



3 1761 04131 6308

UNIV. OF
TORONTO
LIBRARY





Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

Publications of the Spenser Society.

Issue No. 30.

THE

HYMNES AND SONGS

OF THE

CHURCH.

BY

GEORGE WITHER.

PRINTED FOR THE SPENSER SOCIETY.

1881.

The Spenser Society.

COUNCIL.

JAMES CROSSLEY, Esq., F.S.A., *President.*
Rev. W. E. BUCKLEY, M.A., Middleton Cheney.
JOHN LEIGH, Esq.
G. H. MIDWOOD, Esq.
G. W. NAPIER, Esq.
THOMAS SCHOFIELD, Esq.
JOSEPH THOMPSON, Esq.
RICHARD JOHNSON, Esq., *Treasurer.*
RICHARD WOOD, Esq., *Hon. Secretary.*

LIST OF PUBLICATIONS.

Issue

For the First Year 1867-8.

1. The Proverbs and Epigrams of John Heywood. Reprinted from the Original Edition of 1562.
2. The Works of John Taylor the Water Poet. Reprinted from the Folio Edition of 1630. *Part I.*

For the Second Year 1868-9.

3. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part II.*
4. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part III. (Completing the volume.)*
5. Zepheria. Reprinted from the Original Edition of 1594.

For the Third Year 1869-70.

6. The 'ΕΚΑΤΟΜΠΑΘΙΑ or Passionate Centurie of Love, by Thomas Watson. Reprinted from the Original Edition of (*circa*) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *First Collection.*

H
sp

THE
HYMNES AND SONGS
OF THE
CHURCH.

BY
GEORGE WITHER.

370794
30.8.39

PRINTED FOR THE SPENSER SOCIETY.

1881.



PRINTED BY CHARLES E. SIMMS,
MANCHESTER.

CONTENTS.

The HYMNES and SONGS of the CHVRCH. *Diuided into two parts.*

The first part comprehends the Canonick Hymnes, and such parcels of Holy Scripture, as may properly be sung, with some other ancient Songs and Creeds.

The second part consists of Spirituall Songs, appropriated to the severall Times and Occasions obserueable in the Church of England.

Translated and Compos'd by G. VV.

LONDON Printed for G. W. 1623.

Cum Priuilegio Regis Regali.

(*Lowndes, 2965; Hazlitt, No. 16 a.*)

THE
HYMNES
AND SONGS OF
the CHURCH.

Divided into two parts.

The first part comprehends the
Canonick Hymnes, and such parcels of
Holy Scripture, as may properly be sung,
with some other ancient Songs
and Creeds.

The second part consists of Spirituall
Songs, appropriated to the severall Times
and Occasions obseruable in the
Church of England.

Translated and Composed by G. VV.

L O N D O N
Printed for G. W. 1623.
Cum Privilegio Regis Regali.



THE FIRST PART OF
The HYMNES and SONGS of
 the CHVRCH, containing those which are
 Translated out of the *Canonickall Scripture*;
Together with such other Hymnes, and Creeds,
 as haue anciently bene sung in the
Church of ENGLAND.

The Preface.

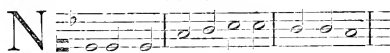


Lainely false is their supposition, who conceiue, that the *Hymns* and *Elegies* of the *Old Testament*, are impertinent to these latter Ages of the *Church*. For, neither the Actions, nor Writings of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to be done, or written, for their owne sakes, so much, as that they might be profitable to warne and instruct vs of the latter Times; according to Saint *Paul*, *1 Cor.* 10. And indeed, so much is not onely testified by that *Apostle*, in the place aforesaid, and throughout the Epistle to the *Hebrewes*; but the verie names of those *Persons* and *Places*, mentioned in these *Hymnes* and *Songs*, doe manifest it: and farre better expresse the nature of that which they mystically point out, then of what they are literally applied vnto; as those who will looke into their proper significations shall apparently discouer. That, therefore these parcels of *Holy Scripture* which are for the most part Meeter in their Originall Tongue may be the better remembred, to the Glorie of God, and the oftner repeated, to those ends for which they were written: they are here disposed into *Lyrick-verse*: and doe make the *First Part* of this *Booke*. VVhich *Booke* is called, *The Hymnes, and Songs of the Church*, not for that I would haue it thought Part of the Churches *Liturgie*: but because they are made in the Person of all the Faithfull, and doe (for the most part) treat of those things which concerne the whole *Catholicke Church*.

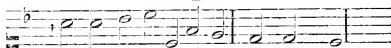
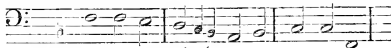
The first Song of Moses. Exod. 15.

This Song was composed and sung, to praise the Lord, for the Israelites miraculous passage through the Red-Sea: and for their delivery from those Egyptians, who were there drowned. It may (and should also) be sung in the Christian Congregations, or by their particular members, both with respect to the Historicall and Mysticall senses thereof. Historically, in comemoration of that particular Deliverance which God hath so long agoe, & so wondrously vouchsafed to his persecuted and afflicted Church. Mystically, in acknowledgement of our owne powerfull Deliverance from the bondage of those spirituall Adversaries, whereof those were the Types. For, Pharaoh (signifying vengeance tyffid Our great Enemie, who with his host of Temptations, Afflictions, &c. pursueth vs in our passage to the spirituall Canaan. The Red-Sea, represented our Baptisme, 1 Cor. 10. 2. By the Dukes and Princes of Edom mentioned in this Song are prefigured those powers and friends of the kingdom of Darknesse, which are, or shall be, molested at the newes of our Regeneration. And therefore, this Hymne may very properly be used after the Administration of Baptisme.

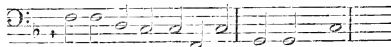
SONG 1.



Ow shall the praises of the LORD be sung:



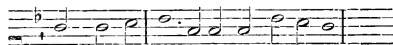
For, hee a most renowned Triumph wonne:



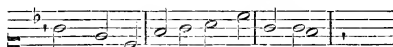
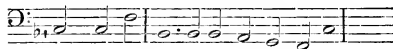
Both

Song I.

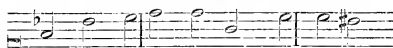
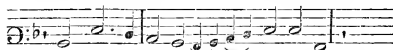
3



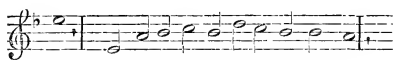
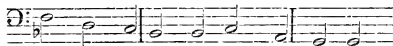
Both Horfe and Man into the Sea he flung ;



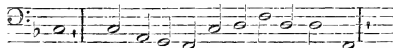
And them together there hath ouerthrowne.



The LORD is He, whose strength doth make me



strong ; And hee is my Saluation and my Song.



A 3

My

Song 1.

My GOD, for whom I will a house prepare; My
Fathers GOD, whose praise I will declare.

2

Well knows the LORD to war what doth pertaine;
The *L O R D-Almightie* is his glorious *Name*:
He *Pharaohs* Charrets, and his armed *Traine*,
Amid the *Sea* o'rewhelming, overcame:
Those of his Armie that were most renoun'd,
Hee hath together in the *Red-sea* drown'd;
The Deepes, a couering ouer them were throwne,
And, to the bottome funke they, like a stone.

3

L O R D, by thy powre thy *Right-hand* famous growes:
Thy *Right-hand*, *L O R D*, thy Foe destroyed hath:
Thy *Glory* thy Opposers ouerthrowes;
And, stubble-like, consumes them in thy wrath.
A blast but from thy nostrils forth did goe,
And vp together did the waters flow;

Yea,

Song I.

5

Yea, rowled vp on heaps ; the liquid Flood
Amid the Sea, as if congealed, flood.

4

I will pursue them (their *Pursuer* cri'd)
I will o'retake them, and the spoile enjoy :
My lust vpon them shall be fatisf'd :
With Sword vnsheath'd my hand shall them destroy.
Then from thy breath a gale of winde was sent :
The billowes of the Sea quite o're them went :
And they the *mightie waters* funke into,
Eu'n as a weightie peece of Lead will doe.

5

L O R D, who like thee among the *G O D S* is there !
In holinesse so glorious who may bee !
V'whose praises so exceeding dreadfull are !
In doing wonders who, can equall thee !
Thy glorious *Right-hand* thou on high didst reare,
And in the earth they quickly swallow'd were :
But thou, in mercie, on-ward hast conuaid
Thy *People*, whose redemption thou hast paid.

6

Them, by thy strength, thou hast bin pleas'd to beare
Vnto a holy *Dwelling Place* of thine :
The *Nations* at report thereof shall feare ;
And grieue shall they that dwell in *Palestine*,
On *Edoms* Princes shall amazement fall :
The mightie men of *Moab* tremble shall ;
And, such as in the land of *Cana'n* dwell,
Shall pine away, of this when they heare tell.

7

They shall bee ceazed with a horrid feare :
Stone-quiet thy Right hand shall make them be,

A 4

Till

Till pass'd ouer, *L O R D*, thy *People* are ;
 (Till those passe ouer, that were bought by thee.)

For, thou shalt make them to thy *Hill* repaire,
 And plant them there (oh *Lord*) where thou art heire;
 Eu'n there, where thou thy *Dwelling* hast prepar'd ;
 That *Holy place*, which thine owne hands haue rear'd.

8

The *L O R D* shall euer, and for euer raigne :
 (His Soueraignty shall neuer haue an end)
 For, when as *Pharoh* did into the *Maine*
 With Charrets, and with horsemen downe descend,

The *Lord* did backe againe the *Sea* recall,
 And with those waters ouerwhelm'd them all :
 But, through the verie inmost of the fame,
 The Seed of *Israel* safe and drie-flood came.

The second *Song* of *Moses*.

This Song was given by God himselfe, to be taught the Iewes; that it might remaine as a witnesse against them when they should forget his benefites. For, it appeares, the Diuine wisdome knew, that when the Law would be lost and forgotten, a Song might be remembered to posteritie. In this Hymne (Heauen and Earth being called to witnesse) the Prophet makes first three narration of the Iewes peruerseesse: and then deliuereth prophetically three principall things; wherein diuers other particulars are considerable. The first is, a Prediction of the Iewes Idolatry, with the punishments of it. The second is, their hatred to Christ, with their Abiection. And the last, is of the calling of the Gentiles. We therefore, that haue by faith and experience, seene the successe of what is herein foretold, ought to Sing it often, in remembrance of Gods Iudice and Mercy. And seeing we are all apt enough to become as forgetfull of our Redeemers, fauour as they) we should by the repetition hereof, ieeke so to stirre vp our considerations, that (as S. Paul counselleth) we might the better meditate the goodnesse and seruentie of God, &c. For, if he hath not spared the naturall branches, Let vs take heed, as the same Apostle aduiseeth. Rom. 11. 21.

SONG

Song 2.

7

SONG. II

Sing this as the first Song.

TO what I speake an eare yee *Heauens* lend,
 And heare thou earth what words I vtter will.
 Like drops of Raine, my Speeches shall descend,
 And as the Dew, my Doctrin shall distill:
 Like to the smaller Raine on tender flowers,
 And as vpon the graffe the greater showers:
 For, I the *LORDS* great name will publish now;
 That fo our *GOD* may praised bee of you.

²
 Hee is that *Rocke*, whose workes perfection are:
 For, all his waies with iudgment guided bee:
 A *GOD* of truth, from all wrong-doing cleare:
 A truly iust, and righteous-one is he;
 Though they themselues defil'd vnlike his Sonnes,
 And are a crooked race of froward-ones.
 Oh mad and foolish Nation! VVhy dost thou
 Thy selfe vnto the *Lord* so thankelesse shew?

³
 Thy *Father* and *Redeemer* is not hee?
 Hath hee not made, and now confirm'd thee fast?
 Oh! call to minde the daies that older bee,
 And weigh the yeares of many ages past.
 For, if thou aske thy *Father*, hee will tell,
 Thy *Elders* also, can informe thee well,
 How he (*the high'st*) did *Adams* sonnes diuide,
 And shares for euey Family provide;

⁴
 And how the *Nations* Bounds hee did prepare,
 In number with the Sonnes of *Israel*.

For,

For, in his *People* had the *LORD* his share,
 And *Jacob* for his part allotted fell :
 Whom finding in a place possest of none,
 (A Desert vast, vntilled and vnknowne)
 Hee taught them there, hee led them farre and nigh,
 And kept them as the Apple of his eie.

5

Eu'n as an *Eagle*, to prouoke her young,
 About her neast doth honer here and there,
 Spread forth her wings to traine her birds along,
 And sometime on her backe her younglings beare :
 Right so, the *Lord* conducted them alone,
 When for his aid, *Strange-god* with him was none.
 Them on the High-lands of the earth hee fet,
 Where they the plenties of the field might eate.

6

For them hee made the Rocke with Honey flow :
 Hee drained oyle from stones, and them did feed
 With Milke of Sheep, with Butter of the Cow,
 With Goats, fat Lambs, and Rams of *Bassan* breed :
 The finest of the wheat hee made their food,
 And of the Grape they drunke the purest blood.
 But, herewithall vnthankfull *Israel*
 So fat became, hee kicked with his heel.

7

Growne fat, and with their grosenefse couer'd o're,
 Their *God*, their Maker, they did soone forsake :
 Their Rocke of health regarded was no more ;
 But with strange Gods, him iealous they did make.
 To moue his wrath, they hatefull things deuiz'd :
 To *Idols*, in his stead, they sacrific'd ;
 To *Gods* vnknowne, that new inuented were.

And

Song 2.

9

And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,
But quite forgot the *God*, that form'd them hath :
VVhich when the *LOKD* perceiu'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.

To marke their end, said he, He hide my face :
For, they are faithlesse Sonnes, of froward race :
My wrath, with what is not a God, they moue ;
And my displeasure with their follies prooue.

9

And I, by those that are no *People*, yet,
Their wrathfull ieaousie will moue for this ;
And by a foolish *Nation* make them fret.
For, in my wrath a fire inflamed is,

And downe to Hell the earth consume, it shall ;
Eu'n to the Mountaines bottoms, fruit, and all.
In heaps upon them mischiefes will I throwe ;
And shoote mine Arrows till I haue no moe.

10

VVith hunger parched, and consum'd with heat,
I will enforce them to a bitter end :
The teeth of beasts vpon them will I fet ;
And will the poyf'nous dust-fed Serpent fend.

The Sword without, and Feare within, shall slay
Maids, youngmen, babes, and him whose haire is gray
Yea, I had vow'd to spread them here and there,
Men might forget that such a *People* were.

11

But this the *Foe* compel'd mee to delay ;
Left that their aduerfaries (prouder growne)
Should (when they heard it) thus presume to fay ;

This

This, not the *LORD*, but our high hand hath done.

For, in this *People* no discretion is,

Nor can their dulnesse reach to iudge of this.

Oh had they wisdom, this to comprehend!

That so they might bethinke them of their end.

12

How should one make a thousand runne away,

Or two men put ten thousand to the foyle;

Except their *Rocke* had fold them for a pray,

And that the *LORD* had clos'd them vp the whiie?

For, though our *Foes* themselues the Iudges were,

Their *God* they cannot with our *GOD* compare.

For, they haue Vines like those that *Sodom* yeelds,

And such as are within *Gomorrah* fields.

13

They beare the Grapes of gall vpon their Vine,

Extreamly bitter are their clusters all:

Yea, made of *Dragons* venome is their wine,

And of the cruell *Apes* infectious gall.

And can this (euer) bee forgot of mee!

Or not bee feald where my treasures bee?

Sure, *mine is vengeance*, and I will repay:

Their feet shall slide at their appointed day.

14

Their time of ruine nere at hand is come:

Those things that shall befall them hast will make.

For, then the *LORD* shall giue his *People* doome,

And on his *Servants*, kinde compassion take,

When he perceiues their strength bereft and gone,

And that in prison they are left alone;

Where are their *Gods* become? hee then shall say;

Their *Rocke*, on whom affiance they did lay?

Song 2.

11

15

VWho ate the fatteft of their Sacrifice?
 VWho of their Drinke-oblations dranke the wine?
 Let thofe vnto their fuccour now arife,
 And vnder their protection them enfrinfe.
 Behold, confider now, that I am Hee,
 And that there is no other *GOD* with mee:
 I kill, and make aliuie: I wound, I cure,
 And there is none can from my hand affure.

16

For, vp to heau'n on high my hand I reare;
 And (as I liue for euer) this I fay,
 VWhen I my fhining fword to whet prepare,
 And fhall my hand to acting vengeance lay,
 I will not ceafe till I my Foes requite,
 And am aueng'd on all, that beare me fpight:
 But, in their blood, which I fhall make to flow,
 VWill fteepe mine arrowes, till they drunken grow.

17

My fword fhall eat the flefh and blood of thofe,
 Who fhall be either flaine or brought in thrall,
 When I begin this vengeance on my Foes.
 Sing therefore, with his *People*, Nations all.
 For, he his *feruants* blood with blood will pay,
 And due auengement on his *Foes* will lay:
 But to his *Land* compaffion he will fhew,
 And on his *People* mercy fhall beflow.

The Song of Deborah and Barak. *Iudg.* 5.

*T*His Hymne was compofed to glorifie GOD for the great ouerthrow giuen
 to Sifera: who coming armed with many hundred Chariots of yron a-
 gainft

gain^d the *poore* *oppressed* *Israelites*, *when they had not a Sword or Speare* among 4000. of *them*; was *nevertheless* miraculously *discriminated* to *flie* the *vulnerable* *people*, that the *Lord* *only* is the *God* of *Battels*; and that he is *both able*, and *loth* often *deliver* his *Church*, without the *ordinary* *means*. By the *repetition* hereof, we *praise* *God*, in *commemorating* one of the *great* *Deliverances* heretofore *ouch* *afforded* to his *Church*. And in *these* *times* of *fear* and *cowring*, we may also by this *memorable* *example* of *Gods* *providence*, *strengthen* our *faith*, which is *many* *times* *weakened* by the *outward* *power*, *prosperity*, or *vaine* *boastings* of the *Churches* *adversaries*; *Who* *shall* *double* *be* at *last* *shamefully* *ruined* according to the *Propheticall* *Imprecation* concluding this *Song*; notwithstanding their *many* *likelihoods* of *prevailing*. *Yea*, *then*, perhaps, *shall* that *destruction* come on them, to *Gods* *greater* *Glory*, when our *estate* seems to be *most* *desperate*.

SONG. III.

Sing praises Iſ'ra'el to the LORD, that thee auen-

ged fo; When to the fight with free accord the

people

Song 3.

13

people forth did goe. You Kings giue care;

you Princes heare, while to the *LORD* I raife

My voyce aloud, and sing to *GOD*, (the *LORD*

of *Ijŕ'el*) praise.

2 VWhen

When thou departedst, *LORD*, from *Seir* :
 When thou leftst *Edom* field,
 Earth shooke, the heauens dropped there,
 The Cloudes did water yeeld.
LORD, at thy fight
 A trembling fright
 Vpon the Mountaines fell :
 Eu'n at thy looke,
Mount-Sinai shooke,
LORD God of Israel.

Not long agoe, in *Shamghar's* dayes,
 Old *Anath's* valiant Sonne ;
 And late, in *Iac's* time, the wayes
 Frequented were of none :
 The passengers
 Were wanderers,
 In crooked pathes vnknowne ;
 And none durst dwell,
 Through *Israel*,
 But in a walled Towne.

Vntill I *Deborah* arose,
 (Who rose a Mother there)
 In *Iss'el*, when new *GODS* they chose,
 That fild their gates with warre.
 And they had there
 Nor shield nor Speare
 In their possession, then ;
 To arme (for fight)
 One *Israelite*

Mong

Song 3.

15

Mong forty thousand men.

To those that *Israels* Captaines are,
 My heart doth much encline ;
 To those, I meane, that willing were :
 O *LORD* the praise be thine.
 Sing ye, for this,
 Whose vse it is
 To ride on Asses gray ;
 All ye, that yet
 In *Middin* sit,
 Or trauell by the way.

The place where they their water drew,
 From Archers now is cleare.
 The *LORDS* vprightnes they shall shew,
 And his iust dealing there.
 The *Hamlets* all,
 Through *Israell* shall
 His righteoufnesse record :
 And downe vnto
 The Gates shall goe
 The people of the *L O R D*.

Arise oh *Deborah*, arise ;
 Rise, rise, and sing a Song.
Abinoam's sonne, oh *Barak* rise :
 Thy Captiues lead along.
 Their *Princes* all,
 By him made thrall
 To the Suruiuor bee.
 To triumph on

B

The

And wherefore than
Didst thou, oh *Dan*,
Within thy Tents abide ?

11

Among his harbours lurking by
The Sea-side *Asur* lay.
But *Zebulon*, and *Nephthali*
Kept not themselfes away.

They people are,
Who fearelesse dare
Their liues to death expose ;
And did not yeelde
The hilly-field,
Though *Kings* did them oppofe.

12

With them the *Cananitiſh* Kings
At *Tanac'h* fought that day,
Cloſe by *Megiddo's* water-fprings ;
Yet bore no Prize away.
For, lo, the Starres
Fought in there ſpheres :
Gainſt *Sifera* fought they.
And ſome (by force)
The water-courſe
Of *Kiſhon*, ſwept away.

13

Eu'n *Kiſhon* Riuer, which was long
A famous Torrent knowne.
Oh thou my foule ! oh thou, the *ſtrong*,
Haſt brauely troden downe.
Their *Horſe* (whoſe paſe
So lofty was)

B 2

Their

Their hooves with prouncing wound ;
 Thofe of the *Strong*,
 That kickt and flung,
 And fiercely beat the ground.

14

A heavy curfe on *Meroz* lay :
 Curft bee her dwellers all.
 The *Angell* of the LORD doth fay
 That Citie curfe you fhall.
 And therefore this
 Accurfing is ;
 They came not to the fight.
 To helpe the LORD,
 (To helpe the LORD)
 Againft the *Men of might*.

15

But bleft bee *Iad*, *Heber's* Spoufe
 The *Kenite* ; bleft be thee.
 More then all women are, of thofe
 That vfe in Tents to bee.
 To him did thee
 Giue milke, when hee
 Did water onely wifh ;
 And butter fet
 For him to eate,
 Vpon a Lordly difh.

16

She in her Left hand tooke a Naile,
 And rais'd vp in the Right
 A workemans Hammer, where-withall
 She *Sifera* did fmite.
 His head thee tooke,

VVhen

Song 3.

19

When shee had strooke
His pierced Temples through.
Hee fell withall:
And in the fall,
Hee at her feet did bow.

17

Hee at her feet did bow his head;
Fell downe, and life forooke.
Meane-while his longing *Mother* did,
From out her window looke:
Thus, crying at
The Lattice grate,
Why staies his Chariot so
From hastning home?
Oh! wherefore come
His Chariot wheeles so slow?

18

As thus she spake, her *Ladies-wife*
To her an answer gaue:
Yea, to her selfe, her selfe replies;
Sure, *sped* (faith she) *they haue*:
And all this while,
They part the spoyle;
A *Damzell* one, or twaie,
Each homeward beares,
And *Syera* shares
A partie-coulor'd pray.

19

Of Needle-worke, both fides of it
In diners colours are;
And such it is, as doth besit
the *Spylers* necke to weare.

B 3

So

So LORD, fill fo,
 Thy focs o're-throw ;
 But, who in thee delight,
 Oh ! let them be
 Sun-like when hee
 Ascendeth in his might.

The Song of Hannah. 1. Sam. 2. 1.

Hannah, the Wife of Elkanah, being barren (and therefore upbrayded and vexed by Peninnah, her Husbands other Wife) prayed unto the Lord for a Sonne. And having obtained him, glorified God in this Song, for deliuring her from the contempt of her Adversarie. By Hannah which signifyeth Grace, or Gracious was the Church of Christ represente: And by Peninnah (signifying despised, or forsaken) was figured the Iewish Synagogue. This Song, therefore, is to be understood as a Mylicall Prophecic of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled upon the Birth of Iesus Christ, our true Samuel: at whose Conception, the Blessed Virgin Mary, in her Magnificat, acknowledged the verifying of many particulars fore-told in this Song; euen almost in the same words. In memoriall therefore of those Mysteries, wee ought to sing this Hymne: To comfort vs also against the pride and arrogancie of those, who, by reason of their Multitudes shall scorne and upbrayd the true Church, as Mother onely of a few poore and obscure Children. And wee may use it likewise to praise God for that fruitfulness which he hath giuen to our Holy-Mother, who hath lately had many Children aduanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Propheticall Song.

SONG IIII.

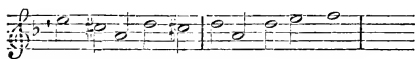
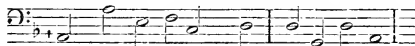
Now in the LORD my heart doth pleasure take:
 My

Song 4.

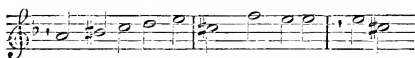
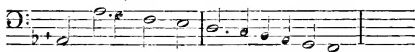
21



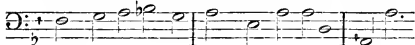
My horne is in the *LORD* advanced high.



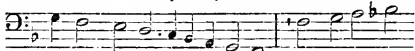
And to my foes an answer I will make;



Because in his Saluation ioy'd am I. Like him



there is not any *holy-One*: And other *LORD*

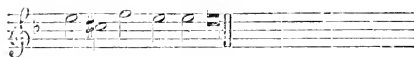


B 4

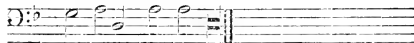
beside

Song 4.

22



befide him there is none :



2

Nor like our *GOD*, another God is there.
 So proudly vaunt not then as heretofore :
 But, let your tongues from henceforth now forbear
 All vaine-prefuming words, for evermore. (knowes,
 For why? the *LORD* is *GOD*, who all things
 And doth each purpose to his end dispose.

3

Now broken is their Bow, that once were stout :
 And girt with vigour, they that stumbled are.
 The Full, themselves for Bread haue hired out ;
 Which now they neede not doe, that hungry were.
 The barren Wombe doth feene Children owne ;
 And flee, that once had many, weake is growne.

4

The *LORD* doth slay, and he reuiues the slaine ;
 Hee to the Graue doth bring, and backe he beares :
 The *LORD* makes poore ; and rich he makes againe :
 Hee throweth downe ; and vp, on high, he rears.
 Hee from the duff, and from the dunghill, brings
 The begger, and the poore to fit with Kings.

3

Hee rears them, to inherit *Glories* throne.
 For why? the *LORD'S* the Earth's vpholders are ;

The

Song 5.

23

The World hath hee erected thereupon.

Hee to the footing of his *Saints* hath care.

But, dumbe in darkeness, Sinners shall remaine :

For in their strength, shall men be strong in vaine.

6

The *L O R D* will to destruction bring them all,

(Eu'n eu'ry one) that shall with him contend :

From out of heau'n hee thunder on them shall,

And iudge the World, vnto the farthest end.

With strength & power, his *King* hee will supply ;

And raise the Horne of his *Anciented*, high.

The Lamentation of *David* ouer *Saul*,
and *Jonathan* his sonne. 2. Sam. 1. 17.

IN this Funerall Elegie, *David* bewaileth the death of *Saul* and *Jonathan*. From whence, these observations may be collected. First, that the slaughter of a valliant Prince is an outward blemish, and iust cause of sorrow in the State. Secondly, that the insulting of an *Aduersarie* is not the least affliction. Thirdly, that the Mountaines of *Gilboa* are accursed to this day. For, by *Gilboa* (which is interpreted slipperie or inconstant) is mystically vnderstood that irresolution or despaire, by which men fall into the power of their spirituall *Aduersarie*. Fourthly, we hence may learne to commemorate those things which are praiseworthy even in our enemie. Lastly, it sheweth, that wise and good men may tender one Friend more affectionately then another; and that it misbecomes them not, to bewaile their death. This is to be sung historically for our instruction, in the particulars afore mentioned: And may be obserued as a Pattern for our Funerall Poemes.

SONG

Song 5.
SONG V.

T Hy beauty *Israel* is gone, flaine on the Places-
high is hee : The Mightie now are ouerthrowne.
Oh, thus how commeth it to bee!

The musical score consists of three systems, each with a treble clef staff on top and a bass clef staff on the bottom. The first system begins with a large, bold initial 'T' on the treble staff. The lyrics are written below the staves. The second system continues the lyrics. The third system ends with a double bar line on both staves.

Let not this newes their frects throughout,
In *Gath*, or *Askalon*, be told
For feare *Philiftia's* daughters flout :
Left vaunt th'vncircumcized should.

2
On you hereafter, let no dewe

You

Song 5.

25

You Mountaines of *Gilboa* fall :
 Let there be neither showers on you,
 Nor Fields, that breede an Offring fhall.
 For there, with flame, away was throwne
 The Target of the *Strong* (alas)
 The Shield of *Saul* ; eu'n as of One,
 That ne're with Oyle annointed was.

3

Nor from their blood that slaughter'd lay,
 Nor from the fat of strong-men flaine,
 Came *Jonathan* his Bow away,
 Nor drew forth *Saul* his Sword in vaine.
 In life-time, they were louely faire ;
 In death they vndiuided are.
 More fwift then Eagles of the ayre,
 And stronger they, then Lyons were.

4

Weepe *Israels* Daughters, weepe for *Saul*,
 Who you with Skarlet hath arai'd ;
 VVho clothed you with Pleafures all,
 And on your Garments, Gold hath laid.
 How comes it, hee that mightie was,
 The foyle in battaile doth fustaine.
 Thou *Jonathan*, oh thou (alas)
 Vpon thy Places-high, wert flaine.

5

And much diftressed is my heart,
 My Brother *Jonathan*, for thee :
 My veric Deare-delight thou wert,
 And wondrous was thy loue to mee.
 So wondrous, it furpassed farre
 The loue of Women (eu'ry way)

Oh,

Oh, how the *Mighty* fallen are !
How warlike Instruments decay !

Dauids Thanksgiuing. 1. Chro. 29. 10.

KING David, *having by perswasions, and his owne liberall example, stirred up the People to a bountifull Beneuolence toward the building of Gods Houſe; prayed him for that willing and cheerefull free Offering. And in his Thankſgiuing we obſerue this methode. Firſt, he acknowledged Gods Bieſedneſſe, Greatneſſe, Power, Glorie, Victorie, Maieſtie, Bountie, with the like; and confeſſeth in general, that Honor, Riches, Strength, with all other good things, are at the Almightyes diſpoſing. Secondly, hee therefore prayeth the Lord; and acknowledged alſo, that his, and the Peoples willingneſſe to giue, came not of themſelues, but was Gods owne proper Gift (as well as that which they had giuen.) Laſtly, he prayeth for the continuance of Gods bleſſing, both vpon their purpoſes and endeouers: and, that their Beneuolence may be diſpoſed to that end for which it was giuen. This Song may be very properly ſung, whenſoeuer among vs there hath bene any free and liberall Contributions to good and pious ends. And to fit the ſame the better to ſuch purpoſes; the Perſons, and ſome few Circumſtances, are a little changed in this Tranſlation.*

SONG VI.

Sing this as the fiſt Song.

I

OH LORD, our euerlaſting GOD,
Bliffe, Greatneſſe, Power and Praiſe is thine;
With thee haue Conqueſts their abode,
And glorious Maieſtie Diuine.
All things that Earth and Heaue afford,
Thou at thine owne diſpoſing haſt.
To thee belongs the Kingdom, LORD,
And thou, for Head, o're all art plac't.

2

Thou wealth and honour do'ſt command;

To

Song 6.

27

To thee made fubicſt all things bee :
Both Strength & Pow're are in thine hand,
To bee diſpos'd as pleaſeth thee.

And now, to thee our GOD therefore,
A *Song of Thankfulneſſe* wee frame ;
(That what wee owe, wee may reſtore)
And glorifie thy glorious *Name*.

3

But what, or who are wee (alas)
That wee in giuing are ſo free !
Thine owne before, our *Offring* was,
And all wee haue, wee haue from thee.

For, wee are Gueſts and Strangers here,
As were our *Fathers* in thy fight :
Our daies but ſhaddow-like appeare,
And ſuddenly they take their flight.

4

This *Offring*, LORD our GOD, which thus
Wee for thy Names-ſake haue beſtowne,
Deriued was from thee, to vs ;
And that wee giue, is all thine owne.

O GOD thou prou'ſt the heart, wee knowe,
And do'ſt affect vprightneſſe there :
With gladneſſe, therefore, wee beſtow
What wee haue freely offer'd here.

5

Still thus (Oh LORD our GOD) encline
Their meanings, who thy People bee.
And euer let the hearts of thine
Be thus prepared vnto thee.

Yea, giue vs perfect hearts, wee pray,
That wee thy Precepts erre not from :

And

And graunt, our *Contribution* may
An honour to thy Name become.

The Prayer of *Nehemiah*. Nchem. i. 5.

NEhemiah, *determining (as the story sheweth) to moue Artaxerxes for the repaire of the Citie and Houſe of the Lord, firſt made this Prayer: Wherein hauing acknowledged the Maltitude, Iuſtice, and Mercie of God, he confeſſeth the heinousneſſe of his and his Peoples finnes; deſireth forgiveness; entreath for the Peoples deliuerance from captiuitie: and requeſteth, that he may find fauour in the ſight of the King his Maſter. Now, we who by regeneration are the Sonnes of Iſrael (and ſuch, as in a ſpiritual ſenſe may be ſaid alſo to be diſperſed among the Heathen, as often as we are carried captiue by the Heatheniſh concupiſcences and vanities of the World) euen ſoe may in a littoral ſenſe make uſe of this excellent forme of Confeſſion, before our ſeueral Petitions. And doubtleſſe, a faithfull ſing of theſe the Holy-Ghoſts own words (with a remembrance of the happy ſucceſſe they heretofore had) will much ſtrengthen and encrease the hope, confidence, and comfort of them that prayeth. Who changing theſe ſeuall Lines only, may appropriate it to any neceſſitie. For example: If it bee to bee ſung before Labour, conclude it thus; And bee thou pleaſd, Oh Lord, to bleſſe, Our Labours with a good ſucceſſe. If before a Iourney, thus; And, Lord, all dangers keepe vs from, Both going forth, and coming home. If before a Battaille, thus; And bee thou pleaſed, in the Fight, To make vs victors by thy might. If in the time of Famine, thus; And, Lord, vouchſafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, thus; And grant that we, Lord, in thy feare, May to our profit ſpeake and heare. And the like, as occaſion requireth.*

SONG VII.

Sing this as the 9 Song.

LORD GOD of Hea'n, who onely are
The mightie GOD, and full of feare;
Who neuer Promiſe-breaker wert,
But euer ſhewing mercie there,

Where

Song 7.

29

Where men affection beare to thee,
And of thy *Laws* obseruers bee.

²
Giue eare, and ope thine eies, I pray,
That heard thy Seruants suit may bee,
Made in thy presence, night and day,
For *Israels* Seed, that serueth thee :
For *Israels* Seed, who (I confesse)
Against thee grieuouly transgresse.

⁴
I, and my Fathers House did sinne,
Corrupted all our Actions bee :
And dis-respectiue wee haue bin
Of Statutes, Iudgments, and Decree ;
Of those, which to retaine so fast,
Thy Seruant *Moses* charg'd thou hast.

⁴
Oh yet, remember thou, I pray,
These words, which thou didst heretofore
Vnto thy Seruant *Moses* say :
If ere (saidst thou) they vex mee more,
I will disperse them eu'ry where,
Among the Nations here and there.

⁵
But, if to mee they shalt conuert,
To doe those things my *Laws* containe ;
Though spread to heau'ns extreamest part,
I would collect them thence againe,
And bring them there to make repose,
Where I to place my *Name* haue chose.

⁶
Now, these thy *People* are (of right)

Thy

Thy *Servants*, who to thee belong ;
Whom thou hast purchas'd by thy Might,
And by thine Arme, exceeding strong :
Oh let thine eare, Lord, I thee pray,
Attentiu bee to what I say.

7

The prayer of thy *Servant* heare ;
Oh, heare thy *Servants*, when they pray,
(who willing are thy Name to feare)
Thy *Servant* prosper thou to day :
.And bee thou pleas'd to grant, that hee
May fauour'd in thy preface bee.

The Song of King Lemuel. *Prou.* 31. 10.

This Song is Alphabetically in the originall. It containeth an admirable description of a good Wife: And these three things are here principally confiderable; The aduantage her husband receiueth by her; The commendable vertues she hath in her selfe; And the reward that follows her. Her husbands aduantages are these: A quiet heart free from iealousie or distrust of her; a rich estate without oppressing others; and place of honour in the Commonwealth. Her vertues are Industry, Prouidence, Chearefulnesse, Courage, and Vnvariednesse in providing for, and disposing of her temporall affaires; Moreover, continuall loue to her husband; liberality to the poore; government of her tongue; and heedfulnesse to those courses her household takes. Her reward is this: Her husband is confident in her; she shall haue comfort of her labours; her posterity shall blesse her; her husband shall praise her above other women: she shall be honoured in life, and haue joy at her death. It is, indeed, an excellent Marriage-Song, fit to be vsed at the solemnizing of those Rites. For it ministreth instruction becoming that occasion. Yea perhaps, the Musicke of it would stirre up good affections also where vnpleasing discords are now heard; if it were often sung in private Families.

SONG VIII.

Sing this as the 6 Song

WHO finds a *Woman* good and wife,
A Gemme more worth then pearles hath got ;

Her

Song 8.

31

Her *Husbands* heart on her relies ;
 To liue by spoyle he needeth not :
 His comfort all his life is freee :
 No wrong shee willingly will doe :
 In *Wooll* and *Flax* her labours bee ;
 And cheerefull hands she puts thereto.

2

The *Merchant-ship* resembling right,
 Her food she from afar doth fet :
 E're day she wakes, that giue she might
 Her maids their taske, her household meat.
 A *Field* she views, and that she buies ;
 Her hand doth plant a Vineyard there ;
 Her loynes with courage Vp shee ties ;
 Hir Armes with vigor strengthened are.

3

If in her worke shee profit feele,
 By night her *Candle* goes not out :
 Shee puts her fingers to the *Wheele* ;
 Her hand the Spindle twirles about.
 To such as poore and needy are,
 Her hand (yea, both hands) reacheth shee :
 The Winter, none of hers doth feare ;
 For double cloath'd her household bee.

4

She *Mantles* maketh, wrought by hand,
 And filke and purple clothing gets :
 Among the *Rulers* of the Land,
 (Knoorne in the Gate) her *Husband* fits.
 For sale, fine *Linnen* weaueth shee,
 And *Girdles* to the Merchant sends :
 Renowne and strength her clothings be,

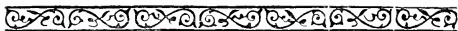
C

And

And *Ioy* her latter time attends.

She speakes discretely when she talkes ;
 The law of grace her tongue hath learn'd :
 She heeds the way her *Houſhold* walkes,
 And feedeth not on bread vn-earn'd :
 Her *Children* riſe, and bleſt her call ;
 Her *Husband* thus applaudeth her :
Oh ! thou haſt far ſurpaſt them all,
Though many Daughters thriving are.

Deceitfull *Faour* quickly weares,
 And *Beauty* ſuddenly decays :
 But, if the LORD ſhe truly feares,
 That *Woman* well deſerueſt praife.
 The fruit her handie-worke obtaines,
 Without repining grant her that ;
 And yeeld her what her labour gaines,
 To doe her honour in the *Gate*.



THE SONG OF SONGS.

The Preface.

Such is the mercy of God, that he taketh aduantage, euen of our naturall affections, to beget in our ſoules an apprehenſion of his love, and of the myſteries, which tend to our true happineſſe; ſo fitting his diuine expreſſions to the ſeueral inclinations of men, that meanes might be provided to win ſome of all. For, otherwhile he doth it by comparing the fame to the glories of a temporall *Kingdome*, to winne ſuch as are moſt deſirous of *honours*. Sometime he illuſtrates it by *Trees*

Jewes, Gold and precious Stones, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appears throughout the booke of God. But in this Song of Salomon wherein is mystically expressed the mutuall affection betwixt Christ and his Church, with the chiefe passages thereof throughout all Ages, from Abel to the last iudgement; at which time their blessed marriage shall be fully consummated he doth most movingly impart vnto vs the ravishing contentments of the diuine Loue, by comparing it to that delight which is conceiued in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our Affections: And, doubtlesse, it powerfully prouaileth to the enflaming of their spirituall Loue, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing or repeat in a carnall sense, what is here spirituallly intended, vpon paine of Gods heauie indignation: Nor let the wise some of flesh and blood vainely neglect Gods fauour, in offering this for the comfort of such as will rightly apply the same, because some Atheists and sensuall men, shall perhaps turne this Grace of God into wantonnesse, to their owne condemnation.

The first Canticle.

IN this Canticle, is first expressed that longing which the whole Catholicke Church had for the embraces of her Redeemer, (from the time of Abel, till his first coming) with her acknowledgement of his rauishing Excellencies; her desire to be drawne after him, and her confession of that ioyfull happinesse which will arise from his fauours. Secondly, the particular Church of the Gentiles is brought in, entreating an vndisputed vnion with the Synagogue of the Iewes, both confessing and excusing her blenishes. Thirdly, the whole Catholicke Church is againe introduced, as desiring to be led and guided by her blessed Shepherd. Fourthly, her petition is most graciously answered, and she directed to follow the steps of the holy Patriarcks and Prophets. Finally, Christ setteth forth the power and rich graces of his Spouse, with what other ornaments he will prepare for her. This Canticle we may sing to the stirring vp of our spirituall Loue; hauing first seriously meditated these things: to wit; That desire we ought to haue in our soules to be ioyned to Christ; the excellency of his perfections; the backwardnesse of our humane Nature to entertaine his loue; the deformitie and dammage we sustaine till we be receiued into the communion of Saints; the readinesse of Christ to receiue and direct vs; the pleasure he will take in our loue; and the prouision he will make for the further beautifying of our soules.

Song 9.

Come kisse mee with those lips of thine;

For, better are thy *Loves* then wine: And

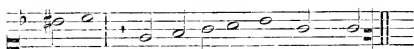
as the powred *Oynments* bee; Such is the fa-

vour of thy *Name*: And for the sweetnesse of

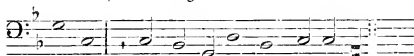
the

Song 9.

35



the fame, The *Virgins* are in loue with thee.



2
 Begin but Thou to draw me on,
 And then wee after Thee will runne :
 Oh, *King*, thy Chambers bring me to ;
 So, wee in thee delight shall finde,
 And more then wine thy loue will minde ;
 And loue thee, as the Righteous doe.

3
 And Daughters of *Ierusalem*,
 I pray you, doe not mee contemne,
 Because that blacke I now appeare :
 For, I as louely am (I know)
 As *Kedar* Tents (appeare in flowe)
 Or *Salomon* his Curtaines are.

4
 Though blacke I am, regard it not :
 It is but *Sun burne* I haue got ;
 Whereof my *Mothers* Sons were cause :
 Their Vineyard-keeper me they made.
 (Through enuy which to me they had)
 So, mine owne Vine, neglected was.

5
 Thou, whom my foule doth best affect,

C 3

Vnto

Vnto thy pastures me direct,
 Where thou at Noone, art stretcht along.
 For, why should I be stragling spide,
 Like her that loues to turne aside,
 Thy fellow-shepheards flocks among?

6

Oh, fairest of all *Womankind*!
 (If him thou know not where to finde)
 Goe, where the paths of Cattell are:
 Their Tract of foot-steps fray not from,
 Till to the *Shepherds Tents* thou come;
 And feele thy tender *Kiddings* there.

7

My *Loue*, thou art of greater force,
 Then *Pharaoh's* troupes of Charret-horse.
 Thy cheekes, and necke made lonely bee
 With rowes of stone, and many a chaine:
 And, wee gold borders will ordaine,
 Befet with filuer studs, for thee.

The second *Canticle*.

This Song seemeth to set forth the mysterie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appeare to be mystically expressed. His Birth and repose between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redeemers beauty, innocency, and delightfullnesse; with how pleasant and incorruptible an habitation, is prepared for those Louers; and what excellent priuiledges she hath by his fauor. Thirdly, Christ and his Church do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spouse's spirituall loue-like passions are expressed. And lastly, (she hauing declared how she is enclosed in his embraces) there is

waiting

warning given that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christs Nativity, or at any other time; we having first prepared our selves by a fruitfull meditating the particular mysteries of the Song.

SONG X.

Sing this as the ninth Song.

WHILE that the *King* was at repast,
 My *Spicknard* his perfumings cast;
 And twixt my breasts repos'd my *Deere*:
 My *Loue*, who is as sweet to mee,
 As *Myrrha*, or *Camphire* bundles bee,
 Which at *Engaddi* Vineyards are.

2

Loe, thou art faire; loe, thou my *Loue*,
 Art faire, and eyed like the *Doue*:
 Thou faire, and pleafant art my *Deare*:
 And loe, our bed with flowers is strow'd:
 Our Houfe is beam'd with *Cædar* wood;
 And of the *Firre* our Rafters are.

3

I am the *Rose* that *Sharon* yeelds,
 The *Rose* and *Lilly* of the Fields,
 And flower of all the Dales below.
 My *Loue* among the *Daughters* shoves,
 As when a sweet and beauteous *Rose*
 Amid her bulch of thornes doth grow.

4

Among the *Sonnes*, such is my *Deare*,
 As doth an *Apple-tree* appeare,
 Within a shrubbie Forrest plac't.

C 4

I

I fate me downe beneath his shade,
 (Whereto a great desire I had)
 And sweet his fruit was to my tast.

5

Mee to his *Banquet-house* he bare,
 Eu'n where his wine prouisions are,
 And there, his *Loue* my banner was.
 With *Flaggons*, mee from fainting flay;
 With *Apples* comfort me, I pray;
 For, I am sicke of *Loue* (alas)

6

My head with his left-hand he staid:
 His right-hand ouer me he laid;
 And by the Harts and Roes (said Hee)
 You Daughters of *Ierusalem*,
 Stirre not (for you I charge by them)
 Nor, wake my *Loue*, till pleas'd she be.

The third *Canticle*.

B*y contemplating this Canticle, we may be mystically informed of Christs calling his Church in the Apostles, and of her estate in the beginning of Christianity, when he went from place to place (as a Hinde ouer the Mountaines) to further the worke of our Redemption; wooing his Disciples (and in them his Church) to follow him, by shewing his Diuinity a little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the spring-like season of the Gospell, after the cloudy and Winter-like time vnder the Law, is here set forth. And then, the Church hauing petition'd, that the Curtaines of the Ceremoniall Law might be so drawne away as that she may both heare and see her Beloued in his re-uerend perfection; she requesteth also, that the sic enemies of his Vineyard may be destroyed. She reioyceth likewise in their mutuall loues; and prayeth him that whilest the day of grace lasteth, she may on all occasions enjoy his speedy*

speedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how diligently (and through what afflictions) she searched after him; how at length she found him; where, also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.

SONG XI.

Sing this as the fift Song.

I

I Hear my *Loue*, and him I see
Come leaping by the Mountains there :
Loe, o're the Hillocks trippeth Hee ;
And *Roe*, or *Stag-like* doth appeare.

Loe, from behind the wall he pries :
Now, at the window grate is hee :
Now speakes my *Deare*, and saies, Arise,
My *Loue*, my *Faire*, and come with mee.

2

Loe, *Winters* past, and comne the *Spring*,
The Raine is gone, the Weather cleare :
The Seafon woes the Birds to sing,
And on the Earth the flowers appeare.

The *Turtle* croweth in our Field :
Young Figs the Fig-tree down doth weigh,
The blossom'd Vines a fauour yeeld ;
Rife *Loue*, my *Faire*, and come away.

3

My *Doue*, that art obscured, where
The *Rockes* darke staires doe thee infold :
Thy voyce (thy sweet voice) let me hear,
And Thee, (that louely sight) behold.

Thofe

Thofe *Foxes-Cubs*, the Vines that mar,
 Goe take vs whilst the Grapes be young :
 My *Loues* am I, and mine's my *Deare*,
 Who feeds the *Lilly-Flowers* among.

4

While breake of Day, when shades depart,
 Returne my *Well-beloued-One* ;
 Ea'n as a *Koe*, or lufy *Hart*,
 That doth on *Bether* Mountaines runne.

For him, that to my foule is deare,
 Within my bed, by night I fought ;
 I fought, but him I found not there :
 Thus therefore with my felfe I thought ;

5

I'le rife, and round the Citty wend,
 Through Lanes, and open waies I'le goe,
 That I my *Soules-delight* may finde :
 So, there I fought, and mist him too.

The *Citty watch* me lighted on ;
 Then askt I for my *foules delight* :
 And fomewhat past them being gone,
 My *foules-beloued* found I fraight.

6

Whom, there in my embrace I caught ;
 And him forfooke I not, till hee
 Into my *Mothers* houfe I brought ;
 Her Chamber who conceiued mee.

You Daughters of *Ierusalem*,
 Stirre not (by field-bred Harts and Roes ;
 For you I doe adiuire by them)
 Nor wake my *Loue* till thee difpofe.

The

The fourth *Canticle*.

Here, the royall Prophet, first singeth Christ his going forth to preach the Gospell, metaphorically expressing it (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his Couch (or resting place) meaning either the Church, or else that Bed of his Humanity, which the holy Fathers and Pastors of the Church (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Hereticks, and all the powers and terrors of the kingdome of darknesse. Then he mystically describeth that Pallace, Throne, or abiding-place of Christ, together with the glory of it, as well in regard of the precious matter of each soueroll part, as in respect of the forme and beauty of the whole Fabricke. And lastly, he exhorteth all the faithfull (vnder the name of the Daughters of Syon) to contemplate seriously the excellent glory of Christ, when (by his incarnation) the Deity was espoused to the Humanity. In singing this, we are to meditate in what security, and glorious contentment, we shall enjoy the embraces of our Redeemer; seeing his Bed & Place for entertainment of the Daughters of Ierusalem (that is, the soules of the faithfull) is so excellently built, and furnished, as this Allegory impleth.

SONG XII.

Sing this as the fift Song.

WHats hee, that from the Defert there
Doth like those smoakie pillars come,
Which from the Incense and the Mirrhe,
And all the Merchant spices fume?

His Bed (which, loe, is *Salomons*)
Threescore stout men about it stand:
They are of *Israel's* valiant-Ones;
And all of them with Swords in hand.

2

All those are men expert in fight,
And each one on his thigh doth weare

A

A sword, that terrours of the night
May bee forbid, from coming there.

King *Salomon*, a goodly place,
With trees of *Libanon* did reare :
Each pillar of it Siluer was ;
And gold the bases of them were.

With purple couer'd he the fame ;
And all the pavement (throughout)
Oh Daughters of *Ierusalem*,
For you, with charitie is wrought.

Come *Syon Daughters*, come away,
And crowned with his *Diadem*
King *Salomon* behold yee may :
That Crowne his Mother fet on him,
When he a married man was made,
And at the heart contentment had.

The fifth *Canticle*.

*That lowlineſſe which is found in the moſt beautifull body, endow'd with the riches of the minde, and adorned with the goods of fortune (being of all obiects the moſt powerfull over humane affections.) The Holy Ghoſt in this Song of Songs, hath thereby myſtically expreſſed the Churches ſtate in her ſeverall Ages: that ſo it might the better worke into our ſoules an apprehenſion, both of thoſe excellent perfections Chriſt hath beſtow'd on his Church, and the better informe vs alſo of that unſpeakable affection which he beareth vnto her. And it ſcemeth (the metaphors in this Allegory being expounded) that the ſtate of the Church in her ſeverall members is here deſcrib'd, with her Louers affection ſteer'd towards her, about the time of the Goſpells entrance; euen when our bleſſed Sauour was abiding on the earth. But, the explanation of each ſeverall Metaphor will be too large for this place: Nor will every capacity reach vnto the particular application of them. It may iuſtice therefore, if ſuch doe (by an implicite Faith) ſing theſe Myſteries, with a generall application of them to Chriſt and his Church; be-
teening*

Song 13.

43

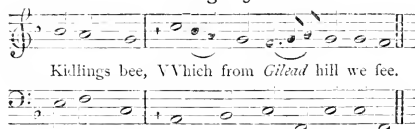
leaving themselves members of that knely Sponfe; And that Iesus Christ is he, who in this Song professeth an intire affection, not onely to the whole Mytticall body of the faithfull, but euen to every member of it in particular.

SONG XIII.

O H my Loue, how comely now, and how
 beautifull art thou Thou of Doue-like *Eies* a paire,
 Shining haft within thy haire: And thy *Lockes* like
 Kidlings

Song 13.

44



Like those Ewes thy *Teth* doe flow,
 Which in rows from washing goe ;
 When among them there is none
 Twinlesse, nor a barren one.
 And thy *Lips* are of a red ;
 Like the *Rosie-colour'd* thread.

Speech becoming thee thou hast.
 Vnderneath thy *Tresses* plac't
 Are thy *Temples* (matchlesse faire)
 Which (o'reshadow'd with thy haire)
 Like *Pomegranats* doe appeare,
 When they cut afunder are.

To that Fort thy *Necks* compar'd ;
 Which with *Bulwarkes* *Dauid* rear'd ;
 Where a thousand shields are hung,
 All the Targets of the Strong.
Breasts thou hast like twinned Roes,
 Feeding where the Lilly grows.

While day-breake, and shades are gone,
 To the Mountains I will runne :
 To that hill whence *Mirrhe* doth come,

And

And to that of *Libanum*.
 Thou my *Loue* all beautie art,
 Spotteffe-faire in eu'ry part.

6

Come my *Sponse* from *Libanum*,
 Come with me from *Libanum*.
 From *Amara* turne thy sight,
Sheni's top, and *Hermons* height ;
 From the dennes of *Lyons* fell,
 And the hills where *Leopards* dwell.

7

Thou, my *Sister*, thou art flee,
 Of my heart that robbeth mee ;
 Thou, my *Sponse*, oh thou art flee,
 Of my heart that robbeth me,
 With one of thine eies aspect,
 And with one locke of thy necke.

8

Sister, and *espoused-Peere*,
 Those thy *Breasts* how faire they are !
 Better be those Dugs of thine,
 Then the most delitious wine :
 And thine *Oyntments* odours are,
 Sweeter then all Spices farre.

9

Loue, thy *Lips* drop sweetnesse so,
 As the Combs of Hony doe.
 Thou hast vnderneath thy *Tongue*
 Hony mixt with Milke among.
 And thy *Robes* doe sent as well,
 As the *Frankincense* doth smell.

10

Thou, my *Sister*, and *espous'd*,
 Art a *Garden*, fast inclos'd ;
 Walled-Spring, a *Fountain* seal'd ;
 And the *Plants* thy *Orchard* yeeld
 Are of the *Pomgranate-tree*,
 With those fruits that pleasant bee.

11

Camphire there with *Nard* doth grow,
Nard, commixt with *Crocus* too,
Calamus, and *Cinamon*,
 with all trees of *Libanum* ;
 Sweetest *Aloes* and *Myrrhe*,
 And all *Spice* that precious are.

12

All the *Gardens* eu'ry where,
 Take their first beginning there.
 There the precious *Fountain* lies,
 Whence all living waters rise :
 Euen all those *Streames* that come,
 Running downe from *Libanum*.

The sixt *Canticle*.

IN this *Canticle* is mystically set forth the *Death & Passion* of Iesus Christ ;
 from whence all the *Sacraments* and *Spiritual* Graces, bestowed on the
 Church, tooke their beginning. First, Christ desireth, that by the blowing
 of those two contrarie *Winds*, the *Charitable Will* of God, and the *malicious*
Will of his *Aduersaries*, the *workes* of our *Redemption* might be wrought.
 To which purpose, the Church addeth also, her *Request*. Secondly, Christ *flow-
 eth*, that he hath accomplished his *work*, with the Churches desire therein ;
 and expressing the *fulfilling* of his *Bittersweet-Passion*, inviteth all the
Faithfull to come and take benefite thereof. Thirdly, here is wondrous mannerly
 by intimated, both our *Redeemers watchfulness* to *secure vs* euen while his
 Body

Body slept in the Graue) and those Love passages of his, wherewith he came to wooe us in his humane Nature (as it were a Louer knocking, and calling at his Beloued's Window) in the darke Night of his Passion, and vntended Afflictions. Lastly, here is described the Churches readinesse, to open to her Beloued; with that Loue-dytemperature which appeared in her, when the Women and the Disciples misd him in the Graue; and when, through feare of the High-Priests, they were for a time dispoyled of their Robe and Veyle of Faith. This Canticle may properly be sung in commemoration of our Redeemers Sufferings; and of his Spoules feare and sorrow, before his Resurrection.

SONG. XIII.

A

Rife thou North-winde from the North, And

from the South, thou South-winde blow: Vpon

my Garden breath yee forth, That fo my Spices

D (there

(there that grow,) From thence abundantly may
 flow. And to thy *Garden* come my *Deare*, To eate
 thy fruits of pleasure there.

²
 My *Sister*, and *espoused Peere*,
 Vnto my *Garden* I am come :
 My *Spice* I gather'd with my *Myrrhe* :
 I ate my *Hony* in the *Combe*,
 And drunk my wine with milke among.
 Come *Friends*, and *Bee*-*belou'd* of mee,
 Come eate, and drinke, and merry bee.

3

I slept, but yet my heart did wake :
 It is my *Loue* I knocking heare :
 It was his Voyce, and thus he spake ;
 Come open vnto mee, my *Deare*,
 My *Loue*, my *Doue*, my *Spotlesse-Peeve* :
 For, with the dew my head is dight ;
 My Locks with droppings of the night.

4

Loe, I haue now vndressed mee :
 Why should I cloath me, as before ?
 And since my feet cleane washed be,
 Why should I foyle them any more ?
 Then, through the Crevice of the doore
 Appear'd the Hand of my *Belou'd* ;
 And towards him my heart was mou'd.

5

I rose vnto my *Loue* to ope,
 And from my Hands distilled *Myrrhe* ;
 Pure *Myrrhe* did from my fingers drop
 Vpon the handles of the Barre.
 But, then departed was my *Deare*.
 When by his Voyce I knew 'twas he,
 My heart was like to faint in mee.

6

I fought ; but feene he could not be :
 I call'd, but heard no answer found.
 The *Citie-Watchmen* met with me,
 As they were walking of the *Round*,
 And gaue me stripes that made a wound :
 Yea they that watch & ward the Wall,
 Eu'n they haue tooke away my veyle.

D 3

The

The feuenth *Canticle*.

THe *subiect* of this *Canticle* is an *allegoricall* *expression* of the *Majestic*, *Power*, and *Excellencie* of *Christ*, and is in effect that which the *Church* of *Apostles* *euangellically* *sung* of him, after his *Resurrection* and *Ascension*. *First*, the *Bride* is introduced, *aduring* the *faithfull* *Israeletes*, that *when* they have attained the *knowledge* of *Christ*, her *Spouse*, they should *professe* and *teach* him to the *rest* of her *Members*. *Secondly*, those who long to *finde* him, *desire* againe of the *Church* to know the *excellencies* of that *Beloued* of *hers*; and (by *doubling* the *question*) *seeme* to *imply* his *two-fold* *perfecti-*
on. *Thirdly*, the *Church* *speedily* *answers* those that *enquire* after her *Spouse*; and, by *describing* his *excellencie* in his *tenne* *principall* *Members*, *mystically* *manifesteth* his *tenne-fold* *spirituall* *perfecti-*
on: *whereupon* to *inist* were not *here* *conuenient*. *Lastly*, the *Faithfull* *enue* the *Churches* *direction*, to *helpe* her *finde* him out; and *recetue* her *gracious* *answers* to that *purpose*. *What* is to be *observed* in the *use* of this *Hymne*, such as are *ignorant* are *referred* to that which is *said* before, in the *first* *Canticle* of this *Song* of *Songs*.

SONG XV.

Sing this as the 13 Song.

O H! if him you happen on,
Who is my *Beloued*-One,
Daughters of *Ierusalem*;
I adure you, seriously,
To informe him, how that I
Sicke am growne of loue for him.

2

Fairest of all women, tell
How thy *Louer* doth excell,
More then other *Louers* doe.
Thy *Beloued*, what is hee
More then other *Louers* bee,
That thou dost adure vs fo?

3 Hee

Hee, in whom I fo delight,
 Is the purest Red and White ;
 Of ten thousand, Chiefe is he.
 Like fine Gold, his *Head* doth shew,
 Whereon curled *Lockes* doe grow ;
 And a Rauen-blacke they bee.

4

Like the milkie Doves that bide
 By the Kiuers, he is *Ey'd* :
 Full, and fitly fet they are :
Cheekes like Spicy-Beds hath he ;
 Or like flowers, that fairest be :
Lips like Lillies, dropping *Myrrhe*.

5

Hands, like Rings of Gold befet
 With the precious *Chrysolet* :
Belly'd like white *Tuory*,
 Wrought about with *Saphires* rich :
Legges, like Marble Pillars, which
 Set on Golden Bases bee.

6

Fac'd like *Libanus* is hee :
Goodly, as the *Cedar-tree* :
 Sweetneffe breathing out of him.
 Hee is louely eu'ry where.
 This my *Friend* is, this my *Deare*,
 Daughters of *Ierusalem*.

7

Oh, thou *Fayrest* (eu'ry way)
 Of all *Women* ! whither may
 Thy *Beloued* turned be ?

D 3

Tell

Tell vs, whither he is gone,
 Who is thy *Belou'd-one*,
 That wee feeke him may with thee.

8

To his Garden went my *Deare*,
 To the Beds of Spices there ;
 Where he feeds, and Lillies gets.
 I my *Loue* am, and alone
 Mine is my *Belou'd-one*,
 Who among the Lillies eates.

The eight *Canticle*.

*H*erein is contained a continuation of the Prayfes of the Bride, and of that ardent affection expreffed by her Belou'd in the fifth Canticle: yet, it is no vnneceffary repetition. For, it feemeth to haue refpect to the Churches estate, and the paffages betweene her and Chrift in another Age; euen when the Gentiles began to be called and vited vnto the Church of the Iewes: according to what is defired in the firft Canticle. And therefore, ſhe is here compared to Tyrzah and Ierufalem, for louelyneffe. Her glorious encrease, her fingular puritie, her extraordinary applaufe, the ſplendor of her Maieſtie, and the powerfullneffe of her Authoritie, is here alfo deſcribed. Moreover, the feares and hinderances ſuſtained in her firſt Perſecutions, are here myſtically ſhewne. And, laſtly, they who through feare or obſtinacie are ſeparated from her, are called to returne, in regard of her apparant power. This we may ſing, to remember vs of thoſe graces God hath beſtow'd on his Church; to comfort our Soules alſo, with that deauenfull which Chrift expreſſeth towards Her, of whom we are Members; and on diuerſe other occaſions, according as he that vſeth it, hath capacitie to vnderſtand and apply the ſame.

SONG. XVI.

Sing this as the 13 Song.

Beautiful art thou, my *Deare* :
 Thou as louely art, as are

Tirzah

Song 16.

51

Tivrah, or Ierusalem,
 (As the beautifull'ft of them)
 And as much thou mak'ft afraid,
 As arm'd Troupes with Flagges difplay'd.

2
 Turne away thofe eyes of thine ;
 Doe not fix them fo on mine :
 For, there beame forth from thy fight,
 Sweetes, that ouercome me quite :
 And thy *Lockes* like Kidlings bee,
 Which from *Gilead* hill we fee.

3
 Like thofe Ewes thy *Teeth* doe show,
 Which in rows from wafhing goe,
 When among them there is none,
 Twinleffe, nor a Barren one.
 And (within thy locks) thy *Browes*
 Like the cut *Pomegranat* fhoves.

4
 There are with her fixtie *Queenes* :
 There are eightie *Concubines* ;
 And the *Damfels* they poffeffe,
 Are in number numberleffe.
 But my *Dove* is all alone,
 And an vndefiled one.

5
 Shee's her *Mothers* onely *Deare*,
 And her *Joy* that her did beare :
 When the *Daughters* her furuci'd,
 That ſhe bleffed was, they ſaid ;
 She was praifed of the *Queenes*,
 And among the *Concubines*.

D 4

Who

6

Who is she (when forth she goes)
 That so like the *Morning* shewes?
 Beautifull, as is the *Mooone*,
 Purely bright, as is the *Sunne*:
 And appearing full of dread:
 Like an *Host* with Ensignes spread?

7

To the *Nut-yard* downe went I,
 (And the *Vales* encrease to spie)
 To behold the *Vine-Buds* come,
 And to see *Pomegranats* bloome:
 But the *Princes* Charrets did
 Vex me fo, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
 Turne, oh turne thee to our fight.
 What, I pray, is that, which you
 In the *Shulamite* would view,
 But that (to apparance) she
 Shewes like *Troups*, that armed bee?

The ninth *Canticle*.

Solomon, in the first part of this *Canticle*, commending the Churches universall Beautie in her severall parts, is understood to have respect to that time, after the Conversion from Paganisme, wherein she was endowed and made lovely by the varietie of those Offices, States, and Degrees, into which her Members were for orders sake distinguished: as well as by the addition of those other Graces, formerly received: Which States and Degrees are here mystically understood, by the parts of a beautifull Woman, as doth excellently appeare, the Allegorie being particularly expounded. The second part of this Hymn expresseth the mutuall interchange of Affection between
 the

Song 17.

53

the Bride-groome, and his Bride; and those sweet contentments they enjoy in each others Loue. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloued; and mention is here made also, of those publique and undisturbed embraces which they shall at length enjoy. The first part hereof we ought so to sing, that it may remember vs to shew their blindness, who discern not the beautie of Order and Degrees in the Church. The second part, puts vs in minde, that she is the Treasureffe both of those Graces which cause contentment within our selues, and make vs acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, mercerly for the loue of him.

SONG XVII.

Sing this as the 9 Song.

THOU Daughter of the Royall Line,
How comely are those *Fiet* of thine,
When their bebecoming *Shooes* they weare?
The curious knitting of thy *Thighes*,
Is like the costly Gemmes of prize,
Which wrought by skilful workemē are.

Thy *Nauell*, is a Goblet round,
Where Liquor euermore is found:
Thy faire and fruitfull *Belly* shoues
As doth a goodly heap of Wheat,
With Lillies round about beset;
And thy two *Breasts* like twined Roes.

Thy *Neck* like some white towre doth rise:
Like *Heshbon* Fish-Pooles are thine *Eyes*,
Which neare the Gate *Bath-rabbim* lye:
Thy *Nose* (which thee doth well become)

Is

Is like the Towre of *Libanum*,
Which on *Damascus* hath an eye.

4

Thy *Head* like Scarlet doth appeare,
The *Hayres* thereof like Purple are :
And in those Threads the *King* is bound.
Oh *Loue* ! how wondrous faire art thou !
How perfect doe thy Pleasures show !
And how thy Ioyes in them abound !

5

Thou *Statue*'d art in Palme-tree wife :
Thy *Breasts* like Clusters doe arise.
I said, into this *Palme* Ile goe ;
My hold shall on her Branches be,
And those thy *Breasts* shall bee to mee
Like Clusters that on Vines doe grow.

6

Thy *Nostrills* fauour shall as well,
As newly gather'd Fruits doe smell :
Thy *Speech* shall also relish fo,
As purest Wine, that for my Deare
Is fitting Drinke ; and able were
To caufe an old mans Lippes to goe.

7

I my *Beloued*'s am ; and hee
Hath his affection fet on me.
Come, *Well-beloued*, come away :
Into the Fields let's walke along ;
And there the Villages among,
Eu'n in the Countrey, wee will stay.

8

We to the *Vines* betimes will goe,

.And

Song 17.

55

And see, if they doe Spring or no ;
 Or, if the tender *Grapes* appeare.
 We will moreouer, goe and see,
 If the *Pomegranats* blossom'd be :
 And I my Loue will giue thee there.

9

Sweet smells, the *Mandrakes* doe afford :
 And we within our Gates are stor'd
 Of all things that delightfull bee ;
 Yea, whether new or old they are,
 Prepared they be for my *Deare* ;
 And I haue laid them vp for thee.

10

Would as my *Brother* thou might'ft be
 That suck't my Mothers *Breast* with me :
 Oh ! would it were no otherwise !
 In publike then I thee would meet,
 And giue thee kisses in the street ;
 And none there is should thee despise.

11

Then I my selfe would for thee come,
 And bring thee to my Mothers home :
 Thou likewise should'ft instruct me there.
 And Wine, that is commixt with Spice,
 (Sweet wine of the *Pomegranat* Iuyce)
 I would for thee, to drinke prepare.

12

My *Head* with his left Hand he staid :
 His right Hand ouer me he laid ;
 And (being so embrac't by him)
 Said he, I charge you not disease,

Nor

Nor wake my *Leue* vntil she please,
You Daughters of *Ierusalem*.

The tenth *Canticle*.

IN this last part of Solomons Song, he first singeth that sweet Peace and extraordinary Prosperitie, vouchsafed vnto the Church after her great Persecutions; and expresseth it, by putting the question, who she was that came out of the wildernesse, leaning on her beloved. Secondly, he introduceth Christ, putting the Humane Nature in remembrance, from what estate he had rayed it: and requiring the deareth of our Affections, in regard of the ardencie, arguementless, and inestimable value of his love. Thirdly, hauing remembered the Church of the Affection due to him, Christ teacheth her the charitable care she ought to haue of others; and that she being brought into his fauour and protection, should seeke the preferment of her younger Sister also; euen the People, who haue not yet the Blessings of Gods two Testaments, to nourish their soules. Fourthly, the Churches true Solomon, or Peace Maker meaning Iesus Christ, hauing a Vineyard in Baal-hammon (that is) whereoeuer there are People; herein is declared the reward of such as are profitably imployed in that Vineyard. And lastly, the confirmation of Christs Marriage vpon the Hills of Spice (meaning Heauen) is hastened. In singing this Canticle we ought to meditate, what estate God hath rayed us from; what Love he hath vouchsafed; what our Charitie should be to others; what we should mind concerning this Life; and what desire we should haue to the comforts of the world to come.

SONG XVIII.

W Ho's this, that leaning on her *Friend*, Doth
from

Song 18.

57

from the Wildernes ascend? Mind how I raifed thee,

Eu'n where thy *Mother* thee conceiu'd, (where flee

that broght thee forth conceiu'd) beneath an *Apple* tree.

2

Me in thy heart engrauen heare,
 And Seale-like on thy hand-wrist weare;
 For, *Loue* is strong as Death:
 Fierce as the Graue is *lealouffe*:
 The coales thereof doe burning lye;
 And furious flames it hath.

3

Much water, cannot coole *Loues* flame:

No

No floods haue power to quench the fame.
 For *Loue* so high is priz'd,
 That who to buy it would assay
 Though all his wealth he gaue away,
 It would be all despiz'd.

4

Wee haue a *Sister* scarcely growne ;
 For, she is such a little one,
 That yet no *Breasts* hath fliee.
 What thing shall wee now vndertake,
 To doe for this our *Sisters* sake,
 If spoken for she be?

5

If that a *Wall* she doe appeare,
 Wee *Turrets* vpon her will reare,
 And *Pallaces* of Plate ;
 And then with border of *Cedar-trees*,
 Encloue and fence her in will we,
 If that she be a *Gate*.

6

A *Wall* already built I am ;
 And now my *Breasts* vpon the fame
 Doe Turret-like arise :
 Since when, as one that findeth rest,
 (And is of fetled peace possesst)
 I feemed in his eyes.

7

A *Vineyard* hath King *Salomon* :
 This *Vineyard* is at *Baal-hammon*,
 Which he to *Keepers* put :
 And eu'ry one that therein wrought,
 A thousand filuer-peeces brought,

And gaue him for the fruit.

8

My *Vineyard* which belongs to mee,
Eu'n I my felfe doe ouerfee.

To thee, Oh *Salomon*,

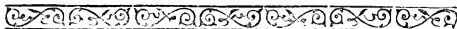
A thousand fold doth appertaine;
And, those that keep the same, shall giue
Two hundred-fold for one.

9

Thou, whose abode the *Gardens* arc,
(Thy Fellowes vnto thee giue eare)

Caufe me to heare thy voyce;

And let my *Loue* as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.



The Firft Song of *Efay*.

Efay 5.

IN this Song, the Prophet, fing^g of Christ and his Vineyard, firft sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth fewere Grapes. Secondly, he summoneth their Consciences whom he covertly vprayed, to be Iudges of Gods great loue, and their vnprofitablenesse. Thirdly, he shewes, both how he intends to deale with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the Iewes according to this Prophetical Hymne, we are to make a two-fold vse in sing^g it. Firft, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song; his Mercie in forwarning, his Iustice in punishing euen his owne People. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leaue vs also to be spoyled of our Adversaries. For, in this Parable the Holy Spirit speaketh vnto euerie Congregation who abuseth his Faouours. And doubt-
lesse

left, all such (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) shall be deprived of Gods protection, of the Dews of his Holy Spirit, and of the sweet Showres of his Word, to be left to Thorns and Bryers, the Fruit of their owne naturall Corruptions.

SONG. XIX

Sing this as the 14 Song.

¹
A Song of him, whom I loue best,
 And of his *Vineyard* sing I will.
A *Vineyard* once my Loue possest,
 Well feated on a fruitfull hill :
 He kept it close inured still :
 The earth from stones he did refine ;
 And set it with the choycest *Vine*.

²
 He in the midt a *Fort* did reare ;
 A *Wine-press* therein also wrought :
 But, when he look't it Grapes should beare,
 Those Grapes were wild ones that it brought.
Ierusalem, come speake thy thought,
 And you of *Iudah* Iudges bee
 Betwixt my *Vineyard* here, and me.

³
 Vnto my *Vineyard* what could more,
 Performed be, then I haue done ?
 Yet, looking it should Grapes haue bore,
 Saue wild-ones, it afforded none.
 But goe to, (let it now alone)
 Refolu'd I am to shew you too,
 What with my *Vineyard* I will doe.

4

The *Hedge* I will remooue from thence,
 That what so will deuoure it may :
 I downe will breake the *Walled-fence*,
 And through it make a *troden way* ;
 Yea all of it, I waste will lay.
 To dig or dresse it none shall care ;
 But, Thornes and Briers, it shall beare.

5

The Clouds I also will compell,
 That there no raine descend for this.
 For loe, the House of *Israell*
 The *Lord* of Armies *Vineyard* is :
 And *Iudah* is that *Plant* of his,
 That *Pleasant-One*, who forth hath brought
 Oppression, when he Iudgment fought.
 He seeking *Iustice*, found therein,
 In lieu thereof, a *Crying Sinne*.

The Second Song of *Efsay*. *Efsay* 12.

I Saiah hauing a little before prophesied of the *Incoarnation* of Iesus Christ, and the excellencie of his *Kingdome*; doth in this Hymne praise him for his *Mercie*; and foreseewes the Church also, what her Song should be in that day of her *Redemption*. The principall contents thereof are these: A *Confession* of Gods mercie; A *prediction* concerning the Sacrament of Baptisme; and an exhortation to a ioyfull *Thanks-giuing*. This Song the Church should still sing to the honour of Iesus Christ for our *Redemption*. Yea, in regard the Prophet (foreseeing the good Cause we should haue to make vs of thereof) hath prophesied it should be the Churches Hymne. It seemeth not vnproper to be vsed on those dayes which are solemnized in memoriall of our Saviours *Natiuitie*; Or whensoever we shall be moued to praise God in memorizing the *gratious Comforts* promised vs by his Prophets, and fulfilled by his owne coming; And to fit the same the better to that purpose, I haue changed the *Person* and the *Time* in this Translation.

E

SONG.

SONG XX.

LORD, I will sing to Thee: For, thou displeas'd

wast: And yet withdrew't thy wrath from mee,

And sent me comfort hast.

Thou art my health, on whom
 A fearlesse trust I lay:
 For thou oh Lord, thou art become
 My Strength, my Song, my Stay.

2 And

2

And with reioycing now,
 Sweet waters we conuay
 Forth of thofe *Springs*, whence Life doth flow ;
 And thus we therefore fay ;
 Oh, fing vnto the *Lord* :
 His *Name* and workes proclaime :
 Yea, to the People beare record,
 That glorious is his *Name*.

3

Vnto the *Lord*, Oh sing !
 For wonders he hath done ;
 And many a renowned thing,
 Which through the earth is knowne.
 Oh, sing aloud all ye,
 On *Sion* Hill that dwell !
 For, lo, Thy *Holy-One* in thee
 Is great, oh *Iffrael*.

The third Song of *Eſay*. Eſa. 26.

ESay composed this Song to comfort the Iſraelites in their Captiuitie; to ſtrengthen their patience in affliction, and ſettle their confidence on the promiſes of God. *Fiſt*, it remembreth them, that Gods protection being euery where as aſſailable as a defended Citie, they ought alwaies to rely on the firme peace which that affordeth. *Secondly*, it ſheweth, that the pride of *Sion* ſhall be overthrowen; and that the faithfull are reſolved to flye vnto their Redeemer, and awaite his pleaſure in their chaſtiſements. *Thirdly*, hee ſingeth the utter deſolation of Tyrants; the increaſe of the Church; her afflictions; her deliuerance; and the reſurrection from death through Chriſt. *Laſtly*, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come ſhortly to iudgment, and take account for the blood of his Saints. This Song is made in the perſon of the Church, and may bee ſung to comfort and confirme vs in all our chaſtiſements and perſecutions; by bring-
E 2
ing

ing to our consideration the short time of our enduranc, and the certainty of our Redeemers coming. It may bee us'd also to praise God, both for his Justice and Mercy.

SONG. XXI.

Sing this as the 3 Song.

I

A *Citie* now we haue obtain'd,
Where strong defences are ;
And God, *Saluation* hath ordain'd,
For Walls and Bulwarks there :
The *Gates* thereof wide open yee,
That such as iustly doe,
(And those that Truths obseruers bee)
May enter thereinto.

2

There thou in peace wilt keepe them sure,
Whose thoughts well grounded bee ;
In peace that euer shall endure,
Because they trusted thee.
For euer therefore on the Lord,
Without distrust depend,
For in the *Lord*, th'eterna! *Lord*,
Is strength that hath no end.

3

He makes the lofty *Citie* yeeld,
And her proud Dwellers bow :
He laies it leuell with the field,
Eu'n with the dust below.
Their feet that are in want and care,
Their feet thereon shall tread :

Their

Song 21.

65

Their way is right that righteous are,
And thou their path dost heed.

Vpon thy courſe of iudgments we,
Oh *Lord*, attending were ;
And to record thy *Name* and Thee,
Our ſoules deſirous are :
 On thee our minds with ſtrong deſire,
Are fixed in the night ;
And after thee our hearts enquire,
Before the morning light.

For, when thy righteous iudgments are
Vpon the earth diſcern'd,
By thoſe that doe inhabite there,
Vp-rightneſſe ſhall be learn'd :
 Yet Sinners for no terrour will
Iuſt dealing vnderſtand,
But in their Sinnes continue ſtill,
Amid the *holy-Land*.

To ſeeke the Glory of the *Lord*,
They vnregardfull be ;
And thy aduanced hand, Oh *Lord*,
They will not daigne to ſee :
 But they ſhall ſee, and ſee with flame,
That beare thy people ſpight ;
Yea, from thy foes ſhall come a flame,
Which will deuoure them quite.

Then, *Lord*, for vs thou wilt procure,
E 3

That

That we in peace may be ;
 Because that en'ry woike of our
 Is wrought for vs by Thee.
 And *Lord* our God, though we are brought
 To other Lords in thrall ;
 Of thee alone shall be our thought,
 Vpon thy *Name* to call.

8

They are deceast, and neuer shall
 Renewed life obtaine :
 They dye, and shall not rise at all,
 To tirannize againe.
 For thou didst visit them therefore,
 And wide disperst them hast,
 That fo their fame, for euer more,
 May wholly be defact.

9

But, *Lord*, encrease thy *People* are,
 Encrease they are by thee ;
 And thou art glorifide as farre,
 As earths wide Limits be.
 For, *Lord*, in their distreffes, when
 Thy rod on them was laid,
 They vnto thee did hasten then,
 And without ceasing praid.

10

As one with childe is pain'd, when as
 Her throwes of Bearing bee,
 And cries in pangues (before thy face)
 Oh *Lord*, so fared we :
 We haue conceiu'd, and for a birth

Of

Of winde haue paine benee :
The world's vnfafe, and fill on earth
They thriue that dwell therein.

11

Thy *Dead* shall liue, and rife againe
With my dead-Body shall ;
Oh you that in the duft remaine,
Awake and fing you all !

For as the dew doth herbs renew,
That buried seem'd before ;
So earth shall through thy heauenly dew,
Her *Dead* to life reftore.

12

My *People* to thy Chambers fare ;
Shut clofe the doore to thee :
And ftay awhile (a moment there)
Till paff the fury be.

For lo, the Lord doth now arife ;
He commeth from his place,
To punifh their impieties,
Who now the world poffeffe.

13

The Earth that blood difcouer fhall,
Which is in her conceal'd ;
And bring to light thofe murders all,
Which yet are vnreueal'd.

The Praier of *Hezekiah*. Eftay 37. 15.

IN this Praier *Hezekiah*, hauing firft acknowledged Gods Maieftie and almighty power, defires him both to heare and confider his Aduerfaries
E 4 *blafphemyes*.

Blasphemous. Then (to manifest the necessity of his present assistance) togeth^r the power his Eye had obtained over such as served not the true God. And, as if somewhat, his fortunes declineance, not for much in regard of his owne safety, as that the Blasphemer, and all the world might know the difference betwene the Lords power, and the arrogant brags of men. This Song may be used, when/ever the Turke, or any other great Adversary (pretending against false Worshippers) shall thereupon grow insolent, and threaten Gods Church also: as if, in despite of him, he had formerly prevailed by his owne strength. For the name of Sennacherib may be mystically applied to any such enemy. We may use this Hymne also, against those secret blasphemous, which the Devill whispers into our soules; or, when by temptations hee seeks to drive us to despaire, by laying before us how many others he hath destroyed, who seemed to have been in us good assurance: as see. For, He is indeede, that mystical Assyrian Prince, who hath overthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these: Temporal power, Riches, Superstitious worship, Carnall wisdom, Idols, &c. which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.

SONG XXII.

O
 Lord of Hostes, and GOD of Israel! Thou who
 betweene the Cherubins do't dwell; Of all the
 world

Song 22.

69

World thou onely art the King, And Heauen

and Earth vnto their forme didst bring.

Lord bowe thine eare ; to heare attentiu be,
 Lift vp thine eies, and daigne, Oh *Lord*, to see
 What words *Senacherib* hath cast abroad ;
 And his proud Message to the liuing God.

2

Lord, true it is, that Lands and Kingdomes all
 Are to the King of *Astur* brought in thrall :
 Yea, he their *Gods* into the fire hath throwne :
 For *Gods* they were not but of wood and stone.
 Mans worke they were, and men destroy'd them haue,
 Vs therefore from his power vouchsafe to faue ;
 That all the Kingdomes of the World may see,
 That thou art God, that onely thou art he.

Hezekiabs

Hezekiah's thanksgiving, Eſay 38. 10.

H Ezekiah, *having bene ſicke and recovered, made this Song of Thankſgiving: And ſetteth forth the mercie of God by conſidering theſe particulars: The time of his age; the feares of his ſoule; the rooting out of his poſteritie; the violence of his diſeaſe; and the ſeriueneſſe of his finnes, added to the reſtoring of his health. Then ſeemeth to have entred into a ſerious conſideration of all this he confeſſeth who moſt are bound to praife God; and reweeth this Deliverance to everlaſting memorie. This Song may be recited after deliverance from temporall ſickneſſe: But in the principall ſenſe it is a ſpeciall thankſgiving, for that cure which Ieſus Chriſt wrought upon the humane Nature, being in danger of everlaſting perdition. For Hezekiah, which ſignifieth, helped of the Lord, typified Mankind, labouring under the ſickneſſe of ſinne and death. Iſaiah, who brought the medicine that cured him and is interpreted, The ſalvation of the Lord, figured our bleſſed Redeemer, by whom the humane Nature is reſtored; and whoſe ſending into the world, was myſtically ſignified by the Miracle of the Sunnes retrogradation. To praife God for that myſterie therefore the circumſtances being well conſidered, this Hymne ſeemeth very proper; and, doubtleſſe, for this cauſe it was partly preferred for theſe our times; and ought often and heartily to be ſung to that purpoſe.*

SONG XXIII.

Sing this as the fourth Song.

1

WHEN I ſuppos'd my time was at an end,
 Thus to my ſelfe, I did my ſelfe bemoane;
 Now to the gates of Hell I muſt deſcend;
 For all the remnant of my yeeres are gone,
 The Lord (ſaid I) where now the living be,
 Nor man on earth ſhall I for euer ſee.

2

As when a *Shepherd* hath remou'd his Tent,
 Or as a *Weavers* ſhuttle ſlips away;

Right

Song 23.

71

Right fo my Dwelling, and my yeares were spent ;
And fo my fickneffe did my life decay.

Each day, ere night, my death expected I,
And eu'ry night, ere morning, thought to die.

3

For, he fo Lyon-like my bones did breake,
That I scarce thought to liue another day :
A noife I did like *Cranes* or *Swallows* make ;
And as the *Turtle* I lamenting lay.

Then, with vp-lifted eye-lids, thus I spake ;
Oh *Lord*, on me oppressed mercie take.

4

What shall I fay ? He did his promise giue ;
And as he promis'd he performed it.
And therefore I will neuer whilst I liue,
Thofe bitter pafsions of my foule forget :

Yea, thofe that liue, and thofe vnborne shall know
What life and rest thou didst on me bestow.

5

My former Pleasures, Sorrowes were become :
But, in that loue which to my foule thou haft :
The Graue, that all deuours, thou keptst me from ;
And didst my errors all behinde thee cast.

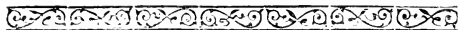
For, nor the *Graue* nor *Death* can honour Thee ;
Nor hope they for thy *Truth* that buried be.

6

Oh ! he that liues, that liues as I doe now ;
Eu'n he it is that shall thy praise declare.
Thy *Truth* the Father to his Seed shall shoue,
And how thou me, Oh *Lord*, haft daign'd to spare.

Yea, *Lord*, for this I will throughout my daies,
Make musicke in thy Houfe, vnto thy praise.

The



The *Lamentations* of *Ieremie*.

AS viewfull as any part of the *Old Testament*, for their present Times might fallen asleep in securitie are these *Elegiacall Odes*. For they bring many things to our consideration. First, what we may and should lament for. Secondly, how carefull we ought to be of the *Common-wealths* prosperitie: because, if that goe to ruine, the particular *Church* therein cherisht must needs be afflicted also, and Gods worship hindered. Thirdly, they teach vs that the overthrow of *Kingdomes*, and *Empires*, follows the abuse and neglect of *Religion*; and that Sinne being the only Cause thereof, we ought to endure our Chastisements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long suffering. Fifthly, they perswade vs, to commiserate and pray for the *Church*, and our Brethren in calamitie, and not to despise them in their humiliations. Sixthly, they learne vs, not to iudge the truth of *Professions* by those Afflictions God laies vpon particular *Churches*, seeing the *Iewes* Religion was the *Truth*, and those Idolaters, who led them into Captiuitie. Seventhly, they shew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place, no nor Gods former respect therunto shall priuledge it from destruction, if it continue in abusing his grace. And lastly, they as it were limiting our forrowes' minde vs to caite our eyes on the mercies of God, and to make such vse of his Chastisements, as may turne our *Lamentations* into *Songs of Ioy*.

Lament. 1.

THIS Elegie, first bewaileth, in generall Tearmes, that Calamitie and destruction of Iudah and Ierusalem, which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold sinnes committed; and is full of many passionate and penitentiall complaints; Iustifying the Lord in his Iudgements, and confessing the vanitie of humane Consolations. Lastly, it containeth a short prayer for Gods mercie, and a Divine prediction of those Iudgements which will fall on them, by whom his people have beene afflicted. This Elegie may be sung, whensoever any generall Calamitie falleth on

Song 24.

73

on the Common wealth in which we live, we having first considered and applied the particular Circumstances, as they shall be cause. We may sing it also Historically, to memorize the Injustice of God, and the miserable Desolations of Iudah & Ierusalem recorded for our examples.

SONG XXIII.

How sad and solitarie now (alas) is that well-peo-

pled *Citie* come to be, which once so great among

the *Nations* Was : And, oh how widdow-like appear-

reth

reth she! She rule of all the Prouinces hath

had; And now her selfe is tributarie made.

2

All night flice maketh such exceffiuve mone
 That downe her Cheekes a flood of teares doth flow :
 And yet, among her *Louers* there is none,
 That Confolation doth on her beflow.

For, they that once her *Louers* did appeare,
 Now, turned Foes, and faithleffe to her are.

3

Now *Judah* in Captiuitie complains,
 That (others) heretofore fo much oppreff :
 For her falfe feruice, She her selfe remains
 Among thofe Heathens, where the fands no refl :

And apprehended in a Strait is fhe,
 By thofe that perfecutors of her be

4

The very *waites* of *Sion* doe lament :

The

Song 24.

75

The *Gates* thereof their loneliness deplore ;
 Because that no man commeth to frequent
 Her solemne *Festivals*, as heretofore ;
 Her *Priests* doe sigh ; Her tender *Virgins* bee
 Vncomfortable left ; And so is *Shee*.

5

Her Aduerfaries are become her *Chieftes* :
 On high exalted those that hate her are ;
 And *God* hath brought upon her all those griefes ;
 Because so many her transgressions were :
 Her *Children* driuen from her by the Foe,
 Before him into loathed Thraldome goe.

6

From *Sions Daughter* (once without compare)
 Now all her matchlesse loneliness is gone :
 And like those chased Harts her *Princes* fare,
 Who seeke for pasture and can finde out none :
 So, (of their strength depriu'd, and fainting nigh)
 Before their abler Foes they feebly flie.

7

Ierusalem now thinks vpon her Crimes,
 And calls to minde, (amid her present woes)
 The pleasures she enjoy'd in former times,
 Till first she was surpris'd by her Foes ;
 And how, (when they perceiu'd her forlorne)
 They at her holy *Sabbaths* made a scoorne.

8

Ierusalem's Transgressions many were,
 And therefore is it the disdained lies :
 Those, who in former times haue honour'd her,
 Her basenesse now behold, and her dispise ;
 Yea, She Her-selfe doth fit bewailing this ;

And

And of Her-felfe Her-felfe athamed is.

9

Her owne vncleanneffe in her skirt ſhe bore ;
 Not then beleeuing what her end would bee ;
 This great deſtruction falls on her therefore ;
 And none to helpe, or comfort her, hath ſhe.
 Oh, heed thou, *Lord*, and pittie thou my woes :
 For, I am triumph't ouer by my Foes.

10

Her Foe hath touch'd with his polluted hand,
 Her things that Sacred were, before her face ;
 And they whoſe entrance thou did'ſt countermand,
 Intruded haue into her *Holy place* :
 Thoſe that were not ſo much approu'd by Thee,
 As of thy *Congregation* held to be.

11

Her People doe with ſighs, and forrowes, get
 That little bread, which for reliefe they haue ;
 And giue away their precious things for meat,
 So to procure wherewith their liues to faue.
 Oh *Lord* conſider this, and ponder Thou,
 How vile, and how deieſted I am now.

12

No pittie in you paſſengers is there ?
 Your eies, oh ſomewhat hitherward encline ;
 And marke, if euer any grieſe there were,
 Or forrow that did equall this of mine :
 This, which the *Lord* on me inflicted hath,
 Vpon the day of his incenſed wrath.

13

He from aboue a flame hath hurled downe ;
 That kindles in my bones preuailing fire :

Song 24.

77

A *Net* he ouer both my feet hath throwne,
 By which I am compelled to retire ;
 And he hath made me a *Forfaken-one*,
 To fit, and weepe out all the day alone.

¹⁴
 The heauie Yoke, of my Transgressions now,
 His hand hath wreathed, and vpon me laid :
 Beneath the same my tyred necke doth bow,
 And all my strength is totally decay'd.
 For me to those the *Lord* hath giuen o're,
 Whose hands will hold me fast for euermore.

¹⁵
 The *Lord* hath trampled vnderneath their Feet,
 Eu'n all the Mightie, in the mid't of Me :
 A great Assembly he hath caus'd to meet,
 That all my ablest men might slaughtred be ;
 And *Iudah's* Virgin-Daughter treads vpon,
 As in a Wine-presse Grapes are troden on.

¹⁶
 For this (alas) thus weepe I ; And mine eies,
 Mine eies drop water thus ; because that he,
 On whose assistance my sad Soule relies ;
 In my distresse is farre away from me ;
 Eu'n while (because of my prevailing Foe)
 My *Children* are compeld from me to goe.

¹⁷
 In vaine hath *Sion* stretched forth her hand ;
 For, none vnto her succour draweth nigh ;
 Because the *Lord* hath giuen in command,
 That *Jacobs* Foes should round about her lie ;
 And poore *Ierusalem* among them there,
 Like some defiled woman doth appeare.

F

18 The

18

The *Lord* is iustificd nay-the-lesse,
 Because I did not his commands obey.
 All *Nations* therefore heare my heauineffe,
 And heed it (for your warning) you I pray.
 For, into thraldome (through my follies) be
 My *Virgins*, and my *Teungmen* borne from me.

19

Vpon my *Louers* I haue cried out ;
 But they my groundlesse hopes deceited all :
 I for my reu'rend *Priests* enquir'd about ;
 I also did vpon mine *Elders* call :
 But, in the Citie vp the Ghost they gaue,
 As they were seeking meat their liues to faue.

20

Oh *Lord*, take pittie now on my distresse :
 For loe, my foule distemper'd is in mee :
 My heart is ouercome with heauineffe ;
 Because I haue so much offended thee.
 Thy *Sword* abroad my ruine doth become ;
 And *Death* doth also threaten me at home.

21

And of my sad complaints my Foes haue heard,
 But to afford me comfort there is none.
 My troubles haue at full to them appear'd ;
 Yet they are ioyfull that thou so hast done.
 But thou wilt bring the Time set downe by thee,
 And then in forrow they shall equall me.

22

Then shall those foule Offences they haue wrought,
 Before thy prefence be remembered all ;

And

And whatfo'e're my Sinnes on me haue brought,
 (For their Transgressions) vpon them shall fall.
 For, so my sighings multiplied be,
 That therewithall my heart is faint in me.

Lament 2.

*I*N this Elegie the Prophet *vseth a verie patheticall exordium, the better to awaken the peoples Consideration; and to make them the more sensible of their horrible Calamitie: Which he first illustrateth in generall Tearmes, by comparing their estate to the miserable condition of one fallen from the glorie of Heauen, to the lowest Earth; and in mentioning their being deprived of that glorious Temporall & Ecclesiasticall Governement, which they formerly enjoyed. Afterwards he descends to particulars; As, the destruction of their Palaces, Forts, Temple, Walls, and Gates; the profaning of their Sabaoths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaughtering of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproaches they sustained &c. All which acknowledging to be the iust Judgments of God, he aduiseeth them not to hearken to the delusions of their false Prophets, but to returne vnto the Lord by teares and heartie repentance. For the Use and Application, see what hath bene said before in the former Elegie.*

SONG. XXV.

Sing this as the 24. Song.

I
HOW darke, and how beclouded (in his wrath)
 The Lord hath caufed Sion to appeare!
 How Isra'els beautie he obscured hath,
 As if throwne downe from heau'n to earth he were!
 Oh, why is his displeasure growne so hot?
 And why hath he his Foot-stoole so forgot?

2
 The Lord all Sions dwellings hath laid wast;

And

And in so doing, he no sparing made :
 For, in his anger to the ground he cast
 The strongest holds that *Judah's Daughter* had :
 Them, and their Kingdome he to ground doth fend,
 And all the Princes of it doth suspend.

3

When at the highest his displeasure was,
 From *Isra'el* all his horne of strength he broke ;
 And from before his aduerfaries face,
 His *Right-hand* (that restrained him) he tooke ;
 Yea, he in *Jacob* kindled such a flame,
 As round about hath quite consumed the fame,

4

His Bow he as an Aduerfarie bent,
 And by his *Right-hand* he did plainly shew,
 He drew it with an Enemies intent :
 For, all that were the fairest Markes he flew :
 In *Sions* Tabernacle this was done ;
 Eu'n there the fire of his displeasure shone.

5

The *Lord* himselfe was he that was the Foe :
 By him is *Isra'el* thus to ruine gone :
 His Palaces he ouerturned so ;
 And He his Holds of strength hath ouerthrowne :
 Eu'n He it is, from whom it doth arise,
 That *Isra'els* Daughter thus-lamenting lies.

6

His *Tabernacle*, Garden-like that was,
 The *Lord* with violence hath tooke away :
 He hath destroyed his *Assembling place* ;
 And there, nor *Faasts*, nor *Sabbaths* now haue they :

No

Song 25.

81

No not in *Sion*. For, in his fierce wrath,
He both their *King* and *Priests* reiected hath.

7
The *Lord* his holy *Altar* doth forgoe ;
His *Sanctuarie* he hath quite despiz'd.
Yea, by his meere assistance hath our Foe
The Bulwarke:es of our Palaces surpriz'd ;
And in the *Lords* own *House* rude Noises are
As loud as heretofore his Praises were.

8
The *Lord*, his thought did purposely encline,
The Walls of *Sion* should be ouerthrowne :
To that intent he stretched forth his *Line*,
And drew not backe his hand till they were downe,
And so the *Turrets* with the bruised *Wall*,
Did both together to destruction fall.

9
Her *Gates* in heapes of Earth obscured are ;
The *Barres* of them in pieces, broke hath he :
Her *King*, and those that once her *Princes* were,
Now borne away among the *Gentiles* be.
The *Law* is lost, and they no *Prophet* haue,
That from the *Lord* a Vision doth receiue.

10
In silence, seated on the lowly ground,
The *Senators* of *Sions* *Daughter* are :
With Ashes they their carefull heads haue crown'd,
And mourning Sack-cloth girded on them weare ;
Yea, on the Earth, in a distressed wife,
Ierusalem's young *Virgins* fixe their eies.

11
And for because my *People* suffer this,

F 3

Mine

Mine eies with much lamenting dimmed grow :
 Each part within me out of quiet is ;
 And on the ground my Liuer forth I throw ;
 When as mine eies with so sad Objects meet ;
 As Babes halfe dead, and sprawling in the street.

12

For, to their *Mothers* called they for meat ;
Oh where shall we haue meate and drinke! they crie :
 And in the Citie, while they food entreat,
 They fwoone, like them that deadly-wounded lye ;
 And some of them their Soules did breath away,
 As in the Mothers bosome staru'd they lay.

13

Ierusalem, for thee what can I say ?
 Or vnto what maist thou resembled be ?
 Oh ! wherevnto, that comfort thee I may,
 Thou *Sions Daughter*, shall I liken thee ?
 For, as the *Sea's*, so great thy Breaches are :
 And to repair them then ; Ah who is there !

14

Thou by thy *Prophets* hast deluded beene ;
 And foolish Visions they for thee haue fought.
 For, they revealed not to thee thy sinne,
 To turne away the thraldome it hath brought :
 But lying Prophecies they fought for thee ;
 Which of thy sad exile the Causes be.

15

And those, thou Daughter of *Ierusalem*,
 That on occasions passe along this way,
 With clapping hands, and hissings, thee contemme ;
 And nodding at Thee, thus in scorne they say ;

Song 25.

83

*In this the Citie, men did once delight,
The Flowre of Beautie, and the Worlds Delight?*

16

Thy Aduerfaries (eu'ry one of them)
Their mouths haue open'd at thee, to thy shame :
They hisse, and gnash at Thee, *Ierusalem* ;
We, we (say they) haue quite deftroi'd the fame :
This is that day hath long expected beene,
Now commeth it, and we the fame haue scene.

17

But, this the *Lord* decreed, and brought to passe :
Hee, to make good that Word which once he spake,
(And that which long agce determin'd was)
Hath hurled downe, and did no pittie take :
He thus hath made thee scorned of thy Foe,
And rais'd the Horne of them that hate thee fo.

18

Oh Wall of *Sions Daughter*, cry amaine,
Eu'n to the *Lord* let forth a heartie Cry :
Downe, like a Riuer, cause thy teares to raine,
And let them neither Day nor Night be dry.
Seeke neither sleepe, thy body to suffice,
Nor slumber for the Apples of thine cies.

19

At night, and when the Watch is new begun,
Then rise, and to the *Lord* Almightye Crie :
Before him let thy Heart like water runne,
And lift thou vp to him thy Hands on high,
Eu'n for those hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

F 4

20 And

20

And thou, oh *Lord*; Oh be thou pleas'd to see,
 And thinke on whom thy iudgments thou hast thrown
 Shall women fed with their own issue be,
 And Children that a span are scarcely growne?
 Shall thus thy *Priests* and *Prophets*, *Lord*, be slaine,
 As in thy *Sanctuarie* they remaine?

21

Nor Youth, nor Age, is from the slaughter free;
 For, in the Streets lye Young and Old, and all:
 My Virgins, and my young men, murdered be;
 Eu'n both beneath the Sword together fall.
 Thou, in thy Day of Wrath such hauocke mad'st,
 That in deuowring thou no pittie had'st.

22

Thou, round about hast call'd my feared Foes,
 As if that summons to some Feast they were:
 Who in thy Day of Wrath did round enclose,
 And shut me so that none escaped are:
 Yea, those that hate me them consumed haue,
 To whom I nourishment, and breeding gaue.

Lament. 3.

*H*ere the Prophet *Jeremie*, having contemplated his owne afflictions, with the destruction of *Iudah* and *Ierusalem*, seemeth by that materiall Object, to haue raised his apprehension higher, and by the spirit of Prophecie both to foresee the particular sufferings of *Iesus Christ*, and to become sensible also, of those great afflictions which the Church militant (his mysticall Body) should be exercised withall. And in this most passionate Elegie, either in his owne person bewaileth it; or else personates *Iesus Christ*, the head of that mysticall Bodie, taking upon himselfe those punishments, with that heavy burthen of Gods wrath, & that vnpeakable sorrow, which

markiunt

mankind had otherwise bene overwhelmed withall. In brieve, this Elegie contains an expreſſion of Gods heauie anger for our ſinne; the ſeueritie and bitterneſſe of his Iudgments; the greatneſſe of his mercies; the hope and patience of the faithfull in all afflictions; the unwillingneſſe of God to puniſh; the heartie repentance of his people; and a propheticall imprecation concerning the enemies of the ſpirituall Ierufalem. This may be ſung to moue and ſtirre vs vp with a feeling of our Redeemers Paſſion; to moue vs to repentance; and to comfort and inſtruct vs amid our afflictions.

SONG XXVI.

Sing this as the 24. Song.

I Am the *Man*, who (ſcourged in his wrath)
 Haue in all ſorrowes throughly tried benee :
 Into obſcuritie he led me hath :
 He brought me thither where no light is ſcene :
 And ſo aduerſe himſelfe to me he ſhowes,
 That all the day his hand doth me oppoſe.

²
 My *ſleſh* and *ſkinne* with age he tired out :
 He bruiz'd my bones as they had broken benee :
 Hee with a *Wall* enclosed me about :
 With cares and labours he hath ſhut me in ;
 And me to ſuch a place of darkeneſſe led,
 As thoſe are in that be for euer dead.

³
 He ſhut me where I found no paſſage out ;
 And there my heauy chaines vpon me laid.
 Moreouer, though I loudly cried out,
 He tooke no heede at all for what I praid :
 My *Way*, with hewed ſtones he ſtopped hath,
 And left me wandring, in a winding path.

4 He

4

He was to me like some way-laying *Beare* ;
 Or as a *Lyon* that doth lurke vnscene :
 My courſe he hindring, me in peeces tare,
 Till I quite ruin'd and laid waſt had beene ;
 His *Bow* he bended, and that being bent,
 I was the marke, at which his *Arrow* went.

5

His Arrowes from his *Quiver* forth he caught,
 And through my verie Reines he made them paſſe :
 Eu'n mine owne people ſet me then at naught ;
 And all the day their *ſporting-Song* I was :
 From him my fill of bitterneſſe I had ;
 And me with Wormwood likewiſe drunke he made.

6

With ſtones my teeth he all to pieces brake :
 He duſt and aſhes ouer me hath ſtrowne :
 All reſt hee from my weary ſoule did take,
 As if contentment I had neuer none.
 And then I cried ; *Oh, I am vndone ;*
 All my dependance on the Lord is gone.

7

Oh, mind thou my afflictions and my care ;
 My miſeries, my Wormewood, and my Gall :
 For, they ſtill freſh in my remembrance are ;
 And downe in me my humbled ſoule doth fall.
 I this forget not, and when this I minde,
 Some helpe againe, I doe begin to finde.

8

It is thy mercy, *Lord*, that we now be :
 For, had thy pittie fail'd, not one had liu'd :
 The faithfulneſſe is great that is in Thee ;

And

Song 26.

87

And eu'ry morning it is new reuiu'd.
 And *Lord*, such claime my foule vnto thee laies,
 That she will euer trust in thee, shee faies.

9

For, thou art kinde to those that worke thy will ;
 And to their soules that after thee attend,
 Good therefore is it, that in quiet still
 We hope that safetie ; which thou *Lord*, wilt fend.
 And happie he that timely doth enure
 His youthfull necke, the burthen to endure.

10

He downe will sit alone, and nothing say ;
 But, since 'tis cast vpon him beare it out.
 (Yea, though his mouth vpon the dust they lay)
 And, while there may be hope, will not misdoubt.
 His cheeke to him that smiteth, offers he ;
 And is content, though he reuiled be.

11

For, sure is he (what euer doth befall)
 The *Lord*, will not forsake for euermore :
 But that he hauing punish't, pittie shall ;
 Because he many mercies hath in store.
 For, God in plaguing take no pleasure can,
 Nor willingly afflicteth any man.

12

The *Lord* delighteth not to trample downe
 Those men that here on earth enthralled are :
 Or that a righteous man should be o'rethrowne,
 When hee before the highest doth appeare.
 Nor is the *Lord* well pleased in the fight,
 When he beholds the wrong, subuert the Right.

13 Let

13

Let no man mutter then, as if he thought
Some things were done in spight of Gods decree.
For, all things at his word to passe are brought,
That either for our good or euill be.

Why then liues man such murmurs to begin?
Oh! let him rather murmur at his sinne.

14

Our owne lewd Courfes let vs searh and trie,
Wee may to thee againe, Oh *Lord*, conuart.
To God that dwelleth in the heauens on high,
Let vs (oh let vs) lift both hand and heart:
For, wee haue sinned; we rebellious were;
And therefore was it that thou didst not spare.

15

For this (with wrath o'reshadow'd) thou hast chac't
And slaughter made of vs without remorse:
Thy selfe obscured with a cloud thou hast,
That fo our praiers might have no recourse;
And loe, among the *Heathen-people*, we
As out-casts, and off-scourings reckon'd be.

16

Our Aduerfaries all (and every where)
Themselues, with open mouth, against vs set.
On vs is false a Terrour, and a snare,
Where Ruine hath with Defolation met;
And, for the Daughter of my Peoples cares,
Mine eies doe cast forth Rivulets of teares.

17

Mine eies perpetually were ouerflowne;
And yet there is no ceasing of my Teares.
For, if the *Lord* in mercie looke not downe,

That

Song 26.

89

That from the heau'ns he may behold my cares.
 They will not flint : But, for my peoples fake,
 Mine eies will weep, vntill my heart doth breake.

18

As when a Bird is chafed to and fro,
 My Foes purfued me when caufe was none :
 Into the *Dunſew* they my life did throw ;
 And there they rowled ouer me a ſtone.
 The waters likewiſe ouerflow'd me quite ;
 And then me thought I periſhed out-right.

19

Yet on thy *Name*, Oh *Lord*, I called there ;
 (Eu'n when in that *Low Dunſew* I did lye)
 Whence thou wert pleaſed my complaint to heare ;
 Not ſleighting me when I did ſighing cry :
 That very day I called, thou drew'ſt neare,
 And ſaidſt vnto me, that I ſhould not feare.

20

Thou *Lord*, my foule maintaineſt in her right :
 My life by thee alone redeemed was ;
 Thou haſt, Oh *Lord*, obſerued my deſpight ;
 Vouchſafe thy iudgment alſo in my cauſe.
 For, all the grudge they beare me, thou haſt ſecne ;
 And all their plots that haue againſt me beene.

21

Thou heardſt what ſlanders they againſt me laid,
 And all thoſe miſchiefs they deuiz'd for me :
 Thou noteſt what their lips of me haue ſaid,
 Eu'n what their daily cloſeſt whifprings be ;
 And how (when ere they riſe or downe doe lye)
 Their *Song*, and ſubiect of their mirth am I.

22 But

But *Lord*, thou shalt reward and pay them all
 That meede their actions merit to receiue :
 Thy heauy maledictions cease them shall ;
 Eu'n this ; *Sad hearts they shall for euer haue* :
 And by thy wrath purfude they shall be driuen,
 Till they are chafed out from vnder heauen.

Lament. 4.

AS in the two first Elegies, the Prophet here begins by way of exclamation; and most passionately setteth forth the cause of his complaining, by a three-fold explication. Firſt, by expreſſing the dignity, ſex, and age of the Perſons miſerably periſhing in this calamitie: as Princes, Priests, men, women, and children. Secondly, by parralleling their eſtate with that of brutiſh Creatures, and their puniſhment with Sodoms. Thirdly, by ſhewing the horrible effects which followed this calamity, as the Nobilitie being driuen to cloath themſelues from the dunghill; and women to feed on their owne Children, &c. After this, he ſheweth what are the cauſes of all that miſerie which he bewaileth. Secondly, declareth the vanitie of relying on temporall conſolations. Thirdly, ſetteth forth the power and fierceneſſe of the Churches Aduerſaries. Fourthly, prophecieth, that euen Chriſt was to ſuffer the fury of their malice, before Gods wrath could be appeaſed. And laſtly, aſſureth that the Church ſhall be at length deliuered, and her enemies rewarded according to their wickedneſſe. This Song may be ſung, to ſet before our eyes the ſeuerity of Gods wrath againſt ſinne, to winne vs to repentance, and to comfort vs vpon our conuerſions.

SONG XXVII.

Sing this as the fiſt Song.

HOW dimme the *Gold* doth now appear !
 (That *Gold* which once to brightly thone)
 About the *Cittie* here, and there,

The

Song 27.

91

The *Sanctuarie-Stones* are throwne.

The *Sonnes of Sion* late compar'd
To *Gold* (the richest in esteeme)
Like *Pottheards* are without regard,
And base as earthen vessells seeme.

2

The Monsters of the Sea haue care,
Their breasts vnto their young to giue :
But crueller my people are ;
And *Ephraim*-like in Defarts liue.

With thirst the Sucklings tongues are drie ;
And to their parched roofes they cleaue :
For bread young children also cry ;
But none at all they can receiue.

3

Those that were vs'd to daintie fare,
Now in the streets halfe starued lie ;
And they that once did scarlet weare,
Now dung-hill rags about them tie ;

Yea, greater plagues my peoples crime
Hath brought on them, then *Sodom*s were,
For, that was funke in little time,
And no prolonged death was there.

4

Her *Nazarites*, whose whiteneffe was
More pure, then either Milke or Snow ;
Whose ruddineffe did *Rubies* passe ;
Whose veines did like the *Saphire* shew ;

Now blacker then the coale are growne ;
And in the streets vnknowne are they :
Their flesh is clung vnto the bone,
And like a sticke is dri'd away.

5 Such

Such therefore as the ⁵ Sword hath slaine,
 Are farre in better cafe then thofe,
 Who death for want of food fultaine,
 Whilft in the fruitfull field it growes.

For, when my people were diftreft,
 Eu'n women (that fhould pittie take)
 With their owne hands their children drefst,
 That to their hunger they might flake.

⁶
 The *Lord* accomplifh't hath his wrath ;
 His fierce difpleafure forth is pow'r'd ;
 A fire on *Sion* fet he hath,
 Which eu'n her ground-worke hath deuour'd,

When their was neither earthly *King* ;
 Nor through the whole world, one at all,
 Thought any Foe to paffe could bring,
 That thus *Ierufalem* fhould fall.

⁷
 But this hath happened for the guilt
 Of thofe that haue her *Prophets* bin ;
 And thofe her wicked *Priests* that fpilt
 The blood of Innocents therein :

Along the Streets they ftumbling went ;
 (The blindneffe of thefe men was fuch)
 And fo with blood they were befprent,
 That no man would their Garments touch.

⁸
 Depart, depart ('twas therefore fed)
 From thofe pollutions get yee far :
 So wandring to the *Heathen* fled,
 And faid, there was no biding there :

And

Song 27.

93

And them the Lord hath now in wrath
Exil'd, and made despis'd lie ;
Yea, sent their *Priests* and *Elders* hath,
Where none doth honour to them giue.

9

And as for vs, our eies decaid
With watching vaine reliefes we haue,
Cause we expect a *Nations* aide,
That is vnable vs to faue.

For, at our heeles so clofe they be,
We dare not in the streets appeare :
Our end we therefore comming see,
And know our rooting-out is neare.

10

Our persecutors follow on,
As swift as Eagles of the skie :
They o're the mountaines make vs runne ;
And in the Defarts for vs lie :

Yea, they haue *Christ* our life betraid,
And caus'd him in their pits to fall ;
(Eu'n him) beneath whose shade we said,
We lie among the *Heathen* shall.

11

Oh *Edom* in the Land of *Huz*,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs ;
Be drunke, and hurle thy cloaths away.

For when thy punishments for finnes
Accomplis'd, oh *Sion*, be ;
To visit *Edom* he begins
And publike make her shame will he.

G

Lament

IN this Elegie the Prophet prayeth vnto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widowes, and Captiues (by such humiliation) to win his compasjion. Hee moueth him also, by repetition of the miserable Ruine they were fallen into: by the noble possessions and dignities they had lost; by the base condition of those vnder whose Tyrannie they were brought: and by the generalitie of their calamitie, from which no sex, age, nor degree escaped. Then (ingenuously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that hee would both giue them grace to repent, and restore them to that peace which they formerly enioyed. This Elegiacall Song, wee may sing vnto God in the behalfe of manie particular Churches, euen in these times; especially, if wee consider that mytticall bondage which the Deuill hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their Sins.

SONG XXVIII.

Sing this as the 5 Song.

I

OII minde thou *Lord*, our sad distresse;
Behold and thinke on our reproach.
Our houses, Strangers doe possesse;
And on our heritage encroch.
Our Mothers, for their husbands grieue;
And of our fathers rob'd are we.
Yea, money we compel'd to giue,
For our own wood and water be.

2

In persecution we remaine,
Where endlesse labour tire vs doth.
And we to serue for bread, are faine
To *Egypt*, and to *Ashur* both.
Our fathers er'd; and being gone,

The

SONG 28.

95

The burthen of their inne we beare.
 Eu'n Slaues, the rule o're vs haue won ;
 And none to fet vs free is there.

3

For bread, our liues we hazard, in
 The perills which the Defarts threat.
 And, like an Ouen is our skin,
 Both foil'd, and parch't, for want of meat.

In *Sion*, *Wiuus* defiled were,
 Deflowred were their *Virgins* young,
 (Through *Iudah's* Cities eu'ry where)
 And *Princes* by their hands were hung.

4

Her *Elders* difrespected flood :
 Her *Young-men* they for grinding tooke :
 Her *Children* fell beneath the wood ;
 And *Magistrats* the Gate torfooke.

Their Musicke, Young-men haue forborne,
 Reioycing in their hearts is none :
 To mourning doth our dauncing turne :
 And from our head the Crowne is gone.

5

Alas, that euer we did finne !
 For, therefore feeles our heart these cares ;
 For that our eies haue dimmed bin ;
 And thus the hill of *Sion* fares.

Such defolation there is feene,
 That now the Foxes play thereon :
 But thou for euer, *Lord*, hath beene ;
 And without ending is thy Throne.

G 2

6 Oh

Oh, why are we forgotten thus?
 So long time wherefore absent art?
 Conuert thy selfe, oh LORD, to vs;
 And we to thee shall soone conuert,
 Renew, oh LORD, those Ages past,
 In which thy fauour we haue seene,
 For, we extreamey are debas'd,
 And bitter hath thine anger bene.

The Prayer of *Daniel*. *Dan.* 9. 4.

The Prophet Daniel in this Prayes beseecheth God to be mercifull vnto his people in Captiuitie. And these foure things are principally considerable therein. First an acknowledgment of Gods Power, Iustice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandments, and were therefore iustly punished. Secondly, it is confessed that as their punishment is that which they deserued, so it is also the same that was foretold should come vpon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Messias, would (neuerthelessse) be mercifull vnto them, as well in regard he had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung when/soeuer any of those Iudgements are powred out on the Common Wealth, which the Prophets haue threatned for Sinne; or in our particular afflictions; we hauing first applied it by our Meditations.

SONG. XXIX.

Sing this as the 22 Song.

I
 LORD God Almighty, great and full of feare,
 Who alwaies art from breach of promise free,
 And neuer failing to haue mercie there,

Where

Where they obserue thy Lawes and honour Thee.
 We haue transgressed, and amisse haue done ;
 We disobedient, and rebellious were.
 For, from thy Precepts we astray are gone ;
 And we departed from thy Iudgments are.

2

We did thy Seruants Prophecies withstand,
 Who to our *Dukes*, our *Kings*, and *Fathers* came ;
 When they to all the People of the *Land*,
 Proclaimed forth their message in thy *Name*.

In thee, oh LORD, all righteousnesse appeares,
 But publike shame to vs doth appertaine ;
 Eu'n as with them of *Iudah* now it fares,
 And those that in *Ierusalem* remaine.

3

Yea, as to *Iffr'el* now it doth befall ;
 Throughout those *Lands* in which they scatt'red be,
 For that their great *Transgression*, wherewithall
 They haue transgressed, and offended Thee :

To *Us*, our *Kings*, our *Dukes*, and *Fathers*, doth
 Disgrace pertaine (oh LORD) for angring Thee :
 Yet mercie, LORD our GOD, and pardon both,
 To thee belong, though we rebellious be.

4

We, did (indeed) peruerfly disobey
 Thy voyce (O LORD our GOD) & would not heare,
 To keepe those *Lawes* thou didst before vs lay,
 By those thy Seruants, who thy Prophets were.

Eu'n all that of the race of *Iffr'el* be,
 Against thy Law haue grieuouly misdome :
 And that they might not listen vnto Thee,
 They backward from thy voyce O LORD are gone.

G 3

5 On

5
 On them therefore, that *Curse*, and *Oath* descended,
 Which in the *Law of Moses* written was ;
 (The Seruant of that God whom we offended,
 And now his speeches he hath brought to passe.

On vs, and on our *Judges*, he doth bring
 That *Plague*, wherewith he threatned vs and them.
 For, vnder Heau'n was neuer such a thing,
 As now is false vpon *Ierusalem*.

6
 As *Moses* written Law doth beare record,
 Now all this mischief vpon them is brought.
 And yet we praied not before the LORD,
 That leauing sinne, we might his Truth be taught.
 For, which respect, the LORD in wait hath laid,
 That he, on vs inflict this Mischiefe, might.
 And sith his holy Word we disobey'd,
 In all his doings he remaines vpriht.

7
 But now, O LORD our GOD, who from the Land
 Of cruell *Egypt* brought thy people haft ;
 And by the power of thy Almighty Hand,
 Atchieu'd a *Name*, which to this day doth last :
 Though we haue sinned in committing ill,
 Yet LORD (by that pure Righteousnes in thee)
 From thy *Ierusalem*, thy *Holy-Hill*,
 Oh ! let thy wrathfull anger turned be.

8
 For, through the guilt of our displeasing Sinne,
 And for our Fathers faults, *Ierusalem*,
 (Thy chosen people) hath despised bin :
 And are the scorne of all that neighbour them.

Now

Now therefore, to thy *Servants* praier incline ;
 Heare thou his suit, O GOD, and let thy Face
 (Eu'n for the LORD'S deare sake) vouchsafe to shine
 Vpon thy (now forsaken) *Holy-place*.

9

Thine Eares incline thou (O my GOD) and heare :
 Lift vp thine Eies, and vs O looke vpon ;
 Vs, who forsaken with thy *Citie* are ;
 That *Citie*, where thy *Name* is called on.

For, we vpon our felues presume not thus
 Before thy prefence our request to make,
 For, ought that righteous can be found in vs ;
 But, for thy great and tender *Mercie's* sake.

10

Lord heare (forgiue oh *Lord*) and weigh the fame :
 Oh *Lord* performe it, and no more deferre,
 (For thine owne sake my *God* ;) For, by thy *Name* ;
 Thy *Citie*, and thy people called are.

The Prayer of *Jonah*. *Jonah* 2.

I *Jonah* flying from God, and being preferred in a *Fishes* belly, when he was cast into the Sea ; made this prayer to praise God for deliuering him in so great an extremitie. And the principall things remarkable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods *mercie*, with the Prophets timely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the vow made vpon his deliuerance, and the reason of that vow. This buriall of *Jonas* in the *Fishes* belly, and his deliuerance from thence, was a type of the *Buriall* and resurrection of our blessed Saviour, *Matth.* 12. 4. This Praier therefore we ought not only to sing historically, to memorize his wondrous

G 4

worke

work of God; but to praise him also for the Resurrection of Christ, and raising Mankind from that fearful and bottomless gulfe of perdition, wherein it lay swallowed up, without possibilitie of redeeming it selfe.

SONG XXX.

Sing this as the 24. Song.

IN my distresse to thee I cri'de, oh LORD,
 And thou wert pleased my complaint to heare,
 Out from the bowels of the graue I roar'd ;
 And to my voice thou didst encline thine care :
 For, I amid the raging Sea was cast ;
 And to the bottome there thou plung'd me hast.

2

The *Flouds* did round about me Circles make :
 Thy waues and billowes ouerflow'd me quite ;
 And then vnto my selfe (alas) I said,
 I am for euermore depriu'd thy sight,
 Yet once againe thou pleased art, that I
 Should to thy holy *Temple* lift mine eie.

3

Eu'n to my *Soule* the waters clos'd me had :
 O're swallow'd by the Deepes I fast was pent ;
 About my head the weeds a wreath had made ;
 Vnto the Mountaines bottomes downe I went ;
 And so, that forth againe I could not get,
 The Earth, an euerlasting *Barre* had set.

4

Then thou, oh LORD my GOD, then thou wert he,
 That from corruption didst my life defend.
 For, when my *Soule* was like to faint in me,
 Thou thither didst into my thought descend.

And

And LORD, my praier thence to thee I sent,
Which vpward to thy holy *Temple* went.

5

Those who believe in vaine and foolish lies,
Despisers of their owne good safaty be.
But, I will offer vp the Sacrifice
Of singing praises, with my voice, to thee,
And I will that performe which vow'd I haue;
For, vnto thee belongs it, LORD, to faue.

The Prayer of *Habakuk. Habak. 3.*

IN this *Petitionarie and Prophetical Hymne, the Deliuerer of Mankind is first prayed for. Secondly, the glorious Maiesty of his coming is described by excellent Allegories, & by Allusions to former deliuerances, touch'd to the Iewes. Thirdly, here is foretold, the ouerthrow of Antichristes who shall be destroyed by the Brightnesse of our Sauiours coming. Fourthly, here is set forth the state of the latter Times. Fifthly, he expresseth the ioy, confidence, and safetie of the Elect of God, euen amid those terrours that shall await vpon their Redeemers coming. This Song is to be sung hyperbolically, in commemoration of the Churches deliuerance by the first coming of Iesus Christ. And prophetically, to comfort vs concerning that perfect Deliuerie, assured at his second coming. For, though the Prophet had some respect to the Iewes temporall deliuerance, that he might comfort the Church in those Times: Yet the Holy-Ghost had principall regard to the spirituall deliuerance of his spirituall Kingdome, the holy Catholike-Church. And to her, and her Enemies doe the Names of the Churches Enemies here mentioned, verie properly agree. Nay, Cushan, signifying darke, blacke, or cloudy, And Midian, which is interpreted, Condemnation, or Iudgement: better suite vnto the Nature of the spirituall Aduersaries, whom they prefigured, then to those People who were literally so called. For, none are so fitly tearmed People of Darknesse, or of Condemnation, as the members of Antichrist, and the spirituall Babilon.*

SONG

SONG XXXI.

LORD, thy anfwer I did heare, And I grew

therewith afear'd. When the times at fullest are,

Let thy worke be then declar'd, When the

time, LORD, full doth grow, Then in Anger

Mercie

Song 31.

103



Mercie shewe.

God Almighty, he came downe ;
 Downe he came from *Theman*-ward :
 And the matchlesie *Holy-One*,
 From mount *Paran* forth appear'd,
Heav'n ore-spreading with his Raies,
 And *Earth* filling with his praise.

³
 Sun-like was his glorious Light :
 From his Side there did appeare
 Beaming Raies that shined bright ;
 And his Powre he shrowded there :
 Plagues before his Face he sent :
 At his Feete hot Coales there went.

⁴
 Where he stood he measure tooke
 Of the *Earth*, and view'd it well :
Nations vanish't at his looke ;
 Ancient *Hills* to powder fell :
Mountaines old cast lower were :
 For his waies eternall are.

⁵
Cybian Tents I saw difeas'd,
 And the *Midian* Curtaines quake.
 Haue the *Floods*, *Lord*, thee displeas'd ?

Did

Did the *Flouds* thee angry make?
 was it else the *Sea* that hath,
 Thus prouoked thee to wrath?

6

For thou rod'st thy *Horfes* there,
 And thy fauing-*Charrets* through:
 Thou didst make thy *Bow* appear;
 And thou didst performe thy vow:
 Yea, thine Oath and Promise past
 (To the *Tribes*) fulfilled hast.

7

Through the *Earth* thou Rifts didst make
 And the *Riuers* there did flow:
Mountaines, seeing thee, did shake;
 And away the *Flouds* did goe.
 From the *Deepe* a voice was heard;
 And His hands on high he reard.

8

Both the *Sunne* and *Moone* made stay,
 And remou'd not in their *Sphaeres*:
 By thine *Arrows* light went they,
 By thy brightly shining *Sphaeres*:
 Thou in wrath the *Land* didst crush,
 And in rage the *Nations* thresh.

9

For thy *Peoples* safe reliefe,
 With thy *Christ* for aide went'st thou:
 Thou hast also pierc't the *Chiefe*
 Of the sinfull *Houfhold* through;
 And displaid them, till made bare
 From the *Foot* to *Necke* they were.

10 Thou

10

Thou, with fauelins of their owne,
 Didst their Armies *Leader* strike.
 For, against me they came downe,
 To deuoure me, whirle-winde like.
 And they ioy in nothing more,
 Then vnseene to spoile the Poore.

11

Through the *Sea* thou madst a Waie,
 And didst ride thy Horses there,
 Where great heaps of Water lay.
 I, the newes thereof did heare :
 And the voice my Bowells stooke ;
 Yea, my *Lips* a quiering tooke.

12

Rottenesse my bones posselt,
 Trembling feare possessed me,
 I that troublous day might rest.
 For, when his approaches be
 On-ward to the *People* made,
 His strong *Trumps* will them inuade.

13

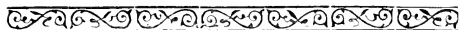
Bloomelesse shall the *Fig-tree* be :
 And the *Vine* no fruite shall yeeld :
 Fade shall, then, the *Olive-tree* :
 Meat shall none be in the *Field*.
 Neither in the *Fold* or *Stall*,
Fleece, or *Heard* continue shall.

14

Yet, the LORD my ioy shall be :
 And, in him I will delight :
 In my GOD that saueth me :

GOD

GOD the LORD, my only might,
 Who, my Feet fo guides, that I
 Hind-like, pace my Places high.



THE *HYMNES* OF THE
new Testament.

THEse five that next follow, are the *Hymnes* of the *New Testament*, Betweene which, and the *Songs* of the *Old Testament*, there is great difference. For the *Songs* of the *Old Testament* were either thanksgivings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* prophetically foretelling those Mysteries which were to be accomplished at the coming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporal Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore these Euangelicall *Hymnes* are more excellent then such as are merely Propheticall. In regard the Possession is to be preferred before the Hope; and the End before the meanes of obtaining it.

Magnificat. Luk. 1. 46.

THE blessed Virgin Marie being saluted by the Angel Gabriel, and having by the Holy Ghost conceived our Redeemer Iesus Christ in her wombe; was made fruitfull also, in her Soule, by the overshadowing of that Holy Spirit; and thereupon, brought forth this Euangelicall and Propheticall Hymne. Wherein, three things are principally obseruable. First, she prayseth God for his particular mercies and fauours towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed unto the Seed of Israel, according to what was promised to Abraham. This is the first Euangelicall Song: and
 was

was indited by the Holy-Ghost, not only to be the blessed Virgines Thankes/singing; but to be sung by the whole Catholike Church also (whom she typically personated) to prayse God for our Redemption, and Exaltation. And therefore, it is worthily infered into the Liturgie, that it may be perpetually, and vnerently sung.

SONG. XXXII.

Sing this as the 3 Song.

THat magnifi'de the LORD may be,
 My Soule now vndertakes;
 And in the God that faueth me,
 My Spirit merry-makes.
 For, he vouchsafed hath to view
 His *Handmaids* poore degree.
 And loe, All Ages that ensue,
 Shall blessed reckon me.

2

Great things for me Th' *Almightie* does,
 And Holy is his *Name*:
 From Age to Age he mercie shoves
 On such as feare the fame.
 He by his *Arme* declar'd his might:
 And this to passe hath brought;
 That now the *Proud* are put to flight,
 By what their hearts haue thought.

3

The *Mightie* plucking from their Seat;
 The *Poore* he placed there:
 And for the *Hungrie* takes the meat
 From such, as *Wealthy* are.
 But, minding Mercie, he hath shov'd

His

His Seruant *Ihr'd* grace :
As he to our *Forefathers* vow'd ;
To *Abraham*, and his Race.

Benediĉtus, Luk. 1. 68.

Zacharie the Priest, being upon the birth of his Son inspired with the knowledge of our Redeemers Incarnation : sing the second Evangelicall Hymne : In which, two things are considerable. First, hee bleſſeth God, becauſe, through the comming of Chriſt, all the promiſes made unto the Patriarchs and Prophets, were fulfilled, for the ſaluation of his People. Secondly, he declareth the Office and Dutie of his owne Son, who was ſent before to prepare the way of the Lord. This Song, the Church hath worthily inſeried into the Liturgie alſo, and we ought therefore to ſing it reverently in memorie of our Sauours Incarnation : and to praife God, both for the fulfilling of his promiſes : and for that meanes of our euangelicall Preparation, which hee vouchſafed by ſending his Fore-runner.

SONG XXXIII.

Sing this as the third Song.

BLeft be the God of *Iſrael* :
For he his People bought,
And in his Seruant *Dauids* houſe,
Hath great Salvation wrought.
As by his *Prophets* he foretold,
Since time began to be :
That from our Foes we might be ſafe,
And from our Haters free.

2

That he might ſhew our Fathers Grace,
And beare in minde the fame,
Which by an Oath, he vow'd vnto

Our

Our Father *Abraham* ;
 That from our aduerfaries freed,
 We ferue him fearlefse might,
 In righteoufneffe, and holineffe,
 Our life time in his fight.

And (of the *Higheft*) thee, oh *Child* !
 The *Prophet*, I declare,
 Before the *Lord*, his face to goe ;
 His comming to prepare.
 To teach his *People* how they fhall,
 That fafety come to know,
 Which by remiffion of their finnes,
 He doth on them beftow.

For, it is through the tender loue,
 Of *God* alone, whereby,
 That *Day-Spring* hath to vifit us,
 Defcended from on high ;
 To light them who in darkneffe fit,
 (And in *Death's* fhade abide,)
 And in the blessed way of *Peace*
 Their wandring Feete to guide.

The Song of Angels. Luk. 2. 13.

This is the third Evangelicall Song mentioned in the New Testament ; and it was fung by a Quire of Angells (at the birth of our blessed Saviour Iefus Chrift) whofe reioycing fhall bee made compleat by the redemption of mankinde. In this Song they firft glorifie God, and then proclaime that happie Peace and reconciliation, which his Sonnes Nativittie fhould bring vnto the World, reioycing therein ; and in that vnſpeakable good will,
H and

and deare Communion, which was thereby established betweene the God-head, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selues.

SONG XXXIV.

T

Hus Angells fung, and thus sing we ; To GOD

on high all glorie be : Let him on Earth his Peace

bestowe, And vnto men his Fauour show.

Nunc

Nunc Dimittis. Luk. 2. 29.

THe fourth Evangelical Hymne is this of Symeon; who being in expectation of the coming of the Meſſias (which according to Daniels 70 weekes, was in thofe daies to be accompliſhed) it was revealed unto him, that hee ſhould not die till hee had ſene Chriſt. And accordingly, hee coming into the Temple by the ſpirits inſtigation (when hee was preſented there as the Law commanded) both beheld and embraced his Redeemer. In this Song therefore he glorifieth God, for the fulfilling of his promiſe made unto him; and joyfully confeſſeth Ieſus Chriſt, before all the people. In repeating this Hymne, we ought alſo to confeſſe our Redeemer. For Symeon was as it were the Churches Speaker: and hath for vs expreſſed that thankfull joy, wherewithall we ſhould be filled, when God enlightens vs with the knowledge and ſpirituall viſion of our Saviour.

SONG. XXXV.

Sing this as the third Song.

GRant now in peace (that by thy leau)
I may depart, oh Lord:
For, thy Salvation ſeene I haue,
According to thy Word.
That which prepared was by Thee,
Before all Peoples fight,
Thy Iſraels Renowe to be:
And to the Gentiles light.

The Song of Moſes, and the Lambe. Reu. 15. 3.

THe fifth and laſt Song, recorded in the New Teſtament is this, called by S. Iohn, The Song of Moſes and the Lambe; being indeede, the effect of that triumph Song, which the Saints, and bleſſed Martyres ſhall ſing unto the honour of that Lambe of God which taketh away the finnes of the world, when they have gotten the victorie ouer Antichriſt. This Hymne, the members of the true Church may ſing to Gods glory, and the

H 2

increase

eneruise of their owne comfort, when they perceiue the power of the Almighty any way manifested vpon that Adversarie. It may bee repeated also amid our greatest persecutions; to strengthen our Faith, and remember vs, that whatsoeuer wee suffer, there will come a day, wherein wee shall haue cause to make use of this Hymne with a perfect reioycing.

SONG XXXVI.

Sing this as the 13. Song.

¹
OH, thou *Lord*, thou God of might,
(Who dost all things worke aright)
Whatfoe're is done by thee,
Great and wondrous proues to be.

²
True thy waies are, and direct,
Holy King, of *Saints* elect,
And (oh therefore) who is there,
That of thee, retaines no feare?

³
Who is there that shall deny,
Thy great *Name* to glorifie?
For thou *Lord*, and thou alone,
Art the perfect *Holy-One* :

⁴
In thy presence, *Nations* all
Shall to adoration fall.
For, thy iudgments now appeare,
Vnto all men what they are.

*Here end the Hymnes of the New
Testament.*

The



The X Commandements. Exod. 20.

Although the Decalogue be not originally in verse; yet among vs it hath bene heretofore usually sung: because therefore it may bee a means to present these Precepts somewhat the Oftner to remembrance, make them the more frequently repeated, and stir up those who sing and heare them, to the better performance of their duties; They are here also inserted, and fitted to be sung.

SONG. XXXVII.

Sing this as the fourth Song.

THe Great Almighty spake; And thus said he;
I am the LORD thy GOD; and I alone
From cruell Egypts thraldome set thee free:
And other GODS but Me thou shalt haue none.

*Haue mercie LORD, and so our hearts incline,
That wee may keepe this blessed Law of thine.*

Thou shalt not make an *Image*, to adore,
Of ought on earth, aboue it, or below:
A Carued Worke thou shalt not bow before;
Nor any worship on the same below;

For, I thy GOD, a iealous GOD am knowne:
And on their Seed, the Fathers finnes correct,
Vntill the third and fourth Descent be gone:
But them I alwaies loue that me affect.

*Haue mercie LORD, and so our hearts incline,
That we may keepe this blessed Law of thine.*

The *Name* of GOD thou neuer shalt abuse,
 By swearing, or repeating it in vaine :
 For, him that doth his *Name* profanely vse,
 The LORD will as a guiltie one arraigne.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

To keepe the *Sabbath* holy beare in minde,
 Sixe daies thine own affaires apply thou to :
 The *seuenth* is Gods owne day for rest assign'd,
 And thou no kinde of Worke therein shalt doe.

Thou, nor thy *Childe*, thy *Seruant*, nor thy *Beast*;
 Nor he that *Guest-wife* with thee doth abide :
 For, after six daies labour GOD did rest,
 And therefore he that day hath sanctifi'de.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

See, that vnto thy *Parents* thou doe giue
 Such honour as the *Childe* by duty owes,
 That thou a long and blessed life maist liue
 Within the *Land*, the LORD thy GOD bestowes.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

Thou shalt be wary that thou no man *flay* :
 Thou shalt from all *Adulterie* be cleare :
 Thou shalt not *Steale* anothers Good away :
 Nor *Witnesse-false* against thy Neighbour beare.

Haue

*Have mercie LORD, and so our hearts incline,
That wee may keepe this bleff'd Law of thine.*

With what is thine remaining well apaid :
Thou shalt not *court* what thy Neighbours is,
His *Houfe*, nor *Wife*, his *Servant*, *Man*, nor *Maide*,
His *Oxe*, nor *Ass*, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,
And in our hearts these Lawes of thine engrave.*

The Lords Prayer. *Mat. 6. 7.*

THE Lords Praier hath bene aunciently, and vsually sung, also: and to that purpose was heretofore both translated and paraphras'd in Verse: which way of expression (howsoever some weak judgments haue condemned it) doth no whit disparage or mis-beeome a Praier. For, Dauid made many praiers in verse: And, indeede, measured words were first devised and vsed to expresse the Praises of God, and Petitions made to him. Yea, those are the auncient and proper subjects of Poetrie, as appears throughout the Sacred writ, and in the first humane Antiquities. Verse, therefore, dishonours not diuine Subjects: But those men doe prophane and dishonour Verse, who abuse it on vaine and meeere prophane expressions. The scope and use of this Praier is so frequently treated of, that I thinke I shall not neede to iustify thereon in this place.

SONG. XXXVIII.

Sing this as the third Song.

OVr Father which in heauen art ;
We sanctifie thy *Name* :
Thy *Kingdome* come: Thy *Will* be done
In heau'n and earth the fame :
Giue vs this day our *Daily bread* :
And vs *Forgiue* thou fo ;

H 4

As

As we on them that vs offend,
 Forgiueneſſe doe beſtow ;
 Into *Temptation* lead vs not ;
 But vs from *euill* free.
 For thine the *Kingdome, Power, and Praise,*
 Is, and ſhall cuer bee.

The Apoſtles Creed.

THE effect and uſe of this Creed is ſo generally taught, that this Preface need not be enlarged: And as touching the ſinging and verifying of it; that which is ſaid in the Preface to the Lords Prayer may ſerue for both.

SONG. XXXIX.

IN GOD the *Father* I beleuee ;
 Who made all Creatures by his Word ;
 And true beliefe I likewiſe haue
 In *Ieſus-Chriſt*, his Sonne, our LORD :
 Who by the *Holy-Ghoſt* conceiu'd,
 Was of the Virgin *Marie* borne ;
 Who meckely *Pilat's wrongs* receiu'd,
 And crucified was with ſcorne.

2

Who di'de, and in the graue hath laine ;
 Who did the loweſt Pit deſcend :
 Who on the third day roſe againe,
 And vp to heauen did aſcend.
 Who at his Fathers right-hand there,
 Now throaned ſits, and thence ſhall come,
 To take his ſeat of Iudgement here ;
 And giue both quicke and dead their doome.

3 I.

Song 40.

117

3

I, in the *Holy Ghost* believe,
 The *Holy Church Catholike* too,
 (And that the *Saints* Communion haue)
 Vndoubtedly beleeeue I doe.
 I well assured am likewise,
 A pardon for my finnes to gaine ;
 And that my *Flesh* from death shall rise,
 And euerlasting life obtaine.

A Funerall Song.

The first Stanza of this Song is taken out of S. Johns Gospel, Cap. 11. Verſ. 25. 26. The second Stanza Iob 19. 25, 26, 27. The third Stanza, 1. Tim. 6. 7. and Iob 1. 21. The last Stanza, Reuelation 14. 13. And in the order of Buriall appointed by the Church of England it is appointed to be sung or read, as the Minister pleaseth: That therefore it may be the more conveniently used either way, according to the Churches appointment, it is here turned into Lyric Verse. It was ordayned to comfort the Liuing, by putting them in mind of the Resurrection, and of the happineſſe of those, who dye in the faith of Christ Iesus.

SONG. XL.

Sing this as the ninth Song.

1

I AM the Life (the LORD thus faith)
 The *Resurrection* is through me ;
 And whoſe're in me hath Faith,
 Shall liue, yet though now dead he be :
 And he for euer shall not die,
 That liuing doth on me relye.

2 That

2

That my Redeemer liues I weene,
 And that at last I rais'd shall be
 From Earth, and, couer'd with my skinne
 In this my Flesh, my GOD shall see.
 Yea, with these Eies, and these alone,
 Eu'n I my GOD shall looke vpon.

3

Into the World we naked come,
 And naked backe againe we goe :
 The LORD our wealth receiue we from,
 And he doth take it from vs too :
 The LORD both wils and workes the fame ;
 And blessed therefore be his Name.

4

From Heau'n there came a voyce to me,
 And this it wil'd me to record ;
 The *Dead* from henceforth blessed be,
 The *Dead* that dieth in the LORD :
 The *Spirit* thus doth likewise say ;
 For, from their *Workes* at rest are they.

The Song of the three Children.

T*His Song hath bene anciently vsed in the Liturgie of the Church, as profitable to the stirring vp of Devotions; and for the praise of God. For, it earnestly calleth upon all Creatures, to set forth the glorie of their Creator, euen Angels, Spirits, and reasonable Creatures, with those also that are unreasonable and insensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obedience which Beasts, and insensible Creatures continue towards God, according to the Law imposed at their Creation; men might be provoked to remember the honour and praise, which they ought to ascribe vnto their Almighty Creator, as well as all his other Creatures.*
 SONG.

SONG. XLI.

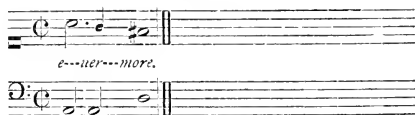
O H all you *Creatures* of the LORD, You *Angels*

of the GOD most high; You *Heav'ens* with what you

doe afford; And *Waters* all about the skie:

Bless'e ye the Lord, him praise, adore, And magnifie him

evermore.



Of *God* you euerlasting *Powres*,
Sunne, *Moone*, and *Starres*, so bright that shew ;
 You foaking *Deawes*, you dropping *Showres* ;
 And all you *Winds* of *God* that blow :
Blesse ye the LORD, him praise, adore,
And magnifie him euermore.

3

Thou *Fire*, and what doth heat containe ;
 Cold *Winter*, and thou *Summer* faire ;
 You bluftring *Stormes* of *Haille* and *Raine* ;
 And thou the *Frost-congealing Ayre* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

4

Oh praise him both you *Ice* and *Snow* ;
 You *Nights* and *Daies*, doe you the fame,
 With what or *Darke* or *Light* doth shewe ;
 You *Clouds* and eu'ry shining *Flame* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

5

Thou *Earth*, you *Mountains*, and you *Hills*,
 And whatfoeuer thereon growes ;
 You *Fountains*, *Riuers*, *Springs*, and *Rills* ;

You

Song 41.

121

You *Seas*, and all that *ebbes*, or *flowes* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

6

You *Whales*, and all the *Water* yeelds ;
 You of the *Feather'd airy* breed ;
 You *Beasts* and *Cattle* of the *Fields* ;
 And you that are of *Humane* seed ;
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

7

Let *Israel* the *LORD* confesse ;
 So let his *Priests*, that in him trust ;
 Him let his *Servants* also blesse ;
 Yee, *Soules* and *Spirits* of the *luft* :
Blesse yee the LORD, him praise, adore,
and magnifie him euermore.

8

You blessed *Saints*, his praises tell ;
 And you that are of *humble* heart,
 With *Ananias*, *Misael* ;
 And *Azarias* (bearing part)
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

The Song of S. *Ambrose*, or *Te Deum*.

*T*His Song, commonly called *Te Deum*, or the Song of S. *Ambrose*, was repeated at the baptizing of S. *Augustine* : And (as it is recorded) was composed at that very time by those two *Reuerend* Fathers, answering one another, as it were by immediate inspiration. It is one of the most ancient Hymnes of the *Christian* Church, excellently praising and confessing the blef-
 sed

fed Trinitie: and therefore is dayly and worthily made use of in our Liturgie, and reckoned among the sacred Hymnes.

SONG XLII.

Sing this as the 44. Song.

1

WE praise Thee GOD, we knowledge thee,
 To be the LORD, for evermore:
 And the eternall *Father* we,
 Throughout the earth, doe thee adore:
 All *Angells*, with all powers within
 The compasse of the Heavens high;
 Both *Cherubin*, and *Scraphin*,
 To Thee perpetually doe cry.

2

Oh holy, holy, holy-one;
 Thou LORD, and GOD of *Sabboth* art;
 Whose praise, and Maiestie alone
 Fills Heav'n, and Earth in every part:
 The glorious Troupe *Apostolike*;
 The *Prophets* worthy Companie;
 The *Martyrs* Armie royall eke
 Are those, whom thou art praised by.

3

Thou through the holy *Church* art knowne,
 The *Father* of unbounded powre:
 Thy worthy, true, and onely *Sonne*:
 The *Holy-Ghost* the Comfortour:
 Of Glory thou, oh *Christ*, art King;
 The *Father's* Sonne, for evermore;
 Who men from endlesse death to bring,
 The *Virgins* wombe didst not abhorre.

4 When

4

When Conquerour of Death thou wert,
 Heau'n to the Faithfull openedit thou ;
 And in the *Fathers* glorie art
 At Gods right-hand enthroned now.
 Whence wee beleuee, that thou shalt come ;
 To iudge vs in the day of wrath.
 Oh, therefore helpe thy Seruants, whom
 Thy precious blood Redeemed hath.

5

Them with those *Saints* doe Thou record,
 That gaine eternall glory may.
 Thine *Heritage*, and *People* LORD,
 Saue, bleffe, guide, and aduance for aye :
 By vs thou daily prais'd hast beene ;
 And wee will praise Thee without end.
 Oh, keepe vs, LORD, this day from sinne ;
 And let thy Mercie vs defend.

6

Thy mercie, LORD, let vs receiue,
 As we our trust repose in thee :
 Oh LORD, in thee I trusted haue ;
 Confounded neuer let me be.

Athanasius Creed, or Quicumque uult.

THis Creed was composed by Athanasius (after the wicked heresie of Arius had spread it selfe through the world) that so the faith of the Catholike Church, concerning the Myserie of the blessed Trinitie, might be the better understood, and professed, to the overthrow and preventing of Arianisme, or the like heresies. And to the same purpose it is appointed to be said or sung vpon certaine dayes of the yeere in the Church of England.

SONG

SONG XLIII.

Sing this as the third Song.

Those that will faued be, must hold,
 The true Catholike Faith,
 And keepe it wholly, if they would
 Escape eternall death.
 Which Faith a *Trinitie* adores
 In *One*; and *One* in *Three*:
 So, as the *Substance* being one,
 Distinct the *Persons* be.

2

One *Person* of the *Father* is,
 Another of the *Sonne*;
 Another of the *Holy Ghost*,
 And yet their *Godhead* one:
 Alike in *glorie*; and in their
Eternitie as much:
 For, as the *Father*, both the *Sonne*,
 And *Holy-Ghost* is such.

3

The *Father* *encreate*, and so
 The *Sonne*, and *Spirit* be:
 The *Father* he is *Infinite*;
 The other *two* as *He*.
 The *Father* an *Eternall* is,
Eternall is the *Sonne*:
 So is the *Holy Ghost*; yet, these
Eternally but *One*.

4

Nor say we there are *Infinities*,

Or

Or *vncreated* Three,
 For, there can but one *Infinite*,
 Or *vncreated* be.
 So *Father, Sonne, and Holy Ghost* ;
 All three *Almighties* are ;
 And yet, not three *Almighties* tho,
 But onely One is there.

5
 The *Father* likewise GOD and LORD :
 And GOD and LORD the *Sonne* ;
 And GOD and LORD the *Holy Ghost*,
 Yet GOD and LORD but One.
 For, though each *Person* by himselfe,
 We GOD and LORD confesse :
 Yet *Christian Faith* forbids that we
 Three GODS or LORDS professe.

6
 The *Father* nor *begot*, nor made ;
Begot (not made) the *Sonne* ;
Made, nor *begot* the *Holy Ghost*,
 But a *Proceeding-One*.
 One *Father*, not three *Fathers* then :
 One onely *Sonne*, not three ;
 One *Holy Ghost* we doe confesse,
 And that no moe they be.

7
 And lesse, or greater then the rest,
 This *Trinitie* hath none ;
 But they both *Costernall* be,
 And *equall* eu'ry one.
 He therefore that will faued be,
 (As we haue said before)

I

Must

Must *One* in *Three*, and *Three* in *One*,
 Belceue, and fill adore.

8

That *Iesus Christ* incarnate was
 He must beleue with this ;
 And how that both the *Sonne* of *GOD*,
 And *GOD* and *Man* he is.
GOD, of his *Fathers* substance pure ;
 Begot ere *Time* was made ;
Man, of his *Mothers* substance borne,
 When *Time* his fulnesse had.

9

Both perfect *GOD*, and perfect *Man*,
 In *Soule*, and *Flesh*, as we :
 The *Fathers* equall, being *God* :
 As *Man*, beneath is *He*.
 Though *God* and *Man* ; yet but one *Christ* :
 And to dispose it so,
 The *Godhead* was not turn'd to flesh,
 But *Manhood* tooke thereto.

10

The *Substance* vnconfus'd ; He one
 In *Person* doth subsist :
 As *Soule* and *Body* make one *Man* ;
 So *God* and *Man* is *Christ* :
 Who suffred, and went downe to *Hell*,
 That we might saued be ;
 The third day he arose againe,
 And *Heau'n* ascended he.

11

At *God* the *Fathers* right-hand, there
 He sits, and at the *Dome*,

He

He to adiudge both quicke and dead,
 From thence againe shall come.
 Then all men with their Flesh shall rise,
 And he account require.
 Well doers into Bliffe shall goe,
 The Bad to endlesse Fire.

Veni Creator.

This is a verie ancient Hymne compos'd in Latine Rime, and commonly called Veni Creator; because those are the first words of it. By the Canons of our Church it is command'd to be said or sung at the Consecration of Bishops, and at the Ordination of Ministers, &c. It is therefore here translated syllable for syllable, and in the same kind of measure which it hath in the Latine.

SONG. XLIIII.

Come Holy Ghost, the Maker, come; Take in
 the Soules of thine thy place: Thou whom our
 I 2 Hearts

Hearts had being from, Oh, fill them with thy
 heavenly grace. Thou art that Comfort from above,
 The highest doth by gift impart; Thou spring
 of *Life*, a fire of *Love*, And the anointing *Spirit* art :
 2 Thou

2

Thou in thy *Gifts* art manifold,
GODS right-hand Finger thou art, LORD ·
 The *Fathers promise* made of old ;
 Our tongues enriching in the *Word*.
 Oh ! giue our blinded Sences *Light* ;
 Shed *Love* into ech heart of our,
 And grant the Bodies feeble plight,
 May be enabled by thy powre.

3

Faire from vs driue away the *Foe*,
 And let a speedy *Peace* ensue.
 Our *Leader* also be, that fo
 We eu'ry danger may efchew.
 Let vs be taught the blessed *Creede*
 Of *Father*, and of *Sonnes*, by *Thee* :
 And how from *Both* thou dost proceede,
 That our *Beleeve* it still may be.

To Thee, the Father, and the Sonne ;
(Whom past and present times adore)
The One in Three, and Three in One,
All glorie be for euermore.

Here ends the first Part of the *Hymnes*
 and *Songs* of the *Church*.



THE SECOND PART
OF THE *HYMNES*
and SONGS of the
CHVRCH.

The Preface.

E *Very thing hath his Season*, saith the *Preacher*, *Eccle. 3.* And *S. Paul* aduiseeth, that all things should be done *Honestly*, in *Order*, and to *Edification*, *1. Cor. 14.* Which Counsell the *Church* religiously heeding; and how by obseruation of *Times*, and other circumstances, the memories and capacities of weak people were the better assisted: It was provided, that there should be *Annual Commemorations* of the principall *Mysterics* of our Redemption: and certaine particular daies were dedicated to that purpose; as nigh as might be ghesed for the most part vpon those very seasons of the yeare, in which the feuerall *Mysterics* were accomplished. And, indeede, this is not that Heathenish or Idolatrous heering of *Times*, reprehended in *Isaiah 47.* Nor such a Iewish or superstitious obseruation of *Dayes*, and *Months*, and *Times*, and *Years*, as is reprooued by *S. Paul*, *Gal. 4.* Nor a tolleration for idleness, contrarie to the fourth Commandment: But a Christian and warrantable obseruation, profitably ordained, that things might be done in order; that the vnderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the deuotion might be the more fitted vp.

It is true, *That we ought to watch every houre*: But if the *Church* had not by her authoritie appointed set daies and houres to keepe vs awake in, some of vs, would hardly watch one houre. And therefore those, who haue zeale according to knowledge, doe not onely religiously obserue the *Churches* appointed *Times*; but doe by her example voluntarily also appoint vnto themselves certaine daies, and houres of the day for Christian exercises

exercifes. Neither can any man fuppofe this commendable obferuation of *Foots* (neither burthenfome by multitude, nor fuperfluous by inftitution) to be an abridgement of Chriftian libertie, who, as he ought to doe, believeth, that the *Service of God is perfect freedome*. Wee perfwade not, that one day is more holy then another in his owne nature; but admonifh that thofe be reuerently and Chriftianly obferued, which are vpon fo good ground, and with prudent moderation dedicated to the worfhip of God. For, it cannot be denied that euen thofe who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheleffe often apprehend the *Mystery of Chriffs Nativity* and *Paffion*, vpon the daies of commemorating them, much more feelingly then at other times; and that they forget alfo fome other *Mysterics* altogether, vntill they are remembered of them by the diftinction, and obferuation of times vfed in the *Church*.

Thofe things confidered; and becaufe there be many, who through ignorance rather then obftinacie, haue neglected the *Churches* ordinance in this point, here are added to thofe Songs of the *Church*, which were either taken out of the *Canonick Scripture*, or anciently in vfe; certaine other fpirituall *Songs* and *Hymns*, appropriated to thofe *Daies* and *Occafions* which are moft obferuable throughout the yeare. And before each feuerall *Hymne*, is prefixed a brief Preface alfo to declare their vfe, and the purpofe of each *Commemoration*. That fuch, who haue heretofore through ignorance contemned the *Churches* difcipline therein, might behaue themfelues more reuerently hereafter, and learne not to fpeake euill of thofe things they vnderftand not.

Aduent Sunday.

THe Aduent is that for Chrifmas, which Iohn Baptif was to Chrif (euen a *Forerunner* for Preparation And it is called the Aduent which fignifieth *Comming*: becaufe the Church did vfuallly from that time vntill the Nativity commemorate the feuerall commings of Chrif, and inftitute the people concerning them. Which Commings are thefe, and the like: His Conception by which he came into the Virgins wombe: His Nativity, by which he came (as it were) further into the world: His comming to Preach in his owne Perfon: His comming by his Minifters: His comming to Ierufalem: The comming of the Holy-Ghoft: His Spirituall comming which he vouchsafeth into the heart of euerie Regenerate Chriftian: And finally, that laft Comming of his, which fhall be vnto Iudgement, &c. All which Commings

mings are comprehended in these three: his *Comming* to men, into men, and against men: *to men*, by his *Incarnation*; *into men*, by *Grace*; *against men*, to *Judgement*.

SONG XLV.

Sing this as the ninth Song.

1

WHEN *Iesus Christ* incarnate was,
To be our *Brother* then came He:
When into vs he comes by grace,
Then his beloued *Spouse* are wee:
When he from Heau'n descends agen,
To be our *Iudge* returns he then.

2

And then, despaire will those confound,
That his first *Commings* nought regard;
And those, who till the *Trumpet* found,
Consume their *Leasures* vnprepar'd:
Curst be those pleasures, cry they may,
Which droue the thought of this away.

3

The *Leues* abiected yet remaine,
That his first *Aduent* heeded not;
And those five *Virgins* knockt in vaine,
Who to prouide them Oyle forgot:
But safe and blessed those men are,
Who for his *Commings* doe prepare.

4

O let vs therefore watch and pray,
His times of *Visiting* to know;
And liue so furnisht, that we may,
With him vnto his *wedding* goe:

Yea,

Song 45

133

Yea, though at midnight he should call,
Let vs be readie, *Lampes* and all.

5

And so provide before that *Feast*,
Which *Christ* his *comming* next doth mind,
That He to come and be a Guest
Within our hearts may pleasure find :
And we bid welcome with good cheare
That *Comming* which so many feare.

6

Oh come, LORD Iesu, come away ;
(Yea, though the world it should deterre)
Oh let thy *Kingdome come* we pray,
Whose comming most too much deferre :
And grant vs thereof such foresight,
It come not like a Theefe by night.

Christmas Day.

This Day is worthily dedicated to be obserued in remembrance of the blessed Natiuitie of our Redeemer Iesus Christ. At which time it pleased the Almighty Father to send his onely begotten Sonne into the world for our sakes ; And by an vspeakeable vnion to ioine in one person God and Man, without confusion of Natures, or possibilitie of separation. To expresse therefore our thankfulness, and the ioy wee ought to haue in this loue of God ; there hath bene anciently, and is yet continued in England (above other Countries) a neighbourly and plentifull hospitality, in inuiting and (without inuitation) receiuing vnto our well furnisht Tables our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and increase of amitie and freehearted kinnesse among vs ; but most of all to the refreshing of the Bowells of the Poore (being the most Christian ye of such Festiuals) Which charitable, and good English custome, hath of late bene sensibly reauanced by his Maiesties gracious care, in commanding our Nobilitie

tie *and* Gentic to *repaire* (specially at such times) to their Country Mansions.

SONG. XLVI.

I

AS on the night before this happie Morne,
 A blessed *Angell* vnto *Shepherds* told,
 Where (in a stable) he was poorely borne,
 Whom, nor the earth, nor Hea'ns can hold :
 Through *Bethlem* rung
 This newes at their returne ;
 Yea, *Angells* sung,
 That *God with vs* was borne :
 And they made mirth becaufe we should not mourne.

CHORVS.

Their *Angell-Caroll* sing we then,
 To *God* on high all glorie be,
 For Peace on earth bestowed he,
 And sheweth fauour vnto men.

2

This fauour *Christ* vouchsafed for our sake,
 To buy vs *Thrones*, he in a *Manger* lay.
 Our *Weakenesse* tooke, that we his *Strength* might take,
 And was *disrobd*, that he might vs *aray* ;
 Our *flesh* he wore,
 Our *Sinne* to weare away.
 Our *Curse* he bore,
 That we escape it may.
 And *Wept* for vs, that we might *sing* for aye.

C H O.

Song 47.

135

CHORVS.

*With Angells therefore sing agen,
To God on high all glorie be;
For Peace on Earth bestoweth he;
And sheweth fauour vnto men.*

Another for Christmas day.

SONG, XLVII.

A Song of Ioy vnto the *Lord* we sing, And publish
forth the Fauours he hath showne: We sing his
praise, from whom all Ioy doth spring, And tell
abroad

abroad the wonders he hath done ; For, such were

neuer since the world begun. *His loue therefore, oh*

let vs all confesse, And to the Soames of men his workes

expresse.

2

As on this *Day*, the *Sonne of God* was borne :
 The blessed *Word* was then *incarnate* made ;
 The *Lord*, to be a *Servant* held no scorn ;
 The *Godhead* was with *humane* nature clad ;
 And *Flesh*, a Throne about all *Angells* had.

His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

3

Our *Sinns* and *Sorrows* on himselfe he tooke,
 On vs his *blisse* and *goodnes* to bestow,
 To visit *Earth*, he *Heauen* a while forooke :
 And to aduance vs *high*, descended *low* ;
 But with the sinfull *Angells* dealt not fo.

His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

4

A *Maid* conceiu'd, whom *Man* had neuer knowne :
 The *Fleece* was moistned where no raine had bene :
 A *Virgin* she remains, that had a *Sonne* ;
 The *Bush* did flame that still remained *greene* ;
 And this befell when *God with vs* was seene.

His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

5

For sinfull man all this to passe was brought,
 As long before the *Prophets* had forespoke :
 So, he that first our shame and ruine wrought,
 Once bruiz'd our *heele*, but now is *head* is broke ;
 And he hath made vs whole, who gaue that froke.

His

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

The Lambe hath plaid deuouring *Wolues* among.
The *Morning starre* of *Jacob* doth appeare
From *Iesses* Roote our *Tree of Life* is sprung,
And all Gods words (in *him*) fulfilled are.
Yet wee are slacke his praises to declare.

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

The *Circumcision*, or *New-yeares* Day.

THE Church solemnizeth this Day, commonly called New-yeares day, in memoriall of our Saviours Circumcision; that remembring how when he was but eight daies old, hee began to smart, and shed his blood for vs, we might praise him for the same; and that with due thankfulness, considering how easie a Sacrament hee hath left vs; instead of that bloodie one which the Law entoynd) wee might be prouoked to bring forth the fruitte of Regeneration.

SONG. XLVIII.

Sing this as the 44. Song.

THIS Day thy flesh, oh *Christ* did bleed,
Mark't by the *Circumcision* knife:
Because the *Law*, for mans misdeed,
Requir'd that Earnest of thy life.
Those *dropes* deuin'd that *showre* of blood,
Which in thine *Agonie* beganne:
And that great *showre* foreflew'd the *Flood*,
Which from thy Side the next day ranne.

2 Then

2

Then, through that milder *Sacrament*,
 Succeeding this ; thy Grace inspire ;
 Yea, let thy smart make vs repent,
 And circumcized hearts desire.

For, he that either is *baptiz'd*,
 Or *Circumciz'd* in flesh alone,
 Is but as an *uncircumciz'd*,
 Or as an *unbaptiz'd*-one.

3

The yeare anew we now begin,
 And outward gifts recei'd haue we ;
 Renue vs also, *Lord*, within,
 And make vs *New-yeares-giftes* for thee :

Yea, let vs with the passed *yeare*,
 Our old affections cast away ;
 That we *new Creature* may appeare,
 And, to redeeme the Time assay.

Twelſe day, or the Epiphanie.

TWELFE Day, otherwise called the Epiphanie, or the day of Manifestation is celebrated by the Church, to the praise of God, and in memoriall of that blessed and admirable discoverie of our Saviours birth, which was vouchsafed vnto the Gentiles shortly after it came to passe. For, as the Shepherds of the Iewes were warned thereof, and directed to the place by an Angell from heauen. So the Magie of the Gentiles received the same particular notice of it, by a Starre in the East, that both Iewes and Gentiles might be left inexcusable, if they came not to his Worship. This day is obserued also in commemoration of our Saviours Baptisme, and of his first miracle in Canan, by which he was likewise manifested to bee the Sonne of God.

SONG.

SONG XLIX.

Sing this as the 41 Song.

1

THat fo thy blessed birth, oh *Christ*,
 Might through the world be spread about,
 Thy *Starre* appeared in the *East*,
 Whereby the *Gentiles* found thee out ;
 And offering Thee *Mirrh*, *Incense*, *Gold*,
 Thy threefold *Office* did vnfold.

2

Sweet *Jesus*, let that *Starre* of thine,
 Thy Grace, which guides to finde out thee,
 Within our hearts for euer shine,
 That thou of vs found out maist bee :
 And thou shalt be our *King* therefore,
 Our *Priest* and *Prophet* euermore.

3

Tears that from true repentance drop,
 Instead of *Mirrh* present will wee :
 For *Incense*, wee will offer vp
 Our *Praiers* and *Praises* vnto thee ;
 And bring for *Gold* each *pious deed*,
 Which doth from fauing-faith proceed.

4

And as those *Wifemen* neuer went,
 To visit *Herod* any more :
 So, finding Thee, we will repent
 Our courtes follow'd heretofore ;
 And that we homeward may retire,
 The Way by Thee we will enquire.

The

The Purification of S. *Marie* the Virgin.

According to the time appointed in the Lawe of Moses, the blessed Virgin S. Marie reckoned the daies of Purification, which were to bee obserued, after the birth of a male Child. And then, as the Law commanded, presented both her Sonne, and her appointed Offering in the Temple. Partly therefore, in commemoration of that her true obedience to the Law; and partly to memorize that presentation of our Redeemer (which was performed by his blessed Mother, as her Purification) this Anniiuersarie is worthily obserued.

SONG. L.

Sing this as the ninth Song.

NO doubt but Shee that had the grace,
Thee, in her wombe, oh *Christ*, to beare,
And did all woman-kinde surpasse,
Was hallow'd by thy being there,
And where the *Fruit* so holy was,
The birth could no pollution caufe.

2

Yet, in obedience to thy *Law*,
Her *Purifying rites* were done
That we might learne to stand in awe,
How from thine ordinance we runne;
For, if we disobedient be
Vnpurified Soules haue we.

3

Oh, keepe vs *Lord*, from thinking vaine,
What by thy Word thou shalt command:
Let vs be sparing to complaine,
On what we doe not vnderstand;

K

And

And guide thy *Church*, that Shee may still
Command according to thy will.

4

Vouchsafe, that with one ioynt-consent
Wee may thy praises euer sing :
Preferue thy *Sarmelesse Roobe* vntrent,
For which, so many, *Lots* doe fling.
And grant, that being purifi'de
From Sinne, we may in loue abide.

5

Moreouer, as thy *Mother* went
(That holy and thrife blessed *Maid*)
Thee in thy Temple to present,
With perfect humane flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

6

Yea, let thy *Church*, our *Mother* deare,
(Within whose wombe new-borne we be)
Before thee at her time appeare,
To giue her Children vp to Thee ;
And take for purified things,
Her, and that *Offring* which she brings.

The first day of *Lent*.

THE obseruation of *Lent* is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a meanes to helpe to set the spirit at libertie from the flesh. And therefore this Fast consisteth, not altogether in a formall forbavance of this or that food, but in a true mortification of the bodie. For, abstinence from flesh onely (wherein we ought to be obedient also to the higher powers) more tendeth to the encrease of plentie and well ordering things in the Common-wealth, then to a spir-
rituall

rituall Discipline. Because, it is apparant wee may pamper our selves, as well with what is permitted, as with what is forbidden. This commendable obseruation which euery man ought to obserue, so far forth as he shall be able, and his spirituall necessities requires. was appointed; partly to commemorate our Saviours miraculous fasting, whereby hee satisfied for the gluttonie of our first Parents; And at this season partly to coole our wanton blood, which at this time of the yeare is aptest to bee inflamed with euill concupiscences; and partly also, to prepare vs the better, both to meditate the passion of our Saviour, which is alwaies commemorated about the end of Lent, and, to fit vs to receive the blessed Sacrament of his last Supper, to our greater comfort.

SONG LI.

Sing this as the 44. Song.

1

THy wondrous *Fasting* to record,
 And our rebellious flesh to tame,
 A *holy Fast* to thee, Oh *Lord*,
 We haue intended in thy name :
 Oh sanctifie it wee thee pray,
 That wee may thereby honour Thee ;
 And, so dispose vs, that it may
 To our advantage also be.

2

Let vs not grudgingly abstaine ;
 Nor secretly the Gluttons play ;
 Nor openly, for glorie vaine,
 Thy *Churches* ordinance obay :
 But, let vs fast as thou hast taught,
 Thy rule obseruing in each part,
 With such intentions as we ought,
 And with true singleness of heart.

3

So, thou shalt our *Deuotions* bleffe,

K 2

And

And make this holy *Discipline*
 A meanes that longing to suppress,
 Which keeps our will so croste to thine :
 And though our strictest *Fastings* faile,
 To purchase (of themselves) thy Grace ;
 Yet they, to make for our auaille,
 By thy deseruings shall haue place.

True *Fasting* helpfull oft hath beene,
 The wanton flesh to mortifie ;
 But, takes not off the guilt of sinne ;
 Nor, can we merit ought thereby :
 It is thine *Abstinence*, or none,
 Which merit fauour for vs must ;
 For, when our gloriouſt workes are done ;
 We perish, if in them we trust.

The *Annuntiation of Mary.*

THE Church hath dedicated this Day to memorize the Annuntiation of the blessed Virgin S. Mary, who was about this time of the yeare saluted by the Angell Gabriel: and we ought to sanctifie it with praising God for that vnexpressable mysterie of our Saviours Conception, which was the happie news the holy Angell brought vnto his Mother. Nothing in the World is more worthy to be spoken of then this fauour; and yet nothing more vnspicable.

SONG LII.

Sing this as the 44. Song.

OUR hearts, oh blessed God encline,
 Thy truc affeccion to embrace,
 And that humilitie of thine

Which

Which for our sakes vouchsafed was.
 Thy Goodnesse teach vs to put on,
 As with our Nature thou wert clad,
 And so to minde what thou hast done,
 That we may praise Thee, and be glad.

2

For, thou not onely heldst it meet,
 To send an Angell from aboue,
 An humble Maide on earth to greet,
 And bring the message of thy loue ;
 But, laying (as it were) aside
 Those glories none can comprehend,
 (Nor any mortall eyes abide)
 Into her Wombe thou didst descend.

3

Bestow thou also thy respect,
 On our despis'd and low degree ;
 And *Lord*, oh doe not vs neglect,
 Though worthy of contempt we be.

But, through thy Messengers prepare,
 And hallow so our hearts, we pray,
 That (thou conceined being there)
 The Fruites of Faith bring forth we may.

Palme Sunday.

Palme Sunday is so called, by reason it was upon that day, in which Iesus riding to Ierusalem according to the Prophets the people srowed the way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthy therefore it is commemorated. And many excellent Mystrics are thereby brought to remembrance, which but for this Anniversarie, most would forget, and many perhaps neuer come to know.

K 3

SONG.

SONG LIII.

Sing this the third Song.

1

WHEN *Iesus* to *Ierusalem*,
 (And there to suffer) rode ;
 The people all the way for him,
 With *Palme* and *Garments* flow'd.
 And though he did full meckly ride,
 And poorely on an *Ass*,
Hofanna to the King, they cride,
 As he along did passe.

2

His glorie, and his royall right
 (Eu'n by a power diuine)
 As if in worldly pomps despight,
 Through pouerty did shine :
 And though the greater fort did frowne,
 He exerciz'd his power,
 Till he him'selfe did lay it downe,
 At his appointed houre.

3

Poffeſſion of his *House* he got ;
 The Merchants thence expel'd ;
 And, though the *Priests* were mad thereat,
 His Lectures there he held.
 Oh ! how ſhould any be ſo dull,
 To doubt who this might be !
 When they did things ſo wonderfull,
 And workes ſo mightie ſee.

4

Lord, when to vs thou draweſt nigh,
 Inſtruct vs Thee to know ;

And

And to receiue Thee ioyfully,
 How meane fo e're in flow :
 Yea, though the rich, and Worldly wife,
 When we thy praises sing,
 Both Thee and vs, therefore, despise,
 Be thou approu'd our King.

Thursday before Easter.

AS vpon this Day our blessed Sauour, eating the Pasche with his Disciples, Instituted the blessed Sacrament of his Last Supper. Afterward hee washed their feet; prayed for them, and all the faithfull generation; instructed them; comforted them; warned them of what should come to passe, both concerning themselves & his own death & Resurrection; promised to send them a Comforter, & expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agonie; which hauing overcome, he was that night betraied and forsaken of all his Disciples. In commemoration of which passages, the Church holds this yearly assembly, that our pious affections towards our Redeemer, may be stirred vp to his glory and our comfort.

SONG, LIV.

Sing this as the ninth Song.

I

A Holy Sacrament this day,
 To us thou didst, oh Lord, bequeath;
 That by the same preferre we may
 A blest Memoriall of thy Death:
 Whereof, oh let vs fo partake,
 We may with Thee one Body make.

2

Thy *Holy Saffer* being done,
 (The last which thou vouchsafedst here)

K 4

By

By Thee, the feet of eu'ry one
 Of thy Disciples washed were ;
 To which humilitie of thine,
 Our haughtie minds doe thou encline.

The rest of that day thou didst vse,
 To pray, to comfort, and aduise,
 None might (when thou wert gone) abuse
 Thy Friends, or make of them a prize ;
 Yet, when thy pleasure thou hadst faid ;
 By one of thine thou wert betraide.

And lo, that night they all did flie,
 Who sat so kindly by thy side ;
 Eu'n he, that for thy loue would die,
 With Oaths and Curfes thee dem'd :
 Which to thy Soule more nigh did goe,
 Then all the wrongs thy Foes could doe.

Sweet *Iesus* teach vs to conceiue,
 How neare vnto thy heart it brooke,
 When thy *Beloued* Thee did leaue,
 And thou didst hacke vpon him looke ;
 Wee may hereafter nigh Thee keepe,
 And for our past denials weepe.

Yea, let each passage of this day,
 Within our hearts be grauen so,
 That minde them we for euer may,
 And still thy promise trust vnto :
 So our affections shall to thee
 In life and death vnchanged be.

Friday

Friday before Easter.

THIS Day wee commemorate the insufferable Passion of Iesus Christ, our blessed Redeemer; who was at this season of the yeare despihtfully crucified by Pilate, and the Iewes. Every day we ought seriously to thinke upon it by our selues: But this day wee ought to meete about it in the publike Assemblies, that we might prouoke each other to compunction of heart, to renew the memorie of it; and to moue those that haue not yet taken notice thereof, to come along with us to heare the story of his vnmatchlesse sorrow, who for the love of vs tooke vpon himselfe those punishments which our wickednesse deserued.

SONG. LV.

Sing this as the 24 Song.

YOV that like heedlesse *Strangers* passe along,
As if nought here concerned you to day:
Draw nigh and heare the saddest Pasion Song,
That euer you did meet with in your way:
So sad a Storie ne're was told before,
Nor shall there be the like for euermore.

2

The greatest *King* that euer wore a Crowne,
More then the basest *Vassall* was abus'd;
The truest *Louer* that was euer knowne,
By them he lou'd was most vnkindly vs'd:
And he that liu'd from all transgressions cleare,
Was plagu'd for all the finnes that euer were.

3

Eu'n they, in pittie of whose fall he wept,
Wrought for his ruine, whilst he sought their good;
And watched for him when they should haue slept,

That

That they might quench their malice in his blood :
 Yet (when their bonds frō him he could haue thrown)
 To faue their liues, he daign'd to lofe his owne.

4

Thofe, in whose hearts compafion ſhould haue beene,
 Infulted o're his poore afflicted foule ;
 And thofe that nothing ill in him had feene,
 (as guiltie him accus'd of treafon foule :
 Nay, him (that neuer had one idle thought)
 They, for blaſpheming, vnto Iudgment brought.

5

Where fome to aſke him vaine demands begin,
 And fome to make a ſport with him deuife :
 Some, at his answers and behaiour grinne ;
 And fome doe ſpit their filth into his cies :
 Some giue him blows, fome moeke, and fome reuile :
 And he (*Good heart*) fits quiet all the while.

6

Oh, that where ſuch a throng of men ſhould be,
 No heart was found ſo gentle to relent !
 And that ſo good and meeke a *Lambe* as he,
 Should be fo vs'd, and yet no teare be ſpent !
 Sure, when once malice fills the heart of man,
 Nor ſtone nor ſteele can be ſo hardened than.

7

For, after this, his cloaths from him they ſtrip ;
 And then, as if ſome *Slawe* this *Lord* had beene,
 With cruell Rods and Scourges him they whipt,
 Till wounds were ouer all his body ſcene :
 In purple clad, and crowned too with thorne
 They ſet him forth, and honourd him in ſcorne.

And

Song 55.

151

8

And when they saw him in so sad a plight,
As might haue made a flintie heart to bleed,
They not a whit recanted at the sight ;
But in their hellish fury did proceed :
Away with him, away with him, they said,
And *Crucifie him, Crucifie him,* eride.

9

A *Crosse* of Wood that huge and heauy was,
Vpon his bloodie shoulders next they lay ;
Which onward to his *Execution place,*
He carri'd, till he fainted in the way :
And when he thither weake and tyred came,
To giue him rest, they nail'd him to the same.

10

Oh ! could we but the thousandth part relate,
Of those Afflictions which they made him beare,
Our hearts with passion would dissolue thereat,
And we should sit and weepe for euer heare ;
Nor should we glad againe hereafter be,
But that we hope in glory him to see.

11

For, while vpon the *Crosse* he pained hung,
And was with soule-tormentings also grieu'd ;
(Farre more then can be told by any tongue,
Or, in the hearts of mortalls be conceiu'd)
Those, for whose sake he vnderwent such paine,
Reioyc't thereat, and held him in disdaine.

12

One offer'd to him Vinegar and Gall ;
A second did his Pious Workes deride ;
To dicing for his Roabs did others fall ;

And

And many mock't him when to God he cride :
 Yet he, as they his paine still more procur'd,
 Still lou'd, and for their good the more endur'd.

13

But though his matchlesse *Loue* immortall were,
 It was a mortall Body he had on,
 That could no more then mortall Bodies beare ;
 Their malice therefore did preuaile thereon :
 And loe, their vtmost furie hauing tri'de ;
 This *Lambe of God* gaue vp the Ghost and di'de.

14

Whose Death, though cruell unrelenting Man,
 Could view, without bewailing or affright ;
 The *Sonne* grew darke, the *Earth* to quake began ;
 The *Temple Vaile* did rend asunder quite :
 Yea, hardest *Recks* therewith in pieces brake ;
 And *Graves* did open, and the *Dead* awake.

15

Oh therefore, let vs all that present be,
 This *Innocent*, with moued foules embrace :
 For, this was our *Redemer*, this was hee,
 Who thus for our unkindnesse vsed was ;
 Eu'n *Hee*, the curst *Ieeves* and *Pilate* slew,
 Is He alone of whom all this is true.

16

Our finnes of *Spight*, were part of those that day,
 Whose cruell *Whips* and *Thornes* did make him finart ;
 Our *Lusts* were those that tir'd him in the *Way* ;
 Our want of *Loue* was that which pierc't his *Heart* :
 And still when we forget, or sleight his paine,
 We crucifie and torture him againe.

Easter

Easter Day.

*This Day is solemnized in memoriall of our Sauours blessed Resurrexi-
on from the dead. Vpon which (as the Members with their Head) the
Church began her ioyfull triumph ouer Sinne, Death, and the Diuell: And
hath therefore appointed, that to record this Myſterie, and to ſtir vp thank-
full reioycings in our hearts, there ſhould be an annuall Commemoration
thereof: And that we might in charitable Feaſts and Chriſtian glee, ex-
preſſe the ioy of our hearts, to the Glorie of God, to the Comfort of our
Brethren, to the encrease of Charitie one towards another, and to the confir-
mation of a true ioy in our ſelues.*

SONG. LVI.

Sing this as the 44. Song.

I

*This is the Day the LORD hath made,
And therein ioyfull we will be;
For, from the blacke infernall ſhade,
In triumph backe return'd is He:
The ſnares of Satan, and of Death,
He hath victoriously vndone,
And fast in Chaines he bound them hath,
His Triumph to attend vpon.*

2

*The Graue, which all men did detest,
And held a Dungeon full of feare,
Is now become a Bed of rest,
And no ſuch terrors finde we there.
For, Ieſus Chriſt hath tooke away
The horrour of that loathed Pit;
Eu'n euer ſince that glorious Day,
In which himſelfe came out of it.*

His

His *Mockings*, and his bitter *Smarts*,
 He to our praise and ease doth turne,
 And all things to our ioy conuerts,
 Which he with beaue heart hath borne :
 His *broken Fleſh* is now our Food ;
 His *Blood* he ſhed, is euer ſince (good
 That *Drinke*, which doth our Soules moſt
 And that which ſhall our foulneſſe clenſe.

Those *Wounds* ſo deepe, and torn ſo wide,
 As in a *Rocke*, our ſhelters are ;
 That, which they pierced through his ſide
 Is made a *Doue hole* for his *Deare* ;
 Yea, now we know, as was foretold,
 His *Fleſh* did no corruption ſee ;
 And that *Hell* wanted ſtrength to hold
 So ſtrong, and one ſo bleſt as He.

Oh, let vs praise his *Name* therefore,
 (Who thus the vpper hand hath wonne)
 For, we had eſe, for euermore
 Beene loſt, and vtterly vndone :
 Whereas this Fauour doth allow,
 That we with boldneſſe thus may ſing ;
 Oh *Hell*, where is thy conqueſt now ?
 And thou (oh *Death*) where is thy ſting ?

Ascenſion Day.

After Ieſus Chriſt was riſen from the dead, and had many times ſhewed
 himſelfe vnto his Diſciples, he was lifted from among them, and they
 beheld

behold him ascending vp into Heauen, till a Cloud took him out of their sight: In memorie of which Ascension, and to praise God for so exalting the humane Nature to his owne glorie, and our advantage, the Church worthily celebrated this Day, and hath commended the obseruation thereof to her Children.

SONG LVII.

Sing this as the third Song.

TO GOD, with heart and cheerefull voice,
 A *Triumph-Song* we sing;
 And with true thankfull hearts reioyce,
 In our *Almightie King*;
 Yea, to his Glory we record,
 (Who were but dust and clay)
 What honour he did vs afford,
 On his *Ascending Day*.

²
 The *Humane Nature*, which of late,
 Beneath the *Angells* was;
 Now raised from that meaner state,
 About them hath a place:
 And at *Mans* feet all Creatures bow,
 Which through the whole world be;
 For, at *GODS right-hand* throned now,
 In Glory sitteth *He*.

³
 Our LORD, and *Brother*, who hath on
 Such *Flesh*, as this we weare,
 Before vs vnto heauen is gone,
 To get vs places there;
Captiuitie was *Captiu'd* then,
 And he doth from aboue

Send

Send ghostly presents downe to men,
For tokens of his *Loue*.

Each *Dore* and Euerlasting *Gate*,
To him hath lifted beene ;
And in a glorious wife thereat,
Our *King* is entred in ;
Whom if to follow we regard,
VVith ease we safely may ;
For, he hath all the meanes prepar'd,
And made an open way.

Then follow, follow on apace,
And let vs not forgoe
Our *Captaine*, till we win the place,
That he hath seal'd vnto :
And for his Honour, let our voice
A shout so heartie make,
The *Heav'ns* may at our mirth reioyce,
And *Earth* and *Hell* may shake.

Pentecost, or Whitfunday.

*A*fter our Sauiour was ascended, the fiftieth day of his Resurrection, and iust at the Iewes Feast of Pentecost, the Holy Ghost (our promised Comforter) was sent downe vpon the Disciples assembled in Ierusalem, appearing in a visible forme, and miraculously filling them with all manner of spirituall gifts, and knowledge, tending to the diuine worke they had in hand: Whereby, they being formerly weakke, and simple men, were immediately enabled to resist all the powers of the kingdome of Darknesse, and to lay those strong foundations, vpon which the Church now standeth, both to the glory of GOD, and our safety. In remembrance therefore of that great miraculous myserie this Day is solemnized.

SONG.

SONG, LVIII.

Sing this as the third Song.

EXceeding faithfull in thy VVord,
 And iust in all thy waies,
 VVe doe acknowledge thee, oh LORD,
 And therefore giue thee praise :
 For, as thy promise thou didst passe,
 (before thou went'st away)
 Sent downe thy *Holy-Spirit* was,
 At his appointed day.

²
 VVhile thy *Disciples* in thy Name,
 Together did retire,
 The *Holy-Ghost* vpon them came,
 In *Clouen Tongues* of Fire,
 That in their calling they might be
 Confirmed from *aboue*,
 As thou wert when he came on thee,
 Descending like a *Doue*.

³
 Whereby those men that simple were,
 And fearefull till that howre,
 Had knowledge at an instant there,
 And boldnesse arm'd with powre ;
 Receiuing gifts so manifold,
 That (since the world begun)
 A wonder seldome hath bene told,
 that could exceed this one.

⁴
 Now also, blessed *Spirit*, come :
 Vnto our Soules appeare :
 L

And

And of thy Graces showre thou some

On this *Assembly* here :

To vs thy *Doue-like* meekenesse lend,

That humble we may be,

And on thy siluer wings ascend,

Our Sauour *Christ* to see.

5

Oh, let thy *Clouen-tongues*, wee pray,

So rest on vs agen,

That both thy truth confesse we may,

And teach it other men.

Moreouer, let thy heavenly *Fire*

(Enflamed from aboue)

Burne vp in vs each vaine desire,

And warme our hearts with loue.

6

Vouchsafe thou likewise to bestow

On vs thy sacred *Peace*,

We stronger may in vnion grow,

And in debates decreafe ;

Which *peace*, though many yet contemme,

Reformed let them be,

That we may (*Lord*) haue part in them,

And they haue part in thee.

Trinity Sunday.

*A*fter Arius and other Hereticks had broched their damnable Fancies, whereby the Faith of many concerning the Mysterie of the blessed Trinitie was shaken, diuers good men laboured in the rooting out of those pestilent Opinions: And it was agreed vpon by the Church, that some particular Sunday in the yeere should be dedicated to the memorie of the holy Trinitie.

nitie, and called Trinitie Sunday, that the name might giue the people occasion to enquire after the Myſterie. And moreover (that the Paſſor of each ſeueral congregation might be yearly remembered to treat thereof as neceſſitie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publickly that Day. In ſome Countreyes they obſerued this Inſtitution on the Sunday next before the Aduent; and in other places the Sunday following Whitſunday, as in the Church of England.

SONG. LIX.

Sing this as the ninth Song.

THoſe, oh, thrife holy *Three in one*,
Who ſeeke thy Nature to explaine,
By rules to humane Reaſon knowne,
Shall find their Labour all in vaine;
And in a Shell they may intend,
The Sea as well to comprehend.

2

What therefore no man can conceiue,
Let vs not curious be to know;
But, when thou bid'ſt vs to beleeue,
Let vs obey, let *Reaſon* goe:
Faith's obiects true and ſurer be,
Then thoſe that *Reaſon's* eyes doe ſee.

3

Yet, as by looking on the *Sunne*,
(Though to his ſubſtance we are blinde)
And by the courſe we ſee him runne,
Some *Notions* we of him may finde:
So, what thy *Brightneſſe* doth conceal,
Thy *Word*, and *Workes* in part reueale.

4

Moſt glorious *Eſſence*, we confeſſe

L 2

In

In Thee (whom by our faith we view)
 Three *Persons*, neither mee nor lesse,
 Whose workings them distinctly shew :
 And sure we are, those *Persons Three*
 Make but one GOD, and thou art Hee.

5
 The *Sunne* a *Motion* hath we know,
 Which *Motion* doth beget vs Light ;
 The *Heat* proceedeth from those *two*,
 And each doth proper acts delight :
 The *Motion* draws out Time a Line,
 The *Heat* doth warme, the *Light* doth shine.

6
 Yet, though this *Motion*, *Light*, & *Heate*,
 Distinctly by themselves we take ;
 Each in the other hath his seat,
 And but one *Sunne* we see they make :
 For, whatsoe're the *One* will doe,
 He workes it with the other *two*.

7
 So, in the *God-head* there is knit
 A wondrous threefold *True-love-knot*,
 And perfect *Union* fastens it,
 Though flesh and blood perceiue it not ;
 And what each *Person* doth alone,
 By all the *Trinitie* is done.

8
 Their *Worke* they ioyntly doe pursue,
 Though they their *Offices* diuide ;
 And each one by himselfe hath due
 His proper *Attributes* beside :

But

But one in *Substance* they are still
 In *Virtue* one, and one in *Will*.

9

Eternall all the *Persons* bee,
 And yet *Eternall* ther's but *One* ;
 So likewise *Infinite* all three,
 Yet *Infinite* but *One* alone :
 And neither *Person* aught doth misse,
 That of the *Godheads essence* is.

10

In *Vnitie* and *Trinitie*,
 Thus, oh *Creator*, we adore
 Thy euer-praised *Deity*,
 And thee confesse for euermore,
 One *Father*, one *begotten Sonne*,
 One *Holy-Ghost*, in *Godhead* one.

Sunday in generall.

*S*unday is our *Naturall Appellation*, the *Sabboth* the *Hebrew* *Term*, and the *Lords-day* the *Christian Name*, whereby we entitle Gods *Seuenth-day* : And (if wilfull affection be avoided) either *Name* is allowable. It is a *portion of Time* sanctified by God, immediately vpon the *Worlds* creation, and by the *Diuine Law* dedicated to be perpetually obserued to the honour of our *Creator* : And though some thing accidentally pertinent to the obseruation thereof hath bin changed, yet, that which is essentiall therunto is for euer immutable. Our *Sauour* hath by his *Resurrection* hallowed for vs that which we now obserue in stead of the *Iewish Sabbath* ; which being the day whereupon he rested in the *Grave*, the obseruation thereof, and of all other *Iewish Ceremonies* was buried with him : because they were to continue but till the accomplishment of those things whereof they were *Types*. This is that day wherein our *Redeemer* began (as it were) his *Eternall rest*, after he had finished the worke of our *Reparation*, and conquered *Death*, the lust that was to be destroyed. This Day we ought therefore to sanctifie according

L 3

10

to Gods first Institution; not Iewishly, that is, by a strict or meer outward abstaining from the seruile workes of the body onely, according to the Letter; but Christianly; to rest, in Spirit and Truth, both inwardly and outwardly, for recreating our bodies and Soules, that we may with a sanctified pleasure (and as much as may be without wearinesse) spend that Day to the Glorie of God, according to his Command and his Churches direction; euen to the use of bodily labours and exercises, whensoever (without respect to seruall or cocetuous ends) a rectified Conscience shall perswade vs, that the Honour of God, the Charitie we owe our Neighbours, or an vnfeigned necessitie requires them to be done.

SONG. LX.

Sing this as the 44 Song.

SIXE daies, oh LORD, the world to make,
 And set all Creatures in aray,
 Was all the Ieasure thou wouldst take,
 And then didst rest the Seuenth day:
 That day thou therefore hallowed hast,
 And rightly by a Law Diuine;
 (Which till the end of time shall last)
 The seuenth part of time is thine.

2

Then, teach vs willingly to giue
 The tribute of our daies to Thee;
 By whom we now both moue, and liue,
 And haue attain'd to what we be.
 For, of that *Key*, which by thy word
 Thou hast bene pleased to enioyne,
 The profit all is ours, oh LORD,
 And but the praise alone is thine.

3

Oh, therefore let vs not consent,
 To rob thee of thy *Sabbath day*;

Nor

Nor rest with carnall *Rest* content,
 But sanctifie it all wee may ;
 Yea, grant that wee from sinfull strife,
 And all those Workes thou do'st detest,
 May keepe a *Sabboth* all our life,
 And enter thy *Eternall rest*.

S. Andrewes *Day*.

The holy Church celebrateth this Day to glorifie God for that favour which he vouchsafed unto her by the Calling and Ministerie of blessed Andrew his Apostle, and that by the remembrance of his readinesse to follow and preach Christ, both the honorable and Christian Memoriall due to an Apostle, might be preserved, and we stirred up also to the imitation of his forwardnesse, in our severall Callings advancing Gods Honour and Gospell: In which generall sense every the meanest Christian, hath a kind of Apostleship, to build up not only in himselfe, but in others also the Temple of the Living God, and to increase and establish the Kingdome of Christ.

SONG. LXI.

Sing this as the 44 Song.

AS blessed *Andrew* on a day,
 By fishing did his living earne,
Christ came, and called him away,
 That he to fish for men might learne ;
 And no delay thereat he made,
 Nor questions fram'd of his intent,
 But quite forsaking all he had,
 Along with him, that call'd, he went.

2

Oh, that we could so readie be,
 To follow *Christ* when he doth call !

And

And that we could forsake, as he,
Those Nets that we are snar'd withall.

Or would this *Fisher*man of men,
(Who fet by all he had fo light)
By his obedience shewed then,
(And his example) win vs might.

But Precepts and Examples faile,
Till thou thy Grace, LORD, adde therto;
Oh grant it, and we shall preuaile,
In whatso'ere thou bid'st vs doe:

Yea, we shall then that blisse conceiue,
VVhich in thy seruice we may finde;
And for thy sake be glad to leaue
Our Nets, and all we haue behinde.

S. Thomas Day.

This Day was set apart by the Church, that it might be sanctified to the praise of God, for his holy Apostle Saint Thomas, by whose Preaching the Christian generation was multiplied, and that we might strengthen the beleefe we haue of our Saviours undeniable Resurrection, by taking an yearly occasion to refresh our memories with that part of the Evangelicall Storie which mentioneth, both this Apostles doubling, and the confirmation of his Faith by a sensible demonstration.

SONG. LXII.

Sing this as the ninth Song.

WHEN *Christ* was risen from the dead,
And *Thomas* of the fame was told,
He would not credit it, he fed,

Though

Though he himfelfe thould him behold,
Till he his wounded hands had eide,
And thruft his fingers in his Side.

²
Which triall he did vndertake,
And *Chrift* his frailtie did permit,
By his diftrufing, fure to make
Such others as might doubt of it :
So we had right, and he no wrong ;
For, by his weakenes both are ftrong.

³
Oh blefled GOD, how wife thou art !
And how confoundeft thou thy Foes !
Who their temptations doft conuort,
To worke thofe ends which they oppofe :
When *Satan* feekes our faith to fhake,
The firmer he the fame doth make.

⁴
Thus whatfoe're he tempts vs to,
His difaduantage let it be ;
Yea, make thofe very finnes we doe,
The meanes to bring vs nearer thee :
Yet, let vs not to ill confent,
Though colour'd with a good intent.

S. Stephens Day.

Stephen was one of the feuen Deacons mentioned Act. 6. and the firft Martyr of Iefus Chrift, whofe Truth hauing powerfully maintained by difpute, he constantly fealed it with his Blood. The Church therefore hath appointed this Anniverfary in remembrance thereof, that fo God might perpetually be glorified for the fame, and the Stoic of his Martyrdome the oftner mentioned, to the encouragement and direction of other men in their Tryals.

SONG.

SONG LXIII.

Sing this as the 4. Song.

LORD, with what zeale did thy first *Martyr* breath
 Thy blessed truth: to such as him withstood!
 With what stout mind embraced he his death!
 A holy witnesse sealing with his blood!
 The praise is thine, that him so strong did't make
 And blest is he, that died for thy sake,

2

Vnquenched loue in him appear'd to be,
 When for his murth'rous Poes he did entreat:
 A piercing eie, made bright by Faith had he;
 For he beheld thee in thy Glorie set;
 And so vnmoou'd his patience he did keepe,
 Hee di'de, as if he had but false asleepe.

3

Our luke-warme hearts with his hot Zealt enflame,
 So Constant, and so Louing let vs be;
 So let vs liuing glorifie thy Name;
 So let vs dying fixe our Eies on Thee:
 And when the sleepe of death shall vs o'rtake,
 With him to Life eternall vs awake.

S Iohn the Euangelist

This Day is celebrated by the Church to praise God for his blessed Euangelist and beloved Disciple S. Iohn, who hath been an admirable Instrument of his Glorie and the Churches Instruction. For, the Myserie of the Sacred Trinity, and the Diuinitie of Christ, is by him most plainly express'd in his Writings, among many other great Myseries, and excellent Doctrines concerning our Redemption, for which we are bound particularly to honour God, and worthily stirred up therunto, by this Annuall Commemoration.

SONG.

SONG LXIV.

Sing this as the 44 Song.

TEach vs by his example LORD,
 For whom we honour thee to Day,
 And grant, his witnesse of thy *Word*,
 Thy *Church* enlighten euer may :
 And as belou'd, oh *Christ*, he was,
 And therefore leaned on thy breast ;
 So let vs also in thy Grace,
 And on thy Sacred bofome rest.

2

Into vs breath that *Life* Diuine,
 Whose Testimonie he intends ;
 About vs caufe thy *Light* to shine,
 That which no *Darknesse* comprehends :
 And let thy euer-bleffed *Word*,
 Which all things did create of nought,
 Anew create vs now, oh LORD,
 Whose ruine fin hath almost wrought.

3

Thy holy *Faith* we doe professe,
 Vs to thy *Fellowship* receiue ;
 Our finnes we heartily confesse,
 Thy pardon therefore let vs haue :
 And as to vs thy *Seruant* giues
 Occasion thus to honour Thee ;
 So also, let our *Words* and *Lives*,
 As Lights and Guides to others be.

Innocents

Innocents Day.

King Herod understanding that a King of the Iewes was borne in Bethlem-Judah (and fearing that by him he might be dispossessed) hee murdered all the young Infants of that Circuit, in hope among them to haue slaine Iesus Christ, but he was sent into Egypt by Gods speciall appointment, and so the Tyrants furie proved vaine. In honour therefore of the Almightyes Providence, the Church celebrateth this Day, to put vs in mind alse, how vainly the Dewill and his members rage against Gods Decree, and that the cruell slaughter of those poore Infants may neuer be forgotten, which, in a large sense, may be called a Martyrdome: as in the generallie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in proper sense doth S. Stephen hold still the place of the first Captaine of that Band.

SONG. LXV.

Sing this as the 44. Song.

THat rage whereof the *Psalme* doth say,
Why are the Gentiles growne so mad?
 Appear'd in part vpon that day,
 When *Herod* slaine the *Infants* had;
 Yet (as it saith) they storm'd in vaine;
 (Though many *Innocents* they slew)
 For, *Christ* they purpos'd to haue slaine,
 Who all their Countels ouerthrew.

2

Thus still vouchsafe thou to restrain
 All Tyrants, LORD, pursuing thee;
 Thus let our vast desires be slaine,
 That thou maist liuing in vs be:
 So, whilst we shall enjoy our breath,
 We of thy loue our Songs will frame;

And

And with those *Innocents*, our death
Shall also glorifie thy *Name*.

3

In *Type*: those Many di'de for *One* ;
That *One* for many moe was flaine ;
And what they felt in *Act* alone,
He did in *VVill* and *Act* fullaine.
LORD grant, that what thou hast decreed
In *Will*, and *Act* we may fulfill ;
And, though we reach not to the *Deeds*;
From vs, oh GOD, accept the *VVill*.

The Conuerſion of S. Paul.

*S*aint Paul, as appears *Act. 9.* having been a great Persecutor of the *Chriſtian* Faith before his Conuerſion, was extraordinarily called to embrace the same Profession, even as he proceeded in a journey purposely undertaken to suppress the Truth: and so of a Wolfe became afterwards a Pastor, and the most laborious Preacher of Iesus Christ: Which Mercie of God that we may still remember it to the praise of his Name, and our oome comfort, the Church hath appointed an yearly Commemoration thereof.

SONG LXVI.

Sing this as the 44. Song.

A Bleft Conuerſion, and a strange
VVas that, when *Saul* a *Paul* became :
And, LORD, for making such a change,
VVe praise and glorifie thy *Name*.

For, whilst he went from place to place,
To persecute thy *Truth* and *Thee* ;
(And running to perdition was)
By powrefull Grace cal'd backe was he.

VVhen

2

When from thy Truth we goe astray,
 (Or wrong it through our blinded zeale)
 Oh come, and stop vs in the way,
 And then thy VVill to vs reueale;
 That *Brightnesse* shew vs from aboue
 Which prouees the sensuall cie-light blind:
 And from our Eies those *Scales* remoue,
 That hinder vs the *Way* to finde.

3

And as thy blessed Seruant *Paul*,
 When he a Conuert once became,
 Exceeded thy *Apostles* all.
 In painefull preaching of thy *Name*:
 So grant that those who haue in sinne
 Exceeded others heretofore,
 The start of them in Faith may winne,
 Loue, ferue, and honour thee the more.

Saint *Matthias*.

Matthias was the Disciple which was chosen in the roome of Iudas Iscariot; And his Anniversaries commanded to be obserued, that it might giue vs continuall occasion to praise God for his Iustice and Favour: For his Iustice shew'd in discovering, and not sparing Iudas the Traytour, abusing his Apostleship: For his Favour, declared in electing Matthias a faithful Pastor of the Church. Moreover, the remembrance of diuers other Mysteries are renew'd by the obseruation of this Day. And by taking occasion to reade publicly the Storie of Iudas his Apostacie, men are that Day put in minde, to consider what Iudgements hang over their Heads, who shall abuse the Diuine calling, &c.

SONG.

SONG LXVII.

W

Hen one among the *Twelve* there was, That did
 Thy Grace abuse ; Thou left't him *Lord*, and in
 his place, did't iust *Matthias* chufe :

So, if a *Traytour* doo remaine
 Within thy *Church* to day,
 To grant him true Repentance daigne ;
 Or cast him out, we pray.
 2
 Though horned like the *Lambe* he show,
 Or *Sheepe-like* clad he be,

Let

Let vs his *Dragon* language know,
 And *Wholish* nature see ;
 Yea, cause the *Lol* to fall on those,
 The charge of thine to take,
 That shall their Actions well dispose,
 And conscience of them make.

3

Let vs moreover minde his fall,
 Whose roome *Matthias* got ;
 So to believe, and feare withall,
 That we forsake thee not :
 For, *Titles*, be they ne're so high,
 Or great, or Sacred *Place*,
 Can no mans Person sanctifie,
 Without thy speciall Grace.

Saint *Markes* Day.

*S*aint Marke, being one of the foure blessed Evangelists, by whose Pen the Gospel of Iesus Christ was recorded; This day is purposely appointed, to praise God for those glad tydings he brought, and that we might honour him also with such a Christian Memoriall, as becometh the Ambassadour of so great a King as our Redeemer: Which civill honour, due to the Saints of God, it is hoped none will deny them; nor consider such Institutions superstitious, or to have been purposed to an Idolatrous end.

SONG. LXVIII.

Sing this as the 44. Song.

FOr those blest *Pen-men* of thy *Word*,
 Who haue thy holy *Gospel* writ,
 Wee praise and honour Thee, oh LORD,
 And our believe we build on it :

Thofe

Thofe happie Tydings which it brings,
 With ioyfull heart, we doe embrace,
 And prize, about all other things,
 That precious token of thy Grace.

2

To purchafe what we hope thereby ;
 Our vtmoft wealth we will beftow ;
 Yea, we our pleasures will denie,
 And let our liues, and honours goe :
 And, whomfoe're it commeth from,
 No other *Goffel* we will heare ;
 No, though an *Angel* down should come
 From heau'n, we would not him giue care.

3

Our Refolutions, L O R D, are fuch,
 But in performance weake are wee ;
 And the *Deceiuers* craft is much ;
 Our *Secord* therefore, thou muft be :
 So we affuredly fhall know,
 When any *Doctrines* we receiue,
 If they agreeing be, or no,
 To thofe which we profefsed haue.

Saint *Philip* and *Iacob*.

*T*His Day is celebrated to the honour of God, and the Christian memoriall of the two blessed Apostles, Philip and Iacob : At which time the Church taketh occasion to offer to our remembrance fuch Myfteries, as Chrift delineated vnto them, that we might the oftner confider them, receiue further instruction concerning them, and praife God, both for fuch his fauours, and for thofe Instruments of his Glorie.

M

SONG.

SONG. LXIX.

Sing this as the third Song.

TO thy *Apostles* thou hast taught,
 What they, oh *Christ*, should doe ;
 And those things which beleue they ought
 Of thee they learned too :
 And that which thou to thē hast showne,
 hath bene disposed thus ;
 They vnto others made it knowne,
 And those haue told it vs.

2

With them we doe confesse, and fay,
 (What shall not be denide)
 Thou art the *Truth*, the *Life*, the *Way*,
 And we in thee will bide :
 By thee, the *Fathers* we haue knowne,
 Whom thou descendest from ;
 And vnto him, by thee alone,
 We haue our hope to come.

3

For, thou to *Philip* didst impart,
 (Which our beliefe shall be)
 That thou within the *Father* art,
 And that he is in Thee ;
 And saidst, what euer in thy *Name*,
 We should with Faith require,
 Thou wouldst giue eare vnto the fame,
 And grant vs our desire.

4

Of thee, oh LORD, we therefore craue,
 (Which thou wilt daigne, we know)

The

The good *Beliefe* which now we haue,
 We neuer may forgoe ;
 And that the Sacred Truth, which we
 Thy *Word* haue learned from,
 From Age to Age deriu'd may be,
 Vntill thy *Kingdome* come.

Saint Barnabas Day.

This Day is solemnized in commemoration of Saint Barnabas, a faithfull Disciple of Iesus Christ; and to honour God for the benefit touch'd to the Church by his Ministry: For he was a good Man, full of the Holy Ghost, and of Faith, as Saint Luke testifieth, Act. 11. 24. He was also by the Holy Ghosts immediate appointment (together with Paul) separated for the Ministry of the Gospel, and confirmed in the Apostleship by the laying on of hands, Act. 13. 2.

SONG LXX.

Sing this as the 44 Song.

Thy gifts and graces manifold,
 To many men, thou, LORD, hast lent,
 Both now, and in the daies of old,
 To teach them Faith, and to repent :
 Thy *Prophets* thou didst first ordaine,
 And they as *Legats* did appeare ;
 Then cam'st thy *Selfe*, and in thy Train
Apostles for attendants were.

2

For *Lezjer* when thou went'st away,
 The *Holy-Ghost* thou didst appoint ;
 And here *Successions* till this day,

M 2

Remaine

Remaine of those he did anoint ;
 Yea, thou hast likewise so ordain'd,
 That to make good what those haue taught,
 An *Armie-Royall* was maintain'd
 of *Martyres*, who thy Battels fought.

For *those*, and *Him*, for whom we thus
 Are met, to praise thy *Name* to day,
 We giue thee thanks, as they for vs,
 That should come after them, did pray ;
 And by this duty we declare,
 Our Faith assures, that they and we,
 (In Times diuided though we are)
 Haue one *Communion* still with Thee.

Saint *John Baptist*.

IOhn, called the Baptist, was he (as Christ himselfe testifieth) who was promised to be sent before him to prepare his way, Luk. 7. 27. And by his preaching and Baptisme the People were accordingly prepared to receive him that was to follow. He was the true expected Elias, and slaine by Herod, for reproving the Incest which the said Herod committed in taking his Brothers Wife: That wee might praise God therefore for this Forerunner of our Saviour (and by his example remember to provide for his entertainment) the Church hath set apart this Day.

SONG. LXXI.

Sing this as the ninth Song.

BEcause the World might not pretend,
 It knew not of thy *Comming* day,
 Thou didst, oh *Christ*, before thee send

A

A *Crier* to prepare thy way :
 Thy *Kingdome* was the Blisse he brought ;
Repentance was the Way he taught.

2

And, that his *Voice* might not alone
 Informe vs what we should belieue,
 His *Life* declar'd what must be done,
 If Thee we purpose to receiue :
 His *Life* our patterne therefore make
 That we the courſe he tooke may take.

3

Let vs not gad to *Pleasures* Court,
 With fruitlesse Toies to feed the minde ;
 Nor to that *Wildernesse* resort,
 Where *Reedes* are *ſhaken* with the winde :
 But tread the Path he trod before,
 That both a *Prophet* was, and more.

4

Clad in repentant *Cloth of Haire*,
 Let vs, oh *Chriſt*, (to ſeeke out Thee)
 To thoſe forſaken *Walkes* repair,
 Which of ſo few frequented be ;
 And true *Repentance* ſo intend,
 That we our courſes may amend.

5

Let vs hereafter ſeel vpon
 The *Hony* of thy *Word* Diuine ;
 Let vs the Worlds entifements ſhun,
 Her Drugs, and her bewitching Wine ;
 And on our loynes (ſo looſe that are)
 The *Lether-belt* of *Temp'rance* weare.

M 3

Thus

6

Thus from thy *Crier* let vs learne,
 For thee, sweet *Iesus*, to prepare,
 And others of their finnes to warne,
 How-euer for the fame we fare :
 So thou to *Is*, and we to *Thee*.
 Shall when thou commeſt welcome be.

Saint *Peters* Day.

WE offerue this Day to the honour of God, and to the pious memorie of his blessed Apoſtle Saint Peter, that we may be thereby put in mind to be thankfull for thoſe continuing fauours receiued by his Miniſtry; That Failors alſo may make him their patterne in diſcharging the charge Chriſt committeth vnto them; That by conſidering his weakeneſſe we may all learne not to preſume on our owne ſtrength; And that by his Chriſtian example we may be taught to bewaile our eſcapes with bitter Teares of true Repentance.

SONG. LXXII.

Sing this as the third Song.

How watchfull neede we to become,
 And how deuoutly pray,
 That thee, oh LORD, we fall not from,
 Vpon our *Tryall Day*?
 For, if thy great *Apoſtle* ſaid,
 He would not thee denie,
 Whom he that very night denyd,
 On what ſhall we relye?

2

For of our felues we cannot leaue
 One pleaſure for thy fake ;

No,

No, not one vertuous thought conceiue,
 Till vs thou able make :
 Nay, we not onely thee denie,
 When persecutions be ;
 But, or forget, or from Thee flie,
 When peace attends on Thee.

3.

Oh ! let thofe Prayers vs auaille,
 Thou didft for *Peter* daigne,
 That when our Foe fhall vs affaile,
 His labour may be vaine ;
 Yea, caft on vs thofe powerfull Eies,
 That mou'd him to lament,
 We may bemone with bitter cries
 Our follies, and repent.

4.

And grant, that fuch as Him fucceede ;
 For *Paftors* of thy Fold,
 Thy *Sheepe* & *Lambes* may guide & feed,
 As thou appointft they fhould ;
 By his example fpeaking what
 They ought in truth to fay,
 And in their liues confirming that
 They teach them to obey.

Saint *Iames* his Day.

This Day we praise God for his blessed Apostle Saint Iames, the Son of Zebedeus, who was one of those two that desired of Christ they might sit at his right-Hand, and at his left, in his Kingdome, as the Gospell for the Day declaroth: And by occasion of that ignorant Petition (proceeding from their

their Carvall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers: and that we are to tast the Cup of his Passion, before we can be glorified with him: So this holy Apostle did: For he was slaine by Herod, as it is declared in the Epistle appointed for the Day.

SONG. LXXIII.

Sing this as the 44 Song.

HE that his Father had forooke,
 And followed *Christ* at his commands,
 By humane frailtie ouertooke,
 For place and vaine preferment stands.
 Till by his *Master* he was taught,
 Of what he rather should haue care;
 How vndiferectly he had fought,
 And what his *Seruants* honours are.

2

Whereby we finde how much adoe,
 The best men haue this world to leaue;
 How, when they *wealth & Friends* forgoe,
Ambitious aimes to them will cleaue:
 And sure this *Angel-sin* aspires,
 In such men chiefly to reside,
 That haue exilde those brute desires,
 Which in the vulgar fort abide.

3

To thee, oh **GOD**, we therefore pray,
 Thy humble minde in vs may dwell;
 And charme that *Friend of Pride* away,
 Which would thy Graces quite expell:
 But of all other, those men keepe,
 From this Delusion of the *Foe*,

Who

Song 74.

181

Who are the *Shepherds* of thy Sheepe,
And should each good example show.

4

For, such as still pursuing be
That greatnes, Which the world respects,
Their seruile baseneffe neither see,
Nor feele thy *Spirits* rare effects ;
And doubleffe, they, who most of all
Descend to serue both Thee, and thine,
Are those, who in thy Kingdome shall
In *Seates* of greateft glorie shine,

Saint *Bartholomew*.

This Day is consecrated to the honour of God, and the pious memorie of his blessed Apostle Saint Bartholomew, that (as appeareth in the Epistles appointed for the Day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confision of the Churches Aduersaries.

SONG. LXXIV.

Sing this as the ninth Song.

1

EXceeding gracious Favours, LORD,
To thy *Apostles* hast thou showne ;
And many wonders by thy *Word*,
And in thy *Name*, by them were done :
The *blinde* could see, the *Dumbe* could talke,
The *Deafe* did heare, the *Lame* did walke.

2

They all *Diseases* tooke awaie,
The *Dead* to life they did restore ;

Foule

Foule *Spirits* dispossessed they,
 And *Preach'd* the *Gospel* to the poore :
 The *Church* grew strong, thy Faith grew plaine,
 Their Foes grew mad, and mad in vaine.

3

Oh ! let their workes for euer be
 An honour to thy glorious *Name* ;
 And by thy powre vouchsafe that wee,
 (Whom sin makes *deafe*, *blinde*, *dumbe*, and *lame*)
 May heare thy *Word*, and see thy *Light*,
 And speake thy *Truth*, and walke aright.

4

Each deadly sicknesse of the Soule,
 Let thy *Apostles* Doctrines cure :
 Let them expell those *Spirits* foule,
 Which makes vs loathsome and impure,
 That we the life of Faith may gaine,
 Who long time dead in sinne hath laine.

Saint *Matthew*.

Saint Matthew, otherwise called Leui, was a Publican, that is, a Custome-gatherer: From which course of Life (being hatefull in those Countries) he was called to the Apostleship, and became also one of the foure Euangelists. To his religious memorie therefore, and to honour God, for the fauour vouchsafed (both to him and vs) by his Ministry, this Day is obserued by the Churches Authoritie.

SONG. LXXV.

Sing this as the 44 Song.

WHY should vnchristian censures passe
 On men, or that which they profess?

A

A *Publican* S. *Matthew* was,
 Yet GOD'S beloued ne're-the-lesse,
 And was elected one of *Christs*
Apostles, and *Euanglists*.

2

For, GOD doth not a whit respect,
Possession, *Person*, or *Degree*;
 But maketh choice of his Elect,
 From euerie sort of men that be,
 That none might of his loue despare,
 But all men vnto him repaire.

3

For those, oh let vs therefore pray,
 Who seeme vncalled to remaine;
 Not shunning them as cast away,
 GOD'S fauour neuer to obtaine:
 For some a while neglected are,
 To stirre in vs more louing care.

4

And for our selues, let vs desire,
 That we our *Auarice* may shun,
 When GOD our seruice shall require,
 As this *Euanglist* hath done,
 And spend the remnant of our daies,
 In setting forth our *Makers* praise.

Saint *Michael*, and all *Angels*.

THis Day we glorifie God for the victorie Saint *Michael*, and his *Angels* obtained ouer the *Dragon*, and his *Angels*: Whereby the Church is freed from being preuailed against by the furious attempts, or malicious accusations of the *Deuil*. This Commemoration is appointed also, to minde vs thankfully

fully to acknowledge Gods mercie towards vs, in the daily ministry of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and mischievous practises of euill Spirits, watching euerie moment for aduantage to destroy them: Which, if we oftner considered, and how there be Armies of Angels, and Deuils, night and day fighting for vs, and round about vs, we would become more carefull how we grieued those good Spirits, (who attend vs for our safety) to the reioycing of them that seeke our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch angel) some vnderstand Iesus Christ: For he is indeed the principall Messenger, or Angel of our Salvation, and the chiefe of the Princes, as holy Daniel called him; yea, to him alone this Name Michael (which signifieth, who is like God) doth most properly appertaine, seeing he only is the perfect Image of his Father.

SONG LXXVI.

Sing this as the 44 Song.

TO praise, oh GOD, and honour thee,
 For all thy Triumphs won,
 Asssembled here this Day are we,
 And to declare thy Favours done:
 Thou took'st that great Arch-Angels part,
 With whom in Heau'n the Dragon fought,
 And that good Armies Friend thou wert,
 That cast Him, and his Angels out:

2

VWhereby we now in safety are,
 Our dangers all secured from;
 For to encrease thy Glorie here,
 Thy Kingdome with great powre is come:
 And we neede stand in dread no more,
 Of that enraged Fiends despight,
 Who in thy presence heretofore
 Accused vs both day and night.

In

In honour of thy blessed *Name*,
 This *Hymne* of thanks we therefore sing;
 And to thine euerlasting fame,
 Through Hea'n thine endlesse praise shall ring:
 Wee praise thee for thy proper might,
 And, LORD, for all those *Angels* too,
 Which in thy Battell came to fight,
 Or haue bene sent thy will to doe.

⁴
 For, many of that glorious *Troupe*
 To bring vs *Messages* from Thee,
 From Hea'n vouchsafed haue to stoop,
 And clad in humane shape to bee;
 Yea, wee believe they watch and ward,
 About our persons euermore,
 From euill *Spirits* vs to guard;
 And wee returne thee praise therefore.

Saint *Luke*.

This Day we memorize the benefit the Church receiued by the blessed Euangelist Saint Luke, a Phyitian both for Soule and body, and the first Ecclesiasticall Historiographer: For he was Authour, not only of that Gospel which beareth his Name; but also of that Booke called the Acts of the Apostles, and an Eye-witnesse of most part of that which he hath written, remaining a constant Companion of Saint Paul in his Tribulation. Worthily therefore ought we to honour him with a Christian memoriall, and praise God for the grace vouchsafed vs by his means.

SONG. LXXVII.

Sing this as the 44 Song.

IF those *Phyitians* honour'd be,
 That doe the bodies health procure;

Then

Then worthy double praife is He,
 VVho can both Soule and Bodie cure.
 In life time both waies *Luke* excel'd,
 And those *Receipts* hath alfo left,
 Which many Soule-ficke Patients heal'd,
 Since from the world he was bereft.

2

And to his honour this befide,
 A bleffed Witneffe hath declar'd.
 That conftant he did ftill abide,
 When others from the truth were fear'd :
 For which, the glorie, LORD, be thine ;
 For of thy Grace thofe gifts had he,
 And thou his Aétions did'ft encline,
 Our profit, and his good to be.

3

By his example therefore, LORD,
 Uphold vs, that we fall not from
 The true profeflion of thy *Word*,
 Nor by this world be ouercome ;
 And let his wholefome doctrine heale
 That leaproous fickneffe of the Soule,
 VVhich more & more would on her fleale,
 And make her languifh and grow foule.

Simon and Iude, Apoftles.

This Day is dedicated to the praife of God, and the pious memorie of the two bleffed Apoftles of Iefus Chrift, Simon Called Zelotes, or the Cananite, and Iude the Brother of James. And in this Solemnitie we are among other things, principally put in mind of that loue which Chrift commandeth to
be

*be continued among vs, and of that heed we ought to haue vnto our abiding
in that state of Grace, wherunto God hath called vs, as appeareth in the
Epistle and Goſpel appointed for the Day.*

SONG. LXXVIII.

Sing this as the third Song.

1

NO outward marke we haue to know,
VWho thine, oh *Chriſt*, may be,
Vntill a *Chriſtian loue* doth ſhow,
VWho appertaines to Thee ;
For, *Knowledge* may be reach'd vnto
And formall *Iuſtice* gain'd ;
But till each other loue we doe,
Both *Faith* and *Workes* are faign'd.

2

Loue is the ſum of thoſe commands,
VWhich thou with thine doſt leaue ;
And for a marke on them it ſtands,
VWhich neuer can deceaue :
For, when our *Knowledge* Folly turns,
VWhen *Showes* no ſhow retaine,
And *Zeale* it ſelfe to nothing burnes ;
Then *Loue* ſhall ſtill remaine.

3

By this were thy *Apoſtles* knit,
And ioyned fo in one,
Their *True-love-knot* could neuer yet
Be broken nor vndone.
Oh let vs, LORD, receiued be,
Into that Sacred *Knot*,

And

And One become with *Them* and *Thee*,
That sin vndoe vs not,

4

Yea, left when we thy Grace possesse,
VVee fall againe away,
Or turne it into wantonneffe,
Afsist thou vs, we pray,
And that we may the better finde,
VVhat heede there should be learn'd,
Let vs the fall of *Angels* minde,
As blessed *Iude* hath warn'd.

All Saints Day.

T*His Day the Church hath appointed, that to the praise of God & our comfort we should commemorate that excellent Myserie of the Communion of Saints; which is one of the twelue Articles of Christian belief. And that (considering how admirably the Diuine wisdome hath knit all his Elect into one Body, for their more perfect enioying, both of his loue, and the loue of one another) wee might here receiue a tast of the pleasure wee shall haue in the full fruition of that felicitie, and be stirred vp also to such mutuall loue and unitie as ought to bee betwixt vs in this life. This is the last Saints Day in the Ecclesiasticke Circuite of the yeare, generally obseruable by the ancient ordinance of the Church. And it seemeth to haue a Myserie in it; shewing, that when the Circle of time is come about, wee shall in one euertlasting Holy-day honour that blessed Communion, and Mysticall Bodie, which shall bee made perfect, when all those whom wee haue memorized apart are vnitid into one: that is, when the Father, the Sonne, the Holy Ghost; the Angels, and all the holy Elect of God shall bee incorporated together into a toyfull, unspeakable, and inseparable union in the kingdome of heauen. Which the Almighty hasten. Amen.*

SONG. LXXIX.

Sing this as the ninth Song.

NO bliffe can so contenting prooue,
As vniuerfall *Loue* to gaine,

Could

Could we, with full requiting *Loue*,
 All mens affections ensertaine :
 But such a *Loue* the heart of man,
 Nor well containe, nor merit can.

2

For, though to all wee might be deare,
 (Which cannot in this life befall)
 Wee discontented should appeare,
 Because wee had not hearts for all :
 That we might all men loue, as we
 Beloued would of all men be.

3

For, *Loue* in louing ioyes as much,
 As loue for louing to obtaine ;
 Yea, *Loue* vnfaïn'd is likewise such,
 It cannot part it selfe in twaine :
 The *Riualls* friendship soone is gone,
 And *Loue* diuided leueth none.

4

Which causeth, that with *Paffions* pain'd
 So manie men on earth we see ;
 And had not GOD a meanes ordain'd,
 This discontent in heauen would be :
 For, all the *Saints* would iealous proue
 Of GOD'S, and of each others *Loue*.

5

But, he whose wisdom hath contriu'd
 His *Glorie* with their full *Contents*,
 Hath from himselfe to them deriu'd,
 This fauour (which that strife preuents)
One Body all his *Saints* he makes,
 And for his *Spouse* this *One* he takes.

N

6 So

So, each one of them shall obtaine,
 Full *Loue* from *All*, returning too
 Full *Loue* to all of them againe,
 As members of one bodie doe :
 None iealous, but all friuing how
 Most *Loue* to others to allow.

7

For, as the *Soule* is *All* in *All*,
 And *All* through every member too ;
Loue in that *Body-Mysticall*
 Is, as the *Soule*, and fills it so ;
 Vniting them to GOD as neare,
 As to each other they are Deare :

8

Yea, what they want to entertaine
 Such ouerflowing *Loue*, as his,
 He will supply, and likewise daigne
 What for his full Delight they misse.
 That he may all his *Loue* employ,
 And they returne his fill of *Joy*.

9

The *Seed* of this content was sowne,
 When GOD the spacious world did frame,
 And euer since the same hath growne
 To be an honour to his *Name* :
 And when his *Saints* are fealed all,
 This *Mystery* vnfeale he shall.

10

Meane while, (as we in *Landskip* view,
 Fields, Riuers, Cities, Woods, & Seas ;
 And (though but little they can shew)

Doe

Song 79.

191

Doe therewithall our fancies please ;
 Let *Contemplation* mapps contriue ;
 To shew vs where we shall arise.

11

And though our hearts too shallow be,
 That blest *Communion* to conceiue,
 Of which we shall in Heau'n be free ;
 Let vs on earth together cleaue.

For, those who keepe in *union* here,
 Shal know by faith what shal be there.

12

Where all those *Angels* we admir'd ;
 With eu'ry *Saint* since time begun,
 (Whose fight and loue we haue desir'd)
 Shall be with vs comoynd in *One* ;
 And *We* and *They*, and *They* and *Wee*,
 To GOD himselfe espoused be.

13

Oh happy Wedding where the *Guests*,
 The *Bride* and *Bridegrooms* shall be *One* !
 Where *Songs*, *Embraces*, *Triumphs*, *Faasts*,
 And *Joyes of Loue* are neuer done !

But, thrice accurst are those that misse
 Their *Garments* when this *Wedding* is.

14

Sweet *Iesus*, feal'd and elad therefore,
 For that great meeting let vs be ;
 (Where *People*, *Tongues*, & *Kinreds* more
 Then can be told, attend on Thee)
 To make those shoats of Ioy & Praise,
 Which to thine honour they shall raise.

N 2

Rogation

Rogation Weeke.

This is called Rogation Weeke, being so termed by Antiquity a Rogando, from the publique Supplications. For, then the Letanie which is full of humble Petitions and exortations, was with solemn Procession usually repeated; because there be about that Season, most occasions of publique Prayer, in regard Princes goe then forth to battaile; the Fruites and hope of plentie are in their blossome; the Ayre is most subiect to contagious Infections; and there is most labouring and travailing, both by Land, and Sea also from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countreies abused from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the Church of England approoveth it: And we yearely make use also of those Processions, to keepe knowledge of the true bounds of our severall Parishes, for avoiding of strife. And those Perambulations were yearely appointed likewise, that, viewing Gods yearely blessing upon the Graffe, the Corne, and other fruits of the Earth, wee might bee the more provoked to praise him.

SONG. LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoever in thy Name
We pra'd for, as we ought to pray,
Thou would'it vouchsafe to grant the fame.
Oh, therefore we beseech Thee now,
To these our prayers which we make,
Thy gracious care in fauour bowe,
And grant them for thy mercies sake.

2

Let not the *Seasons* of this Yeare,
(As they their courses doe obserue)
Engender those Contagions here,
Which our transgressions doe deferue:
Let not the *Summer Wormes* impair

Those

Song 80.

193

Those bloomings of the Earth, we see ;
Nor *Blasings*, or distemper'd *Ayre*
Destroy those Fruits that hopefull be.

3

Domesticke brawles expell thou farre,
And be thou pleas'd our *Coast* to guard,
The dreadfull founds of in-brought *War*,
Within our Confines be not heard :
Continue also here thy *Word*,
And make vs thankfull (we Thee pray)
The *Pestilence*, *Dearth*, and the *Sword*
Haue beene so long with-held away.

4

And, as we heedfully obserue
The certaine limits of our Grounds,
And outward quiet to preferue,
About them walke our *yeerely Rounds* :
So, let vs also haue a care,
Our Soules possessions, LORD, to know,
That no encroachments on vs there,
Be gained by our subtill *For*.

5

What pleasant *Groves*, what goodly *Fields* !
How fruitfull *Hills* and *Dales* haue we !
How sweet an *Ayre* our Climate yeelds !
How stor'd with *Flocks*, & *Herds* are we !
How *Milke* and *Honey* doth or'ellow !
How cleare & wholfome are our *Springs* !
How safe from rauinous *Beasts* we goe !
And, oh how free from *Poyfuous* things !

6

For these, & for our *Grasse*, our *Corne* ;
N 3

For

For all that springs from *Blode* or *Bough* ;
 For all those blessings that adorne
 Or *Wood* or *Field* this Kingdome through :
 For all of these, thy praise we sing,
 And humbly (LORD) entreat thee too,
 That Fruit to thee we forth may bring,
 As vnto Vs thy Creatures doe :

7

So, in the sweete refreshing shade,
 Of thy *Protection* sitting downe,
 Those gracious Favours wee haue had,
 Relate we will to thy renowne ;
 Yea, other men, when we are gone,
 Shall for thy Mercies honour Thee,
 And famous make what thou hast done,
 To such as after them shall be.

Saint Georges Day.

This may be called the Court Holy Day ; for, with vs it is solemnized vpon command, in the Court-vppall of the Maiestie of Great Britaine only, or in the Families of those Knights of the Order, who are constrained to be absent from the Solemnitie there held; which is vsually on the Day anciently dedicated to George the Martyr. Nevertheless, we beleeue not that it was he whom they anciently chose to be the Patron of the forenamed Order; For, the Relation of him who deliuered the Lady from the Dragon, is only a Christian Allegorie inuented to set forth the better the Churches deliuerance. Iesus Christ is the true Saint George, and our English tutelare Saint; Euen he that commeth armed vpon the White Horse, Reu. 19. 11. The Dragon he ouerthrowes is the Beast, mentioned in the same Chapter, and called (a little before) the Dragon with seauen heads and ten hornes; The Lady he deliuiers is that woman whom the Dragon persecutes, Reu. 12. And to the honour of him, I conceiue the most honourable Order of Saint George to be continued, and this Day conserued. Nor is there any irreuerence in imposing this Name on our Redeemer; For, George signifieth a Husbandman

Husbandman which is a Name or attribute that even Chrīk applied to his Father, Ioh. 15. 2. My Father (*saike he*) ὁ Γεωργός ἐστ, is the George, or the Husbandman. And indeed, verie properly may this Nation call GOD their George, or Husbandman: For he hath (as it were) walled this Island with the Sea, walled it with naturall Bulwarkes, built Towers in it, planted his Truth here, sowed, dyed, and replenished it like a Garden; And, in a word, every way done the part of a good Husbandman thereon. Howsoever therefore the first occasion of this Daies great Solemnitie seeme but meane (as the beginnings of many Noble inventions were) yet I conceive that Institution to have beene ordained to weightie and Christian purposes: Even to oblige the Peeres of this Kingdome by the new and strict habits of an honourable Order, to imitate their Patrons care over his Vineyards; to remember them, that they are the Band-Royall, to whom the Guard thereof is committed; to stirre in them vertuous emulations; and to shew them, how to make use of their temporall Dignities to the glorie of God. For, beside many other reuerend Officers, there belongs a Prelate also to their Solemnitie: And we thinke, we should not imagine, that the Founder of it (being a Christian Prince, assisted by a wise and Religious Councell) would have so prophane the most excellent Dignitie of the Church, as to make it waite on Ceremonies ordained for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrarie; and are not in danger of this Sentence; Cull to him that cull thinketh.

SONG. LXXXI.

Sing this as the third Song.

ALL praise and glorie that we may,
Ascribe we, LORD, to Thee,
From whom the Triumphs of this Day,
And all our glories be:
For of it seife, nor East, nor West,
Doth honour ebbe or flowe;
But as to Thee it seemeth best,
Preferments to bestow.

Thou art, oh *Christ*, that Valiant Knight,

Whose

Whose *Order* we professe,
 And that *Saint George*, who oft did fight
 For *England* in distresse :
 The *Dragon* thou o'rethrew'ft is He,
 That would thy *Church* denoure :
 And that faire *Lady* (LORD) is she,
 Thou saucst from his power,

3

Thou like a *Husbandman* prepar'd
 Our *Fields*, yea, fowne them hast ;
 And, *Knight-like*, with a warlike *Guard*,
 From spoile enclos'd them fast.
 Oh daigne, that those who in a *Band*
 More strict then heretofore,
 Are for this *Vineyard* bound to stand,
 May watch it now the more :

4

Yea grant, since they elected are,
 New orders to put on,
 And sacred *Hieroglyphickes* weare
 Of thy great *Conquest* won ;
 That those (when they forget) may tell,
 Why such of them are worne,
 And inwardly informe as well
 As outwardly adorne :

5

That so their *Christian Knighthood* may
 No *Pagan-Order* seeme ;
 Nor they, their *Meetings* passe away,
 As things of vaine esteeme ;
 And, that we may our triumphs all,
 To thy renouwe apply,

Who

Who art that *Saint* on whom we call,
When we Saint Saint *George* doe cry.

For publike Deliueraences.

GOD hath touchsafed vnto this Kingdome many publike deliueraences: which ought neuer to be forgotten: but rather should be celebrated by Vs as the daies Purim by the Iſraelites, Heſt. 9. 26. Eſpecially that of the Fiſt of Nouember: For the celebration whereof there is a Statute enacted: And it is hoped we ſhall neuer neglect, or be aſſuamed to praife God for that Deliuerie, according to prouiſion made to that purpoſe. For that, and the like occaſions therefore, this Hymne is compoſed.

SONG. LXXXII.

Sing this as the ninth Song.

With *Iſr'el* we may truly ſay,
If on our ſide GOD had not been,
Our *Foes* had made of vs their pray,
And we this *Light* had neuer feene:
The *Pit* was digg'd, the ſnare was laid,
And we with eaſe had bene betray'd.

2

But, they that hate vs vnderooke
A *Plot* they could not bring to paſſe;
For, he that all doth ouerlooſe,
Prevented what intended was:
We found the *Pit*, and ſcap't the *Gin*,
And ſaw their *Makers* caught therein.

3

The meanes of helpe was not our owne,
But from the LORD alone it came;

(A

(A fauour vnderferued showne)

And therefore let vs praise his *Name* :
 Oh, praise his *Name*, for it was He,
 That broke the *Net*, and fet vs free.

4
 Vnto his honour let vs sing,
 And flories of his Mercy tell ;
 With praises let our *Temples* ring,
 And on our Lips thanksgiuing dwell :
 Yea, let vs not his loue forget,
 While *Sunne*, or *Moonne* doth rife, or fet.

5
 Let vs redeeme againe the Times,
 Let vs begin to liue anew,
 And not reuiue thofe hainous Crimes,
 That dangers past fo neare vs drew ;
 Left he that did his hand reuoke,
 Returne it with a double froke.

6
 A true *Repentance* takes delight
 To minde GOD'S fauours heretofore :
 So, when his *Mercies* men recite,
 It makes a true *Repentance* more ;
 And where thofe vertues doe encrease,
 They are the certaine signes of *Peace*.

7
 But where encreasing *Sinnes* we see,
 And to fuch dulnesse men are growne,
 That fleighted thofe *Protections* be,
 Which GOD in former time hath shown,
 It shall betoken to that *Land*
 Some *Defolation* neare at hand.

Our

8

Our hearts, oh, neuer harden fo,
 Nor let thine Anger fo returne ;
 But with desire thy Will to doe,
 For our offences let vs mourne :
 And minde to praife (eu'n teares among)
 Thy *Mercies* in a ioyfull *Song*.

For the Communion.

WE haue a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalm or Hymne sung, the better to keepe the thoughts of the Communicants from wandering after carnal objects: This Song therefore expressing a true thankfulness, together with what ought to be our Faith concerning that Myſterie, in ſuch manner as the vulgar capacitie may be capable thereof) is offered vp to their Devotion, who ſhall please to receiue it.

SONG. LXXXIII.

Sing this as the third Song.

THAT Fauour, LORD, which of thy Grace
 Wee doe receiue to day,
 Is greater then our Merit was,
 And more then praife we may :
 For, of all things that can be told,
 That which least comfort hath
 Is more, then e're deferue we could,
 Except it were thy *Wrath*.

2

Yet we, not onely haue obtain'd
 This worlds best gifts of Thee ;
 But thou thy *Flishe* hast also daign'd,
 Our Food of *Life* to be :
 For which, since vvee no mendes can make,

(And

(And thou requir'it no more)
The Cup of saving health we take,
 And praise thy *Name* therefore.

3

Oh, teach vs rightly to receiue,
 What thou dost here bestow :
 And learne vs truly to conceiue,
 What we are bound to know ;
 That such as cannot wade the deepe
 Of thy vnfathom'd *Word*,
 May by thy Grace, safe courtes keepe
 Along the shallow *Ford*.

4

This *Myserie*, we must confesse,
 Our reach doth far exceed ;
 And some of our weake Faiths are lesse
 Then Graines of *Mustard Seed* :
 Oh therefore, LORD, encrease it so,
 VVe Fruit may beare to Thee,
 And that *Implicit* Faith may grow,
Explicit Faith to be.

5

With hands we see not as with *Eies*,
Eyes thinke not as the *Heart* ;
 But each retaines what doth suffize,
 To act his proper part :
 And in the *Body* while it bides,
 The meanest Member shares
 That blisse, which to the best betides,
 And as the same it fares :

6

So, if in *Vnion* vnto Thee,

United

Song 83.

201

Vnited we remaine,
 The *Faith* of those that stronger be,
 The weaker shall sustaine :
 Our Christian *Loue* shall that supplie,
 Which we in *Knowledge* misse,
 And humble thoughts shall mount vs hie,
 Euen to Eternal blisse.

7
 Oh pardon all those hainous Crimes,
 Whereof we guiltie are ;
 To ferue thee more in future times,
 Our hearts doe thou prepare ;
 And make thou gracious in thy fight,
 Both Vs, and this we doe,
 That thou therein maist take delight,
 And we haue loue thereto.

8
 No new *Oblation* we deuise,
 For sins prefer'd to be ;
 Propitiatorie Sacrifice
 Was made at full by Thee :
 The Sacrifice of *Thanks* is that,
 And all that thou dost craue ;
 And wee our felues are part of what
 VVe sacrificed haue.

9
 VVe doe no grosse *Realities*
 Of *Flesh* in this conceiue ;
 Or that their proper qualities,
 The *Bread* or *Wine* doe leaue :
 Yet in this holy *Eucharist*,
 VVe (by a meanes *Diuine*)

Know

Know we are fed with thee, oh *Christ*,
Receiuing *Bread* and *Wine*.

10

And though the outward *Elements*,
For signes acknowledg'd be,
VVe cannot say thy *Sacraments*,
Things onely signall be :
Because, who e're thereof partakes,
In those this powre it hath ;
It either them thy Members makes,
Or Slaues of *Sinne* and *Death*.

11

Nor vnto those doe we encline,
(But from them are estrang'd)
Who yeeld the forme of *Bread* and *Wine*,
Yet thinke the *Substance* chang'd :
For we beleeeue each Element
Is what it feemes indeed,
Although that in thy *Sacrament*,
Therewith on Thee we feede.

12

Thy *Reall Prefence* we auow,
And know it fo Diuine
That carnall Reason knowes not how
That *Prefence* to define :
For, when thy *Flesh* we feede on thus,
(Though strange it do appeare)
Both *We* in *Thee*, and *Thou* in *Us*,
Eu'n at one instant are.

13

No manuaile many troubled were,
This Secret to vnfold ;

For,

Song 83.

203

For, *Mysterie* Faiths Objects are,
 Not things at pleasure told.
 And he that would by *Reason* found,
 What Faiths deepe reach conceiues,
 May both himfelfe and them confound,
 To whom his rules he leaues.

14

Let vs therefore our Faith erect,
 On what thy *Word* doth fay,
 And hold their knowledge in fufpect,
 That new foundations lay :
 For, fuch full many a grieuous *Rent*
 Within thy *Church* haue left ;
 And by thy peacefull *Sacrament*,
 The *World* of *Peace* bereft.

15

Yea, what thy pledge and feale of *Loue*
 Was firft ordain'd to be,
 Doth great and hatefull Quarrels moue,
 Where wrangling Spirits be :
 And many men haue loft their blood,
 (Who did thy *Name* professe)
 Because they hardly vnderftood,
 What others would exprefse.

16

Oh, let vs not hereafter fo,
 About meere *Words* contend,
 The while our craftie common *Foe*,
 Procures on vs his end.
 But if in *Effence* we agree,
 Let all with *Loue* alway,
 A helpe vnto the *Weake* to be,

And

And for each other pray,

17

Loue, is that blessed Cynment, LORD,

Which must vs re-vnite ;
In bitter speeches, fire, and sword,

It neuer tooke delight ;
The Weapons thofe of *Malice* arc,

And they themfelues beguile ;
Who dreame that fuch ordained were
Thy *Church* to reconcile.

18

Loue brought vs hither, and that *Loue*
perwades vs to implore,
That thou all Christian hearts wouldft moue,

To feeke it more and more ;
And that *Self-will* no more bewitch
Our minds with foule debate ;
Nor fill vs with that malice, which
Disturbes a quiet ftate :

19

But this especially we craue,
That perfect Peace may be
Mong thofe that difagreed haue,
In fhew of *Loue* to Thee ;
That they with *V's*, and we with *Them*,
May Christian Peace retaine,
And both in New *Ierufalem*
With Thee for euer raigne.

20

No longer let *Ambitious Ends*,
Blinde *Zeale*, or cankered *Spight*,
Thofe *Churches* keepe from being Friends,

VWhom

Whom *Loue* should fast vnite :
 But let thy glory shine among
 Those *Candlestickes*, we pray,
 Wee may behold what hath so long
 Exil'd thy *Peace* away :

21

That those, who (heeding not thy *Word*)
 Expect an Earthly *Powre*,
 And vainely thinke some Temp'ral *Sword*
 Shall *Antichrist* deuoure ;
 That those may know, thy *Weapons* are
 No such, as they doe feigne,
 And that it is no *Carnall warre*,
 Which we must entertaine.

22

Confessors, *Martyres*, *Preachers* strike
 The *Blowes* that gaine this *Field* :
Thanks, *Prayrs*, *Instruitions*, and the like,
 Those *Weapons* are they weild :
Long suffering, *Patience*, *Prudent-care*,
 Must be the *Court-of-Guard* ;
 And Faith and Innocencie, are
 Instead of *Wals* prepar'd.

23

For these (no question) may as well
 Great *Babel* ouerthrow,
 As *Iericho*s large Bulwarkes fell,
 When men did *Rams hornes* blow :
 Which could we credit, we should cease
 All bloody Plots to lay,
 And to suppose, *Gods* holy Peace
 Should come the *Devils* way.

O

LORD

24

LORD, let that Flesh, and Blood of thine,
 Which fed vs hath to Day,
 Our hearts to thy *True-love* encline,
 And driue ill thoughts away :
 Let vs remember what thou hast
 For our meere loue endur'd ;
 Eu'n, when of vs despis'd thou wast,
 And we thy death procur'd :

25

And with each other, for thy sake,
 So truly let vs beare,
 Our patience may vs dearer make,
 When reconcil'd we are :
 So, when our courfes finisht be,
 VVe shall ascend aboue
Sunne, Moon; and *Stars*, to liue with Thee,
 that art the *God of Loue*.

Ember-weekes.

The Ember weekes are foure Fasts, anciently solemnizd at the foure principal Seasons of the yeere, and by an Institution appointed to be obserued for diuers good purposes. First, to humble our selues by fasting, & prayer, that God might, vpon our humiliation, be moued to grant vs the blessings belonging to those Seasons. Secondly, that it might please God to strengthen our Constitutions, against the distemperatures occasioned by the seueral humours predominant at those Times, to the endangering of our bodily healths. Thirdly, that we might be rememberd to dedicate a part of euerie Season to Gods glorie. And lastly, that there might be a publike Fasting and Prayers made for those (according to the Apostles use) who by the laying on of Hands were to be confirm'd in the Ministry of the Gospel: For, the Sunday next after these fasts is the time ordinarily appointed for the Ordination of such as are called to those Offices.

SONG.

Song 84.

207

SONG. LXXXIV.

Sing this as the 9. Song.

THou dost from eu'ry Season, LORD,
 To profit vs, aduantage take,
 And at their fittest Times afford
 Thy Blessings for thy Mercie sake :
 At *Winter, Summer, Fall, or Spring,*
 VVe furnish'd are of eu'ry thing.

2

A part therefore from each of these,
 With one consent referu'd haue we,
 In *Prayer* and *Fasting* to appease
 That wrath our sins haue mou'd in thee,
 And that thou maist not for our crimes,
 Destroy the blessings of the *Times*.

3

Oh grant, that our *Deuotions* may
 VVith true sincerenesse be perform'd,
 And that our liues, not for a day,
 But may for euer be reform'd :
 Left we remaine as fast in sinne,
 As if we ne're had *Fasting* bin.

4

Our *Constitutions* temper so,
 Those *Humours* which this Season raigne,
 May not haue powre to ouerthrow
 That health, which yet we doe retaine :
 Else through that weakenesse which it brings,
 LORD, make vs strong in better things.

O 2

And

And since thy holy ⁵ Church appoints
 These Times, thy *Workmen* forth to send,
 And those for *Pastors* now appoints,
 VVho on thy *Fold* are to attend :
 Blesse thou, where they (who should ordaine)
 With *Prayre* and *Fasting* hands haue laine,

Oh, blesse them, euer blessed LORD,
 Whom for thy worke the *Church* doth chuse,
 Instruēt them by thy Sacred *Word*,
 And with thy Spirit them infuse,
 That liue, and teach aright they may,
 And we their teaching well obey.

*These that follow are Thanksgiings for
 publike Benefits.*

For seasonable Weather.

IT is our dutie to give God Thanks, and praise him, both publikely, and priuately for all his Mercies: especially, for such as tend to the generall good. And therefore the Church hath in her Liturgie ordaind set forms of Thanksgiuing for such ends: In imitation whereof these following Hymnes are composed, that we might the oftner, and with more delight exercise this dutie, which is most properly done in Song: And thereby also the formes of Thanksgiuing are much the more easily learned of the common people, to be sung of them amid their labours. This, that next followes, is a Thanksgiuing for seasonable weather: by meanes whereof we enjoying the blessings of the Earth, ought at all times to praise God for the same.

SONG.

SONG. LXXXV.

Sing this as the third Song.

LORD, should the *Sun*, the *Cloudes*, the *Winde*,
 The *Ayre* and *Sayfons* be
 To vs so froward, and vnikinde,
 As we are filte to Thee ;
 All Fruits would quite away be burn'd,
 Or lye in VVater drown'd,
 Or blafted be, or ouerturn'd,
 Or chilled on the ground.

²
 But, from our duty though we fwarue,
 Thou fill dost mercy ihow,
 And daigne thy Creatures to preferue,
 That men might thankfull grow ;
 Yea, though from day to day we sinne,
 And thy difpleafure gaine,
 No fooner we to cry begin,
 But pittie we obtaine.

³
 The *Weather* now thou changed haft,
 That put vs late to feare,
 And when our hopes were almost pafte,
 Then comfort did appeare
 The heau'n the earths complaints hath heard,
 They reconciled be ;
 And thou fuch weather haft prepar'd,
 As wee defir'd of Thee.

⁴
 For which with lifted hands and eies,

O 3

To

To thee we doe repay
 The due and willing Sacrifice
 Of giuing Thanks to day ;
 Because, such Offerings we should not
 To render Thee be flow ;
 Nor let that mercy be forgot
 VVhich thou art pleas'd to flow.

For Plentie.

Plentie is the cure of Famine, and a blessing which, about all other, we labour and trauell for ; yet, when we haue obtained the same, it makes vs many times so wanton instead of being thankfull, that we forget not onely Gods Mercie in that, but abuse all his other benefits. To put vs therefore in mind of our dutie, and to expresse better a continuall thankfulnesse to the Almighty, this Hymne is composed.

SONG. LXXXVI.

Sing this as the third Song.

How oft, and by how many crimes,
 Thee ieaious haue we made ?
 And, blessed GOD, how many times
 Haue we forgiueneſſe had ?
 If we with teares to bed at night
 For our transgreſſions goe,
 To vs thou doſt, by morning light,
 Some comfort daigne to ſhow.

2

This pleaſant *Land*, which for our ſin
 VVas lately barren made,
 Her fruitfulneſſe doth new begin,

And

And we are therefore glad :
 VVe for those Creatures thankfull be,
 VVhich thou bestowest, LORD,
 And for that *Plentie* honour Thee,
 VVhich thou dost now afford.

Oh, let vs therewith in exceſſe
 Not wallow like to Swine ;
 Nor into graceleſſe wantonneſſe
 Conuert this Grace of thine ;
 But ſo reuiue our feebled powres,
 And ſo reſreſh the poore,
 That thou maiſt crowne this *Land* of ours,
 VVith plenties euermore.

For Peace.

PEACE is the Nurſe of Plentie, and the meanes of ſo many other bleſſings, both publique and priuate, that God can neuer be ſufficiently pray'd for it ; yet, inſtead of glorifying him, men moſt commonly abuſe it to the diſhonour of God, and their ruine. This Hymne therefore is compoſed, that it may giue occaſion to vs more often to meditate Gods mercie, and to glorifie his Name, who aboue all other Nations haue taſted the ſweetneſſe of this benefit.

SONG. LXXXVII.

Sing this as the 3. Song.

SO cauſe vs, LORD, to thinke vpon
 Thoſe bleſſings we poſſeſſe,
 That what is for our ſafety done,
 VVe truly may confeſſe :
 For vvee, vvhoſe *Fields*, in time forepaſt,

Moſt

Most bloodie VVar did staine,
 (VWhil't *Fire* & *Sword* doth others vvaft)
 In safaty now remaine.

2

No armed Troupes the *Ploughman* feares :
 No shot our *Wals* o'returne ;
 No *Temple* shakes about our Eares ;
 No *Village* here doth burne ;
 No *Father* heares his pretty Child
 In vaine for succour cry ;
 Nor *Husband* fees his *Wife* defil'd,
 VWhil't he halfe dead doth lye.

3

Deare GOD, vouchsafe to pittie those,
 In this distresse that be,
 They, to protecl them from their Foes,
 May haue a Friend of Thee :
 For by thy Friendship we obtaine
 These gladfome peacefull daies,
 And (somevvhath to returne againe)
 VVe thus doe sing thy praise.

4

VVe praise thee for that inward *Peace*
 And for that outward *Rest*,
 VVherewith vnto our Ioyes encrease,
 This *Kingdome* thou hast blest :
 Oh, neuer take the same away,
 But let it still endure ;
 And grant (oh LORD) it make vs may
 More thankfull, not Secure.

For

For Victorie.

*O*ur God is the Lord of Hoasts, and the God of Battels: *Whensoever therefore we have gotten the upper hand over our Enemies, we ought not to glorie in our owne Strength, Pottie, or Valour; but to ascribe the Glory of it to him onely, and returne him publike thanks for making vs victorious over our Enemies: And this Hymne serueth to help their Deuotion who are willing to performe that dutie.*

SONG LXXXVIII.

Sing this as the 44. Song.

WE loue thee, LORD, we praise thy *Name*
 Who by thy great Almighty arme,
 Haft kept vs from the spoile and shame
 Of those that fought our cauffleffe harme.

Thou art our *Life*, our *Triumph-Song*,
 The *Key* and *Comfort* of our heart;
 To Thee all praises doe belong,
 And thou the LORD of *Armies* art.

2

VVe must confesse, it is thy powre,
 That made vs *Masters* of the *Field*;
 Thou art our *Bulwarke*, and our *Towre*,
 Our *Rocke* of refuge, and our *Shield*.

Thou taught'st our hands and armes to fight;
 VVith vigor thou did'st gird vs round;
 Thou mad'st our Foes to take their flight,
 And thou did'st beat them to the ground.

3

With fury came our armed Foes,

To

To blood and slaughter fiercely bent,
 And perils round did vs inclose,
 By whatfoeuer way we went ;
 That had'ft not thou our *Captaine* beene,
 (To lead vs on, and off againe)
 VVe on the place had dead bin feene,
 Or mask'd in blood and wounds had laine.

4

This *Song* we therefore sing to Thee,
 And pray, that thou for euermore
 VVould'ft our Protector daigne to be,
 As at this time, and heretofore ;
 That thy continuall fauour showne,
 May caufe vs more to Thee encline,
 And make it through the World be knowue
 That such as are our Foes, are thine.

For deliuerance from a publike Sicknesse.

THE Pestilence, and other publike sicknesses are those Arrows of the Almighty wherewith he punisheth publike transgressions: This Hymne therefore is to praise him, when he shall unslacke the Bow which was bent against vs; and the longer he with-holds his hand, the more constantly ought we to continue our publike thanksgivings: for when we forget to perseuere in praising God for his Mercies past, we usually reuieue those sins that will reuue his Iudgements.

SONG. LXXXIX.

Sing this as the ninth Song.

WHen thou wouldst, LORD, afflict a *Land*
 Or scourge thy *People* that offend,

To

To put in practice thy Command,
 Thy creatures all on Thee attend ;
 And thou, to execute thy *Word*,
 Hast *Famine, Sicknesse, Fire, and Sword.*

²
 And here among vs for our sin,
 A fore *Disease* hath lately rain'd,
 Whose fury so vnstai'd hath bin,
 It could by nothing be restrain'd ;
 But ouerthrew both weake and strong,
 And tooke away both old and young.

³
 To Thee our cries we therefore sent,
 Thy wonted pittie, LORD, to proue ;
 Our wicked waies we did repent,
 Thy *Visitacion* to remoue ;
 And thou thine *Angel* didst command,
 To stay his wrath-inflicting hand.

⁴
 For which thy loue, in thankfull wife,
 Both hearts and hands to thee we raise,
 And in the stead of former cries,
 Do sing thee now a *Song of Praise* ;
 By whom the fauour yet we haue,
 To scape the neuer-filled *Graue*.

For the **KINGS** Day.

The first Day of **KINGS** Raignes hath bene anciently obserued in most Kingdomes : And with vs that custome is worthily retained ; partly, for ciuill ends ; and partly, that the people might assemble together, to praise
 God

God for the benefit the Common-wealth receiveth by the Prince; to pray for his preservation also, and to desire a blessing upon him and his Government: To which purpose this Song is compos'd.

SONG XC.

Sing this as the third Song.

WHEN, LORD, we call to minde those things
That should be fought of Thee,
Remembering that the hearts of Kings
At thy disposing be;
And how of all those blessings, which
Are outwardly possest:
To make a *Kingdome* safe and rich,
Good *Princes* are the best.

2

We thus are mou'd to sing thy praise,
For *Him* thou daigned hast,
And humbly beg, that all our daies
Thy care of vs may last.
Oh, bleffe our *King*, and let him raigne,
In peacefull safety long,
The *Faiths Defender* to remaine,
And shield the Truth from wrong.

3

With awfull *Loue*, and louing *Dread*,
Let vs obserue him, LORD,
And as the *Members* with their *Head*,
In Christian peace accord:
And fill him with such royall care,
To cherish vs for this;

As

Song 90.

217

As if his heart did feele we are
Some liuing parts of his.

Let neither *Partie* ⁴ Struggle from
That duty should be showne,
Left each to other plagues become,
And both be ouerthrowne ;
For, o're a disobedient *Land*,
Thou dost a *Tyrant* set ;
And those that *Tyrant-like* command,
Haue still with *Rebels* met.

Oh, neuer let so sad a doome
Vpon these *Kingdomes* fall ;
And to assure it may not come,
Our finnes forgie vs all :
Yea ; let the *Parties* innocent
Some dammage rather share,
Then, by vnchristian discontent,
A double Curfe to beare.

Make vs (that placed are below,
Our callings to apply)
Not ouer curious be to know,
What he intends on high,
But, teach him iustly to command,
Vs rightly to obey ;
So, both shall safe together stand,
And doubts shall flie away.

When hearts of *Kings* ⁷ we pry into,
Our owne we doe beguile ;

.And

And what we ought our felues to doe,
 We leaue vndone the while :
 Whereas, if each one would attend
 The way he hath to liue,
 An l all the rest to Thee commend,
 Then all should better thriue.

S

Oh, make vs, LORD, disposed thus,
 And our dread *Soueraigne* faue ;
 Bleffe vs in him, and him in vs,
 We both may blessings haue ;
 That many yeares for him we may
 This *Song* deuoutly sing,
 And marke it for a happy day,
 When he became our KING.

Here endeth the HYMNES *and* SONGS
 of the CHVRCH.



To the READER.

THat such as haue skill and are delighted with Musicke, may haue the more varietie, to stir vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuerthelesse, all (but some few of them) may be sung to such Tunes has haue bene heretofore in vse; For the benefit therefore of those who haue no experience in Musicke, I haue here set downe which Songs they be; and to what old Tunes they may be sung.

To the tune of the 1, 2, 3. and of an hundred other Psalmes may be sung; Song the 3. 21. 32. 33. 35. 38. 43. 53. 57, 58. 67. 69. 72. 78. 81. 83. 85, 86, 87. 90.

To the tune of the 51. 100. 125. Psalmes; and the X. Commandements, &c. may bee sung, Song the 5, 6. 8. 11, 12. 27, 28. 34, 42. 44. 48. 51, 52. 56. 60, 61. 64, 65, 66. 68. 70. 73. 76, 77. 80. 88.

To

To the READER.

To the tune of the 112. 127. Pfalme, and the Lords Prayer, &c. may be fung; Song the 7. 40, 41. 45. 49, 50. 54. 59. 62. 71. 74, 75. 79. 82. 84. 89.

To the tune of the 113 Pfalme may be fung; Song the 9, 10. 17.

To the tune of the 25. Pfalme may bee fung; Song the 20.

To the tune of the 124 Pfalme may be fung; Song the 47.

F I N I S.

PR
2392
H8
1881

Wither, George
The hymnes and songs of
the Church

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
