did keep in thankfull minde:

But at the sea, yea the red sea, rebelled most unkind.

Neuerthelesse he sauid them, for honour of his name:

That he might have his power knowne, and spread abroad the same.

9 The red sea he did then rebuke, and faithfull was the work:

And as in wildernesse, so through the deep he did them guide.

10 He sauid them from the cruel hand, of their disquietfull sea:

And from the enemies hands he did deliver them also.

Sing this as the 59. Psalm.

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 judgemen kepe and truly doe alway:

With favour of thy people Lord, remember mee I pray.

4 And with thy saving health O Lord, vouchsafe to visit me:

That I the great feliciti, of thine elect may see.

5 And with thy peoples joy I may, a joyfull minde possesse:

And may with thine inheritance, a glorious heart express.

6 Both we and the 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

Psal. CVI.

had lird in great annoy.

44 And of the heathen men he gaue, to them the fruitfull lands:
The labour of the people eke, he gaue into their hands.

45 That they his holy statutes might observe for evermore:

And faithfully obey his lawes, praise ye the Lord thereforse.

Confitemini Domino. Psal. Cvi. N.
The people dispersed vnder antiochus, do magnifie the goodness of God among the repentant, and pray to be gathered from among the heathen, that they may praise his name.

Praise ye the Lord for he is good, his mercy dures for aye:

2 Who can express his noble acts, or all his praise display?

3 They blessed are that judgemen kepe and truly doe alway:

With favour of thy people Lord, remember mee I pray.

4 And with thy saving health O Lord, vouchsafe to visit me:

That I the great feliciti, of thine elect may see.

5 And with thy peoples joy I may, a joyfull minde possesse:

And may with thine inheritance, a glorious heart express.

6 Both we and the 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

Psal. CVI.
17 Therefore the earth did open wide, and Dathan did devour: And all Abiram's company, did cover in that hour.

18 In their assembly kindled was, the Bote consuming fire, And wasting flame did then burne up, the wicked in his ire.

19 Upon the hill of Horeb they, an Idol calfe did frame: And there the molten Image they, did worship of the same.

20 Unto the likeness of a Calfe, that feedeth on the grassle: Thus they their glory turned, and all their honour did deface.

21 And God their only Saviour, unkindly they forgot: Which many great and mighty things in Egypt land had wrought.

The third part,

22 And in the land of Ham fo3 them, most wondrous works had done: And by the red sea dreadfull things, performed long agene.

23 Therefore for their so shewing theire, forgetfull and unkind: To bring destruction on them all, he purposed in his minde.

Had not his chosen Moses stood, before him in the brake: To turne his wrath least he on them, with slaughter should him wrauke.

24 They did despise the pleasant land, that he behight to give: Pea and the words that he had spoke, they did no whit beleue.

25 But in their tents with grudging they wickedly repinde: (heart

26 Therefore against them lifted he, his strong reveuging hand: Then to destroy in wilderness, ere they should see the land.

27 And to destroy their seed among, the nations with his rod: And through the countries of the world, to scatter them abroad.

28 To Baal Peor then they did, adioyne themselves also: And eate the offerings of the dead, so2 they so2ooke him tho.

29 Thus with their owne inventions, his wrath they did provoke: And in his so unkindled wrath, the plague upon them broke.

30 But Phineas stood up with seale, the Sinner's vile to slay: And judgement he did execute, and then the plague did stay.

The fourth part.

31 It was imputed unto him, for2 righteousnesse that day: And from henceforth so counted is, from race to race so2 age.

32 At waters che of Peribath, they did him angry make: Pea so far forth that Moses was, then punish for their sake.

33 Because they beft his spirit so foze, that in impatient heat: His lips spake unadvisedly, his seruo; was so great.

34 Po2 as the Lord commanded them, they slew the people tho:

35 But were among the heathen mixt, and
35 And did their Idols serve which were their ruin and decay:  (they
and their works also.
36 And did their Idols serve which were their ruin and decay:
and their works also.
37 Toields their comnes and daughters did offer by and slay.
38 Pea with unkindly murdering kniue
their guiltlesse blood they spilt,
Pea their owne comnes and daughters without all cause of guilt.  (blood,
Whome they to Canaan Idols then,
offered with wicked hand:
And so with blood of Innocents,
destiled was the land.  (works
39 Thus were they stained with the
of their owne filthy way:
And with their owne inventions,
a whoming they did stray.
40 Therefore against his people was,
the Lords wrath kindled tose:
And even his owne inheritance,
therefore he did abhorr.
41 Into the hands of heathen men,
he gave them for a prey;  (they
And made their foes their Lords whom.
ere forced to obey.
The first part.
42 Pea and their hatefull enemies,
oppress them in the land:
And they were humbly made to stoope,
as subjects to their hand.
43 Full 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:
44 Yet when he saw them in distress,
he hearkened to their cry.
45 He cald to minde his covenant,
which he to them had swore:
And by his mercies multitude,
repented him therefore.
46 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.
47 Save vs O Lord that art our God,
save vs O Lord we pray,
And from among the heathen folke,
LORD gather vs away.
That we may spread the noble praise,
of thy most holy name,
That we may glory in thy praise,
and sounding of thy name.
48 The Lord the God of Israel,
be blest for evermore:
Let all the people say Amen,
praise ye the Lord therefore.
Confitemini Domino. Psal. Cvii. 4 K.
Davids exhorteth all that are redeemed
by the Lord, & gathered vnto him, to
give thanks therfore, who by sending
prosperity & aduerity, bringeth men
vnto him. Therefore as the righteous
thereat reioyce, so shall the wicked
have their mouthes stopped.

Sing this as the 69. Psalme.

Gave thanks vnto the Lord our God
for gracious is he:
And that his mercy hath no end,
all mortall men may see.
2 Such as the Lord redeemed hath,
with thanks should praise his name,
And shew how they from foes are freed,
and how he wrought the same.
3 He gathered them forth of the lands, that lay so far about: From east to west, from north to south thy hand did guide them out. They wandered in the wilderness, and scraped from the way, And found no city where to dwell, that cruel might for their stay.

When thirst & hunger was so great, in those deserts so void, That faintness did them soze assault, and cle their soules among. Then did they cry in their distresse, into the Lord for aid, Who did remove their troublous state, according as they prayed.

Let men therefore before the Lord, confessed his kindnesse then, And so the wonders that he doth before the sonses of men. Brought he them downe the gates of and brake them with strong hand, The yron barres he broke in two, nothing could him withstand.

The foolish sollicite great plagues doe and cannot from themwend, But heape on more to those they have, because they doe offend. Their soules so much did loath all that none they could abide: meat Whereby death had them almost caught as they full truly tride.

Then did they cry in their distresse, into the Lord for aid, Who did remove their troublous state, according as they prayed. For he then sent to them his word, which health did soone restore: And brought them from those dangers wherein they were before. The third part.

Let men therefore before the Lord, confessed his kindnesse then:
And show the wonders that he doth, 
before the sons of men.
22 And let them offer sacrifice 
with thanks and also sacre, 
And speak of all his wondrous works, 
with glad and topfull cheare.
23 Such as in ships of bittle barks, 
into the seas descend, 
Their marchandise through fearful clouds 
to compass and to end:
24 Those men are forced to behold, 
the Lords works what they be: 
And in the dangerous depe the same, 
most maruellous they see.

For at his word the stormy winde, 
ariseth in a rage: 
And stirreth by the surges so, 
as nought can them allswage.
26 Then are they lifted by so high, 
the cloudes they seene to gaine: 
And pluninge downe the depths, untill 
their soules consume with paine.
27 And like a drunken to and fro, 
now heere, now there they reele: 
As men with seare of wit bereest, 
02 had ofteene no seele.
28 Then did they cry in their distresse, 
unto the Lord for aid: 
Who did remove their troublous state, 
acconding as they paid.

For with his word the Lord did make 
the hurde soumes to cease, 
So that the great wanes from their rage 
are brought to rest and peace.
30 Then are men glad when rest is come 
which they so much did crave: 
And are by him in haven brought, 
which they so faine would have.

The fourth part.
31 Let men therefore before the Lord, 
confesse his kindnesse then, 
And show the wonders that he doth, 
before the sons of men.
32 Let them in presence of the folke, 
with praise extell his name: 
And where the Elders doe conuent, 
there let them doe the same.
33 Fo2 running clouds to dry deserts; 
he doth off change and turne, 
And dryeth by as it were dust, 
the springing well and bourse.
34 A fruitfull land with pleasures deckt 
full barren he doth make: 
When on their times that dwell therein 
he doth just 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 doth freely chuse: 
That they a City may them build, 
todwell in so2 their ble.
37 That they may lowe their pleasant 
and vineyards also plant, (land 
To yeeld them fruit of such increase, 
as tome may seene to want.
38 They multiply exceedingly, 
the Lord doth bless them so: 
Which both also their fruit beasts make 
by numbers great to grow.
39 But when f2 faithful are lowe brought, 
by the oppressors stout, 
And minish doe through many plagues, 
that compass them about.
40 Then both he princes being to shame,

which
which doe them soe oppriffe:  
And likewise caused them to erre,  
within the widernesse.

41 But yet the poore he raiseth up,  
out of his troubles deepe,  
And oft times both their traine augment  
much like a flocke of sheepe.

42 The righteous shall behold this light  
and also much reioyce:  
Whereas the wicked and peruerse,  
with griefe shall stop their voice.

43 But who is wise that now full well,  
he may these things record?  
For certainly such shall perceale  
the goodness of the Lord.

Paratum cor meum. Psal. Cviii. N.

David with heart and voyce, praiseth the  
Lord, and assureth himselfe of the pro- 
misses of God, conserning his kingdom  
oner Israel, & his power against other  
nations, who though he seeme to for- 
fake vs for a time, yet he alone in the  
end will cast downe our enemies.

Sing this as the 95. Psalme.

O God my heart prepared is,  
and che my tongue is so:  
I will aduance my soule in song,  
and giuing praise also.

1 Awake my Viol and my Harpe,  
sweete melodie to make:  
And in the morning I my selfe,  
right early will awake.

2 By me among the people Lord,  
still praised shal thou be:  
And I among the heathen folks,  
will sing O Lord to thee.

4 Because thy mercy Lord is great,  
above the heauens his:  
And eke thy truth doth reach the cloudes,  
within the lofty sky.

5 Above the stary heauens his,  
erait 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 e O my God with thy right hand,  
and heareke unto me.

7 God in his holyneße hath spoke,  
wherefore my ioyes abound:  
Sichem I will diuidie and mete  
the vale of Suctoth ground,

8 And Gilead shall be my owne,  
Danaes mine shall be:  
My head strength Ephzaim, and law  
shall Juda give to me.

9 Poab my washpot, and my thoe,  
on Edom will I throw:  
Upon the land of Palestyne  
in triumph will I goe.

10 Who shal into the City strong,  
be guide to conduct me:  
O how by whome to Edom land,  
conveyed shall I be?

11 Is it not thou O God which late,  
haddst vs forsaken quite:  
And thou O Lord which with our host,  
didst not goe forth to fight.

12 Give vs O Lord thy sauing aid,  
when troubles doe assaile:  
For all the helpe of man is vainc,  
and can no whit avail.

13 Through God we shall doe valiant  
and worthy of renoune: (act


He shall subdue our enemies,  
Yea he shall tread them downe.

\textit{Deus laudem tnam. Psal. Cix. N.}

David being falsely accused by Sauls flatterers, praieth God to helpe him to destroy his enemies, who represent Iudas the traitor vnto Iesus Christ, & all like enemies of the Children of God.

Sing this as the 98. Psalme.

A speachlesse silence doe not hold, 
O God my tongue allwaies:
O God euery thing I say that art,  
The God of all my praise.

2 The wicked tong and guilefull mouth  
on me disclosed be:
And they with false and lying tongue,  
haued spoken into me.

3 They did beset me round about,  
with words of hatefull spight:
Without all cause of my desert,  
against me did they fight.

4 For my good wil they were my foes  
but then I gan to pray:
My good with ill, my friendliness,  
with hate they did repay.

5 Set thou the wicked ouer him,  
to have the upper hand:
At his right hand eke suffer thou,  
his hatefull foe to stand.

6 When he is judged, let him then  
condemned be therein:
And let the prainer that he makes,  
be turned into sinne.

7 Few be his daies, his charge also,  
let thou another take:

9 His children let be fatherlesse,  
his wife a widdowe make.
10 Let his offspring be vagabonds,  
to beg and seeke their bread:
Wandering out of the walled place,  
where eft they have bene fed.

11 Let conteuous extorcioners,  
catch all his goods and store:
And let the stranger spoile the fruits,  
of all his toile before.

12 Let there be none to pitty 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,  
soeuer 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 tyme,  
be done away at all.

15 But in the presence of the Lord,  
let them remaine soe 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 woofull hearted wight.

17 As he did cursing loue, it shall  
betide unto him so:
And as he do not blessing loue,  
it shall be farre him fro.

18 As he with cursing clad himselfe,  
soe it like water shall  
Into his bowels, and like oyle  
to into his bones befall.
As garment let it be to him, to cover him for aye, And as a girdle wherewith he, shall girded be alway.  
Yet let the same be from the Lord, the guardian of my sole: Pea and of those that cuill speake, against my sole also. 
But thou, Ó Lord, that art my God, deal thou I say with me: After thy name deliver me, for good thy mericies be. 
Because in depth of great distress, I need am and poode: And eke within my pained breast, my heart is wounded sore.

The third part.

Even so doe I depart away, as doth declining shade: And as the Grasshopper so I, am shaken off and fade. With fasting long, and needfull food enfeebled are my knees, And all her fatness hath my flesh, enforced bene to leese. 
And I also a bile reproach, to them was made to be: And they that did upon me looke, did shake their heads at me.  
But thou, Ó Lord, that art my God, mine aid and succour be: According to thy mercy Lord, save and deliver me.

And they shall know thereby that this Lord is thy mighty hand, And that thou, thou hast done it Lord, so shall they understand. 
Although they curse with spight, yet

They shall bless with loving voice, They shall arise and come to Shame, thy servant shall rejoice.

Let them be clothed all with shame, that enemies are to me: And with confusion as a cloake, eke covered let them be. 
But greatly I will with my mouth give thanks unto the Lord: And I among the multitude, his praises will record.

For he with helpe at his right hand, will stand the poore man by: To save him from the man that would, condemne his soule to die.

Dixit Dominus. Psal. Cx. N. 
David prophesied 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, wherou thy feete shall stand. 
The Lord shall out of Sion send, the sceptre of thy might: Amid thy mortaile foes be thou, the ruler in their light.

And in the day on which thy Rainge, and power they shall see: Then hereby free will offerings shall, the people offer thee. 
Pea 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 spawne, and never will repent what he both sayd,
By the order of Belchisebec, thou art a Priest for age.
5 The Lord thy God on thy right hand,
that standeth for thy stay,
Shall wound so the Sately Kings, 
on his wrathfull day.
6 The heathen he shall judge, and fill,
the place with bodies dead:
And over divers countries shall,
in sunder smite the head.
And he shall drinke out of the brooke,
that runneth in the way:
Therefor 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-
cifull works towards his Church, and
declareth wherein true wisdome and
right knowledge consisteth.

Sing this as the 47. Psalme.

With heart I doe accord,
to praise and laud the Lord,
In presence of the just:
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 righteousness,
it doth endure for ever:
4 His wondrous 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 distaine,
his works to shew them plain,
by lightnings and by thunders,
When he the heathens land,
Did give into their hand,
Where they beheld his wonders.

7 Of all his works ensueth,
Both judgement, right, and truth,
Whero as his statutes tend:
8 They are decreed sure,
For ever to endure,
Which equity doth end.

Redemption he gaue,
His people for to saue,
9 And hath also required,
His promise not to saile,
But alwaies to preuaile,
his holy name be feared.

10 Who so with heart full faine,
True wisdome would attaine,
The Lord fear and obey:
Such as his laws doe keepe,
Shall knowledge have full deepes,
His praise shall last for age.

Beatus vir. Psal. Cxii. W.K.
He praifeth the felicity of them that fear
God, & condemneth the cursed state
of the contemners of God.

Sing this as the Paternoster.

The man is blesst that God doth fear
and that his laws doth loue indeed
2 His seed on earth God wil bpare,
And blesse such as from him proceed.
3 His house with good he will fulfile,
His righteousness endure shall still.

4 Unto
Unto the righteous both arise
In trouble joy, in darkness light,
Compassion is in his eyes,
And mercy alwaies in his sight.

5 Ye a pity mouthed such to lend,
He doth by judgement things expend.

6 And surely such shall never fail,
For in remembrance had is he:

7 No tidings ill can make him quail,
Who in the Lord sure hope doth see:

8 His heart is firm his feare is past,
For he shall see his foes downe cast.

9 He did well for the poore provide,
His righteousnes shall still remaine,
And his estate with praise abide,
Though that the wicked man disdaine,

10 Pegrannath his teeth thereat shall he,
And so consume his state to see.

Landate pueri. Psalme Cxiii. W. K.
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 serue 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 laune. The Lord all

people doth surfmount, as for his glory

we may count, above the heauens

high to be. With God the Lord who

may compare, whose dwellings in the

heauens are? of such great power and

there is he.

6 He doth abase himselfe we know,
Things to behold both here below,
And also in heauens above:

7 The needy out of hurt to drow,
And eke the poore which helpes none law,
his onely mercy did him move.

8 And to him set in high degree,
With princes of great dignity,
That rule his people with great same,

9 The barren hee doth make to beare,
And with great joy her fruites to rear,
therefore praise ye his holy name.

In exitu Israel. Psalme Cxiii. W. W.
Israels deliverie out of Egypt, putteth vs
in remembrance of Gods great mercy
towards his children, and of our un-
thankfulness for the same.

Sing this as the 59. Psalme.

When Israel by Gods addressse,
from Pharaohs land was bent
And Jacobs house the stranger left,
and in the same traine went.

2 In Juda God his glory shewed, his holyneffe most bright:
So did the Israelites declare, his judgement, power and might.

3 The sea it saw and suddenly, as all amazèd 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 aile thee sea as all amazèd, so suddenly to die?
Pe 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 quier and shake?

7 O earth confesse thy Soueraigne Lord and dread his mighty hand:
Before the face of Jacobs God, fear ye both sea and land.

8 I meane the God which from hard did cause maine floods appeare: (rocks And from the story flint both make, gush out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.

The faithfull oppressed by Idolyatrous Tyrants, promise that they will be minde-
full of so great a benefit, if it would please God to heare their praier, and deliue them by his omnipotent pow-
er.

Ot unto vs, Lord not to vs, but

to thy name give praise, both for thy
mercy and thy truth, that are in thee
always. 2 Why shall the heathen

comc 2 3 Our God in heaven is, and

what he will, that hath he done.

Their Idols Muer are and gold, wozke of mens hands they be:

5 They have a mouth and doe not speake and cies and doe not see.

6 They have che cares ioynd to their and doe not heare at all: (heads And noses che they formed haue, and doe not smell withall.

7 And hands they have and handle not, and feete and doe not go:
A throat they have yet through the same they make no sound to blowe.

8 Those that make the are like to them, and those whose trust they be:

9 O Israel trust in the Lord, their helpe and shield is he.

10 O Artons house trust in the Lord, their helpe and shield is he :
Trust ye the Lord that s or the Lord,
their helpe and shield is he:
11 The Lord hath mindsfull bene of vs
and will vs blestle also:
On Israel and on Aarons house,
his blessing he shall show.

12 Them that be fearers of the Lord,
the Lord will blestle them all,
Euen he shall blestle 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 blestle of the Lord,
euen of the Lord I say:
Which both the heauen and the earth,
hath made and set in sty.
15 The heuens, yea the heuens high,
belong unto the Lord:
The earth into the somes of men,
he gaue of free accord.

16 They that be dead do not with praise
set forth the Lords renowne:
No any that into the place,
of silence doe goe downe.
17 But we will praise the Lord our God
from henceforth and for aye:
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 louse of God to-
ward him, magnifieth such great mer-
ries, and protesteth that hee will bee
thankfull for the same.

Lone the Lord because my voice

and prayer heard hath he: 2. When

in my daies I cried on him, he bowed
	his care to me.

3 Euen when the snares of cruel death,
about beset me round:
When paines of hell me caught & when
I woe and sorrow sound.

4 Upon the name of God my Lord,
then did I call and say:
Deliver then my soule O Lord,
I doe thee humbly pray.
5 The Lord is very mercifull,
and just he is also:
And in our God compassion,
both plentifully now.

6 The Lord in safety doth preserve,
all these that simple be:
I was in tokefull misery,
and he releaved me.
7 And now my soule sith thou art safe,
returne unto thy rest:
For largely doe the Lord to thee,
his bounty hath exprest.

8 Because thou hast delivered,
my soule from deadly thall:
By moisted cies from mournful tears
my sliding seele 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 sose.

The second part.

11 I said in my distresse and feare,
that all men lyers be:
What shall I pay the Lord for all
his benefits to me?
13 The wholesome cup of saving health
I thankfully will take,
And on the Lords name I will call,
when I my prayers make.
14 I to the Lord will pay the doveses,
that I to him behight:
Pea even at this present time,
in all his peoples light.
15 Right deare and precious in his sight
the Lord doth ape eseeme,
The death of all his holy ones,
what euery men doe deeme.
16 Thy servant Lord thy servant loe,
I doe my selcke confesse:
Some of thy handmaid thou hast broke
the bonds of my distresse.
17 And I will offer up to thee,
a sacrifice of praise:
And I will call upon the name,
of God the Lord alwaiyes.

19 Pea in the courts of Gods owne house
and in the midst of thee:
O thou Jerusalem I say,
wherefore the Lord praise ye.

Laudate Dominum. Psal. Cxvii. N.

He exhorteth the Gentiles to praise God
because he hath accomplished as well
to them as to the Iewes, the promise
of life euerlasting by Jesu Christ.

Sing this as the 98. Psalme.

O All ye nations of the world,
paise ye the Lord alwaies:
And all ye people euery where,
set forth his noble praise.
2 For great his kindenesse is to be,
his truth endures for aye:
Wherefore praise ye the Lord our God,
paise ye the Lord I say.

Confitemini Domino. Psalme Cxviii. N.

Dauid reicest of Saul and of the people,
at the time appointed, obtained the
kingdome, for the which he biddeth
all men that feare the Lord to be
thankesfull, under whose person Christ
is liuely set forth, who should bee of
his peple reicest.

Sing this as the 34. Psalme.

O Gire ye thanks unto the Lord,
for gracious is he:
Because his mercy doth endure,
for euer towards thee.
2 Let Israel confesse and say,
his mercy dure for aye:
3 Now let the house of Aaron say, 
his mercy dures for eje.
4 Let all that fear the Lord our God, 
even now confesse and say: 
The mercy of the Lord our God, 
endureth still for aye.
5 In trouble and in heavinesse, 
into the Lord I cride: 
Which lovingly heard me at large, 
my fate was not denide.
6 The Lord himselfe is on my side, 
I will not stand in doubt: 
Nor fear what man can doe to me, 
when God standes me about.
7 The Lord doth take my part with them 
that help to succour me: 
Therefore shall I see my desire, 
upon mine enemie.
8 Better it is to trust in God, 
then in mans most tall seed: 
9 Or to put confidence in Kings, 
or 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 say: 
But through the Lords most mighty 
I shall woxe their decay. 
12 They came about me all like Bees, 
but yet in the Lords name, 
I quench their thrones 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 wereBanquish all.
14 The Lord is my defence and strength, 
my joy, my life, my song. 
He is become fo me indeed, 
a Saviour most strong.
15 The right hand of the Lord our God, 
both being to passe great things: 
He causeth joyce of joy and health, 
in righteous mens dwellings.
16 The right hand of the Lord doth being, 
mot mighty things to passe: 
His hand hath the preheminence: 
his force is as it was.
17 I will not die but ever live, 
to better and declare: 
(peace)
The Lord his might and wondrou os 
his works and what they are. 
18 The Lord himselfe hath challened, 
and hath corrected me: 
But hath not given me over yet, 
to death as ye may see.
19 Set open unto me the gates, 
of truth and righteousnest: 
That I may enter into them, 
the Lords praise to confesse.
20 This is the gate eu'n of the Lord, 
which shall not be so shut: 
But good and righteous men alway, 
thall enter into it.

The third part.
21 I will give thanks to the 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 bles.
23 This was the mighty work of God, 
this was the Lords owne fact, 
And it is maruoules to behold, 
with eyes that noble act.

24 This is the joyfull day indeed, 
which God himselfe hath wrought, 
Let vs be glad and joy therein, 
in heart, in minde, in thought.

25 Now helpe us Lord and prosper us, 
we wish with one accord:

26 Blessed is he that comes to vs, 
in the name of the Lord.

27 God is the Lord that stiles vs light, 
binds vs therefore with cord, 
Pour sacrifice to the altar, 
and give thanks to the Lord.

28 Thou art my God I will conforme, 
and render thanks to thee: 
Thou art my God, and I will praise 
thy mercy towards mee.

29 O give ye thanks unto the Lord, 
soe gracious is he: 
Because his mercy both endure, 
soe cuere towards me.

Beati immaculati. Psalme Cxix. W.W.

The Prophet wonderfully commendeth 
Gods Law, wherein he cannot satifie 
himselfe, nor expresse sufficiently his 
affection thereunto, adding notable 
complaints and consolations meet for 
the faithfull to haue both in heart and 
voice: And in the Hebrew,every eight 
verses begin with one letter of the Al- 
phabet.

Lestred are they that perfect are 

pure in minde and heart, whose lines
and conversation from Gods lawes
never start: Blessed are they that
give themselves his statutes to ob-
sure:seeking the Lord with all their
heart, and never from him sworne.

3 Doubtlesse such men goe not astray, 
not doe no wicked thing, 
Which steadily walke in his way, 
without any wondring.

4 It is thy will and commandement, 
that with attention heed: 
Thy noble and divine precepts, 
we learn and keepe indeed.

5 0 would to God it might thee please, 
my waies so to addresse, 
That I might both in heart and voyce, 
thy lawes kepe and confesse: 
6 So should no shame my life attaine, 
whilst I thus set mine eies, 
And bend my minde alwaies to muse, 
on thy sacred decrees.

7 Then will I praise with upright heart 
and magnifie thy name, 
When I shall learne thy judgements inst 
and likewise proue the same. 

And
BETH. The second part.

By what means may a young man best
his life learn to amend?
If that he mark and keepe thy word,
and therein his time spend.

10 Unwarily I have thee sought,
and thus seeking abide:
O never suffer me O Lord,
from thy precepts to slide.

11 Within my heart 's secret thoughts,
thy word I have hid still:
That I might not at any time,
offend thy holy will.

12 Thee magnifie thy name O Lord,
and praise thee evermore:
Thy statutes of most worthy fame,
O Lord teach me therefore.

13 My lips have never ceased to preach,
and publish day and night.
The judgments all 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 worldlings make their need.

15 Of thy precepts I will still muse,
and there to frame my talke:
As at a marke so will I aime,
thy waies how I may walke.

16 By onely joy shall be so shet,
and on thy lawes so set:
That nothing can me so far blinde,
that I thy wordes forget.

BALETH. The fourth part.

21 The proud men and malicious,
thou hast destroyed each one:
And cursed are such as doe not,
thy helts attend uppon.

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 sate,
and did against me speake:
But then thy servant thought how he,
thy statutes might not break.

24 For why, thy covenants are my joy,
and my great hearts solace:
They serve in stead of counsellors,
my matters so to passe.

GIMEL. The third part.

Gant 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 Pince ries which are dun & shut up,
so open and make bright:
That of thy law and marvellous works
I may have the clearer light.

19 I am a stranger in this earth,
walking new heere now there:
Thy word therefore to me disclose,
my footsteps so to clear.

20 By soule is rauishd with desire,
and never is at rest,
But seekes to know thy judgments his
and what may please thee best.

21 The proud men and malicious,
though hast destroyd each one:
And cursed are such as doe not,
thy helts attend uppon.

22 Lord turne from me rebuke & shame
which wicked men conspire:
For I have kept thy covenants,
with zeale as hot as fire.
Psalm CXXI.

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Psalm CXXI.

Psalm CXXI.

Psalm CXXI.
Thy law I so sooke and did procure
thy judgments who knoweth when.

44 And as for me I framed my song,
thy statutes to erect:
When I among the strangers dwell,
and thoughts gan me assault.

55 I thought upon thy name, O Lord,
by night when others sleepe:
As for thy law I always kept,
and evermore will kepe.

56 This grace I did obtaine, because
thy covenants sweete and deare
I did embrase and also kepe
with reverence and with seare.

HE TH. The eight part.

O God which art my part and lot,
my comfort and my stay:
I have decreed and promised
thy law to kepe alway.

58 My earnest hart did humbly sue,
in presence of thy face:
As thou therefore hast promised,
Lord graunt me of thy grace.

59 My life I have examined,
and tryed 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 Southfull are:
But hastily thy lawes to keep,
I did my selfe prepare.

61 The cruel hands of wicked men,
haue made of me their prey;
Yet would I not thy lawes forget
no, from thee goe astray.

62 Thy righteous judgments towards
so great is and so lie:

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 part.

64 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 halt thou with me dealt:
For of thy grace so sundry costs
hast I thy servant felt.

66 Teach me to judge alwaies aright,
and give me knowledge sure:
For certainly beleeue 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 let Lord teach me.

69 The proud and wicked men have forg'd
against me many a lie:
Yet thy commandments still obserue,
with all my heart will I.

70 Their hearts are swolne with worldly
as grease so are they fat: (wealth)
But in thy law I doe delight,
and nothing seek 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 word and law
is dearer manifold,
That thousands great of siluer and gold
or ought that can be told.

IOD. The tenth part.

S Sing thy hands have made me Lord,
to be thy creature,
Grant knowledge likewise how to learne
to put thy lawes in ye:

75 So they that fear thee shall reioyce,
where yet they me sec:
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 Psa of thy goodness I thee pray,
some comfort to me lend:
As thou to me thy servant hest,
so from all ill me shend.

77 Thy tender mercy poure on me,
and I shall surely live:
For joy and consolation both,
thy lawes to me doe giue.

78 Confound the proud whose false pre-
is me for to destroy:
But as for me thy heeds to know,
I will my life unploy.

79 Who so with reverence doe thee feare,
to me let them retire:
And such as doe thy covenants know,
and them alone desire:

80 By heart without all waivering,
let on thy lawes be bent:
That no confusion come to me,
whereby I should be shent.
The xii. part.

My soule both faint and ceaseth not,
Thy saving health to crave:
And so thy words take still I trust,
My hearts desire to have.

Mine eyes doe faile with looking for
The word, and thus I say,
When wilt thou me comfort 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 slide.

Alas, how long shall I yet live,
Before I see the houre,
That on my foes which me torment
Thy vengeance thou wilt pour?

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 grievous,
To thee therefore I doe complaine,
That thou mightst more relieve.

Almost they had me cleanse destroyed,
And brought me quite to ground:
By thy statutes I abode,
And therein succour found.

Restore me Lord againe to life,
For thy mercies excell,
And so shall I thy covenants kepe,
Till death my life cernell.

LAMED. The xii. part.

In heaven Lord where thou dost dwell
Thy word is established sure:
And shall for all eternity,
Fast graven there endure.

From age to age thy truth abides,
As doth the earth witness,
Whole ground work thou hast laide to
As no tongue can errease. (Sure,

Guen to this day we may well see,
How all things perserue:
According to thy ordinance,
For all things thee requisite.

Had it not bene that in thy law,
My soule had comfort sought:
Long time ere now in my distresse,
I had bene brought to nought.

Therefore will I thy precepts aye,
In memorie kepe fast:
By them thou hast my life restored,
When I was at last call.

Do wight to me can title make,
For I am only thine:
Save me therefore soz to thy lawes,
Mine cares and heart endline.

The wicked men doe seeke my bane,
And thereto lye in warte,
But I the while considered,
Thy noble acts and great.

I see nothing in this wode world,
At length which hath not end:
But thy commandements & thy word,
Beyond all end extend.

MEM. The xiii. part.

What great desire & fervent love,
Doe I heare to thy law?
All the day long my whole course,
Is onely on thy law.

Thy word hath taught me far to
My foes in policy,
For all I kepe it as a thing,
of most excellency.

By teachers which did me instruct,
in knowledge I excell.

Because
Because I doe thy commandments kepe, 
and them to others tell.

In wisedome I doe passe also, 
the ancient men inuocde:
And all because to kepe thy lawes, 
I held it aye best reede.

My seete I have restrained eke, 
from every evil way:
Because that I continually, 
thy word might kepe I say.

I have not swarde from thy judge, 
not yet shanke any fell.
For why, thou hast me taught thereby, 
to live godly and well.

O Lord how sweete bat to my taffe, 
since I thy word alway
Double of sence now in my mouth, 
select ought so sweete I may.

Thy lawes have me such wisedome 
that bitterly I hate
All wicked and ungodly waies, 
in euery kinde o2 rate.

Even as a lanternne to my seete, 
sodo thy word shine bright,
And to my paths where euerm I go, 
it is a flaming light.

I have both sweorne & will perforne 
most certenly double itte,
That I will kepe thy judgements iust, 
and them in life express.

Affliction hath me soare oppress, 
and brought me to deathes dooze:
O Lord as thou hast promised 
so me to life restore.

The offring which with heart and 
mind frankly I thee give, 
(voice, 
Accept, and teach me how I may 
after thy judgements live.

My saule is aye so in my hand, 
that dangers me a saile,
Yet do I not thy lawe so get, 
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 o2 goe alarray.

Thy law I have so claimede alway, 
as mine owne heritage
And why; foz therein I delight, 
and let my whole courage:

For evermore I have benne bent, 
thy statutes to fulfill:
Ever so likewise unto the end, 
I will continue still.

Through thinkes & double hearts, 
I doe alwaies defect:
But as foz thy lawe and precepts, 
I ou'd them ever best.

Thou art my hid and secret place, 
my shield of strong defence:
Therefore have I thy promisses, 
look'd foz with patience.

Goe to therefore ye wicked men 
depart from me amone, 
For the commandements will I kepe, 
of God my Lord alone.

As thou hast promised, so perforne, 
that death me not assaile:
No; let my hope abuse me so, 
that through distress I quaile.

Uphold me and I shall be safe, 
sought they doe o2 say:
And in thee statutes pleasure take 
will I both night and day.

Thou hast trod such under thy seet, 
as doe thy statutes breake:

J 4 Foz
Joc: nought avails their subtilty their counsell is but weake.

119 Like dross thou callest the wicked where over they goe or dwell, (out
Therefore can I as thy statutes, love nothing false so well.
120 My breath alas is taken with scare, as though it were benumbd:
For when I see thy judgements, straight I am as one astonde.

AIN The xvi. part.

I Doe the thing that lawfull is, and give to all men right:
Resigne me not to them that would oppress me with their might.
122 But foro thy servant surety be, in that thing that is good:
That proud men giue me not the seile, which rage as they were wood.

123 Mine 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 fauour 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, soe, truth is quite decline:
Thy law likewise they have transgress, and none against them said.

127 This the cause wherefore I love, thy lawes better then gold:
O jewels fine which are esteemed,
most costly to be solde.
128 I thought thy precepts all most just and so them laid in store, All crafty and malicious wales, I doe abhore therefore.

PE. The xvii. part.

Thy covenants are most wonderfull and full of things profound:
My soule therefore doth kepe them sure when they are trie and sound.
130 When men first enter into thy word, they finde a light most clare:
And very idiots understand, when they it read or heare.

131 For joy I have byt gappy breath to know thy commandement:
That I might guide my selfe thereby, I sought what thing it meant.
132 With mercy and compassion Lord behold me from above,
As thou walt wont to behold such, as thy name scare and love.

133 Direct my footsteps by thy word, that I thy will may know:
And never let iniquitie, thy servant overthrow.
134 From slanderous tongues and deadly preserue and kepe me sure, (harmes
Thy precepts then will I observe, and put them eke in bce.

135 Thy countenance which both sur- the Sunne in his brightness, (mount
Let shine on me, and by thy law teach me what to eschew.
136 Out of mine eyes great floods gush of dreary teares and fell, (out
When I behold how wicked men, thy lawes kepe never a bell.
ZADÈ. The xviii. part.

I 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 & see from guile,
are two chief points most tie:
And such as thou hast in thy law,
commanded vs strictly.

139 With scale & woth I am confound
and even pinde away,
To see my foes thy word forget,
so ought that I doe may.

140 So pure and perfect is thy word,
as any heart can deeme:
And I thy servant nothing more,
doc loure oz yet esteeme.

141 And though I be nothing set by,
as one of base degree:
Yet doe not I thy hells forget,
noz shrinke away from thee.

142 Thy righteousness Lord is most just
for ever to endure:
Also thy law is truth it selfe,
most constant and most sure.

143 Trouble & griefe have seazd on me,
and brought me wondrous lowe,
Yet doe I still of thy precepts,
delight to heare and know.

144 The righteousness of thy judgements
both last for evermore:
Then teach thou me, for even in them,
my life lyeth in store.

KOPH. The xix. part.

With servent heart I call & cride,
now answere me O Lord,
That thy commandements to observe,
I may fully accord.

146 To thee my God I make my sute,
with most humble request:
Sawe me therefore and I will kepe
thy precepts and thy rest.

147 To thee I cride even in the noyne,
before the day were light:
Because that I have in thy word,
my confidence whole plight.

148 Pure eyes prevent the watch by
and ere they call I wake:
That by deuasing of thy word,
I might some comfort take.

149 Incline thine cares to heare my
and pitty on me take:
(voice)
As thou wast wont to judge me Lord,
least life should me so take.

150 By foes draw neare & 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 to require,
(neece)
And all thy precepts true they are,
then helpe I thee desire.

152 By thy commandements I have
not now but long agoe,
(learned)
That they remaine for evermore,
though them grounded so.

RESH The xx. part.

My trouble and affliction,
consider and behold,
Deliver me, for of thy law
I ever take fast 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:

Whereby
165 Great peace, rest that all such have
166 as doe thy statutes looke:
167 No danger shall their quiet state.
168 impair'd once remove.
166 By only helps and comfort Lord,
169 I looke for at thy hand:
170 And therefore have I done those things,
171 that thou didst me command.

157 Though many men did trouble me,
158 and persecute me soe:
159 Pet from thy lawes Iuever shunke,
160 nor went awry therefore.
161 And truth it is, for griece I die,
162 when I these traitors see,
163 Because they keepe no whit thy word,
164 nor pet seek to know thee.

155 Behold for I doe love thy lawes
156 with heart most glad and saie:
157 As thou art good and gracious Lord,
158 restore my life againe.

160 What thy word doth decreas must be
161 and to it hath beene ever:
162 Thy righteous judgement are also
163 most true and decay never.

164 Great peace, rest that all such have
159 as doe thy statutes looke:
160 No danger shall their quiet state.
161 impair'd once remove.
162 By only helps and comfort Lord,
163 I looke for at thy hand:
164 And therefore have I done those things,
165 that thou didst me command.

157 Though many men did trouble me,
158 and persecute me soe:
159 Pet from thy lawes Iuever shunke,
160 nor went awry therefore.
161 And truth it is, for griece I die,
162 when I these traitors see,
163 Because they keepe no whit thy word,
164 nor pet seek to know thee.

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156 with heart most glad and saie:
157 As thou art good and gracious Lord,
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160 What thy word doth decreas must be
161 and to it hath beene ever:
162 Thy righteous judgement are also
163 most true and decay never.

164 Behold for I doe love thy lawes
156 with heart most glad and saie:
157 As thou art good and gracious Lord,
158 restore my life againe.

160 What thy word doth decreas must be
161 and to it hath beene ever:
162 Thy righteous judgement are also
163 most true and decay never.

SCHIN. The xxii. part.

166 Thy lawes have beene my exercise,
167 which my soule most desired:
168 So much my love to them was bent,
169 that sought else I required.

P Rinces haue sought thy crueltie,
169 cause it to make me touch:
170 But all in baine, for of thy word
171 the seare did my heart touch.

162 And certainly even of thy word
163 I was more merry and glad,
174 Then he which of rich spoiles and prey,
175 great store and picatie had.

163 As for all lies and fallacies,
164 I hate most and detest:
165 For why, thy holy lawe, do I
166 above all things love best.

167 Thy lawes have beene my exercise,
168 which my soule most desired:
169 So much my love to them was bent,
170 that sought else I required.

166 Thy lawes have beene my exercise,
167 which my soule most desired:
168 So much my love to them was bent,
169 that sought else I required.

166 Thy lawes have beene my exercise,
167 which my soule most desired:
168 So much my love to them was bent,
169 that sought else I required.

166 Thy lawes have beene my exercise,
167 which my soule most desired:
168 So much my love to them was bent,
169 that sought else I required.

166 Thy lawes have beene my exercise,
167 which my soule most desired:
168 So much my love to them was bent,
169 that sought else I required.

166 Thy lawes have beene my exercise,
167 which my soule most desired:
168 So much my love to them was bent,
169 that sought else I required.
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 astray,
much like a wandring sheepe:
O seek me for I have not faild,
thy commandements to keepe.

Ad Dominum. 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 infidels given to all
kinde of wickednesse & contention.

4 The Lord is thy warrant alway;
The Lord ele doth thee couer:
As at thy right hand ever.

5 Thy tongue both hurt I wencen,
No lese then arrows keen,
of hot consuming fire.

6 Alas too long I slanke,
Within these tents so blacke,
which Kedars are by name:
Epywhome the flocke elect,

And all of Isackes sect,
are put to open shame.

7 With them that peace did hate,
I came a peace to make,
and let a quiet life:
8 But when my tale was tolde,
Cautelesse I was controld,
by them that would have strive.

Levani occulos. 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 succetTe
all their godly enterprises.

I 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 sterpe.

4 Loke that both Israel conserve,
No kepe at all can him catch,
But his eyes do euer watch.

5 Thy bodie doth joy of soul,
The Lord ele doth thee couer:
As at thy right hand ever.

6 The Sun shall not thee parch by day,
No; the Moone halfe so bright,
Shall not with cold thee hurt by night.

7 The Lord will keep thee from distress.
And will thy life sure save,
And thou also shalt have,
In all thy businesse good successe,
8 Where euer thou goe or out,
God will thy things beeing about.

David rejoiceth that God accomplisheth his promise, and placed his Ark in Sion, giving thanks and praying for the prosperity of the Church.

Did in heart rejoice, to hear the peoples voice in offering so willingly: For let us by say they, and in the Lords house pray: thus spake the folke full louingly: Our feete that wandered wide, shall in thy gates abide, O thou Jerusalem full faire, which art so securely set, much like a City neat the like whereof is not else where.

5 For there are thones erect, And that for this respect, To set forth justice orderly: Which thones right to maintaine, To Davids house pertaine. His solke to judge accordingly.

6 To pray let vs not cease, For Jerusalem's peace: Thy friends God prosper mightily: Peace be thy walls about, And prospery thee throughout Thy places eke continually.

7 I wish thy prosperous state, For my poore brethrens sake, That comfort have by meanes of thee.

8 Gods house both me allure, Thy wealth for to procure, So much alwais as lyeth in mee.

Alte lewax. Psal. Cxxiii. T. S.

A prayer of the faithfull, which are afflicted by the wicked worldlings, & controversers of God.

Sing this as the 119. Psalme.

O Lord that heaven doth pottle, I lift mine eies to thee: Even as the servant listeth his, his masters hands to see. As handmaids watch their mistris some grace for to atchieue, (hands So we behold the Lord our God, till he doe vs forgive.

3 Lord grant vs thy compassion, and mercie in thy sight, For we are old and overcome with hatred and despight. Our minds be clothed with great rebuke the rich and worldly wise,
Praise CXXIII. CXXV.

Doe make of vs their mocking flocke, the proud doe vs despise.

Nis quia Dom. Psal. Cxxiii. W.W.

The faithful delivered out of great danger, acknowledge not to have escaped by their owne power, but through the favour of God.

Had long agoe, our whelmed vs in the deep:

6 But loued be God, which both vs safely keepe,

From bloody teeth, and their most cruel voice,

Which as a prey, to eat vs would rejoice.

7 Even as a bird, out of the fowlers gin,

Escapeth away, right so it fareth with vs:

Broke are their nets, and we are scaped thus.

8 God that made heaven and earth is our helpe then,

His name hath saued vs, from these wicked men.

Qui confidunt. Psal. Cxxv. W.W.

He describeth the assurance of the faithful in their afflictions, and desireth their wealth, and the destruction of the wicked.

Sing this as the Benedictus.

Such as in God the Lord doe trust,

As mount Sion shall firmly stand
And be removed at no hand.

The Lord will count them firme and just
So that they shall be sure,

For ever to endure.

2 As mighty mountaines huge & great,

Jerusalem about doe close,

So will the Lord doe vnto those,

Who on his godly will doe waite.

Such are to him so decre,

they never need to feare.
O Lord do good to Christians all
That steadfast in thy word abide,
Such as willingly from God fall,
And to false doctrine daily side,
Such will the Lord scatter abroad,
With hypocrites thrown down to hell,
God will then send plaines 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 sing glorifiue:
With hearts desire all that be here,
Worship the Lord and say Amen.

In convertendo, Psal. Cxxvi. W.W.

This Psalme was made after the returne
of the people from Babylon, & sheweth
that the mean of their deliverance
was wonderful, after the seauenty
years of captivity, 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 extreme: His
work was such as did surmount mans
heart and thought, so that we were
much
Psalm CXXVII.

Nis Dominus. Psal. Cxxvii. W.W.

It is not man's wit, power or labour, but the free goodnes of God that giveth riches, preserveth Townes and Coun-
tries, graunteth nourishment, & children.

Except the Lord the house do make, And thereunto does let his hand, What men doe build it cannot stand. Likewise in baines 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 brounne bread, Yet were your labour lost and waste: But they whom God doth love & keep, Recease all things with quiet sleep.

3 Therefore marke wel when ever you see That men hauchiere to enjoy their land It is the gift of Gods owne hand: Fo: God himselfe doth multiply, Of his great liberallitie, The blessing of posterity.

4 And when his children come to age, They growe in strength and actiueneesse In person and in conueniuenesse, So that a shaft shot with courage, Of one that hath a most strong arme, Flieth not to swift noz doth like harme.

5 O well is he that hath his queuer, Furnished with such artillery, Fo: when in peril he shall be, Such one shall never shake noz shiver, When that he pleadeth before the Judge Against his foes that beare him grudge.

Beatimonnes. Psal. Cxxvii. T.S.

Herein he describeth the prosperous e-
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. Psalme._

_Blessed art thou that fearest God,
and walkest in his way:

2 For of thy labour thou shalt eat,
happy art thou I say:

3 Like fruitfull vines on thy house side,
so both thy wife spring out,
Thy children stand like blue plants,
thy table round about.

4 Thus art thou blest that fearest God,
and he shall let thee see
The promised Jerusalem,
and his felicite.

5 Thou shalt thy children see,
to thy great joyes encrease:
And likewise grace on Israel,
prosperity and peace.

_Sepem expugnauerunt. Psal. Cxxix._

He admoniseth the Church to reioyce
through affliction in all ages, for God
will deliver, and suddenly destroy the
enemies thereof,

_Sing this as the 137. Psalme._

_Oft they, now Israel may say,
me from my youth assaied:

2 Oft they assaied me from my youth,
yet never they prevented.

3 Upon my backe the plowers plowed,
and furrowes long did cast:

4 The righteous Lord hath cut the cords
of wicked foes at last.

5 They that hate me shall be ashamed,
and turned backe also:

6 And made as grasse upon the house,
which witherethere it growe.

7 Whereof the mower cannot finde
enough to fill his hand:
Po: he can fill his lap that goeth,
to glean upon the land.

8 Po: passers by pray God on them,
to let his blessing fall,
Pox say, we bless you in the name,
of God the Lord at all.


An effectual prayer to obtaine mercy &
forgiueness of his sinnes, & at length
deliuerance from all euils.

_L_
From this time forth for evermore,  
from age to age I say.

Memento Dom. Psal. Cxxxii. M.  
The faithfull grounded on Gods promise  
made vnto Dauid, desirèth that hee  
would establishe the same, both as tou-  
ching his posteritie, and the building  
of the Temple, to pray therin as it was  
fore-spoken.

Sing this as the 73. Psalme.

Remember Dauids troubles Lord,  
how to the Lord be sowe :  
And boiow 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,  
not 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 Euphazata,  
there did we heare this sound:  
And in the fields and forrests there,  
these voices first were found.

We will a stay and goe to now,  
his tabernacle there,  
Before his footsteps to fall downe,  
upon our knees with fear.

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 righteousnesse,  
Let all thy Saints and holy men,  
sing all with joyfulnesse,
Situ this as the 137. Psalm.

O How happy a thing it is, and joyful for to see, 
Brethren together fall to hold the bond of amity: 
2 It calleth to mine that sweet perfume 
and that costly ointment, 
Which on the sacrificers head, 
by Gods precept was spent. 

3 It wet not Aarons head alone, 
but drench his beard throughout; 
And finally, it did runne downe, 
is rich attire about. 
4 And as the lower ground doth drinke 
the dew of Herman hill: 
And Sion with his silver drops, 
the fields with fruit both fill. 

5 Even so the Lord both poure on them, 
is blessings manifold: (guiles 
Whose hearts and minds without all 
this knot doe keep and hold.

He exhorteth the Levites that watch in 
the Temple, to praise the Lord. 

Sing this as the Benedictus.

Behold and have regard, 
yn servants of the Lord, 
Which in his house by night doe watch, 
praise him with one accord.

2 Lift vp your hands on his, 
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,
Psalm CXXXV.

Praise the Lord, praise him, praise him, praise him with one accord:
Praise him still all ye that be the servants 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.

Praise ye the Lord, for he is good, sing praises to his name:
It is a comely and good thing, always to do the same.
For why the Lord hath chose Jacob, his very own people: So hath he chosen Israel, his treasure for to be.
For this I know and am right sure, the Lord is very great.
He is indeed above all Gods, most easy to entreat.
For whatsoever pleased him, all that full well he wrought,
In heaven and earth, and in the sea, which he hath fram'd of nought.
He lifteth up clouds even from the earth he makes lightnings and raine:
He bringeth forth the windes also, he made nothing in vain.
He smote the first boone of each thing, in Egypt that tooke rest:
He spared there no living thing, the man nor yet the beast.
He hath in thee shewed wonders great,
Of Egypt void of vaunts:
On Pharaoh thy cursed king, and his severe servants.
He smote then many nations, and did great acts and things,
He slew the great and mightie, and chieffe of their Kings.

1. Sebon king of the Amorites, and Og king of Basan:
He slew also the kingsomes 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 or ever shall.
14. The Lord will surely now avenge, his people all indeed:
And to his servants he shall shew, favour in time of need.
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 even of mens hands.
16 They have their mouthes & cannot and eies have no light: (speake,  
17 They have eke cares, they hear nothing their mouthes be breathlesse quite.

18 Wherefore all they are like to them, that doe so set them forth:  
And likewise they that trust in them, or thinke they be ought wortieth.
19 Alle 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 Leviies house, praise ye likewise the Lord:  
And all that stand in a\w 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.

Constitemini. Psal. Cxxxvi. N.

Almost earnest exhortation to giue thanks vnto God for the creation and gouernance of all things.

Raise ye the Lord, for he is good,  
for his mercy endureth for euer. Giue  
praise vnto the God of Gods, for his  
mercy endureth for euer. Giue praise  
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 hea\-  
for his mercy endureth for euer: (uens  
6 Which on the waters stretchthe the earth  
for his mercy endureth for euer.
7 Which made great lights to shine a-  
for his mercy endureth for euer. (bod  
8 As suene to rule the lightsome day,  
for his mercy endureth for euer.

9 The moons stars to guide the night,  
for his mercy endureth for euer: (bome  
10 Which smote Egypt with their first  
for his mercy endureth for euer.  
11 And Israel bought 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 senite great noble kings  
for his mercy endureth for euer.

18 And
And which hath slain the mighty kings
for his mercy endureth for ever:
As Sisera King of Amorites,
for his mercy endureth for ever.
And Og the king of Bashan land,
for his mercy endureth for ever.
And gave their land for heritage,
for his mercy endureth for ever:
Even to his servant Israel,
for his mercy endureth for ever.
Remembering us in base estate,
for his mercy endureth for ever.
And from oppression rescued us,
for his mercy endureth for ever.
Which giveth consolation to all flesh,
for his mercy endureth for ever.
Praise ye the Lord of heaven above,
for his mercy endureth for ever.
Give thanks unto the Lord of Lords,
for his mercy endureth for ever.
Another of the same by T. C.
Sign in his as the 32. Psalme.

O land the Lord benigne,
Whose mercies last for aye:
Give thanks and praises sing,
To God of Gods I say.
For certainly,
His mercies sure,
Both firm and sure,
Eternally.

The Lord of Lords praise ye,
Whose mercies aye doe endure:
Great wonders only he,
Both wrought by his great power.
For certainly,
His mercies sure,
Both firm and sure,
Eternally.

Which God omnipotent,
By his great wisdom did wise,
The heavenly armament,
Did frame as we doe see:
For certainly,
His mercies sure,
Both firm and sure,
Eternally.

Psaume CXXXVI.

5 Which God omnipotent,
By his great wisdom did wise,
The heavenly armament,
Did frame as we doe see:
For certainly,
His mercies sure,
Both firm and sure,
Eternally.

6 Pea 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 vs,
For why his love is aye:
Such as the Sunne we see,
To rule the lightsome day.
For certainly, &c.

And eke the Moon to cleare,
Which shineth in our sight:
And starrs that doe appeare,
To guide the darksome night.
For certainly, &c.

10 With grievous plagues and soe
All Egypt smote he then:
The first borne, lefte he more
He slew of beasts and men.
For certainly, &c.

11 And from amidst their land,
His Israel forth brought:
12 Which he with mighty hand,
And stretched armes he wrought.
For certainly, &c.

13 The sea he cut in two,
Which stood up like a wall:
14 And made thereof it to goe
His chosen children all.
For certainly, &c.
Psalme CXXXVII.

15 But there he whelmed them
The proud King Pharaoh,
With his huge host of men,
And Chariots she also:
For certainly, etc.

16 Who led through wilderness,
His people safe and sound,
And for his love endless;
17 Great Kings he brought to ground:
For certainly, etc.

18 And set with princely hand
Kings mighty and of fame,
19 As of the Amorites land,
Sehon the King by name:
For certainly, etc.

20 And Og (the Giant large)
Of Bashan King also,
21 Whose land for heritage,
He gave his people this:
For certainly, etc.

22 Even unto Israel,
His servant beare I say,
He gave the same to dwell,
And there abide for eye:
For certainly, etc.

23 To mind he did vs call,
In our most base degree:
24 And from oppression all,
In safety set vs free:
For certainly etc.

25 All flesh on earth abroad,
With foode he both fulfill:
26 Wherefore of heaven the God
To land be it thy will:
For certainly, etc.

Chaldeans reproch and blaspheme God
and his religion, desire God to punish
the Edomites, who provoked the Ba-
bylonians against them, and prophesied
the destruction of Babylon.

The Israelites in their captivity hearing the

6 And let my tongue within my mouth,
be tried for everfall,
If that I stop before I see,
yth full deliverance paid.
7 Therefore O Lord remember now,
the cursed noise and cry,
That Edoms comes against vs made,
when they razd our Citty.
Remember Lord the cruel words,
when as with one accord,
They cried on, and make, and razd our walls
in despi.ht of the Lord.

8 Even so shall thou O Babylon,
at length to dust be brought:
And happy shall that man be cald,
that our revenge hath wrought.
9 Ye shall be blessed that man be cald,
that takes their children song,
To dash their bones against hard stones
which lie the streets among.

Corsetebortiibi, Psal. Cxxxviii. N.

David praiseth the goodness of God to-
wards him, for which euen foraine
Princes shall praise the Lord together
with him, and he is assured to haue
like comfort of God hereafter as here-
tofo.re.

Sing this as the 47. Psalme.

Thee 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 looke and worship thee,
And praise in my thankefull mouth,
thy holy name shall bee.

Even for thy loving kindness sake,
and for thy truth withall:

For thou thy name halt by thy word,
adventure over all.
3 When I did call thou hearedest me,
and thou hast made allso,
The power of increased strength,
within my soule to grow.
4 Peca all the kings on earth, they all
give praise to thee O Lord:
For thy holy name holy mouth,
haue heard the mighty word.
5 They of the waies of God the Lord,
in singeing shall intreat:
Because the glory of the Lord,
it is exceding great.

6 The Lord is hie, and yet he doth
behold the lowly spite:
But he contenning knowes a farre,
the proud and lofty wight.
7 Although in midst of trouble I
see walke, yet shall I stand,
Reneed by thee, O my Lord,
thee wilt stretch out thy hand.

Upon the wrath of all my foes,
and saucd shal I be:
By thy right hand the Lord God will
performe this worke to me.
8 Thy mercy Lord endures forever,
Lord doe not me forslake:
For slake me not which am the worke,
which thine owne hand did make.

Domine probasti, Psal. Cxxix. N.

David to cleanse his heart from all hy po-
crisie, sheweth that nothing is so secret
which God seeth not. After declaring
his zeale and fear of God, hee profe-
seth to be an enemie to all them that
temetne God.

R 4

Sing
Sing this as the 137. Psalm.

O Lord thou hast me tried and 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 familiar custome art,
Acquainted with my waies.

4 No word is in my tongue D Lord,
But knowne it is to thee:
5 Thou me behindholdst, and before
Thou laiيست thy hand on me.
6 Too wonderfull above my reach,
Lord is thy cunning skill:
It is too high, that I the same,
Cannot attaine untill.

7 From light of thy all seeing spirit,
Lord whither shall I goe?
D2 whither shall I fly away,
Thy presence to scape fro?
8 To heaven if I mount aslote,
Loe thou art present there:
In hell if I eye downe belowe,
Even there thou dost appeare.

9 Pea let me take the morning wings,
And let me goe and hide,
Even 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 shou'd me from thy light:
Loe even also the darkest night,
About me shall be light.
12 Pea darkenesse hideth not 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 possessed hast my raines,
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 maruelous, 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 shap'd was.
16 When I was soynes eles, then thinc eie
Saw me, so in thy booke,
Were written all, naught was before,
That after fashion tooke.

17 The thoughts therefore of thee D God
How deare they are to me?
And of them all how passing great,
The endless 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 wick'd and the bloody men,
Oh that thou wouldest slay:
Even those D God to whom depart,
Depart from me I say:
20 Even those of thee D Lord my God,
That speake so wickedly:
Those that are lifted up in baine,
Being enemies to thee.

21 Haste I not them that hate thee Lord
And that uncarnall wise?

Contend
Contend nor against them all,
against thee that arise?
22 I hate them with unsaimed hate,
even as my bitter foes;
23 Try me O God, & know my heart,
my thoughts prove and disclose.

24. Consider Lord if wickedness,
in me there any be:
And in thy way, O God my guide,
so ever lead thou me.

Eripe me Domine. Psal. Cxl. N.

David prayeth unto the Lord against
the cruelty, falsehood, & injuries of his ene-
mies, assuring himselfe of his succour.
Wherefore he prouoketh the iuft to
praise the Lord, and to assure them-

Sing this as the Lamentation.

L O God save me from the euill man,
and from the cruell wight.

2 Deliver me, which euill doe
imagine in their spite.
Which make on me continuall warre,
their tongues loc they haue whet:
3 Like Serpents underneth their lips
is Adders poyson set.

4 Keep me O Lord from wicked hands
preferue me to abide:
Fare from the cruell man that meanes,
to cause my feps to slide.
5 The proud haue laid a snare for me,
and they haue spread anct:
With cords in my pathway, and gins,
for me eke haue they set.

6 Therefore I said unto the Lord,
then art my God alone:
Heare me O Lord, O heare 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,
beene couered still by thee.

8 Let not O Lord the wicked haue,
the end of his desire:
Performe not his ill thoughts, least he,
with pride be set on fire.
9 Of them that compass me about,
the chiefeft of them all:
Lord let the mischiefe of their lips,
upon themselves befall.

10 Let caules fall on them, let him call
them in confuming 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 iust shall praise thy name, iust shall
dwell with thee euermore.

Domine clamani. Psal. Cxli. N.

David being grieuously persecuted un-
der Saul, desireth succour & patience til
God take vengeance of his enemies.

Sing this as the 137. Psalme.

O Lord upon thee doe I call,
Lord haste thee unto me:
And hearken O Lord unto my voice,
when I do cry to thee.
2 As incense let my prayers be,
directed in thine cares:

And
And the uplifting of my hands,
as ewing sacrifice.

3 My Lord for guiding of my mouth,
   let them a watch before,
And alfo of my mouing lips,
   O Lord kepe thou the doze.
4 That I should wicked works commit,
encline thou not my heart:
With ill men of their delicates,
   Lord let me eat no part.

5 But let the righteous smite me Lord,
   for that is good for me:
Let them reproue me 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 lonic places downe,
   their Judges shall bee cast:
Then shall they hearce my word, soz then
   they have a pleasant taste.
7 Our bones about the granes mouth,
   loc scattered are they found,
As he that Heweth wood, or he
   that diggeth by the ground.

8 But O my Lord my God, mine eies,
   doe looke up unto thee:
In thee is all my trust, let not
   my soule so taken be.
9 Which they have laid to catch me in,
   Lord keeps me from the snare:
And from the subtill 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.

Dauid neither for feare nor anger would
   kill Saul, but with a quiet mind prayed
   vnto God, who preserued him.

Sing this as the 114. Psalme.

Before the Lord God with my boyce,
   I did send out my criye:
And with my strained boyce vnto
   the Lord God prayed I.
2 By meditation in his light,
   to pource I did not spare,
And in the presence of the Lord,
   my trouble did declare.

3 Although perplexed was my spirit,
   my path was knowne to thee:
In way where I did walke, a snare,
   they flye laid for me.
4 I looked and views on my right hand,
   but none there would me knowe:
All refuge failed me, and for
   my 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
   my portion and my part.
6 Hearke to my crye for 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, my soule
   from prison Lord bring out:
When thou art good to me, the iust,
   shall prase 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 iust
   judgement. He desirith to be restored
O Lord deliver me,
From all my enemies, for I
have hidden me with thee.
10 Teach me to doe thy will, for thou
thou art my God I say:
Let thy good spirit unto the land
of mercy me convey.

11 For thy names sake with quaking
aline doe thou me make: grace
And out of trouble bring my soule,
even for thy Justice sake.
12 And for thy mercy say my soes,
O Lord destroy them all:
That doe oppresse 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 de-
clareth wherein the felicity of any peo-
ple consisteth.

Sing this as the 141. Psalme.

Blest be the Lord my strengt that doth
instruct my hands to fight:
The Lord that doth my fingers frame,
to battell by his might.
2 He is my goodnesse, foet, and tower,
deliverer and shield:
In him I trast, my people he
subdues to me to yield.

3 O Lord what thing is man, that him
thou helpest in price:
O some of man that upon him,
thou thinkest in this wise?
4 Man is but like to vanity,
so passe his dthes to end,
5 As fleeting shade: how downe O Lord
the
Psalm CXLV.

The heavens and descend.

6 The mountains touch and they shall cast forth thy lightning flame, (smoke
And scatter them, thine arrowes shooe,
consume them with the same.
7 Laye down thine hand even from above,
O Lord deliver me,
Take me from waters great, from hand
of strangers make me free.
8 Whoso subtle mouth of vanity,
And fondnesse 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 strings and on instrument
ten stringed unto thee.
10 Even he it is that onely gives
deliverance of kings:
Unto his servant David helpe,
from hurtfull sword he brings.
11 From strangers hand me save and
whole mouth takes vanity: (shew
And their right hand is a right hand
of guile and subtiltie.
12 That our sons may be as the plants,
whom growing earth both reare,
Our daughters as carin'd corner stones,
like to a Palace faire.
13 Our garneres full and plenty may,
with sundry lots be found;
Our sheep bring thousands in our streets
ten thousands may abound.
14 Our Oxen be to labour strong,
that none doth sinade:
There be no goings out, no cry
within our streets be made:
15 The people blessed are, that with
such blessings are so blest:
Pea blessed all the people are
whole God is God the Lord.

Exaltabo te. Psal. Cxlv. N.
David describeth the wonderfull provi-
dence of God, in governing and in pre-
serving all the other creatures. He prai-
seth God for his justice, mercie, and
speciall louing kindnes toward all those
that call vpon him, that feare him, and
loue him.

Sing this as the 84. Psalm.

There will I praise my God my King,
and bleffe thy name for aye:
2 For ever 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 Of thy glorious maestie,
the beautie will recorded:
And meditate upon 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 greatness will not spare.
7 And they into the mention shall
brake of thy goodness great:
And I aloud thy righteousnesse,
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,
Psalm CXLVI.

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Psalm CXLVI.
Psalme CXLVII.

and ill mens waies subuerit.

10 Thy Lord and God eternally, 
Sion still shall raigne;
In time of all posteritie,
for ever to remaine.

Laudate Dominum. Psal. Cxlvii. N.
The Propher praiseth the bounty, wise-
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 un-
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 by alone:
And the dispaire of Israel, 
doneth gather into one.

3 He heales the broken in their heart, 
their soze by hee doth binde:
4 He counts the number of the barres, 
and names them in their kinde.
5 Great is the Lord, great is his power, 
his wisdome infinite:
6 The Lord releiews the meek, he throwes 
to ground the wicked wight.

7 Sing unto God the Lord with praise, 
unto the Lord rejoice:
And to our God upon the Harp, 
aduance your singing voice.
8 He covereth heaven with clouds, and for 
the earth prepareth raine:
And on the mountaines he doth make 
the graffe to grow agaime.

9 He giveth to beasts their food, and to 
young Kauens when they crie:
10 His pleasure not in strength of hoole, 
noz in mans legs both lie.
11 But in all those that feare the Lord, 
the Lord hath his delight:
And such as doe attend upon 
his mercie shining light.

The second part.

12 O praise the Lord Jerusalem, 
thy God O Sion praise:
13 For he the barres hath forged strong 
wherewith the gates he staites.
14 Thy children he hath blest in thee, 
and in thy borders hee
Doth settle peace, and with the flower 
of wheat he filleth thee.
15 And his commandements upon 
the earth he sendeth out, 
And eke his word with speedie course 
doeth swiftly runne about:
16 He giveth snow like wool, hope froth 
like ashes doth he spread,
17 Like mossels casts his Jle, thereof 
the cold who can abide?
18 He sendeth forth his mighty word, 
and melteth them againe:
His winde he makes to blow, and then 
the waters flow amaine.
19 The doctrine of his holy word, 
to Jacob doth he shew:
His statutes and his judgements hee 
gives Israel to know.

20 With every nation hath he not 
so dealt, noz haue they knowne 
His secret judgements, ye therefore, 
praise ye the Lord alone.

Laudate
Psalm CXVIII.

Landato Dom. Psal. CXVIII. 1. H.

Hee provoketh 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:
S blind magnifie,
Fire, haile, Ie, snow,
And temes that blow,
at his decree.

The hills and mountaines all,
And trees that fruiteles are,
The Ceder great and tall,
His worthy praise declare.

Beasts and cattell,
Pca birds flying,
And wozmes creeping,
that on earth dwell.

All kings both more and lesse,
With all their pompons traine:
Princes and all judges,
That in the world remaine.

Graft his name,
Young men and maides,
Olde men and babes,
Doe ye the same.

For his name shall we prowe,
To be most excellent:
Whose praise is farre abowe,
The earth and firmament,

For sure he shall,
Graft with blisse,
The home of his,
And helpe them all.

His Saints shall all forth tell,
His praise and worthiurse,
The children of Israel,
Each one both more and lesse.

And also they,
That with good will,
His words fulfill,
and him obey.

Cantate Domino. Psalme Cxlix. N.

An exhortation to the Church to praise the Lord for his victorie and conquest that he giueth his Saints against mans power.

Sing this as the 145. Psalme.

Sing ye eoe to the Lord our God a new rejoycing song:
And let the praise of him be heard,
his holy Saints among.

2 Let Israel rejoyce in him,
that made him of nothing:
And let the seed of Stone eke,
be joyfull in their King.

3 Let the sound praise with voice of flute,
unto his holy name:
And with the Timbrell and the Harpe,
sing praises of the same.

4 For why the Lord his pleasure all
hath in his people let:
And by deliverance he will raise,
the mecke to glory great.

5 With glory and with honour now,
let all his Saints rejoyce,
And now aloud upon their beds,
aduance their singing boype.

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 bravely kings in chains,
their Lords in iron bands.
9 To execute on them the doome,
that written is before:
This honour all his Saints shall have,
praise ye the Lord therefore.

Laudate Dominum. Psal. Cl. N.

An exhortation to praise the Lord without ceasing by all manner of wayes, for all his mightie and wonderfull works.

Sing this as the 147. Psalme.

Yeold into God the mighty Lord,
praise in his sanctuaries:
And praise him in the ornament,
that shewes his power on his.

2 Aduance his name and praise him in
his mighty acts alwaies:
According to his excellencie,
of greatnesse give him praise.

3 His praises with the princely noise,
of sounding trumpets blow:
Praise him upon the Tiot and
upon the Harp also.

4 Praise him with timbrel & with flute
Organs and Virginals:
5 with sounding Timbals praise ye him,
praise him with loud Timbals.

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 Davud, in meter.
O holy Ghost into our wits
Send downe thy heavenly light:
Kindle our hearts with fervent love
to serve God day and night.
Strength & establish all our weaknesses,
So seeble & so fraile:
That neither flesh, the world, nor diuell,
Against vs doe present.

Put backe our enemies far from vs,
And grant vs to obtaine
Peace in our hearts with God and man
Without grudge or dislike.
And grant O Lord that thou being
Our leader and our guide,
We may eschew the snares of time,
And from thee never slide.

To vs 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 vs O Lord through thee to know
The father most of might:
That of his deare beloved sonne,
We may obtaine the sight.
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,
Doun safe his spirit to send:

To
Venite exultemus.

To all that doe profess his name, unto the worlds end.

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 thank him for his benefits, Alway desiring: 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 mountains farre and nere.

The sea and all that is therein Are his, so be 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 vs wepe before the Lord, The which hath made vs all.

He is our God, our Lord and King, And we his people are, His flocke and shepe 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 wildernewste, A great and grievous crime.

Whereas your fathers tempted me, And tryed me euery way, They proved me and saw my worke, What I could doe or say.

These forty yeares I have bin gruoned, With all this generation: And evermore I said they erred, In their imagination:

Where with their hearts were soe com. Long time and many daies: (hie)

Wherefore I know assuredly, They haue not knowne my wikes.

To whome I in my anger swore, That they should not be blest: No; see the joy celestiall; 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.
Te Deum Laudamus.

The Song of Saint Ambrose, called Te Deum.

1. We praise thee, O God, we acknowledge thee, the only Lord to be: And as eternal Father all, the earth doth worship thee: To thee all Angels cry, the heavens, and all the powers therein.

2. O holy, holy, holy Lord, of Sаббath; Lord the God, Through heaven and earth thy praise is and glory all abroad.

3. The Apostles glorious company, ye who praises unto thee: The Prophets godly fellowship, praise thee continually.

4. The noble and victorious host of Martyrs sound thy praise: The holy church throughout the world both knowledge thee always.

5. Father of endless majesty, they do acknowledge thee: Thy Christ thine honorable true and only name to be.

6. The holy Ghost the comforter, of glory thou art King: O Christ and of the Father art the Sonne everlasting.

7. When sinfull mans decay in hand, thou tookest to restore: To be enclosed in Virgins wombe, thou diddest not abhorre.

8. When thou hadst overcome of death the sharpe and cruel might: Thou heavens kingdome didst set open to each beleeuing wight.

9. Do thou thy servants who thou hast bought with his precious blood: And in eternall glory set them with thy Saints so good.

10. Do thou thy people save, bless their inheritance: Lord govern them, and Lord do thou for ever them advance.

11. We magnifie thee day by day and world without an end: Adore thy holy name O Lord, vouchsafe us to defend.

12. From sin this day, have mercy Lord, have mercy on us all: And on us as we trust in thee, Lord let thy mercy fall.

13. Lord let me never be

L 2
The Song of the three Children praising God, prouoking all creatures to doe the same.

1. O ye the dewes and bounding frots, blesse ye the Lord &c.
2. O ye frosts and chilling cold, blesse ye the Lord, praise him and magnifie him for ever.
3. O ye concealede Isle and Snow, blesse ye the Lord, &c.
4. O ye the nights and lightsome daies, blesse ye the Lord, &c.
5. O ye the darkeenes and the light, blesse ye the Lord, &c.
6. O ye the lighting and the clouds, blesse ye the Lord, &c.
7. O ye the earth eke blesse the Lord, blesse ye the Lord, &c.
8. O ye the mountains and the hilles, blesse ye the Lord, &c.
9. O ye the greenes things on the earth, blesse ye the Lord, &c.
10. O ye the eater springing wells, blesse ye the Lord, &c.
11. O ye the seas, and ye the floods, blesse ye the Lord, &c.
12. O ye wheales & all that in the waters move, blesse ye the Lord, &c.
13. O ye the shinning Sunne and Mone, blesse ye the Lord, praise him and magnifie him for ever.
14. O ye the glistening starres of heauen, blesse ye the Lord, praise him and magnifie him for ever.
15. O ye the showers and dropping dove, blesse ye the Lord, praise him and magnifie him for ever.
17. O ye the fire and warming heat, blesse ye the Lord, &c.
18. O ye Winter and the Summer tide, blesse ye the Lord, &c.
19. O ye the children of mankinde, blesse ye the Lord, &c.
20. O ye the Priestts of God the Lord, blesse ye the Lord, &c.
22. O ye spirits & soules of righteous men, blesse
The Song of Zacharias.

bless ye the Lord, &c.
31 O ye holy and ye make 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 Israel the 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 perfoyme the Oath
Which he before had two ne
To Abraham our Father beare,
For vs that were so lyne.
That he would give himselfe for vs,
And vs from bondage bring:
Out of the hands of all our foes,
To serve our heauenly King.

And that without all manner scare,
And eke in righteousness:
And also for to lead our lives,
In redsalt holinesse.
And thou Dchild which now art bozne
And of the Lord elect,
Shall 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.

To give the knowledge how that their
Saluation 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 began,
Is come vs for to binte:
And those for to illuminate.

In Davids house his servant true,
According to his minde:
And also his anointed King,
As we in Scripture finde.
As by his holy Prophets all
Oft times he did declare:
The which were since the world began,
Is come vs for to binte:
His waies for to prepare.
Magnificat.
Which doe in darkness sit:
To lighten those that shadowed be,
With death and eke oppress,
And also for to guide our feete,
The way to peace and rest.

The Song of the blessed Virgin Marie
called Magnificat.

Psoule both magnifie the Lord,
my spirit eke euermore, reioyseth
in the Lord my God, which is
my Saviour. And why? because
he did regard: and gave respect un-
to, to bale estate of his handmaid, and
let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore,
Shall me right blessed call.
Because he hath me magnified,
Which is the Lord of might,
Whose name be euermore sanctified,
And praised day and night.

For with his mercy and his grace,
All men he doth enslame,
Throughout all generations,

Nunc Dimittis.
To such as fear his name.
He shewed strength with his great armes.
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 eatt the make in heart,
As he hath thought it unceet.
The hungry he replenished,
With all things that were good,
And through his power he made the rich
Oft times to want their foode.

And calling to remembrance,
His mercy every deale,
Hath holpen by assistantly,
His servant Israel,
According to his promise made,
To Abraham before:
And to his seede successively,
To stand for euermore,

The Song of Simeon, called
Nunc Dimittis.

O Lord because my hearts desire,
hath wished long to see, 0 by onely
Lord and Saviour, thy Sonne before
I die. The joy and health of all man-
kinsd, desired long before, which now
now is come into the world, of mer-
cie bringing hope.

Thou sufferest thy servant now,
in peace to depart,
According to thy holy word,
which lightenth my heart.
Because mine eyes which thou hast made
to give my body light,
Hast now beheld thy saving health,
which is the Lord of might.

Whom thou mercifully hast set,
of thine abundant grace,
In open sight and visible,
before all peoples face.
The Gentiles to illuminate,
and Satan overquell:
And eke to be the glory of
thy people Israel.

The Simbole or Creed of Athanasius,
called Quicunque vult.

Hat man soever he be that
Salvation will attain: the Catho-
like believe he must, before all things
retain. Which Faith, unless he ho-
ly keepe and undesiledly, without all
doubt, eternally he shall be sure to die.

The Catholicke 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:
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 majestic like wise.

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 to:
And in like sort eternall is,
the holy Ghost also.

And yet though we believe that each
of these eternall be:
Pet there but one eternall is,
and not eternals thae:
As ne incomprehensible we,
ne yet uncreate thae,
But one incomprehensible, one uncreate holde to be.

Almighty so the father is,
the sonne Almighty so:
And in like sozt Almighty is,
the holy Ghost also.
And albeit that every one
of these Almightyes be:
Pet there but one Almighty is,
and not Almightyes thae.

So we one Father hold, not thae,
one Sonne also, not thae:
One holy Ghost alone, and not
these holy Ghosts to be.

Pet in this Trinitie before
not after other is:
Be greater any then the rest,
ne lesser be likewise.

But every one among themselves,
of all these persons thae,
Together coeternall all,
and all coequal be.
So unitie in Trinity,
as said it is before:
And Trinitie with Unitie,
in all things we adore.

Therefore what man socuer that
saluation will attaine,
This faith touching the Trinitie,
of foze he must retaine:
And needfull to eternall life,
it is that every wight,
Of the incarnating of Christ,
our Lord belaue aright.

For as we are compeld to grant,
by Christian veritie,
Each of the persons by himselfe,
both God and Lord to be:
So Catholike religion
forbidden us alway,
That either Gods be thae, or that,
there Lords be thae to say.

Of none the Father is, nemade,
ne create noz begot,
The sonne is of the Father, not
create, nemade, but got.
The holy Ghost is of them both,
the Father and the Sonne,
ne made, ne create, noz begot,
but doth procede alone.

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 subsist.
Touching his Godhead, equal with
his Father God is he:
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 only 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 us 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 restored:

And of their owne works they shall give account unto the Lord.

And they into eternall life shall goe that have done well:

Who have done ill shall goe into eternall fire to dwell.

This is the Catholique beleefe, who doth not faithfully

Believe the same, without all doubt he saued cannot be.

To Father, Sonne and holy Ghost, all glory be therefore:

As in beginning was, is now, and shall be euermore.

The Lamentation of a Sinner. M.

Lord turne not awaie thy face,

from him that lieth prostrate, lamenting for his untill life, before thy mercy gate. 2. Which gate thou openest 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 liued 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 have 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 knewest 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? may not thou knowest them all O Lord where they were done and when. Wherefore with teares I come to thee to beg and to intreat: even as the child that hath done enuill, and scarce to be beat.

so come I to thy mercy gate, where mercy doth abound, requiring mercy for my sinne to heal my deadly wound. O Lord I neede not to repeate, what I doe beg O craue; thou knowest O Lord before I ask, the thing that I would have.

mercy good Lord, mercy I aske, this is the totall summe: for mercy Lord is all my suite, Lord let thy mercy come.

The humble suit of a Sinner.

O, Lord of whom I doe depend, behold my careful heart, and when thy will and pleasure is, release me of my smart, thou seest my sorrowes what they are, my griese 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 peace to ease all those that come to thee, for succoure and for rest. And 6th thou seekst my restless eies, my teares and greuous groane, Attend unto my suite O Lord, marke well my plaint and none.

for mine hath so enclosed me, and compass me about, that I am now remedlesse, if mercy helpe not out. for no tall man can not release or mitigates this paine: but euen thy Christ my Lord and God, which for my suite was slaine.

whose bloody wounds are yet to see though not with mortall eye: yet doe thy Saints behold them all, and I tryst shall I. though mine 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 tryst I to possesse that place, with them to praise thy name.
The Lords prayer.

But whilst I live here in this vale,
where sinners doe frequent:
Alas me ever with thy grace,
my sinnes still to lament.

Let that I tread in sinners trace,
and give them my consent
To dwell with them in wickedness,
whereunto nature is bent.

Oney thy grace must be my stay,
lest that I fall doone flat:
And being doone, then of my selfe,
cannot recover that.

Therefore this is yet once againe,
my fate and my request,
To grant me pardon for my sinne,
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 Psalmes to thee alwaies.

The Lords Prayer, or Pater-noster.

O Our Father which in heauen art,
    Lord hallowd be thy name, thy king-
    done come, thy will be done in earth
euen as the same in heauen is. 2. Give
    but O Lord our daily bread this day
The X. Commandements.

as we forgive our debtors so forgive
our debtors we pray. 3. Into temptation
lead vs not: From cuill make vs free
for kingdom, power, and glory
thine, both now and euer be.

The X. Commandements.

Arke Israel, and what I say, give
    heede to understand, I am the
    Lord thy God, which brought thee
out of Egyptland. 2. Even from
the house wherein thou didst, in
thaldome live a slave: Done other
Gods at all, before my presence shalt
The X. Commandments.

No manner graven Image shalt thou make at all to thee,
Pos any figure like by thee, shall counterfeit be.
Of any thing in heaven above, no; in the earth below:
Pos in the waters beneath the earth, to them thou shalt not bow.
Pos 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:
Pos him that takes his name in baine, the Lord will not excuse.
Remember that thou holy kepe the sacred Sabbath day:
Sixe daies thou labour shalt and doe thy needfull works alway.

The seaventh day is set by the Lord, thy God to rest upon:
Pos woxke then shalt thou doe on it, or thou no; yet thy sonne.
Thy daughter, servant, no; handmaid, thine Dre, no; yet thine Alfe,
Pos stranger that within thy gates, hath his abiding place.
Pos in the days 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.

Yeeld honour to thy parents, that prolonged thy dates 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, Pos witness falle against thy neighbour be.

Thou shalt not court house that to thy neighbour doth belong,
Ne court shalt in having of his wife to doe him wrong.
Pos his man servaunt, no; his maid, no; Dre, no; Alfe of his:
Pos any other thing that to thy neighbour proper is.

The X. Commandements of Almighty God, Exod.20. W. W.

A

Listen my people and giue eare,

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 soueraigne Lord and God,
Which hauie the brought from carefull
And eke reclaimed fro Pharaohs rod, that
Take the no Gods on them to call.

2 Pos
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 altaines, The comforter of thine elect.

The Lords Prayer, D. Cox.

O Father which in heaven art, and makest all one brotherhood to call upon thee with one heart, our heavenly Father and our God: grant we pray not with lips alone, but with the hearts deep sigh and groans

Thy blessed name be sanctified,
Thy holy word might be enslaine,
In holy life so to abide,
To magnifie thy holy name.

From all errors defend and kepe,
The little flocke of thy poorke keepe.

Thy kingdome come even at this house, And henceforth everlastinglie, Thine holy Ghost into us poure, With all his gifts most plentifully, from Sathanis rage and filthy hand, defend us with thy mighty hand.

Thy will be done with diligence, Like as in heaven in earth also,
In trouble grant vs patience, 
Dread to obey in wealth and woe: 
Let not flesh, blood nor any ill 
Prevail aginst thy holy will.

Give vs this day our daily bread, 
And all other good gifts of thine: 
Keepe vs from warre from bloodshed, 
Also from hunger, death 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:
Preserve vs Lord so, to serve thee 
In perfect love and brittle.

O Lord into temptation, 
Lead us not when the fiend doth rage, 
To withstand all invasion, 
Grant power and strength to every age 
Arme and make strong thy fielest host 
With faith and with the holy Ghost.

O Lord from evil deliver us, 
The daies and times are dangerous, 
From everlasting death save us, 
And in our last need comfort us, 
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 sheweth in all things, 
In the wide world universall. 
Amen, let it be done O Lord, 
That we have prayed with one accord.

The xii. Articles of the Christian faith.

A ll my believe and confidence is 

in the Lord of might: The father 

which all things bath 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 starre.

And in like manuer I believe 
In Christ our Lord his some 
Esequall with the deity, 
And man in flesh and bone. 
Conceived by the holy Ghost, 
His word doth me assure, 
And of his mother Mary borne, 
Yet she a virgin pure.

Because mankinde to Sathan was, 
For slaine in bond and thall, 
He came and offred by himselfe, 
To death to save vs all. 
And suffering most grievous paine, 
Then Pilate being Judge, 
Was crucified on the crosse, 
And thereat did not grudge.

And so he died in the flesh, 
But quickned in the sprite: 
His body then was buried, 
As is our sire 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 againe,
To thead 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,
Them he bath dearly bought,
The living and the dead also,
Which he hath made of nought.

And in the holy spirit of God,
My faith to satisfie,
The third person in Trinitie,
Receive I freely.

The holy and Catholique Church,
That Gods word doth maintaine;
And holy scripture doth allow,
Which Satan doth disdain.

And also I doe trust to have,
If Jesus Christ his death
Release and pardon of my sinnes,
And that endly by faith.

What time all 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 divide,
And give life everlastingly,
To those whom he hath tribe.
Within his Realme celestial,
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 spirite the God of might,
comforter of vs all:
Teach us to know thy word aright,
that we doe never fall.

O holy Ghost viste our coate,
defend vs with thy shield,
Against all sinne and wickednes,
Lord helpe me winne the field.

Lord keepe the King, and his counsell,
and give them will and might
To persever in thy Gospell,
which can put none to sight.

O Lord that giues thy holy word,
send Preachers pletterously:
That in the same we may acco3d,
and therein live and die.

O holy spirit direct aright
the Preachers of thy word:
That thou by them maintaine thy;
as if were with a sword.

Depart not from these Pastors pure,
but aide them at all neede:
Which break to vs the bread of life,
whereon our soules doe feede.

O blessed Spirit of truth keepe vs
in peace and Brittie:
Keepe vs from sects and errores all,
and from all Papitrie.

Convert all those that be our foes,
and bring them to thy light:

That
Dapaccm Domine.
That they and we may all agree,
and praise thee day and night.
O Lord increase 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 nie:
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,
henceforth for euermore.

Dapaccm Domine.

The Complaint of a Sinne:
Give us that peace which we doe lack,
Through misbelieve and ill life:
Thy word to offer thou doest not flacke,
Which we unluckily gainстрive,
With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godliness.

Give peace and vs thy spirit down send,
With griefe and repentance true
Do pierce our hearts our lines to amend
And by faith Christ renew.
That feare and dread,
Warre and bloudshed,
Through thy sweete mercy and grace,
may from vs side,
Thy truth may bide,
And shine in every place.

The complaint of a Sinner, who craueth
of Christ to be kept vnder his mercy.

Were righteousness both say,
Lord for my sinfull part: In wrath
thou shouldest mee pay vengeance for
my desert: I can it not deny, but
needs I must confess, 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,
May live and sinne may die.

That being most testified,
This sinne of mine in me,
I may be sanctified,
By grace of thine in thee.
So that I never fall,
Into such most tall sinne,
That my foes in fernall,
Reloyce my death therein.

But boushlass me to keepe,
From those in fernall foes:
And from that lake to deepe,
Whereas no mercy groves.
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 a sure trust in God, that his sinnes
shall be washed away in Christes blood.

Lord in thee is all my trust giue

care unto my wofull cry: refuse me
not that am uniuist, but bowing downs
thy heavenly eye. Behold how I do

still lament my sinnes wherein I doe

offend.
A thanksgiving.

offend, O Lord so they shall I be

thent, sith the to please I doe intend:

No, no, not so, thy will is bent
to deale with sinners in thine ire:
But when is heart they shall repent,
then grants with speed that they desire
To that therforse stail shall I cry,
to wash away my unsuller crime:
Thy blood O Lord is not yet dry,
but that it may help me in time.

Passe the O Lord, passe the I lay,
to poure on me the gifts of grace:
That when this life shall flat away,
in heaven with the I may have place.
Where thou dost raigne eternally,
with God which once did downe the
Where Angels sing continually, (send,
to thee be praise world without end.

A thanksgiving after the receiveing of
the Lords Supper.

Sing this as the 137. Psalme.

The Lord be thanked for his gifts,
and mercy evermore,
That he doth shew unto his Saints:
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserve:
Our hearts cannot of him so thinke,
as he doth us preserve.

His benefits they be so great,
to us that be but wise:
That at our hands for recompence,
there is no hope to winne.
O unsuller flesh that thou shouldest have
such mercies of the Lord:
Thou dost deserve no more worthily,
of him to be abhorr'd.

Pought else but sin and wretchednes,
doth rest within our hearts:
Andstubbornly against the Lord
we daily play our parts.
The Sunne aboue the firmament,
that is to be a light,
Doth shew it folle more clear and pure,
then we be in his light.
The heavens aboue and all therein,
morer holy are then we:
They serve the Lord in their estate,
each one in their degree.
They doe not strive for mastership
no; slack their office let,
But fear 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 somers will,
by skilfull natures law.
The sea and all that is therein,
doath bend when God doth beck:
The spirits beneath both tremble all,
and feare his wrathfull check.
But we alas for whom all these
were made them so to rule,
Doe not so know 02 love the Lord,
as doth the Dre 02 Mule.
A law he gaue for vs to know,
what was his holy will:
He would vs good, but we would not
avoid the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please:
Doe the thing that might vs joyne,
to Christ and quiet case.
Thus are we all his enemies,
we can it not denie,
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs into life,
The sonne of God our flesh he tooke,
to end our mostall strife.
And all the law of God the Lord,
he did it full obay:
And for our sines upon the Crosse,
his bloud our debts did pay.
And that we should not yet forget
what good he to vs wught,
A signe he left our eyes to tell,
that he our bodies bought.
In bread and wine here diable,
unto our eyes and taste:
His mercies great thou maist recorde,
is that his Spire thou hase.
As once the corns did liue and grow,
and was cut downe with Sithe:
And thehed out with many stripes,
out from his huske to drue.
And as the Pil with violence,
did trete it out so small,
And make it like to earthly dust,
not sparing it at all.
And as the Ouen with fire hote,
did close it by in heate:
And all this done that I have saide,
that it should be our meat.
So was the Lord in his ripe age,
cut downe by cruell death:
His soule he gane to tormentes great,
and pulde by 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 soze:
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 joyfull be,
when sorowes make vs drinke.
So Christes blood outpressed was
with naile and eke with speare:
The iuyce whereof doth saue 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 st.
As many grapes make but one wine,
so shoule we be but one
In faith and love in Christ abowte,
and unto Christ alone.

Leading a life without all strife,
in quiet rest and peace,
From enmie and from malice both
our hearts and tongues to cease.
Which if we doe then shall we shew,
that we his chosen be,
By faith in him to lead a life,
as alwaies willed he.

And that we may so doe indad,
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.

Bleast now gie haed such as bee The Lords servants faithfull & true Come praise the Lord every degree.

Sing this as the 100. Psalme.

Praise the Lord O ye Gentiles all, which hath brought you into his Do praise him all people mortall, (light as it is most worthy and right.

Glory be to God, &c.as before.

A forme of Prayer to be used in private houses every Morning and Evening.

Morning Prayer.

Unyhty God and most mer- manifolds mercies, which hast promised to cifull Father, we do not pre- sert our selues heere before sent our prayers, & grant our requests thy Paistrie, trusting in our of thy beloued Sonne Jesus Christ our owne merites of woe-thinesse, but in thy Lord, who hath also commanded vs to assemble
Prayers.

assemble our selues 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 God into to pray one for another, we doe not onely and advocate towards thy maiestie, that make request O Lord for our selues, and we may obtaine all things which shall for them that thou hast already called to seeme expedient to thy blest will, for our the true understanding of thy heavenly necessities. Therefore we beseech thee will, but for all people and nations of the most merciful Father, to turne thy loving world, who as they know by thy wondrous-countenance towards us, and impuute not all works that thou art God over all, to unto us our manifold stines and offences, they may be instructed by thy holy spirit to whereby we truly deserve thy wrath and beleeue in thee their onely Saviour and sharpe punishment, but rather receaue us Redeemer. But so as much as they can to thy mercy for Jesus Christes sake, ac-not beleeue except they heare, noz cannot accepting his death and passion as a suffere hope 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 than can not be offended with us: And mysteries, who setting apart all worldly seeing that of thy great mercies, we have respects, may both in their life & doctrine quietly passed this night, grant ( O hea- onely seek thy glory. Contrarily confound unly Father) that we may below this Sathan and Antichrist with all his workings, day wholly in thy service, so that all our whom thou hast already cast off into a re-thoughts, words and deeds, may re- probate sense, that they may not by seeks, dound to the glory of thy name and good schilesnes, heresies and errors, disquiet thy ensmple to all men, who seeing our good little flocke: and because O Lord we be works may glorifie thee our hearely Fa-fallen into the latter dates and dangerous ther.

And soz as much as of thy meere suape upper hand, and Sathan by his Ministers and laland, thou shalt not onely created us to seekes by all means to quench the light of thine aluine amittude and likeness, but the Gospel, we beseech thee to maintaine also hast chosen us to be heires with thy thy cause against these running Uulues: decre some Jesus Christ of that immortal and strengthened all thy servants whom kingdom which thou preparedst for us they keepe in prison and bondage. Let not before the beginning of the world, we be thy long suffering be an occasion either to seek thee to increase our faith and know-encreas their tyrannie, to to discourage ledge, and to lighten our hearts with thy thy children: neither yet let our sins and holy spirit, that we may in the meane time wickednesse be an hindrance to thy mercy, line ingodly conversacion and integritie but with speede O Lord consider these of life, knowing that Isolaters, adutere-great miseries. For thy people Israel vers, ecoustes men, contentious persons, many times by their sins provoked thine drunkards, gluttons, and such like, hall anger, and thou punishedst them by thy
Prayers.

In judgment, yet though their times thy sovereign bounty as our only stay were never so grievous, if they once re- and refreshed; beseeching thy not to call to turned from their iniquity, thou receivest remembrance our manifold times and need them to mercy. Also therefore most wickedness whereby we continually pro-watched sinners bewail: our manifold note thy wrath and indignation against times, and earnestly repent us of our fo- vs: neither our negligence and unkindness, nor wickedness and ungodly behaviour which have neither worthily esteemed, nor towards thee: and whereas we cannot of in our lines sufficiently expressed the sweat our selves purchase thy pardon, yet we confess thy Gospel revealed unto us: humbly beseech thou for Jesus Christ sake but rather to accept the obedience and to shew thy mercie upon us, and receive death of thy Sonne Jesus Christ, who by vs againe to thy favour. Grant vs decre office by 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 the whole our times. Have mercy therefore upon us Church, according to thy promise in Je- D Lord, and forgive us our offences. Teach vs Christ our Lord, In whose name we vs by thy holy spirit, that we may rightly beseech thee as he hath taught vs, 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.

Evening prayer.

O Lord God Father everlasting, and call upo thy name, but the repenting heart full of pitty, we acknowledge and the sorrowfull mind, the conscience oppelles confession that we be not worthy to lift up sed, hungrying and thirsting for thy grace, our eyes to heaven, much lesse to present shall euer set forth thy praise and glory. Our selves before thy Diestie, with con. And albeit we be but worgnes and dust, evidence that thou wilt heare our prayers, yet thou art our Creator, and wee be the and grant our requests, if we consider our worke of thy hands: yea thou art our Fa- yone deservings: for our consciences doe ther, and we thy Children: thou art our Juse, and our sins do witness against sheperd and we thy flocke: thou art, and we know that thou art an upght our Redemer, and we thy people whom our Judge, which doth not justify the sinners thou hast bought: thou art our God, and and wicked men, but punished the faults we thine inheritance.

of all such as transgresse thy commandes. Correct us not therefore in thine anger ments: yet most mercifull Father since D Lord, neither according to our deserts it hath pleased thee to command us to call punish us, but mercifully chastise us with on the in all our troubles and adversitie, a fatherly affection, that all the world may promising even then to helpe us, when know, that at what time souer a sinne we felle our selves (as it were) swallowed doth repent him of his sines, from the by of death and desperation: We utterly bottom of his heart, thou wilt put away renounce all worldly confidence, and lie to his wickedness out of thy remembrance,
as thou hast promised by thy holy Prophet in all our tribulations and persecutions. Finally, so as much as it hath pleasures, so sparing us so long, and giving, led thee to make the night so, man to rest us so large a time of repentance. These in, as thou hast ordained him the day to benefits (O most mercifull Father) like travel, grant O dear Father, that wee as we knowledge to have received them may so take our bodily rest, that our souls of thy only goodness, even so we be fed, may continually watch for the time that thee for thy dear Sonne Jesus Christ's our Lord Jesus Christ shall appear for take grant us alwayes 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 fantasies, dreams, or other temptations in all our adversities, O Lord, may fully set our minds upon thee, strengthen our faith, humble it more in forsake thee, fear thee, and rest in thee. For, sententious and long toward thee, and our thermoe, that our sleepe be not excessive neighbours for thy sake. Suffer us not or overmuch, after the intractable desires most dear Father, to receive thy word of our flesh, but only sufficient to content any more in bane: but grant us alwayes our weaken nature, that we may be the better assistance of thy grace and holy spirit, ter disposed to live in all godly conversation andin heart, word, and deed, we may can- on, to the glory of thy holy name, and the wise and good worship to thy name: help to amplify and excrete thy kingdom, and whatsoever thou dost, we may be har- tily well content with thy good pleasure and will. Let us not lack the thing (O Fa- ther) without the which we cannot serve.

Honour and praise be given to thee, O ther), without which we cannot serve. Lord God almighty, most dear Father, but bless thou to all the works of our ther of heaven, for all thy mercies and hands, that we may have sufficient, so not denying kindnesses renewed unto us in that it to be chargeable, but rather helpful to oth hern places thy gracious goodness freely there. Be mercifull (O Lord) to our off- end and of thy own accord, to elect and choose us, seeing our debt is great which thou dost satisfaction, before the beginning of the hath forgiven us in Jesus Christ, make us wise, and each like continually thanks be thee and our neighbours so much the given to thee, for creating of us after thine image, for redeeming us with the e defender in temptations, hold thou us precious blood of thy dear Sonne, when by thy mercifull hand, that we may be de- lore were utterly lost, for sanctifying us hindered from all inconveniences, and end 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 us in all our needs and and only favour. Let thy mighty hand necessities, so far granting us from all dangers and out-stretched arm (O Lord) be of body and soule, so comforting us so far still our defence: thy mercie and loving king...
kindness in Jesus Christ thy dear Son assure our consciences, that thou art a mercer our salvation, thy true and holy word our cistall father, and to lowest 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 Sonne, and the holy Ghost, be all honour and glory world without end. Amen.

A Confession for all estates and times.

O Eternall God most mercifull Father other, we confess and acknowledge heere before the divine majestie, that we are miserable sinners, conceived and born in sinne and iniquity, so that in us there is command vs to travel, that we may no goodnes. For the holy euenmore rebel lewe our need, we beseech thee of thy grace both against the spirit, whereby we conti to to bless our labours, that thy blessings usually transgresse thy holy precepts and may extend unto vs, without the which commandements, and so purchase to our we are not able to continue: and that this felues through thy just judgement, death great favour may be a witness unto us of and damnation. Notwithstanding (O hear thy bountifulnesse and assistance) so that only Father) loquusmuth as we are dis thereby wee may know the fatherly care pleased with our selues for the times that that thou hast over us.

we have committed against thee, and doe. Praysoner, O Lord, we beseech thee that unaintedly repent us of the same, we most thou wouldest strengthen us with the ho humbly beseech thee for Jesus Christes is spirit, that we may faithfully travel in fale to shew thy mercy upon us, to forgive our estate and vocation, without fraud of us all our sines, and encrease thy holy desir's that we may endure our selues spirit in us, that we acknowledging from to follow thy holy ordinances, rather then the bottomes of our hearts, our owne desire, to seeke to satisfy our greedy affections of righteounnesse, may be henceforth not desire to enjoy. And is it please thee O only mortifie our sinfull lusts and affections. Lord to prosper our labour, give us a desire, but also bring forth such fruittes as unnde also to helpe them that have neede, may be agreeable to thy most blessed will, according to that ability that thou of thy not for the worthinesse thereof, but for the mercy shalt give us: and knowing that merites of thy dearly beloved Sonne Je, all good things come of thee, grant that we sus Christ our only Saviour, whom thou may humble our selues to our neighbors, hast already given an obligation and offering and not by any means lift by our selues for our times, and for whose sake we are aboue them which have not received so li certtainly persuaded, that thou wilt denye her all a portion, as thou of thy mercy hast of nothing, that we shall alie in his name, given unto us: and if it please thee to trie according to thy will, for thy spirit both and exercise us by greater poverty and neede,
Prayers.

A Prayer for the Whole Estate of Christ's Church.

Almighty God and most merciful Father, the truth, furthermore, for as much as we have humbly submit our selves to thy holy Apostle, we be taught to make full down before thy Majesty, beseeching our prayers and supplications for all men, thee from the bottom of our hearts, that we pray not only for our selves here present, but also for all such as may take such deep root, that neither as be ye ignorant, from the miserable case of the burning heat of persecution cause it to stifle of blindness and error, to the pure, neither the thorny cares of this understanding knowledge of the truth, life choke it: but that as seeds sowed in that we all with one consent and unity of good ground, it may bring forth thirtic, minde, may worship thee our only God, and an hundred fold, as thy heaven and Saviour. And that all pastors, thyly wise men hast appointed: and because heard and ministers, to whom thou hast we have need continually to crave many committed the dispensation of thy holy things at thy hands, we humbly beseech word and charge of thy chosen people, may thee do heavenly Father to grant us thy body by their life and doctrine be sound spirit to direct our petitions, that they faithful, setting only before their eyes thy may proceed from such a fervent mind as glory, and that by them all people may be agreeable to thy most blessed will: which wander and go astray, may beg and seeing that our infirmity is able to do thereof and brought home to thy fold, nothing without thy help, that thou art Moreover, because the hearts of rulers not ignorant with how many and great are in thy hands, we beseech thee to direct temptations we poor wretches are on and govern the harts of all Kings, Princes, every side enclosed and compassed: let thy ces and Magistrates, 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 maintain and encrease the hono-name we make our humble petitions un"ciable estate of the Kings Majesty, and all to thee as he hath taught bs. Our Father his most noble Counsellers and Pag-which art, &c.

Frates, with all the spirituall Pastors, and Ministers, and all the whole body of A Prayer against the Diuell and his manifold temptations, made by

S. Augustine.

There wanted a tempter; and thou wait the cause that he was wanting; reformed, and since punished, according to there wanted time and place, & thou wait 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 nor time, but thou holdest me backe quells unto thee O heavenly Father, so that I should not consent. The tempter all such as are afflicted with any kind of came full of darkness as he is, and thou cause of tribulation, as warre, plague sa-diddest heart me that I might despise mine, sicknesse, pouer, imprisonment, him. The tempter came armed of strong persecution, punishment, or any other kind ly, but to the intent hee should not over of thy ross, whether it be calamity of bo-come me, thou didst restraine him, and die, or beration of innnde, 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 Fancie, till thou send them full deliverance intent he should not deceive me, thou didst of all their troubles. A sete out from hence rebuke him; and to the intent I should (O Lord) all ravening Wolves, which to know him, thou didst lightene me. For he all their bellies, seek to destroy thy flock: is the great red Dragon, the old Serpent, and theh thy great mericies upon those called the Dine, and Satan, which hath our brethren in other Countries, which seaven heads and ten hoynes, whom thou are persecuted, cast into prison, and daile haff 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 foys never depart from them, but so enlame of fiends, which practise nothing else day their hearts with thy holy spirit, that they no; night, but do goo about taking whom may boldy and cheerfully abide such tri-he may denounce, 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 kingdom of thy deere the starres of heauen with his taile, and
Prayers.

erseth them to the ground, which with his our soules: and who can escape O Lord venom possessed the waters of the earth, Jesus, so many and great dangers? Yes that as many men as drink of them may hath laid snares for us in our riches, in our die, which trampleth upon goldes as if it poverty, in our meat in our drinke, in our were mire, and is of opinion, that Joordan pleasures, in our flame, and in our waking, shall runne into his mouth, and which is He hath laid snares for us in our woods & made of such a mould, that he searcheth no our works, and in all our life. But thou, 0 man. And who shall loose vs from his chaps Lord, deliver vs from the net of the Bow Lord Jesus? who shall pluck vs out of lers, and from hard words, that we may his mouth saving 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 us up to be a Yelpe vs, O Lord, spread out thy wings prep for their teeth: our soule is delivered over us, O Lord, that we may live 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 sence thou vs from his homes with thy shield. For this is his continual endeour, this is his only desire, to devour the souls which thou hast created. And therefore we cry unto thee, O Internall, infinite, unmeasurable, incom- God, deliver vs from our dayly adversary pheememable, and invisible, one in substance who whether we sleep or wake, whether and these 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, peneth upon us by all kind and wisdome, hath not only of nothing of meanes, assaulting us day & night with created heaven and earth, and all things trains and policies, and shooting his be therin contained, and man after his own nomous arrows at us, sometime openly, image, that he might in him be glorified, and sometime prudily to lay our soules: but also by his fatherly providence govern- And yet such is our great madeness, O neth, maintaineth, and preserveth the same Lord, in that whereas we see the Dragon according to the purpose of his will.

continually in a readiness to devour vs I believe also and confess Jesus Christ with open mouth, we nevertheless see the only Samour and Messias, who being sleepe and rejoynce in our owne fleshfull: equall with God, made himselfe of no re- nes, as though we were out of his danger, putation, but tooke on him the shape of a who desireth nothing else but to destroy servant, and became man in all things like vs. Our mischievous enimic to the intent unto vs, except time, to assure vs of mercy to kill vs, watcheth continually and never and forgivingly. For when through our leepeth, & will not we awake from sleepe Father Adams transgression, we were o slay our soules? Behold he hath pitched become children of perdition, there was not infinite snares before our face, and filled meanes to bring vs from the poke of sin. All our wailes with sundry traps, to catch and damnation, but only Jesus Christ our
Prayers.

our Lord, who giving vs that by grace, stooed by his resurrection. And because he which was his by nature, made vs themselves would accomplish all things, and take pos-

faith the children of God, who when that session for vs in his kingdom, he ascended fulness of time was come, was conte-into heaven to inlarge the same kingdom

used by the power of the holy Ghost, bove 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 salua-inal part intercession towards God the Fa-
tion, till at length by tyramie of the the for vs. And although he be in heaven

Pistls, he was guiltie for condemned vs as touching his corporall presence, where

der Pontius Pilat, then President of Is: the Father hath now set him at his right

erie, and most slanderously hanged on the hand, committing unto him the admini-

Crosse betwene two theenes as a trespad-ration of all things. as well in heaven a-

ser, where taking upon him the punish-house, as in the earth beneath, yet is hee

ment of our times, hee delivered vs from present with vs his members, even to the

end of the world, in preseruing and govern-

And for as much as he bring only God ning vs with his effectuall power & grace, could not seeke death, neither being alone who when all things are fulfilled which

man could sucrone 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 diablesome in the which

in himselfe the anger & severest judgmeat he ascended with an unspeakable maieftie,
of God, even as he had bene in extreme power and company, to seperat the lambs

toiments of hell, and therefore cried with from the goates, the elect from the

alone voice: By God my God, why hast probrate. So that none whether he be a:
thou forsaken me? Thus of his mercie live then, or dead before, shal escape his

without compulsion, he offered by him- judgement.

self as the onely sacrifice to purge the fins. Moreover I believe and confess the ho-

of all the world, so that all other sacrifices by Ghost. God equal with the Father, and

for since are blasphemos, and derogate the Same, who regenerate and sancti-

from the sufficiency thereof. Which hee vs, ruleth and guideth vs into all

death albeit it did sufficiently reconcile vs truly, persuading most assuredly in our

to God, yet the Scriptures command it do obsciences, that we be the children of God,

attribute our regeneration to his resurrechton to Jesus Christ, & fellow heirs

rection. For as by rising againe from the with him of life everlasting; yet not with-

grace the third day he conquered death, standing it is not sufficient to beleue that

to the victorious of our faith standeth in God is omnipotent and mercifull, that

his resurrection, & therefore without the Christ hath made satisfaction, or that the

one we cannot feel the benefites of the holy Ghost hath this power and effect,

other. For as by his death, since I was ta except wee doe apply the same benefites

ken away, so our righteousnesse was re.to vs which are Gods elect. I beleue there;
therefore and confess one holy Church, grace & benefits of Jesus Christ, which which as members of Jesus Christ the the Scripture calleth eating of his body, onely head thereof, consent in faith, hope, and drinking of his blood, neither must we and charity, bring the gifts of God, whose in the administration of these sacraments, ther they be tempozall or spiritual, to the follow mans fantastic, but as Christ himself and furtherance of the same, which else he hath ordained, so must they be mini-Church is not seen to mans eye, but one fire, and by such as by ordinary vocation by knowne to God, who of the lost fones are therunto called. Therefore whosoever of Adam, hath ordained some as vessels of reserue eth 2 worshippeth these sacraments wrath to damnation, and hath chosen 3 2 contrariwise communicateth them in time others as vessels of his mercy to be sauced: and place, procureth himselfe damnation. The which in due time he calleth to inter The third mark of this Church is ecclesi-: the word of God, contained in the olde and stical discipline, I acknowledge to belong Sacrament, which as it is aboue the to this church a politike magistrate, who authentick of the same Church, and onely ministrth to every man justice, defending sufficient to instruct vs in all things con: 2 the good & punishing the cuill: To whom coronning salvation, so is it lest for all de- we must render honour and obedience in greas of men to read and understand: for all things which are not contrary to the without this word, neither Church, Cod: word of God; and as Moses, Ezechias, shall or Dece, can establish any point ton: Isas, and other good rulers, purged the thing salvation: The second is the holy Church of God from superstition and idolSacraments, to wit, of baptism and the late, to the defence of Christ's Church in-ords supper, which Sacraments Christ appertinneth to Christian Magistrates a- hath left unto vs as holy figures and seals against all idolaters and heretikes, as Pa- of his promises. for as by baptism once pitts, Anabaptists, with such like limits of received, is signified that we (as well In Antichrist, to root out all doctrine of di-fants as other of age and discretion) being uels and men, es the Maffe, Purgatary, strangers from God by original sinne, are Limbus patrum, prayers to Saints, and received into his family & congregation, for s dead,free wil, distinction of meats, with full assurance that although this rot apparell and daples, holows of single life, olle lie hid in vs, yet to the elect it hall presence at Joell sermons, mans merits, not be imputed: so the supper declareth with such like, which draw vs from the at God as a most provident Father, society of Christs Church, wherein stan-th not onely fed our bodies, but also spideth onely remission of sinnes, purchased tually nouriseth our soules with the by Christs blood to all them that believe,
The Table.

whether they be Jews or Gentiles, and blessed of my Father. Inherit the king-
lead us to baine confidence in creatures, some prepared for you from the begin-
and trust in our own imaginactions. The king of the world, and so shall goe trium-
punishment whereof although God often smiting with him in body and soule to re-
tunes defereth in this life yet after the maine everlastingly in glory, where we
geanall resurrection, when our soules shall see God face to face, and shall no more
and bodies shall rise againe to immortality, made to instruct one another, we shall all
tie, they shall be damned to unquenchable know him from the highest to the lowest
fire, and then we which haue forsaken all to whom with the Sonne and the holy
mons wisedome to cleave unto Christ, Ghost, be all praise, honor and glory, now
shall heare the joyfull voyce, Come ye and euer. So be it.

A Table both for the number of the whole Psalmes, & also in
what leafe you may finde every of them.

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<td>O Lord that heaven.</td>
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<td>129</td>
<td>Oft they now Israel.</td>
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<td>131</td>
<td>O Lord I am not.</td>
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<td>133</td>
<td>O how happy a.</td>
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<td>135</td>
<td>O praise the Lord.</td>
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<td>139</td>
<td>O Lord thou hast.</td>
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<td>141</td>
<td>O Lord upon thee.</td>
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<td>28</td>
<td>Put me not to rebuke.</td>
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<td>106</td>
<td>Praise ye the Lord.</td>
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<td>136</td>
<td>Praise ye the Lord.</td>
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<td>Regard O Lord.</td>
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<td>Remember Dauid.</td>
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<td>51</td>
<td>O Lord confess.</td>
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<td>O God give.</td>
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<td>59</td>
<td>Send aide and save.</td>
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<td>69</td>
<td>Save me O God.</td>
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<td>96</td>
<td>Sing ye with.</td>
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<td>125</td>
<td>Such as in God.</td>
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<td>149</td>
<td>Sing ye vnto.</td>
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<td>1</td>
<td>The man is blest.</td>
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<td>14</td>
<td>There is no God.</td>
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<td>19</td>
<td>The heauens and</td>
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| 23    | The Lord is ofly.
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<td>Ye rulers which</td>
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<td>25</td>
<td>Yeeld vnto God</td>
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<td>These follow after the Psalms</td>
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<td>Veni Creator</td>
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<td>Te deum Laudamus</td>
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<td>The Song of the three Children</td>
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<td>Magnificat anima</td>
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<td>Nunc Dimitiss</td>
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<td>Quicunque vult</td>
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<td>The Lamentation of a Sinner</td>
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<td>55</td>
<td>The Lords prayer or Pater nostre</td>
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<td>The ten Commandments</td>
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<td>64</td>
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<td>Attend my people and giue care</td>
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<td>65</td>
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<td>Our Father which in heauen art</td>
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<td>66</td>
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<td>All my beliefe and confidence</td>
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<td>Come holy spirit</td>
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<td>Giue peace in these</td>
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<td>Where righteousness doth say</td>
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<td>71</td>
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<td>O Lord in thee is all my trust</td>
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<td>The Lord be thanked</td>
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<td>Preferue vs Lord</td>
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<td>27</td>
<td>Praise ye the Lord</td>
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<td>Behold now giue</td>
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<td>76</td>
<td>61</td>
<td>Also certain godly prayers</td>
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FINIS.