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Publications of the Spenser Society.

Issue No. 31.

THE

PSALMS OF DAVID

TRANSLATED INTO LYRICK-VERSE.

BY

GEORGE WITHER.

PART I.

PRINTED FOR THE SPENSER SOCIETY.

1881.

The Spenser Society.

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LIST OF PUBLICATIONS.

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1. The Proverbs and Epigrams of John Heywood. Reprinted from the Original Edition of 1562.
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6. The 'ΕΚΑΤΟΜΗΑΘΙΑ 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.*

27

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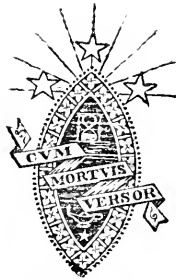
GEORGE WITHER.

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PART I.

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1881.



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MANCHESTER.

CONTENTS.

THE PSALMS of DAVID *Translated* Into LYRICK-VERSE,
according to the scope, of the ORIGINAL. And *Illustrated*,
with a Short Argument, *and a breife* Prayer, or Meditation;
before, & after, every Pfalme.

By GEORGE WITHER.

Imprinted *In the Neatherlands* By Cornelius Gerrits van
Breughel. M. DC. XXXII.

(*Lowndes*, p. 3966; *Hazlitt*, No. 17.)

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M. DC. XXXII.

To the MAIESTIE of the
most Virtuouſ and high-
borne Princeſſe

ELIZABETH

PRINCESSE of Great Britaine,
QUEENE of Bohemia, COVNTESSE
of the Palatinate of the Rhyne &c.

Moſt excellent Princeſſe.



*May faile in Vulger Titles;
But, in my valuation of your
heroical Virtues, I cannot be
deceaved. Therfor, I am theleſſ
curious in common Attri-
butes. Fer, thoſe Accöplish-
ments, which in my repute, are your greateſt
glorie, are well manifeſt in that, which is
the greateſt temporall honour; even in thoſe
Virtues, which have conquered a Kingdome
for you, in the harts of many millions of people:
And procured you thouſands of affectionate ſer-
vants (who never ſawe your Majeſtie) Not
only in your owne Territories, and in the Do-
minions of your Freinds; But, in the Citties*

A 2

&

& Kingdoms of your Enemies also: And, they who are unwilling to confesse this, to give you honour; have honored you, in discovering it by their envy.

Among those, who are in Affection, your Ma.^{ties} loyall servants, I am one: and, in my owne Country, great multitudes have taken notice of a speciall Obligation, which I had, above many others, to honor & serve you. For, I do hereby most humbly, & thanckfully acknowledge; that, when my over-forward Muse first flutterd out of her nest, Shee obtained the preservation of her endangered Libertie, by your gracious favour: and perhaps, escaped also, thereby, that Pinioninge, which would have marred her flieng forth, for ever after.

Which extraordinary Clemencie (in so great a Princesse, to a person so undeserving) did not only much magnify your noblcnes, in the opinion of others; but so chained my hart also to the love of your princely Goodnes; that (although I was hitherto compelled to smother my vprofitable thanckfulnes in my breast, because I wanted meanes to discover it according to my desires) I have ever since, bene spiritually present with your Ma.^{tie} (& with God, for you,

you, by my Prayers) in all your Afflictions, & Exaltations. And, faine I would have effected something, which might have witnessed, that I had a Hart, though not a Fortune, to be servicable in the best manner.

My Muse, was the hopefulllest meanes I had of this ambition; & by her, I, awhile promised myself, some healp. But (after I came to better vnderstanding) I preccaved, her over-carly Flights into the world, had (in her prime growth) so spent those tymes of opportunity wherby she should have enabled her self, for brave Attempts; that she could never be strong enough, to make wing halfe so high as my Desires.

Yet, by your Ma.^{ties} royall Father, of blessed Memorie (who, a litle before his death, was pleased to honour mee with his grations respect) I was commanded to perfect a Translation of the Psalmes, which he vnderstood I had begunn; & by his encouragment, I finished the same about the tyme of his Translation to a better Kingdome. Wherein, God soe enabled mee, that many have well approved thereof; and, I, latelic resolving to make it publike (wanting other Testimonie of my thanckfulnes (conceived it would be no dishonour to your Ma.^{tie}

A 3 if

if before the same, I conveyed your beloved Name to that Nation, who so dearlie affect you.

But, when I had well considered thereon I thought it would be a very pertinent complement, so to doe. For, they were Afflictions or Deliverances from Afflictions, which were occasions of every Psalme: Therefore, none but they who have bene afflicted, cann relish the sweetnes, or vnderstand, the depth of these Raptures; And therefore also, they who come nearest in their Christian sufferings to those whome they personated, shall best feel, & vnderstand their meaning. In which (if I be not more a stranger to your Highnesse, then I thinck I am) you have bene honored aboue all the kings & princes of the world: & in my opinion you have had more occasion to make personall Application of these Hymnes vnto your selfe, then any of them.

And, there is no shame (most excellent Princeffe) in the Crosse of Christ. For, the highest honor consisteth not in wearing a crowne; but, in a Crowne that hath many Thornes in it; & the more Thornes the more honorable. Though the souns of men, do scoffingly turne this glory into shame, & seek after Vanities;

ties ; yet, they who shall sitt nearest unto Christ Iesus in his Kingdome, must drinck deepest of his Cupp: And, your Highnes hath (in my Observation) more largely, pledged him, then many other. For, in all these Hymns (all which, are prophecies of such things as pertaine to Christ, & his Mysticall body) there are fewe passages, communicable to his Members, but (even in my owne knowledge) your Ma. may apply them vnto your self, as a dependant on him. And, God let mee not live, if I do not thinck, that more honours you, then to be Empresse of the world.

And, because it is the greatest honour to come so near, both to the Type & the Prototype, of our sufferings, as your Ma. hath done, & to beare so many marks of the Lord Iesus. Because also, some scoffing Ismaelites have mentioned these Glories to your Dishonour ; I wil to your Praise, repeat some fewe, out of those many which are appliable to your Ma. & they shal be such, that most will confesse, they are the very same Afflictions, whereof (as a type of Christ) king David complained.

He, was exalted by God ; & yet, cast downe. He was annointed king, & yet enioyed not the Kingdome. He was driven

from his owne possessions, & compelled to sojourne in a forraigne Land. *Kings & Rulers*, were confederated against him. He, was removed from his *Kindred*; & his *Acquaintance* were sett far off. His enimies were powrefull, & too strong for him. His aduersaries were multiplied: *Yea*, they insulted over his calamities; & *many judged his cause so bad, that they pronounced him* forsaken of God. The *proud*, forged lies against him. False witnesses layd things to his Charge which he knew not. *Princes*, fate & spake against him. *The mighty*, persecuted him without a Cause. They had almost consumed him vpon earth. They waited to destroy him. The *Bands* of the wicked robbed him. They spake of peace vnto him when they purposed warr. Trouble, & anguish, tooke holde vpon him: & he was persecuted, when God had smitten him. The Vngodly reioiced in his Adversity; & cried *There, there, so wee would have it*. He was reproched of his Neighbours. He was the sorne of fooles. The Drunckerds made songs of him. They said he was cast downe, & should never rise againe: *And many*

many other suchlike passages, there are, which my memory confusedly retaines. In all which, (together with your Roiall Confort,) you have beene a partaker, in such measure, as Christians of inferior Degree, cannot communicate in the like Suffrings, in the same sense.

Nor are these things, only, Appliable vnto your Highnesse in an extraordinary manner; But, all those consolations, Hopes, Deliverances, promises of Mercye, Favours enjoyed, Resolutions of Praise, & Thanksgiving, with others of this nature, throughout the Psalms; are in a singuler manner, pertinēt also to you: & (no doubt) so applied, by your Ma: in your owne hart, as occasion is offred.

Which, when I had considered (for, your Highnes, as a glorious Member of Christ Iesus, is often in my serious & retired thoughts) And, I, remembring also, that, long since, I vowed a Pilgrimage to your Ma.^{tie} (so soone as I could be furnished with some Presēt) I thought this my endeavour would not be impertinētly presented: therefore, I thus prepared the same; & am now come, to accomplish my Vowe, Which I humbly desire, may be acceptable to your Ma.^{tie} I doubt not, but you often peruse this Booke in other Translations. Yet, these Meditations,

A 5 may,

may, perhaps, occasion (either now, or hereafter) some use or application of them, to your extraordinary comfort. Howsoever; It is, in my owne esteeme, the best Iewel, that I have: and, if it were answerable to my humble Afflictions, it would be the richest that ever was presented to a Princeesse.

But, lest my over-long Epistle become tedious, I will thinck, by my selfe, what, I have more to Say; craving pardon for thus presuminge, vpon my hopes of your Acceptation; and, for my conceiving it possible, that (after so many yeares) the memory of his Name should be retained, with your Highnesse; who hath, in all this time, produced vnto your veiw, no Testimony that he retaines any Memoriall of the benefites, which he long agoe receaved, by your fauour I distrust not, the obtaining of that which I desire; for, my hart tells mee I am thankfull; Some liue, who have heard mee professe it; God, is witnesse of it, every time I come vnto him for my owne Soul; And I am, in all that I am.

YOUR MAIESTIES

Most humble

and

Long-professed seruant

GEORGE WITHER.

A Preface to the Reader.

This Translation, long since, finished in blurred papers (and often called for) I, lately, made legible to others: & it had my leave, to seek a publike Passe into the world: which if it merrit to obtaine; Be the fault theirs who shall oppose it. I waited long, to see a more exact performance: But, none appearing, answerable to the dignitie of our English-Muses, I have sent forth my Essay, to provoke others, to discover their endeavours, on this subject; that, choice being had, the best might receive the best Approbation.

I have had more care, to suite the Capacitie of the Vulger, then to observe those Criticisimes which arride the Learned: yet, I hope, with so much discretion, that the best Iudgments shall have no cause to despise it. For, though the Language be plaine, it is significant; & such a Dialect as is likely to continue unchanged, when fantasticall expressions will growe as vnfashionable as our clothes. It is also breifer, by above a fourth Part, then the Translations which I have yet seene, in any language of Europe: and preserves, likewise, the words of the Prose; the fulnes of the Sence, & the relish of the Scripture phrase, as well as any of them. Which, considering how much other vulger Tongues have ignorantly bene preferred before ours, (how difficultly the Hebrewisimes are contracted; how much the often Transition from one Matter, & from one Person to another, interrupts breife knitting of things together; & how much the frequent Rimes, & other things considerable in Lyrick Translations, interrupt such Breifnes) is a great honour to our Language: Especially, seeing my Brevitie, hath made no Psalmes obscurer; But rather, so easie to be understood, that some Readers have confessed, it hath bene instead of a Comment vnto them, in sundry hard places.

If

A preface

If you expect such elegant-seeming Paraphrases, as are composed by those, who selecting easy and Passionate Psalmes, have trimmed them up with Rhetoricall Illustrations, (futable to their fancies, & the changable garbe of Affectuall Language) I shall deceave your expectation: For, I have purposely avoyded those Descants, & confined myself to the grave, & simple Language of the Text: And I was thereby the better kept from wandring after mine owne sense, as in their Circumlocutions they have done. Beside; their Versions are fitted rather to be Read, then Sung: which giveth a greater Libertie to the Translator. For, though it be most gracefull in a reading-Poeme, when the Period is cast, sometime into one parte of the Line or Stanza, and sometime into another: Yet, in a Lyrick Composition, where the same Staff is often reiterated to one Tune; the Periods, and words of the same Quantity, must be alwaies observed in the same Places. For, if there be not alwaies a decent pause in the Matter, when the Tune is ended; or, if in the singing, the naturall quantity of the word be adulterated; or, if wee be not carefull, that a full-point fall not, where the Tune is in the height of a continueng strain; It will sound verie absurdly to a iudicious care: as may appear, by offering to sing some of those Composures, which are plausible in Reading.

I have used some, varietie of Verse; Because, Prayers, Praises, Lamentations, Tryumphs, and subiects which are Pastoral, Heroical, Elegiacall, and mixt (all which are found in the Psalmes) are not properly express'd in one sort of Measure. Yet, respecting the who cannot attaine to many Tunes, I confined my selfe to such kinds of Verse as I found in the old Psalmesbooke; fitting them in such manner, that every Psalmes in this Booke, may sung to some Tune formerly in use, either in the single, or in one of the double Tranlations.

And

to the Reader.

And, because some will thinke to examine my Version by the Prose Translations, I doe here inform them; that the Language of the Muses, in which the Psalmes were Originally written, is not so properly expressed in the profane dialect as in verse: & that there is a poeticall emphasis, in many places, which requires such an alteration in the Grammaticall expression, as will seeme to make some difference in the iudgment of the Common Reader; whereas, it giveth best life to the Author's intention; & makes that perspicuous, which was made obscure, by those meer Grammaticall Interpreters, who were not acquainted with the proprieties, & Liberties, of this kinde of writing.

I do likewise inform them, that I have not alwaies used the Metaphor which is in the Original; but, otherwhile (tending the vulger capacity) do expresse it, by what it signifies. For, the Hebrewismes, being in some places obscure (as where the Tongue is interpreted, Glorie; and in many other suchlike particulers) I do use, expressions best agreeable with our English Dialect, & the vulger Capacity.

Moreover, when the Repetition of the same word or Clause; Or when two or three Synonama's together in one sentence as (Heare, give ear, attend) or, where either a Periphrasis, or a transposition of some words, seemes not soe gracefull in English, as in the Hebrewes; nor so powerfully to expresse the meaning of the Holy-Ghost, by the same Idioms of Speech: I have not superstitiously tied my selfe to the Hebrewes phrase, nor to any strict Order, or number of words (except some Mystery seemed thereby touched upon) but, using rather brevities where Circumlocution appeared needless, & affecting the Dialect most proper to our owne Tongue; I labor'd to deliver the meaning of the Originall Text, as powerfully, as plainly, & as briefly, as I could,

For

A preface

For that Cause, I have not everie where observed the same Tense; But, used the pretentense, the Present-tense, & the Future-tense, indifferently, one for the other, in some Actions attributed to God. For, most things, which God is said in this booke, to have done for his people, or against his enimies; he now doth, & will doe hereafter. That, also, which he will doe, he may be said to do now, & to have done heretofore; because, all time is present with God. Nevertheless, I have herein taken such care; That I confounded not Historie & Prophecie; But, in those places, have religiously observed the proper Tenses; & wheresoever els, I found it material, so to do.

And, whereas, I perceived that this particle FOR, is not alwayes, a Causal; Nor this particle BUT, an exceptive, in every place; But (as YEA, NAY, & other such like words in our English) sometime rather inserted as supplements, only, becomming the Dialect, (or meerly customary) without any material significancy, according to their ordinary use; And, finding that those Particles, in the English, did in some places, either obscure the sense, or make lesse powrefull the expression thereof, by interrupting a natural connexion of the sentences; I have there, varied or qualified, the use of those words.

For like Reasons, I have in some places, kept the Person unchanged, throughout the Psalme, which is sometime varied in the Hebrew (as in the 13 & 104 Psalmes) But, with such heed, that where any worke (according to the Schoole distinction Ad intra, or ad Extra) seemes more proper to one distinct Person of the Trinity, th^o to the other (or where els it is Materiall) I have retained the Person according to the Originall.

And, in regard some abuse the propheticall Imprecations, as if David had given exemplury warrant of Cursing

to the Reader.

ſong their enemies, I have (to prevent that prophanation) otherwhile expreſſed that by the Future tenſe, which many do traſſlate by the imparative moode; wher-by, thoſe paſſages, the more plainly appear, prophetically intended. In all which, let what I have done, be duly weighed, (not rashiie condemned) by thoſe who ſhall by ſome proſe Translations, examine my Paraphraſe. For, I hope I have preſerved the lawfull freedoms of an Interpreter, in all theſe things: Seeing, I have not therein followed my owne opinion only; but the warrant of beſt Hebrew Gram-marians, the Authoritie of the Septuagint, & Chal-dea paraphraſe, the example of the auncient & of the beſt moderne proſe Traſſlators, together with the generall practice & allowance, of all orthodoxe Expoſitors.

Before every Pſalme I prefixe a ſhort Preface, partly declaring the Scope & uſe thereof; not thereby limiting either their Scope or uſe. For, every Pſalme is divers waies uſefull, according to the ſeverall parts it hath; or according to the many Ages, Eſtates, & neceſſities of the Church; or her particular members. But, that, which I have intended in my brief Prefaces, & in theſe Meditations after the Pſalmes; is, to ſhew the unlearned, how to make ſome good uſes, of theſe many, to which they ſerve.

Much more might be ſaid as conſiderable (if it would not make this Preface overlarge) for, ſo it fares with ſome of us, that when wee have taken much paines to doe well, wee muſt take as much more to prevent miſconſtructions; & think our double paines, well rewarded, if at laſt, wee may ſcape without a miſcheef. But (how ever I ſhall be cenſured) I can be well pleaſed when I have recollected my ſelfe: & though I ſeeke to avoide Rubbs that are caſt into my way; Yet, I can ſkip over them, or contemn them, if I find it more troubleſome, then profitable, to remove them.

Though others may performe this, more exactly; yet,
Godmen

A Preface to the Reader.

Goodmen will confesse, I have dishonestly employed herein, & attempted an honorable work. But, if I have soe endeavoured; That it manifestly appeareth to be better, then, what the partialitie of this Age will accept, (and that Mumpimus, must still be preferred before Sumpimus) Then, this Worke, shall become the Iudge of those partiall Iudges; And, to their disgrace, gaine esteeme, hereafter, in despite of their envy.

I regard the Censorious approbation of none, but such, as are (in their vnderstanding, at least) both Divines and Poets: For, they, only, are competent Iudges, who knowe how much the Phrases or Mysteries confine the Translator; what Proprieties are to be observed in both Languages; & what Liberties, & restraints, belong to a Lyrick-poem.

And, ——— but, I will now say no more save this; If I have pleased my Readers, I am glad: if not; Yet, I am glad, I have honestly endeavored it. And, (being assured my labour shal not all be lost) I will sing, & be Merry, by my selfe, in the Ise of this Translation, untill others please to sing it with mee: or, untill a more exactt Version, shall be produced, & allowed.

Fare well.

THE

THE PSALMES 1
OF DAVID.

Pfalme. I.

It shewes wherein Happines consisteth ; Illustrates the present and future estate both of the Iust & vniust ; and comforts the Righteous both by declaring Gods approbation of their Way. It may be sung for an incoragment in the right Path. &c.

THe man is blest, who neither straies,
Where Godles counsellors haue gone,
Nor standeth in the Sinners waies,
Nor sitteth on the Scorners throne.
For, in Gods Lawe his pleasures be ;
Theron, he day & night bestowes.

And, therefore shal be like a tree
Which near vnto the riuier growes.
2. His frutes, in season, he doth give,
Green leaues he shal for euer wear :
All things he takes in hand shall thrive

But, thus the Sinner doth not fare.
For, Wicked men with e'vry winde,
Like dust or chaff, are blown aside,
And therfor shall no standing finde,

When they their Judgment must abide,
3. Nor place, nor fellowship haue they,
Among those men that are vpight :
For, God approoves the Just-mans way
But, Sinners path-waies perish quite.

Grant oh mercifull God, that shunning all the paths & seats of impietic, we may exercise & rest our selues in the true loue & practise of thy Law, & that (being planted in thy Church, & refreshed by the living waters of thy Word) wee may flourish to our comfort & in due time, so

B

*fructifie to thy glorie, that we maye numbred among thing
Elect; be iustified in the general judgment; & become par-
takers of eternal blessednes in the kingdome of heaven,
through Iesus Christ our lord, Amen.*

Another of the same.

BLeft is he, who neither straies
Where the Godles man misguideth,
Neither stands in finners waies,
Nor in Scorners chair abideth :
But, in Gods pure Lawe delights,
Thereon musing, daies & nights.

2 Like a tree sett near the springs,
He doth alway freshlie florish,
Still, his fruits he timely brings,
And his leaf shall neuer perish :
Ev'rie thing shall proper to,
Which he vndertakes to do.

3 Thus, the wicked shall not fare,
But, be like such dustie matter,
As the whirl-winde here & there,
On the spacious earth doth scatter :
Nor shall they withstand their doomes,
When the day of Judgment comes.

4 Neither haue they place, or stay,
In the righteous congregation :
For, God knowes the Just-mans waie,
With a gracious approbation :
But, those paths that Sinners tread,
To assured ruine lead.

Pfa. 2.

*It is a prophecie of Christ & his kingdom, Act. 4. de-
claring the vaine furie of his Opposers, the wrath of
God against them; his eternall Decree concerning that
King; & the powre & extent of his kingdom. &c. it*

ex-

Pfalme II.

3

exhorts Kings, & subjects also, to fear and serue him. It may be sung to encrease Faith amid the Churches persecutions &c.

What mooves the Gentiles to repine?

What makes the people foolish growe,

That Earthlie Kings do thus combine,

And Rulers meet in Counsell so?

The Lord, & his beloved *Christ*,

Rebelloiously they disobay :

His powre (say these) let vs resist

And break, & cast their cords away.

2 But, God who sits in heav'n above,

Their foolish purpose will deride :

His anger shall their torment proue,

And, them, in wrath he then shall chide,

Ev'n I' (*saith God*) my King did place

Vpon my holy *Syon* hill.

And, by the *Lord*, what vttered was

To me (*saith Christ*) now sing I will.

3 Thou art my Sonne begot by me

This day ; and (if thou make demande)

The gentiles I will give to thee,

And make thee King of e'vry land.

An yron scepter thou shalt fway,

And (if thy Lore they followe not)

Thou shalt compel them to obay

Or break them like an earthen pott.

4 Then Kings be wife ; & Rulers lerne

To serue the Lord, with awfull joy :

Yea, kisse the *Sonne*, lest wroth he turne

And ouerthrow you in your way.

For, when his wrath inflamed growes,

(Though but a little moou'd he seem)

Then blest are all who shall repose

B 2

Their

Their constant hopes, & faith in him.

Blessed Sonne of God, begotten before all time (and by thy Father, appointed to be King over the whole world) let thy Kingdom come, & all the oppositions of thy adversaries be turned to thy glorie, let thy grace enable vs to pluck downe that Antichrist, which the world, the flesh or the Devil shal seek to set up against thee in the Tēple of our harts; that wee yealding due obedience to thee & thy commands, may escape thy burning indignation, sincerely embrace thy Gospell, & with awfull ioy persevere in the way leading to that felicity which is prepared for those who put their trust in thee. Amen.

Another of the same.

Such uproars mad, why do the Gentiles make?

What follies do the people doate upon?

Earths Kings conspire, & Rulers counsel take,
Against the *Lord*, & his *Anointed-one*.

Oh come! & let us break their bands (they say)

Come, let vs cast from vs, their cords away.

2 But God in heav'n deriding their designe
Shall (vexing them) his minde in wrath declare:
Who e're (saies he) repines this King of mine
On *Syon* sits; 'twas I that plac'd him there.

And, what the *Lord* himself, to me hath told,
(Concerning him) I purpose to vnfold.

3 Thou art my sonn, this day begot I thee;
Demand therefore (he said) & I will giue
The Gentiles, thine inheritance to be;

And rule of all the world thou shalt receiue.

An iron mace, thou shalt vpon them lay;
And break them like a sherd of potters clay.

4 Therefore yee Kings & Rulers be more wise:
Come serue the *Lord* your God, with awfull ioy.

And

And kiffe the *Sonn* ; left, if his wrath arise,
 You be destroyed, & perish from the way.
 For, when inflam'd his burning anger growes,
 Right blest are all who trust in him repose.

Pfa. 3.

A psalm of David when he fled from Absolon his Son. *It mystically Phrophecied the multitude of Christs foes; their bitter curses; the great love of God; the effects of Prayer; Christs Death; & Resurrection; the confusion of his Adversaries, & the safety of his Elect. &c.* It is usefull to strengthen faith in our temptations &c.

MY foes, how many Lord are they !
 What swarmes of them there be !
 And of my soul, how many say,
 In God no part hath he !
 Yet thou art, Lord, my praise, my gard ;
 Thou didst my head vprear :
 And from thy holy-hill, hast heard,
 What my entreaties were.
 2 I lay & slept, & safe arose ;
 Because thou brought'st me ayd :
 And though tenn thousands me enlose,
 I will not be afraid.
 Rise, Lord my God ; & from all foes
 Me safe, now also, make :
 Their Jaw-bone smite, & let thy blows
 The teeth of Sinners breake.
 3 For, saving health, alone to thee,
 To thee, oh Lord, pertaines :
 And whosoe're thy people be,
 Thy peace on them remains.

Sweet Iesu who being causelesly compassed about with all those innumerable enmities & persecutions which wee de-

E 3

ser-

serued, didst neuertheless (trusting in the powere of thy God head) ly down without fear, sleeping (as it were) in the midst of them by a voluntary Death, & wake againe the third day, by the same powere, to the confusion of thy foes: Grant we pray thee, that the multitude of our corporall & spirituall enimies never make vs despaire of thy mercy; but that in all troubles & temptations, we reioicing & trusting in thy love, maybe kept harmles; & confesse that our salvation, is by thee only, who liest and raignest world without end. Amen.

Pfa. 4.

To the cheefe musician on Neginoth a Psalm of David. *It repraides those who divide the Truth, & exhorts to faith & Repentance. The common wish of world-lings, & the desire also of a faithful-soul, is here expressed.* It serues to confirme vs against the scornes of Atheists, & meer carnal men. &c.

OH God my Righteousnes, give ear ;
 Enlargd I was by thee :
 My humble suite, now also, heare,
 And pittie take on me.
 Vaine Sonns of men, how long will yee
 My glorie thus abuse ?
 Though lies you seek, assured be
 That God the just will chuse.
 2 Yea God will hear me when I cry,
 Fear therefore to offend ;
 And, on your bedd serch privatly
 Your thinkings, & amend.
 Make Righteousnes your sacrificize,
 On God, assurance place.
 For worldly Goods, the world-ling cries,
 But grant me, Lord, thy grace.

3 For,

Pfalme V.

7

3 For, thou my hart haft joyed more
 Then come & wine's encrease :
 Thou mak'ft me fafe, & I, therefore,
 In thee will sleep in peace.

Oh thou fountaine of all righteousnes, & free justifier of thine Ele&ct, seeing, by thy common grace we are some-what enlarged from our natural bondage; grant a full deliverance from all our corruptions, by thy speciall favour. Let neither frailties, discouragements, nor avarements, incline vs to vanitie: But, so cause vs to consider whome thou chusest, that with a filial fear we may refrain from sin; & having our inward man renewed, as well as our outward actions reformed, we may offer the true sacrificize of righteousness, Encourage vs also through, assurance of thy favour, that contemning the desire of world-lings, & reioicing more in thy gracious aspect, then in all temporal advantages, we may ly downe to sleep our last sleep without horror; & rest in the firme hope of a glorious Resurrection. Amen.

Pfa. 5.

To the cheef musician on Neginoth a Psalm of David. It beseecheth audience of God, for sundry respects; & prayeth that he would subvert his Adversaries, & be mercifull to his Church. It may be vsfull when we are oppressed by the enimies of Christ, for his Cause &c.

Lord, weigh my thoughts, my words attend,
 My King, my God, encline thine ear :
 My suites I will to thee commend,
 And thou my voice betime shalt hear.
 I will, oh Lord, betimes arise,
 And pray, & wait for thy supplies.
 2 For, thou in sinn hast no delight,

B 4

No

No evils, in thy dwellings be ;
 The foole abides not in thy fight,
 The wicked are abhord of thee,
 Thou root'ft out all who falshoods prate,
 And bloud, & guile, in man, doft hate.
 3 But, I, in thy abounding grace,
 Thy houfe will vifite in thy fear,
 And worship in thy holy-place ;
 Oh teach me, Lord, thy Iuftice there :
 Unto my vewe, thy way difclofe,
 Because of them, that are my foes.
 4 Their words & thoughts are falfe & naught :
 Their throte is like a gaping graue :
 Therefore, oh God, let them be caught
 And fall by what they plotted haue,
 Yea, feeing they thy foes haue binne,
 Expole them to their fwarmes of finne.
 5 But, chear vp thofe who trust in thee,
 That fuch as well thy name affect,
 May, ftill, therin triumphant be,
 And joy that thou doft them protect.
 For Lord, the iuft thou fhalt reward ;
 And, sheild-like, make thy grace their gard.

Oh, foveraigne Lord God, make vs both timely & diligent feekers of thy grace. Let the due confideration of thy perfections, & of our natural unworthines caufe vs humbly to attend on thee ; vnfaignedly frequenting thy Congregation ; & there, truly ferving thee according to thine owne ordinance. Instruct vs fully in thy way, left our spirituall aduerfaries drawe vs into error: Let our experience of their malice & subtilty, keep vs the more cautious: Let them be taken in their owne fnares to thy glorie, & let the faithfull alwaies reioice in thy protection, through Iefus Chrift, our Lord. Amen.

Pfa. 6.

Pfalme VI.

9

Pfa. 6.

To the cheef mustian on Neginoth vpon She-
minith a Psalm of David. *It bewailes the miseries
& corruptions of the humane nature, & with penitential ex-
pressions emplores Gods mercy &c.* It may be sung when
oppressed by our sinns & infirmities, we haue in-
voked God, & received comforts :

Lord, in thy rage correct me not ;
To me, oh ! do not roughly speake,
Nor chide me when thy wrath is hott
But, pittie me, for I am weake.
Oh Lord, vouchsafe to cure my paines ;
For, through my bones, the torments goe :
My hart is vext, & much complaines,

Good God I how long shal this be foe ?
2 Returne, & help my soul oh Lord ;
Mee, let thy meer compaffion faue :
For, who in death shall thee record,
Or give thee praises in the grave ?

With groanes I tire ; & in the nights
My bedd in floods of teares doth fwim ;
Through in-ward greefs, & foes despights,
Mine eies decay, my sight growes dimm,

3 But, Sinners, now depart fro mee :
God heares my suite, my plaint, my crie ;
Which let my foes with blushing see,
And vext, & greeu'd, my preience fly.

*Most awfull God, speake favourably to vs, in this day of
thy offered grace, lest in the day of thy wrathfull indig-
nation we be cast into hell fire. Behold our fraillities, our
torments, & our horrible distempers : Obferve into how
great perills our desperation may cast vs, & have mercy
(oh lord) have mercy vpon us miserable offenders. Purify*

B 5 our

our polluted flesh ; enlighten our beared eyes ; cure our wounded harts ; chear our afflicted spirits ; receive our fainting soules, & chase away all our malicious accusers ; that we (escaping the dungeon in which thy praise is forgotten) may magnify thy mercies in the land of the living ; to the vexation of malignant spirits, & to the honor of thy name, for euer & euer. Amen.

Pfa. 7.

Shiggajion of David which he sung to the Lord, concerninge the words of Chush the Benjamine. *It is the Complaint of an innocent, unjustly accused, & referring himself to be iudged according to his innocency.* It may be vsed, when the true Church or any members thereof, are slandered by their foes &c.

Lord God, on thee I do depend,
 Me, from the spoiler save :
 Lest Lion-like my soule he rend
 When I no helper have.
 For, if oh Lord my God, in this,
 My hands found guiltie be ;
 If I rewarded him amisse
 That was at peace with me.
 2 Nay, I to him did mercy shewe
 Who fought my causeles blame ;
 Els, let my foe my soule pursue
 And ouertake the fame.
 Yea, let him tread (when down I fall)
 My life into the clay ;
 And, in a dust-heap, there-withall,
 Mine honor let him lay.
 3 Oh Lord ! thy selfe, in wrath advance,
 For, wroth my spoilers be :
 According to thine ordinance,

Arife

Pfalme VII.

11

Arise, & judge thou me.
 That multitudes to thee may come,
 (For their fakes) great appear :
 Yea judge them Lord, & giue me doome
 As iust, ag I am clear.
 4 Confounde the sinners wickednes ;
 But, still, the iust maintaine :
 For, thou (oh God of righteoufnes)
 Canst ferch both Hart & Reine.
 God is my sheild, & he protects
 The Godly ~~from~~ decay.
 His doomes are iust, & he corrects
 The wicked ev'ry day,
 5 Except they turne, his blade he whetts,
 A bowe, still bent, he hath :
 He, shafts for persecutors getts,
 And instruments of death.
 For, lo ; with mischeeues being bigg,
 They first conceive a sinn ;
 Next, bring forth lies ; then pitt-falls digg,
 Where, they themselues fal in.
 6 Thus, on their heads, their mischeeues all
 Do iustly tumble downe ;
 And wicked mens devises fall
 On their dezizers crowne.
 For which, the iustice of the Lord,
 I'll strive to glorify ;
 And, will, in songs of praise, record
 The name of God, most high.

Eternal God, defend us from slanderous accusations,
 & from that roaring Lion who is alway ready to devour
 us: And, though our accusers are often so malicious, that in
 respect of them we may have some appearance of innocency;
 yet, cause us so to acknowledg our selves guiltie in thy sight,
 that

that we may be Iustified by the righteousnes, which we have by imputation from thy dear sonn ; for, we have no Innocency but his ; No Saviour but he ; nor dare we (in our greatest puritie) appeare any where, but at the Throne of thy mercy, which let us, who seek the same, alwaies obtain; & let the severitie of thy iustice, fall only on our Adversaries who despise thy grace; that both in mercy & iustice, thou maist be magnifyed for ever & ever. Amen.

Pfa. 8.

To the cheef Musitian vpon Gittith a Psalm of David. *It sings the glory, powre, and dominion of Christ ; & magnifies the love of God in the admirable exaltation of the humane nature, by the incarnation of his Sonn &c.* It may be vsed, to praise God for the great priueledges which we haue receaved thereby.

How famous, Lord, our God, appears
Throughout, the world, thy glorious Name?
Above the height of all the Sphears,
Thou spreadst the splendor of thy fame.
The mouths of babes, thy powr to show ;
And sucklings tongues, thou didst ordaine :
To stopp the mouth of ev'ry foe ;
 And, their avengings to restraine.
2 When on the heav'ns I fixe mine eye,
And moone & starrs (thy creatures) heed ;
Why careth God for man (think I)
Or why regardeth he his seed !
He was below thine Angells plac'd,
And, higher, now advanc'd is he :
To rule thy works, him raisd thou hast,
 And, at his feet, all creatures be.
3 O're heards & flocks, in stall & folde,
O're cattell which at randome goe,

The

The fov'raigne place he now doth holde
 And, over foules & fishes, to.
 Yea, rule throughout the sea, he bears,
 And over all within the fame ;
 How famous, Lord our God, appears
 Throughout the world, thy glorious Name !

Most glorious Lord God, thou so lovedst the humane nature, that it pleased thee to be made man ; by the mouths of babes & sucklings magnificence thy great powere ; & by humbling (as it were) of the Deitie for a tyme, to exalt the Manhood for ever. For this thy unexpressible humiliation, & incomprehensible favour, we submissively profirat our soules, and bend the knees of our bodyes to the honor of thy Name ; beseeching thee, that as all other creatures are obediently subiected to thy Sonns Dominion, so wee may truly submit our wills to his good pleasure ; & in Act, word & thought, be thankfull for our many priviledges, by his blessed Incarnation, Resurrection, & Ascension, now & for ever, Amen.

Pfa. 9.

To the cheef Musitian vpon Muth-labben a psalm of David. *Herein, the faithfull praise God, for many good causes, & exhort others to do the same. It may be vsed, to praise the Lord, for his manyfold mercies vouchsafed to his Church ; & for his just judgments on their foes. &c.*

NOW, Lord, with all my hart, & voice,
 Thy wondrous works I,le magnify :
 Of thee, I'le sing ; Of thee, reioice ;
 And praise thy name (oh God most high)
 For, thou didst put my foes to flight ;
 They fell, & fled out of thy fight.
 2 My lawfull cause thou dost vpholde ;

Thou

Thou fit'th entron'd, thou judgest right ;
The Gentiles, are by thee contrould ;

The wicked, thou destroiest quite :
And, thou their names away dost blot,
For evermore, to be forgot.

3 Thy slaughters, now, thou cruel Foe,
Are to an end, for ever, brought ;
Those Townes which thou did'st overthrowe,
Are nameles now, & out of thought :
But, God still sitteth on his throne,
Preparing judgment therevpon.

4 The world, he shall vprightly doome ;
And, justly judge the nations all.
The pore, when times of trouble come,
He gardeth, like a castle wall.
And, they who feek & know his name,
Are safe, by trusting in the same.

5 To God, therefore, in *Syon* sing ;
To nations all, make known his deeds :
For, when to light, he blood will bring,
He poremens wrongs, & criengs, heeds.
Now also, Lord, thy grace I crave :
Oh ! mark what woes, & foes I have.

6 Thou fav'st me from the gates of hell
That I thy praise, with chearfull voice,
To *Syon's* daughters may reveal,
And in thy saving-health rejoice.

The Gentiles, had a pitt-fall wrought ;
But, they themselves therein were caught.
7 Their Nets haue their owne feet en-fnar'de,
And, God is by his judgments knowne ;
The Sinners hands have trapps preparede,
Whereby themselves were ouerthrowe.
Thus, downe to hell the wicked goe,

Shiggaijon.
Selah.

As

As, all who feare not God shall doe,
 S There is a time to minde the pore,
 Their hope shall not, for ever, faile;
 To judge the Gentiles Lord, therefore,
 Arise, and let no man prevaile.

The Nations fright, vntill they see,
 That they are men as others be. *Selah.*

We haue often experience, oh God, that by thy fauour all oppressions, insultings, & secret cruelties, shall come to an end; and that thy Mercies, & thy Justice, shall everlastingly continue, both for the safegard of thy seruants, & to reward the wicked, according to their deserts. Let this experience, therfor, be alwaies remembered when we are persecuted or afflicted, & let our confidence be ever so fixed vpon thee, that we may neither be discouraged in Adversitie, nor forgetfull in prosperitie, to magnifie thy mercies; but, be readie vpon all occasions, to glorifie thee, both for the suppression of our foes, & for all our other deliverances, through Iesus Christ our Lord. Amen.

Pfa. 10.

The Pride, Crueltie, Prophaneſſe, & fraude of Antichrist, Atheists, & Hipocrites is described: God is invoked to redresse it: his Dominion acknowledged, & his mercifull regard of the afflicted is, confesseal. It may be vsed, when we are oppressed by temporall or Spirituall Oppressors.

THY face, oh Lord, why dost thou hide,
 And stand aloofe, so farr?
 Lo, Sinners, meere out of pride,
 The Spoile of poremene are.
 Infare them, by their owne devise,
 For, of their Lust they boast
 And praise those Freindes to Avarice,

Who-

Whome God abborreth most.
 2 Their fcomefull eies regard not thee,
 Their hartes do thee deny.
 Too high for them thy judgments be ;
 Stil greuous is their way.
 They snuff, & sleight their greateſt Foes,
 And (come what miſcheeves will)
 Within their hartes, they doe ſuppoſe,
 That they ſhal proſper ſtill.
 3 Their mouthes, with curſings overflowe ;
 Their tongues, lie, ſwear, & vaunt :
 The pore to catch & overthrowe,
 Obſcured paths they haunt.
 They watch, unſeene, for ſimple-men,
 To ceaze them vn-aware.
 They lurck like Lions in their denn,
 And ſlilie them inſnare.
 4 To catch the pore, by lowlie ſhewes,
 Their ſtrength, doth help them on,
 They think in hart, that God nor vewes,
 Nor careth what is done.
 But, riſe oh Lord, thy powre to ſhowe,
 Leaue not the pore forgot.
 For, why ſhould Sinners ſleight thee foe
 And think, thou mind'ſt them not ?
 5 Thou ſee'ſt, yea ſee'ſt their wickednes,
 That puniſhd it may be :
 And loe, the pore & Fatherles,
 Commit their Cauſe to thee.
 Lord God (their helper) break the ſtrength
 Of ev'ry wicked-one ;
 Serch out their finnes, & thou (at length)
 Shalt cauſe them to have none.
 6 Our everlaſting king thou art,

Thou,

Thou, from the Realme likewise,
 Hast fore'd the Gentiles to depart,
 And heard the poremans cries,
 Their harts thou shalt establish to,
 And hear & judge, the pore ;
 That, earth-bred man, the Orphanes foe,
 May them oppresse no more.

*Almighty God, seeing our safetie consisteth in thy loving
 presence, be thou near at hand, to defend & assist in all ex-
 tremities. Abate the malice & wickednes of our foes, & let
 their pride, fraude, & crueltie, make vs the more healfull
 that we depart not willingly out of thy protection. Vouch-
 safe also, so to raigne in our soules, to the suppression of
 all intrusions, that (our affections being ordered by
 illuminated Reason, & sanctified by Grace) Christ
 may have the sole dominion there ; & that we may sin-
 cerely embrace him with our whole harts ; honor him with
 all our faculties ; confesse him with our tongues ; & glo-
 rify him by our works, together with thee, oh father, &
 the blessed Spirit, now & for ever. Amen.*

Another of the same.

LOrd, why standeth thou so farr ?
 Why at need, am I forsaken ?
 Poremens, wrong'd by Tirants are ;
 Let them in those guiles, be taken,
 Which by them contrived were.
 2 For, in boast, the Simmer sayes ;
 That, his longings he possesseth :
 He, the Covetuous doth praise,
 (And their practises he bleffeth)
 Though the Lord abhors their waies.
 3 Proud & loftie looks, hath he,
 God, nor seeking, nor beleaving :

C

Al

All his Courfes greevous be ;
 And thy judgments (*past conceivinge*)
 Are too high for him to see.
 4 With contempt he sleights his foes,
 Fearing neither falls nor sliding :
 From his mouth much curfing flowes,
 Vnderneath his tongue, still hiding,
 Mifeheef, finn, & guilefull showes.
 5 In blinde paths, he lurks & pries,
 Harmles men to spoile & murther :
 At the pore he darts his eyes,
 And (unfeene) his drifts to further,
 Like the denned lion, lies.
 6 He doth watch the pore to spoile,
 Whome he fnares & ouerthroweth :
 For, to take him in his toyle,
 He with humble crowchings boweth,
 Ceazing him by force, the while.
 7 Then, in hart, thus muzeth he ;
 God shall sleightly paffe it over :
 Hide his face, & never fee :
 But, rife Lord, thy ftrength difcover,
 That the meek aven'gd may be.
 8 Let not Sinners mock thee foe,
 As if thou didft nought regard it :
 Lo ; thou fee'ft, yea fee'ft them do
 Spightfull wrong ; &, to reward it,
 Thou shalt fet thy hand there-to.
 9 Thou, art poremens hopefull ftay,
 Orphanes helper, in oppreffion :
 Break the Sinners armes I pray,
 Serch thou after his transgreffion,
 And, then, purg it all away.
 10 God who reignes for evermore,

From

From his land, the Gentiles driueth ;
 Hears, & chears, & helps the pore ;
 And, the Orphane fo reviveth,
 That, he feares not, as before.

Pfa. 11.

To the cheef Mufitian a Pfalm of David. *The faithful foule (being tempted to deſpaire) makes juſt the Anchor of his Hope by conſidering Gods powre, his love to ſuch as truſt in him, & his hatred to their unfaithful adverſaries &c.* It may be vſed, to comfort vs in deſperate temptations, & imminent perills.

IN God, my truſt is placed ſtill ;
 Then, wherefor do you ſay,
 That, as a bird vnto the hill,
 My ſoul ſhould fly away ?
 For, loe, their bow the wicked bend,
 And arrowes they prepare,
 That they, vnſeene, their ſhafts may fend,
 At ſuch as needie are.
 2 If overthrowne the Ground-works lie,
 What canne the beſt men do ?
 Gods holy feat, is heav'n on high,
 And he muſt look therto.
 Man-kinde, with cloſd, & open eyes,
 (Ev'n righteous men) God prooves ;
 And, him he doth, in ſoul, deſpize,
 That wicked Courſes loves.
 3 For wicked men, the Lord prepares,
 (And raines into thir cupp)
 A ſtorme of brimſtone, fire, & ſnares,
 Which they muſt ſwallow up.
 But, being in himſelf vpright,
 He, juſtice doth affect ;

C 2

And,

And, godly men, have in his sight,
A looke of good respect.

Permit not oh God! the accusings of our consciences, nor the bitter censures of others, (whether iustly or vniustly pronounced) to overthrow our hopes of thy Mercy. Let not the groundworks of our faith be vndermined by any Temptation; but, seeing thou serchest the secrets of our harts, & findeest that (raked vp among our many fraillties & corrupcions) there are yet vnquenched in our soules, the smokings of that fire, which was first kindled by thy grace; Re-inflame, we praythee, our spiritual affections to thee & thy lawe. That, when malicious offenders receive the bitter draught prepared for them, we may thankfully take the Cupp of Salvation, & reioice in thy gracious fauours, through Iesus Christ our Lord. Amen.

Pfa. 12.

To the cheef Musitian vpon Sheminit, A Pfalme of David. *The elect are prayd for; The circumvention & insultings of the wicked are mentioned, with a promise of redresse; & the stabilitie of Gods word is declared.* It may be vsed when heresie, or prophaneesse begins to spread. &c.

Help Lord; for, no Good man is left:
All faithfulness is quite bereft,
And from the race of men departs:
They, lies vnto their neighbours, tell;
Vpon their lippes, faire speeches, dwell.
When falshood lurketh in their hearts.
2 But, God shall cut their lippes that gloze,
And, pluck away the tongues of those
Who proudly make their vauntings, thus:
Wee of our tongues will masters be;
Our lippes are ours, & who is he

That

Pfalme XIII.

21

That shall have Lord-ship over vs ?

3 But, I (faith God) will now arise,
Ev'n for the sighs & the cries

Of those that wrong'd or grieved are :
And, I will them in falfie sett,
Beyond their powre, who in their nett,

The poremans footsteps would enfire,
4 Gods wordes refinde, the Test will bide,
Like silver feav'n tymes purifide ;

And, God will keep them ever true :
Though, for a while, men lewd & bafe,
Do fitt in honors higest place,

And, ev'ry where their folly shewe.

Consider (oh Lord) the general unfaithfulness which now overpreads the whole earth ; Obf.rve the falshood, pride, hypocrisie, & infelencess of the Adversaris of Truth ; Behold the sufferings of thy small flock ; Convert or confound their oppressors ; fulfill thy gracious promises made to the pore in Spirit ; preserve thy word from being made frustrate or perverted, by those wicked-ones, who are now exalted, both in church & commonwealth, to thy dishonor ; and (when they have acted their follies, during the tyme which thou shalt permit) let thy purified word prevails to the purging of this corrupt world, & to the encreasing of the number of thy elect, through Iesus Christ our Lord. Amen.

Pfa. 13.

To the Cheef Musitian a Psalm of David. *It expresseth hartielongings after spirituall Consolations, & shews the perplexities of a soule, seeking rest in her owne Counsells &c.* It may be sung, when feeling our natural defects, & the malice of our foes, we desire the comforts of the Holy-glost &c.

C 3

How

How long forgetst thou mee !
 Shall thus obscured be
 Thy cheerful face, oh Lord, for aye?
 Still, in my soul, shal I
 Perplext, & mazing lie,
 With hart oppressed all the day?
2 My God ! shall still my foe,
 Insult vpon me foe?
 Hear, & mine eyes enlighten thou :
 Els, death wil me surprize ;
 And then mine enemies,
 Will say ; we have prevailed, now.
3 For, they who malice mee,
 Will Ioy my fall to see :
 But, Lord, thy mercies I will minde,
 I'le in thine ayde reioice,
 And praise thee, with my voice ;
 Because, to me thou hast bene kinde.

Dear God ; vnjufferable is a troubled spirit seeking rest in it selfe. Or in any thinge without thee. when thou art absent, the presence of all temporall consolations doe but increase torment ; & vntill thou speake peace to our soules all thy creatures help to aggravate our afflictions. Reuize therfor our hartes by thy sweet presence ; Enlighten the eyes of our mindes that we sleep not in sinne, & so chear vs by the light of thy Countenance that our foes insult not over vs ; but grant rather, that we reioicing in thy Saluation, may both live & dy with Comfort, to the honor of thy blessed Name. Amen.

Another of the same.

O Lord, how long wilt thou drawe back,
 And hide thy face fro me ?
How long shal I selfe-Counsell take

And,

And, greev'd in spirit be?
 How long shal my oppressors thrive,
 And, I their scornings beare?
 Left, of my life, it me deprive,
 Behold, oh Lord, & heare.
 2 For, els my foes will say, in boast,
 That I the foile have had,
 And, they who now afflict me most,
 Will of my fall be gladd.
 But, in my hart, are hopes of thee
 Which health & joy will bringe;
 And, thou hast dealt so wel with mee
 That I thy praise will sing.

Pfal. 14.

To the cheef Musitian a Pfalme of David. *It sheweth mans general corruption, & our natural estate before we become regenerated by Gods especiall Grace &c.* We should sing it to minde vs, what we are of our selves, & how much we should desire a Renovation.

THe foole, his God in hart denayes;
 And, quite corrupt mankinde is growne:
 Their walkings are in hatefull waies;
 Vpright, or good, there is not one.
 The Lord, from heav'n declinde his eye,
 And, all the fonn's of men he scannd!
 That he from thence might ferch & trie,
 Who did him seek, or vnderstand.
 2 But, all of them corrupted were,
 All men beside the way are gone;
 He saw not one deal justlie there,
 Not one man good; oh no, not one.
 So brutish are Transgressors all,

C 4

That

That they like bread my people eat :
 On God, (likewife) they never call ;
 And, therefor is their terror great.
 3 For, God preserves the faithfull feed,
 Ev'n them who righteous waies affect ;
 And, though his Counfel none doth heed,
 Yet, God, the poreman will protect.
 Would we Gods ayde from *Syon* had,
 Which must his folke, from thraldome bringe !
 For, *Jacob* would therof be glad,
 And *Ifr'el* should reioice & sing.

Acknowledginge (oh! most gracious Redeemer) our general corruption, & that in vs there is no goodnes; we humbly beseech thee (by the Salvation promised out of Syon) to deliver us from our spirituall captivitie; & so to sanctify our polluted nature, that our terrors may be removed; our lives amended; thy evangelical counsells hartlie embraced; and that we (becoming true Israelites in-whome there is no guile) may at last be saved by thy Mercie, & reioice among the faithfull in thy new Jerusalem, for ever & ever. Amen.

Pfa. 15.

A Psalm of David. *It questions & answeres, who shall be admitted into Gods familie (to wit) such as are sanctified in thought, word, & deed, &c.* It is vsfull to inform vs, what our Conversations ought to be, who professe our selues to be of Gods household.

Lord, who shall rest within thy tent,
 Or on thy holy hill?
 But, he that's trulie innocent,
 And sheweth mercy, still.
 Whose hart emploies a truth-full tongue ;
 And none by slander greeves :

Who

Who neither doth his neighbours wronge ;
Nor lies of them beleeves.

2 Who favours those that feare the Lord,
And, sinners doth abhor ;

Who shifts not from his promis'd word,
Though to his losse he swore.

Who puts not come to griping loane,
Nor takes a wicked fee,

He, doubtles, is a blessed one,
And, shall vnmooved be ?

Flesh & blood, *oh God, is neither able to fulfill thy lawe, nor to enter into the kingdome of heaven before it be purged & sanctified by the pretious body & blood of thy dear Sonn. Seeing, therfor, thou requirest that both our outward & inward man should be conformable to that example of perfect Righteousnes which he hath left who is gone up, before (into thy holy Tabernacles, to prepare mansions for all who desire to be followers of him) make vs we beseech thee, so obedient to the discipline of the Catholick Church (his dwelling place on earth) that we may have his righteousness imputed; & be kept immovable in thy favour, untill we shall be translated to those heavenly habitations, where thou livest & reignest world without end. Amen.*

Pfa. 16.

Michtam of David. *It is a literal prophecie of Christ. Act. 2. 25. & it hath relation to the communion of saints, The sole mediatorship of Christ, his resurrection, & his sitting at the right hand of God, &c. It is usefull to confirm vs in these articles of our faith afore mentioned, &c.*

S Ave me, oh Lord ; for, I haue laid
My trustfull hope, alone, on thee :

C 5

And,

And, to thy felf, my Soul hath faid,
That thou (oh Lord) her Lord fhalt be.
My goods, to thee are nothing worth :
But, in their vfe I will declare,
That I affect thy Saints on earth ;

And, fuch as well-defervers are.

2 All they who ferve another God,
Shall gaine increafe of greifs & blame ;
Their drinck-oblation ftaind with blood,
I'lle nor prefer, nor fpeake their Name.
God is my birth-right, & my fhare ;
He fills my Cupp ; maintaines my Lot ;
Faire portions, my divifions are,

And pleafant places I have gott.

3 The Lord be praifd, who wrought it fo :
For, he in this, did me advize.

My Reines, by night, inform'd me to ;
And, God I place before mine eies,
Who ftands at my right-hand fo near,
That, me no fears of chaing moleft :
It both my heart & voice, doth cheare :

My flefh likewife, in hope doth reft.

4 For, Lord, thou neither wilt permit
That left in hell my foul fhould lie ;
Nor wilt thou fuffer in the Pitt,
Thy holy-one to putrific.
But (through lifes path-way) me fhalt bring,
Where, in thy fight (at thy right hand)
All Ioyes, and each delightfull thing

For ever, & for ever, ftand.

*Grant, oh Lord, our foules may fo truly affect thee, that
thy pore members may reap the fruities of our charitable
affections. Let vs continue fo constant alfo, in thy true
worship, that all our offrings may be made acceptable by the
mediation*

mediation of Christ Iesus, and that we may inherit our portion with him : So, his blessed Soul & body (against which nor hell nor corruption could prevaile) shall drawe after him, our soules, out of the hell of an afflicted conscience, & our bodies from the graves of sinn, & mortalitie, to enjoy with him, a ioyfull resurrection at his right-hand ; & the fullnes of all pleasures, in thy glorious presence, for evermore. Amen.

Another of the same.

Preserve me Lord ; for, I on thee depend ;
 And, for her Lord, my soul professes thee.
 Though to thy self, my wealth no profit lend,
 Thy Saints on earth, my love shall therby see.
 But, they shall feel their sorrow still encreased,
 Whose offerings are to other Gods address'd.
 2 Their bloudie-drinck-oblation to present,
 Or, with my lipps so name them I disclaime ;
 Thou art my Lott, where with I am content ;
 Thou art my cupp, a portion shalt maintaine.
 To me, the Lines a goodly share divided ;
 And praïsd be God, that me so well hath guided.
 3 My reines likewise, instruct me in the night :
 Before mine eyes, the Lord still seemes to stand ;
 And, sure, I shall preserv'd be vpright,
 Because, the Lord remaines at my right-hand.
 It glads my hart ; with joy my tongue now singeth ;
 And, hopefull rest, vnto my flesh it bringeth.
 4 For why ; my soul thou shalt not leave in hell,
 Nor let thy holy-one corruption see :
 But, vnto me, thy path of life reveal,
 Which thither tends, wher joies perfections be ;
 Ev'n thither, where at thy right hand attending,
 Those pleasures are, which never shall haue ending.

Pfa. 17.

Pfa. 17.

A prayer of David. *It personates Christs members in persecution desiring succour, & comforting themselves in hope of the blessed vision of God, after their Resurrection; &c.* It is vsfull, when we have considered the quality of our foes, & by faith applyed vnto our selves, the innocency of Christ, with an affection therevnto.

LOrd, hear my cause, my suites, my cries,
Which from vnfained lipps doe flowe ;
To rightfull things decline thine eyes,
And, from thy self, let sentence goe.
My secrect thoughts are in thy sight ;
Thou vew'st them, in the darkeſt night.
2 Thou trid'st my fault, & foundſt it none ;
For, from offence I kept my tongue :
And (as for things by others done)
My words preferred me from wrong.
Oh ! be thou pleasd my courſe to guide ;
And ſtay my feet, leſt els they ſlide.
3 On thee I call ; for thou wilt hear :
Lord, hear, & my complaint attend.
Let thy great love to me appeare,
And thy right-hand my life defend ;
Evn that right-hand which from their foes,
Gards them, who truſt in thee reſepe :
4 From Tiraunts, me beſeiging round,
From Sinners, who my harme aſſay,
Lord, as thine eye-ball keep me found ;
And, over me, thy wings diſplay.
For, they with fatt, quite round are clad ;
And, haughtie braggs, their mouths have made.
5 Me, in my waies, they have withſtood,
And fought about with downe-caſt eyes,

Like

Like lions (when they hunt for food)

Or lions whelp, which lurking lies.

But, rise, resist; and foile them Lord:

From Sinners, gard me, by thy sword.

6 Lord, from those world-lings gard thou me,

Who in this life, their lot receive;

Who full of wealth, and children be,

And for their babes large portions leave.

To wake from slann, & looke on thee,

In thine owne forme, contenteth mee.

Accept oh Lord, our weak endeavours, & so teach us to moderate our thoughts, to govern our tongues, & to order our conversations; that no temporal or spirituall adversary, may unjustly accuse or harm vs. Take us into thy speciall protection; because, our foes are powerfull, cruel, & diligent in seeking our destruction: but, above all, keep vs from the polluted conversations & affections, of those whose belly is their God, and whose portion of happines, is in this life; that when we shal awake out of our graves, we may appear in thy righteousness; reioice in our happy lot; & be fully satisfied in the fruition of thee, who livest & reignest world without end. Amen.

Pfa 18.

A Psalm of David the servant of the Lord, who fung vnto the Lord, the words of this song, when the Lord delivered him from the hand of al his foes, and from the hand of Saul. *It mysticallie declareth Gods mystical proceeding in the work of our redemption.* And it may be vsed to praise God for our deliverances, by the Incarnation, resurrection, & exaltation of Christ; & for the benifits which we receive thereby.

¶ Love the Lord; for, my support,
My horne of health, is he:

My

My Rock, my truſt, my Shield, my fort,
 And, oft hath helped me.
 He merrits praife ; for, when I cry
 Me, from all foes he faves ;
 Though wrapt in pangs of death, I lie
 And plangl in forrowes waves ?
 2 Yea, when by death & hell en-fnar'd,
 I fought the Lord, in fear ;
 My God, within his Temple heard,
 And my complaints did hear :
 Earths ground-work ſhook to feel his yre ;
 The trembling hills, did quake :
 His noſtrills fum'de, his mouth breath'd fire,
 Which burning-coales did make.
 3 Then, downe he came, & heav'n he bow'd
 His feet thick darknes hid.
 A ſlieng Cherube he beſtrode ;
 The winged windes, he ridd.
 A duſkie fogg, his Cov'ring was ;
 Dark waters were his tent ;
 Before the brightnes of his face,
 Clouds, fire, & hayle, he fent.
 4 The Lord, from heav'n did alſo make
 His thunders to be heard :
 Yea, when that great Almighty Spake,
 Both fire & haile appear'd :
 His darts, on ev'ry ſide he threwe,
 Till they diſperſed were :
 His burning Lightninghs, flaſhing ſlewe,
 And cauſed them to fear.
 5 When he did frown, a dreadfull blaſt
 He from his noſtrills blow'd,
 Which, vp the ſeas lowe Depths did caſt,
 And, Earths foundations ſhow'd.

Then

Then downe he fent, & from among
 Great fouds, advanced me ;
 And from thofe foes that were too ftrong ;
 He likewife garded me.
 6 They in my Cares did me prevent ;
 But, ftill, God was my hope :
 He, for his love-fake, fuccour fent,
 And gave me larger fcope.
 The Lord, my Rightcoufnes obferv'd.
 His favour he beftow'd ;
 And, as mine innocence deferv'd,
 So, he his mercy flow'd.
 7 For, in Gods wayes my walkings were,
 From him I have not ftept ;
 Still in my fight, his iudgments are,
 And I his lawes haue kept.
 In him, I iuftifide became ;
 For, I did leave my fin :
 And, as I iuft & righteous am,
 Rewarded I haue binn.
 8 As he my hands did guiltles finde,
 He, fo did me requite :
 For, to the meek the Lord is kinde,
 To righteous men vpright.
 Among the pure, he will be pure,
 And, on the froward frowne.
 The poreman he will make fecure,
 And, pluck the proud-man downe.
 9 My Darknes, God fhall brightnes make ;
 My Lampe, enlight he fhall.
 By him, I through an Army brake,
 And overleap'd a wall,
 Gods way is right, pure is his word ;
 He faves if fought he be :

For

For, who is God, except the Lord,
 Or who cann save but he?
 10 About my Loines, he strength did binde,
 He, fett my path-way streight :
 He, made my feet out runn the Hinde,
 And rais'd me to this height.
 My hands to fight, my Armes to bend
 A bowe of steel, he taught ;
 His Buckler, he to me did lend,
 And, saving-health it brought.
 11 His right-hand hath supported me,
 His love hath made me great ;
 My steps, by him enlarged be,
 And, safe my feet are sett.
 I did persue (yea tooke) my Foes,
 And slewe til all were flaine.
 They fell downe wounded by my blowes,
 And could not rise againe.
 12 For, he (to fit me for the war)
 With powre, did me indue,
 And, those who my opposers are,
 Beneath my feet he threwe.
 To conquer them, who mee envie,
 Me, strong enough, he made.
 They eride, and (though to God they cride)
 Replies, nor helps, they had.
 13 Then, as the dust which whirl-windes toffe,
 So small I them did beat ;
 And threw them forth as myrie-drosse,
 Which lies about the streat.
 Thus, from the peoples vp-roares freed,
 I (through his grace) became :
 And, now to be the Gentiles *Head* ;
 By him, advanc'd I am.

14 A nation shall my Servants be,
 which knowes me not as yet :
 Afooone as they have heard of me,
 Themselves they shall submit.
 The stranger shall stand out no more ;
 But, in his Bullworks feare :
 Oh praise the living Lord, therefore ;
 Aloud, Gods praise declare.

15 Let God, my saving-health, be praifd,
 By whome to passe it came,
 That, I above the people raifd,
 And thus avenged am.
 Above all them that me oppofe,
 He doth exalt my throne ;
 And, faveth me from all my foes,
 Ev'n from the Cruel-one.

16 Among the gentiles, now, therefore
 I'lle thanck him for the fame ;
 My fong shall be for evermore,
 In honor of his Name.
 His king, & his anointed-one
 He gloriously hath freed ;
 And, everlasting mercie shown
 To David & his feed.

Vouchsafe, most gracious Lord, according to thy accustomed mercie, to be still our Protector ; & let thy Name be alwaies glorified for the miraculous deliverances of thy Church, now & in all Ages ; especially from the great worke of mans generall redemption. Instruct vs in the spiritual warfar ; enable vs against all our visible & invifible foes ; fubdue unto vs all our owne rebellious Affections ; deliver vs out of all our fuffrings ; Give vs victorie over everie temptation : Encrease thy kingdome by the calling of those, who are not yet thy People ; And make vs unfaindlic

D

thanck

thankful unto thee for these, & all the rest of thy mercies through Iesus Christ, our Lord, Amen.

Pfal. 19.

To the cheef Muffion a Pfalme of David. *It declares the vniuersal preaching of Gods Divinity by the book of his Creatures, & it is a prophetic of the generall publication of the Gospel, Rom. 10. It sheweth also the properties, of the diuine word. It may be used to praise God for the priueledges which we have by his word; & as a prayer for sanctification. &c.*

Gods glorie, shines among the Spheares ;
 The heav'ns, his handie-works disclose ;
 Their daylie speech, his powre declares ;
 And e'vry night, his wisedome shoves.
 Their language, in al tongues is found ;
 Their Line, about Earths globe, doth runn ;
 Through-out the world their words do sound ;
 And, there's the Pallace of the Sunn.
 2 He Bride-groome-like, refresh'd appears,
 When he forgoes his lodging place ;
 Or gyant-like, when vp he rears
 And chears himself, to runn a Race.
 His Iornies, are from thence begun,
 Ev'n where, the bounds of heav'n are sett ;
 And, he quite round the world doth runn,
 Refreshing all things with his heat.
 3 God's Rule is plaine, & foules convars ;
 His witnes firme, & maketh wise :
 His lawes are iust, & glad our hearts ;
 His Precepts pure, & clear our eyes.
 His blameles Feare is vn-confi'de,
 Both true & right, are all his doomes,
 More worth then gold (ev'n gold refin'de)

More

More sweet, then hony in the combes.
 4 Moreover, they thy feryant warne,
 By keeping them, he profit winns :
 But, Lord, his guilt who cann difcerne?
 Oh ! therfor purge my fecreat finns.
 From daring Crimes, thy farvant fave,
 And, let them bear no fway in me :
 So, I the leffe rebuke fhall have,
 And, from the great-offence, be free.
 5 Oh ! when I fpeake, let ev'ry word,
 And ev'rie mizing of my hart,
 Be pleafing in thy fight, oh Lord,
 For, though my ftrength, & favoiur art.

No excufe is left, oh mercifull Father, if we be ignorant of thee, or unconformable to thy will: for, by the book of thy Creatures, it was long-fince declared vnto the whole world, which Text, being corrupted by humane Inventions, thou didft explaine it againe in the volumes of the Prophets; Since then, it was more illuftrated by the writings of the Apoftles; And the prime fcope of all thefe Bookes, thy blessed Spirit daylie preacheth & interpreteth throughout the world, by ordinarie or extraordinarie meanes. The powre, truth, puritie, fweetnes, & profitabenes of this divine word wee do, or muft, confefle alfo, to be evident, Nevertheles (becaufe wee have much wilful ignorance, & many fecret corruptions, we humbly pray thee, fo extraordinarilie to enlighten our darknes, & to purge our concealed polutions, that (we being illuminated & sanctified by the holie-ghoft) the vnardonable Sinn may be avoided, & we made acceptable to thee in Chrift Iefus. Amen.

Pfa. 20.

To the cheef Mufitian a Pfalme of David. *It is
 D 2 a prayer*

a prayer for spirituall graces, with a protestation of affiance in God; & it mystically toucheth the Priest-hood & royal dignity of Christ &c. It may be vsed to desire Gods acceptance of vs in his Sonn; & may serue, in some cases, as a prayer for christian princes and pastors. &c.

THe Lord, at need, vouchsafe thee grace,

Let Jacobs God, thy cause defend,

Protect thee from his holy-place,

And, strength to thee from Syon send.

Thy guilts, let him remember, still,

Let him accept thy Sacrifice,

Selah.

Thy harts request, let him fulfill,

And, prosper all thou shalt devise.

2 We wil reioice thy peace to see,

And in Gods name our Ensignes wave,

When al thy suites are granted thee:

For, God (I know) his Christ will save.

By his right-hand's almightie force,

God hears vs from his holy-hill.

Some trust in charrets, or in horse,

But, we Gods Name remember, still.

3 In that regard, we raised are,

And stand upright, when they do fal.

Oh! let the king, our prayers hear,

And save vs, Lord, when we do call.

Assist vs mercifully oh God, in all our Afflictions; Accept the Sacrifice offered for vs by Christ Iesus, the high-priest of our soules; & in his Mediations, grant vnto vs, all our faithful petitions; That so (renouncing al temporall Assurances, & trusting only in thy defence) we may arise from those sinns, into which many fall without repentance; and that we may be made partakers of thy Salvation, with our kinglie Mediatour, who liueth & reigneth

Pfalme XXI.

37

raighneth with thee oh father, & thy holy-fpirit, world without end. Amen.

Pfa. 21.

To the cheef Mufitian a Pfalm of David. *It is a literal prophetic of the kingly dignitie of Christ, mentioninge some of his royall prerogatives, &c.* It may be vfed as a thanckfull commemoration of the preheminece of our spirituall king. &c.

Lord, in thy strength, how joies the king?

And, of thine aide, how glad is he?

His harts defires, in ev'rie thing,

Have bene beftow'd on him, by thee *Salut.*

With bleffings, thou didft him prevent,

With pureft gold, thou cowd'ft his head,

To ask for life, was his intent;

And, he of endles life, hath fped.

2 Through thy defence he famous growes,

And, is to high preferment reard;

On him, thy bliffe-evernal flowes,

Thy gracious lookes his hart have chear'd.

Through thy meer love, the king fhall ftand

Still firme, if he on thee repofe.

And, Lord, thy hand (ev'n thy right-hand)

Shall ferch, & finde out all thy foes.

3 As ovens, hot with flames, will do,

So, thou fhalt ferch them in thyne yre:

And, in thy wrath confume them fo,

As if they burned in the fire.

Yea, thou fhalt from the race of man,

Root out their fruite, & pluck their feed;

Beaufe, to wrong thee, they begann,

Although they could not act the deed.

4 Thou fhalt expofe them (as it were)

D 3

A Mar-

A Marke, within thy shooting place ;
 Thy fringed shafts thou shalt prepare
 And, Stick thine Arrowes in their face.
 Thus, be thou still exalted, Lord,
 By thine owne powre, thy trophies raise :
 And then, with joye wee will record
 Thy Matchles might, in fongs of praise.

Blessed be thy Name, oh God, for that high preferment which thou hast vouchsafed the Manhood, by assuming the same to thy Deitie, & by bestowing thereon a sovereignty, over al the rest of thy Creatures. Give vs humility to ascribe al the glorie thereof to Christ Iesus; Hear all our petitions in him; Teach vs by his example, so to trust in thee, that we may obtaine the priveledges of his glorious kingdome, & become partakers of that Life-eternal to which he ascended. So; escaping those terrible Iudgments which thou inflictest on thy malicious foes, we shall behold their confusion, to the exaltation of thy powre, to whom be all honor & glorie, now & for evermore. Amen.

Pfa. 22.

To the cheef Musitian vpon Aijleth Shahar A Psalm of David. *It is a prophetic of Christ his passion, unfolding divers passages thereof, & mentioning also the calling of the Gentiles, &c.* It may be sung to commemorate the Passion, & some other miseries of our Redemption, &c.

WHY hast thou, oh my God, my God,
 Why hast thou me forgone?
 Why, nearer is not thy abode;
 To hear & help my mone?
 Vnheard of thee, I cry whole daies;
 Whole nights the same I doe;
 Yet, thou art Iſr'els cheefest praise,

And

Pfalme XXII.

39

And, thou art holy to.
 2 Our fathers did on thee depend,
 And, thou didst them fecure :
 They cride, & thou didst them defend ;
 Their faith did them assure,
 But, I, pore worme, an Abiect am,
 No man, but one forlorne :
 The people make of me their game,
 Their proverb, and their scoorne.
 3 When me they vewe, their heads they nod,
 Make mouths, & jeering, fay ;
 God was his hope, now then, if God
 Him loves, him save him may.
 But, thou didst gard me in the wombe,
 Thou didst convey me thence :
 At nurse, my hope thou didst become,
 And, keptst me everfince.
 4 Er'e-since my birth, my God thou art ;
 My trust is all in thee :
 Oh ! do not far fro me depart,
 For, perills compasse mee.
 Strong Bulls (ev'n herds of Bashan race)
 Befet me round about :
 They stand wide-gaping in my face ;
 Like Lions, roaring-out.
 5 Like water, I am pour'de aside ;
 My bones are strain'd apart :
 Ev'n potsherd-like, my strength is dride ;
 Like wax, dissolues my hart.
 Vnto my Iawes, my tongue is glew'd ;
 For, thou didst me confound,
 With cruel doggs I am perfu'de ;
 By Sinners, closed round.

6 My hands & feet, they nailed fast ;

D 4

My

My bones apparant were :
 Vpon my vesture, lots they cast,
 My garments they did share.
 Thine ayde, therefore, no more delay,
 But, Lord my strength, draw near,
 Cause not the fword, my soul to flay,
 Nor doggs to rend my deare.
 7 Me, from the mouthes of Lions, garde,
 As I, in former daies,
 From hornes of vnicornes was heard :
 So, I will sing thy praise.
 Thy fame, I'le in thy church record,
 My brethren being there.
 Oh ! praise him yee that fear the Lord,
 And Jacobs offspring are.
 8 Him, oh yee seed of Iff'el, fear ;
 For, he doth nor despize
 Afflicted soules, nor stop his eare,
 Nor turne from them his eyes.
 But, when thy crie, their cries are heard ;
 For which, his praise I sing :
 And, in great throngs, where God is feard,
 My voves to him I'le bring.
 9 The meek shal feed till they are full,
 And praise the Lord therefore.
 All yee, who seek him in your foul,
 Shal live for evermore.
 The worlds far ends, to minde shall call
 Their dutie to the Lord :
 And, he of heathen kingdomes, all,
 Shall see him self ador'de.
 10 For, his the kingdome is, indeed,
 All nations, ruleth he.
 Earths fatlings on his bread shal feed,

And

Pfalme XXIII.

41

And, thanckful they shalbe.
 Yea, they shall all before him bowe
 Whose lodging is the grave,
 For, none but he hath powre enough,
 The soul from death to save.
 11 A feed, whome he shall count his owne,
 Shal then, to God returne ;
 And, make his Acts of Justice known
 To people yet vnborn.

Oh ! thou glorie of Israel, & the hope of all who trust in thee ; seeing by a voluntarie humiliation, thou hast in thine own person felt the bitterness of reproches, the crueltie of persecuters, the sharpnes of povertie ; the extreame torments of the flesh, the strongest Agonies of the soul, and every horror which may affright vs, (when in our greatest tryalls & temptations we seem (as it were) utterly forsaken both of God & man) remember (oh remember) thine owne passion, & have mercie vpon vs. Hear vs, when we crie ; help vs, when we can crie no longer. And when all our strength faileth, let thy powere pluck vs out of our tormenters lawes ; that we & they whom thou hast promised to collect from al places & Ages of the world, may meet in thy heavenly kingdome, to glorify thee, for ever & ever. Amen.

Psa. 23.

A Psalm of David. *The Christian soul acknowledgeth Christ her pastor enriching, feeding, reioicing, reforming, beautifens her, & providing for her an eternall habitation, in his owne presence &c.* It may be sung to praise God for the benefits herein mentioned, &c.

THe Lord my Pastor daignes to be,
 I nothing, now, shall need :
 To drinck sweet springs he bringeth mee,

D 5

And

And on green Meads to feed.
 For his Name-sake, my hart he glads,
 He makes my wayes vpright :
 And, I, the vale of deaths black shades,
 Cann passe, without affright.
 2 Thy staffe, thy presence, & thy rodd,
 My joyfull comforts are,
 And, thou before my foes (oh God)
 My Table shalt prepare.
 Oyle on my head, pour'd out thou hast,
 My Cupp doth over-flowe,
 And thou, on me, whilst life doth last,
 Thy favours wilt bestowe.
 3 Yea, Lord, thy goodnes & thy grace,
 Shall alwayes follow me :
 And, in thy house, my dwelling place
 For evermore shall be.

Keep vs, oh thou faithfull Sheapherd of our soules, that the Devil take vs not out of thy folde, nor entise vs from thy pastures by faire allurements. Settle vs in thy Church, Refresh vs by thy Spirit, Instruct us by thy Sacraments, Guide vs by thy example, reforme vs by thy fatherly correction, & so comfort vs by thy presence; that we may acknowledge, there is no need of those beggerly assistances whereon worldlings depend; and, that we may walke without repininge, through the afflictions of this life; & without fear, through the shaddowes of Death, to those mansions, which thou hast appointed for thy chosen flock; in the kingdome of heaven. Amen.

Pfa 24.

A pfalme of David. *It describes the largnes of Christs inheritance, & shewes who are members of his Church. Then, by a poetical propopeia, the everlasting Gates*
 are

Pfalme XXIV

43

are summoned to give passage for the Ascension of that glorious King, It is vsed, in commemoration of the Ascension.

THe Earth's the Lords, with her increafe ;
 The world, & all her goods :
 He founded it vpon the seas,
 And layd it on the Flouds.
 What man is he that shal have grace
 To climbe the hill of God ?
 Or Who shall in his holy-place,
 Obtaine their free abode ?
 2 Sure, they whose hands are innocent,
 Whose meanings are vpright.
 Whose harts to folly are not bent,
 Who swear, without deceit.
 Such, gaine from God, a blessed meed,
 And, from their fauour grace :
 And, such (oh Iacob) are their seed
 Who truly seek thy face.
 3 Yee Gates, lift vp your heades on high,
 (Yee dores which last for aye)
 The king of glory passeth-by,
 Vnclose, & give him way.
 Who is the king of glorie ? tell,
 Oh tell ! who might he be ?
 The Lord, who doth in strength excell,
 That glorious king, is he.
 4 Yee Gates, aloft your Arches heave,
 (Yee dores that have no ende)
 Vnto the king of glorie, give,
 Free passage to ascend.
 Who is the king of glorie ? saye
 Oh say ! who might he be ?
 The Lord of Armies in aray,

That

That glorious king is he.

Seeing thou hast evidently declared, oh Christ the Kinge of glorie, who they are whome thou wilt admit into that kingdome whither thou art ascended; and who are truly of that Spirituall feed, to whome thy promises appertaine. Grant, we beseech thee, that we may make our Election sure, by the workes of regeneration, & not be deluded by the false persuasions of a fruitles faith. So, all thy Creatures, shall give both way, and assistance, to our Ascention after thee; to whome with the father & holy spirit, be ascribed all praise, powre, & glorie, now & for evermore. Amen.

Pfa. 25.

A Pfalme of David. *It containeth many petitions of an afflicted penitent Soul; declares the excellence of the Lawe of Grace, & the priviledges of the regenerate &c. It may be vsed when we are dejected by the sight of our guiltines, & are truly penitent, &c.*

I Lift my soul to thee;
 My trust in thee is plac'd:
 Oh let me, Lord, nor scorn'd be,
 Nor by my foe disgrac'd.
 But, keep reproches all
 From those who thee attend,
 And, let on them Confusion fall
 That without Cause offend.
2 Thy waies to me impart,
 Let me thy Truth be taught;
 For, thou, oh God, my Saviour art:
 Whome I have alway fought.
 Be still, to me as kinde
 As thou of old hast bin;
 And, bear thou not those faults in minde,

Which

which I have erred in.
 3 But, grace to me afford,
 Ev'n for thy goodnes sake ;
 As thou art good, & gracious, Lord,
 On me compaffion take.
 Direct al thofe that fray,
 In iudgment, guide the meek,
 And, them informe thou in thy way,
 That humbly, thee de fecke.
 4 For, Truth & Mercie, Lord,
 Are found in all thy wayes,
 By ev'ry one who keeps thy word,
 And thy Commands obeyes.
 Renit (though great they are)
 My finns, for thy Name sake,
 And, fuffer him who thee doth fear,
 His chofen-path to take.
 5 Then, eafd his hart fhall growe,
 His feed the Land fhall fill,
 And, he that feares the Lord, fhall know
 His Counfells, & his will.
 Myne eyes attend on thee,
 That thou maift me releafe :
 In mercie, Lord, returne to mee
 Forlorne & in deftreffe.
 6 My greefs enlarged are ;
 Oh come, & me releve,
 My forrowes heed, regard my care,
 And all my finns forgive.
 Obferve, oh Lord, my foes ;
 Marke how abus'd I am ;
 And (fince I trust in thee repofe)
 Defend my foul from flame.
 7 Yea, keep thou me vpright ;

Ee-

Becaufe, I hope in thee :
 And, from all wrongs, & all defpight,
 Let Ifr'el faved be.

Remember not, oh Lord, our offences ; but of thy meeke Mercie blot out all our transgreffions. Let neither the follies of our youth, nor the greatnes of any other finns, deprive vs of thy wonted compaffion. Consider our weaknes, our fuffrings, & the condition of our aduerfaries, as motives of thy pittie ; That our finns beinge remitted, our fetters vnlofed, and thy fecrets (even the myfteries of Saving-grace) revealed ; wee may in true meeknes, followe him, who is the way, the Truth, and the Life ; & be kept by thy fpeciall Grace from all future finns & dangers, vnto our liues end. Amen.

Another of the fame.

A Loft, I raife my foul, oh Lord, to thee ;
 And I in thee alone, my truſt have placed.
 By thofe therfore, that feek to miſcheeve me,
 Oh, let me not be flamed, nor difgraced.
 Confound not thofe who feek to do thy will ;
 But, ſhame thofe mē that Cauſeles have offended,
 Direſt thou me in thy Truths pathway, ſtill ;
 For (Lord my health) on thee I have attended.
 Eternall God, in mercie, thinck on me,
 As it hath bene of old, thy gracious faſhion :
 Forgot, let all my youthfull errors be ;
 For thy love fake, Remember thy compaffion.
 Great is thy grace, & great thy Juſtice, Lord :
 Therfor, thy waies to finful men thou ſhoweſt
 Healp to thee meek, thou doſt, likewise, afford
 Whē he is iudgd ; & guid'ſt him where thō goeſt.
 In all thy waies, both Truth & Mercie be,

For

For such, as have thy league, & word observed :
 Keep therfor, Lord, thy grace in store for me ;
 (For thy namefake) though I have ill deserved,
 Let those, in whome thy sacred feare is found,
 In their desired pathway, Lord, persever.
 Make true content, in all their soules abound ;
 And, let their seed, possesse the land, for ever.
 No man oh Lord, who stands in fear of thee,
 Shall from thy league or Counfels, be debarred.
 On thee, therefore, mine eyes attending be,
 That from the net, my feet may be vnsharred ;
 Pleas'd be, in love, to visit me againe ;
 For, lo, despis'd I am, & fore desirred.
 Quit me, from all my sorrowes & my paine ;
 For, my hart-greefs (oh Lord) are much encreas'd.
 Regard my wants ; Behold, & mark my woes ;
 Remitting all wherin I have offended.
 See, See, oh Lord, what numbers are my foes ;
 And, what despights to me they have intended.
 To help & save my foul, entreated be :
 Thou art my Garde, oh ! keep me vndisgraced,
 Vpright, & pure ; because, I trust in thee :
 And, from all Cares, let Isr'el be releas'd.

Pfal. 26.

A Psalm of David. *It sett's downe some marks of the true church & of her members ; & personates her, iustifying her self against the secret imputations of her foes (from whom she desires to be distinguished) &c.* It is vsefull for those members of Christ, who are fallly accused. &c.

Give sentence, now, oh Lord, with me ;
 For, I have walk'd aright ;

An.l,

And, since I have relide on thee,
 Preserve me still vpright.
 Proue thou my hart & Raines, oh God ;
 Search there, what thou canst finde :
 For, I the Paths of Truth have trodd ;
 And, bear thy love in minde.
 2 With wicked men I have not fate,
 Nor with diffemblers gone :
 Prophane Assemblies I do hate,
 And shunn the sinners throne.
 With hands wash'd clean in simplenes,
 Ile round thine Altars goe ;
 And there ; in songs of thanckfulnes,
 Thy wondrous works Ile shoue.
 3 For, I that place affect, oh God,
 Where thou so much art fam'de :
 Therfor, with sinners, thirsting blood,
 Oh ! let me not be nam'd.
 Their hands (their verie righthands) be
 with bribes, & mischeefs fraught :
 But, Lord, redeeme & pittie me ;
 For, I truths Paths have sought.
 4 In stedfast waies, with fixed feet,
 Firme standing, I possesse :
 For which, where great Assemblies meet,
 I, will the Lord confesse.

Give vs grace, oh Lord, so to avoide the societie, & practises of wicked men ; that neither our consciences may accuse vs, to be willfully guiltie of their crimes, nor thou condemn vs for hypocrites, when thou serchest & iudgest the secrets of our harts. Ioine to the puritie of manners, a sincere devotion ; that honesty & Religion (being knit & married together in our soules by thee) may never be divorced. Let our zeal also to thy
house

Pfalme XXVII. 49

houſe, & our Love to thy Service, be ſuch as may diſtinguiſh vs from prophane worldlings; & ſo linck vs by charity to thy faithfull members, that we may continue thine to our lives end. Amen.

Pſa. 27.

A Pſalme of David. *It expreſſeth confidence in God, & a longing to enioye the priviledges of his ſanctuarie. It vowes alſo to ſeek & ſerve him; deſires Gods aſſiſtance, & exhorts to faith & perseverance &c.* It is vſefull, for all Chriſtians, to theſe purpoſes.

GOD is my light, my health mine Ayde;
My lifes defence: whome ſhould I fear?

When wicked foes my death aſſayd,
They tript, & fell, & ruinde were.

I, therfor, will not faint, nor fly,
Although an hoaft beſeigeth me;
If God, will not this boone deny,

For which, I'le now a ſuiter be.
2 Ev'n that he grace to me afford,
My life-time in his houſe to ſpend;
To vewe the beautie of the Lord,
And in his Temple to attend.

For, in his Tent, when dangers threat,
In ſecret, he ſhould me encloſe;

Vpon a Rock, my footing ſet,
And, raiſe my head above my foes.

3 Then, in God's houſe, a Sacrifiſe
Of praifes, I would alſo give:

Hear therfor, Lord; & let my cries
A gracious Anſwere, now receive.

When thou doſt bid me ſeek thy face;
Thy face I'le ſeek, my hart replies:

Reiect not therfor, nor diſgrace,
E

Thy

Thy Servant who on thee relies.
 4 Oh Lord, who didst my foul preserve
 When, me my parents did forsake ;
 (Because of them who me observe)
 Now, plaine to me, thy path-waies make.
 Yea, from the pleasure of my foes,
 Protect me Lord : for, lo ; with lies,
 Falsse witnessses do me oppose ;
 And, cruel words they do devise.
 5 That, had I not beleeft to see
 Gods grace (within that land of blisse
 Where endles life shal granted be)
 My soul had fainted, long e're this.
 Attend thou still vpon the Lord,
 And faint thou not (*who e're thou art*)
 Attend I say, vpon the Lord ;
 And, he shall fortify thy hart.

It is an unspeakable favour oh Lord, to live where wee may peaceably assemble in thy house, & obtaine thy comfortable presence in thy blessed word & Sacraments. How many, oh God! how many? are deprived of this consolation? And, oh how long? & with how little sense of our happines, have wee enjoyed this great blessing? Grant unto vs, we beseech thee, more thankfulness, lest thou iustlie withdrawe thy abused grace ; Give in due time, this great Benefit, to all who unsaindellie desire it for thy glorie: In the mean while, vouchsafe them patience, to sustaine their burthen without fainting; & let the hope of that, which is prepared for thie faints, in the Land of the living, stir up them & vs, to a faithfull performance of our whole dutie towards thee, through the assistance of thy holy-spirit, Amen.

Pfa. 28.

A Psalm of David. *It craves Gods assistance, impetrate*

Pfalme XXVIII. 51

cates his Iudgments against the wicked, professeth assurance in the divine protection, & ascribes glorie, & powere, & thanks, to the Almighty, &c. It may be used as a prayer, and protestation of our faith in perfection.

OH Lord My strength, I crie to thee,
Give care, & Silence do not keep :

Least, not vnlike to those I be,
Which downe descend, into the deep.

Obserue my Cries, & what I pray,
When to thine Arke, my hands I rear :

With sinners, pluck me not, away,
Who speake of peace, yet purpose warr.

2 Give them what their ill deeds require ;
As they deserve, so them reward.
For their lew'd works, pay them their hire,
Because, thy works they nought regard.

Yea, seeing they thy works despize,
Destroy them, never to be raist :

But, hear my suite, & heed my cries,
And be thou, Lord, for ever praist.

3 For, thou art, Lord, my sheild, mine ayde ;
My strength, of whome I hopeful am :

Therof, my hart is well apaid,
And, of thy praise, my Songs I frame.

Thy Christ, thou alway shalt protect :
Thou art his rock ; & , sav'd by thee,

Thine heritage & thine Elect,
(Blest, fedd, & magnifide) shall be.

Immortal God, so manie & so great perills do alway threaten vs, that we are still at the brinck of destruction ; & vnles thou be gracious, we shall soone be swallowed vp. Hear vs therfor, when we cal on thee, in the Mediation of Iesus Christ ; & gather vs not among Hypocrites, or

E 2 *notorious*

notorious Malefactors ; *But, when they shall receive their due reward, who by a dissembled Vnitie, trouble the peace of thy Church, or dishonor thy Name, by Atheisme or prophanes ; let vs reap the fructe of our hopes, to our ioyfull exaltation among thine elect, & to the glorifying of thy Mercie, through Iesus Christ our Lord. Amen.*

Pfa. 29.

A Pfalme of David. *It mystically expresseth the powere of Gods voice (or euangelical word) over all sorts of people, in all places. It may be vsed to praise God, for having thereby (according to this prophacie) converted those, who were naturally as obdurate as trees, mountaines, feilds, & brute-creatures.*

A Scribe, yee Mightie, to the Lord,
 Ascribe al powre & fame :
 Let him be in his houfe ador'd,
 And, honor yee his Name.
 The Lord, commandeth, with his voice,
 The seas, & greatest Floud ;
 And, when the thunder makes a noise,
 It is the voice of God.
 2 With powre, the God of glorie, speaks,
 And, awfull are his words.
 His voice, the strongest cedars breaks,
 That *Libanon* affords.
 Eu'n *Libanon* & *Shirion* to,
 He makes to start (through feare)
 As Vnicornes & Bullocks do,
 That yonge & frightful are.
 3 God's voice, between the flames doth flie,
 God's voice, the Desert shakes :
 God's Voice, doth *Cadesch* terrifie,
 The Hinde, it Calfeles makes.

Yea,

Yea, with his Voice, the thickest grove,
 To plainest veiw he laies ;
 And, in his Temple, those things move
 All tongues, to sing his praise.
 4 The Lord, likewise, doth in the Floud
 An endless rule possesse ;
 And, bleffeth al the Folke of God,
 With fortitude, and peace.

Honor & praise, be given to thee, oh Lord God, for the powerful preaching of thy word, let the sound of thine voice be still in our eares. When we rage like a troubled sea, let it calme vs ; When we are like over-lostie Cedars, let it humble vs ; when we are as unmoveable as mountaines (in our owne opinions) let it shake vs ; when we are wanton like young Bullocks, let it tame vs ; when we are as rude, or barren as a wildernes, let it civilize & make vs fruitful ; when we are pregnant with anie, mischief, let it make our conceptions abortive ; when we are ensnarred among, the thicke bushes of ignorance, or worldlie Cares, let it discover a passage out of error, & disentangle our harts from carnall affections : that, the whole world may be subiected unto thee ; & that we & al tongues may praise & magnifie thy Name, for ever & ever Amen.

Pfa. 30.

A Psalm or song of the dedication of the house of David. *It seems a thanksgivinge for the resurrection of Christ, whose true house or Temple, was his Body. It confesseth Gods graciousnes, & mans weaknes, &c.* We may vse it, when, arising from our sinns, we resolve to dedicate our selves as temples to the holy-ghost.

Lord God, thy praise I will declare ;
 For why, thou me hast magnified ?
 My foes insultings thou didst bar,

E 3

And,

And, fav'dst me, when for help I cride.
 Yea, from the dungeon & the pit,
 Thou keptst my foul & life, oh Lord ;
 Let all thy faints (remembering it)

With praise, thy holines recorde.
 2 Thy wrath, abides not long in thee,
 But, in thy favour, life appears ;
 And, joy shall in the morning be,
 Though, over-night, there may be teares.
 In my advancement, once I sayd,
 That nothing should my foot remove ;
 Because, my mountaine thou hadst laid

So firmelie, Lord, by thy meer love.
 3 Yet, when thy face thou didst but hide,
 I quickly was oppress'd, againe ;
 And, then, to thee againe I cride ;
 And in my crie, did thus complaine.
 What profit will my blood afford,
 When, I, shal to the grave descend ?
 Oh ! can it sing thy praises, Lord ?

Or cann the dust thy truth comend ?
 4 Lord, hear, & pittie take on me ;
 To succour me, thy help employ :
 That, chang'd to fongs, my sighes, may be ;
 My mourning-weeds to robes of ioy.
 So, I, for ever, with my tongue
 Will praise the, (oh my God my Lord)
 And, in a never-ending song,

Thy mercies, thanckfully record.
*Sweet Iesu, so great are thy Mercies, that in a night
 thou convertest into triumphs, the most desperate Affli-
 gions ; yea, in the very moment of greatest horrors, thou
 strangely infusest inexpressible ioyes: yet, such is our corrup-
 tion, that upon thy favours, we often build these false al-*
 furan-

furances which begt more pride then thanckfulnes ;
 & so, we are iustly shak'd againe frō our confidence; that (ma-
 kinge the foundation thereof more firme (by true humilia-
 tion groundd merly on thy mercies) we may stand
 immoveable for ever. Oh! grant, that by meditating thy
 voluntarie-humiliation we may descend to the true An-
 nihilation & renouncing of our selves, & that by virtue of
 thy Burial & Refurrection we may scape the Dungeons
 of the Grave & Hell ; Change the mourning-garmēt of
 our flesh, into the robes of immortalitie, & praise thee for
 thy mercies, world without end, Amen.

Pfa. 31.

To the cheef Musitian a Psalm of David. *It per-
 sonates Christ & his Church in persecution; containes a
 large intermixture of many petitions, complaints &c, & ad-
 mirably sets forth the varietie of affections, incident to a soul,
 working out saluation with fear & trembling. It is vse-
 full in great agonies & afflictions of minde, &c.*

BEcause, I do on thee depend,
 (That sham'd I may not be)
 Lord, in thy Iustice me defend,
 And, quickly hear thou me.
 Be still my rock, my walled-bowre ;
 And, me vouchsafe to save :
 For, thou art my defensive towre,
 And, all the strength I have.
 2 Be pleas'd (for my namesake) to come
 And be my hopeful stay ;
 Direct thou me, & pluck me from
 Those netts my foes do lay.
 Thou art my strength, & vnto thee
 My spirit I commit :
 For, thou Lord God of Truth, art he
 Who hast redeemed it.

E 4

I them

- 3 I, them abhorr who lies approve :
 But, Lord, I trust in thee :
 And of thy grace, & in thy love,
 My whole reioicings be.
 For, me thou didst from cares discharge ;
 Thou knew'st my foul in woe :
 My fettred feet thou didst enlarge,
 And keptst me from my foe.
- 4 Have mercie, Lord, for I am vext ;
 Mine eies with grief decay :
 In foul & flesh, I am perplext ;
 Grief, wafts my life away.
 My yeares, with sigheng, flortned are ;
 My sight, to faile beginns :
 My bones consume, my strength doth wear ;
 And, al is for my sinns.
- 5 My scornefull foes do me vpraid ;
 My neighbours, more then they :
 My freinds, to see me are afraid,
 And, far they fly away.
 As one long dead, (vnthought vpon)
 Ev'n pot-sherd like, I fare.
 I slander'd am of many a one,
 And, round me, terrors are.
- 6 Yet (when to take my life from me
 They plotts against me layd)
 Relieng still, oh Lord, on thee,
 Thou art my God, I fayd,
 Thou know'st the times, when me to take
 From my perfueng foes :
 Therfor, to me (for mercie sake)
 Thy cheerfull face disclose.
- 7 Lord, let me not be made ashamed,
 Because, thy help I crave :

But

But, let the wicked be defam'd,
 And, silenc'd in the grave.
 Their lieng lips, for ever close,
 Who murmur in despight,
 Disdainfull words, in scorne of those,
 Whose courses are vpright.
 8 Oh ! what great favours wilt thou shew,
 To such as honor thee.
 And bring to passe, in publike vewe,
 For them that faithfull be ?
 Thy secreet presence shal prevent
 The Tyrants hautie wrongs ;
 And, they shall in thy privic-tent
 Avoyd the strife of tongues.
 9 Praise God ; for, when I rash-like thought,
 That I quite lost had binn ;
 Me, to a warlike Towne he brought,
 And, honor'd me therein.
 My suites, & cries, he likewise heard :
 Yee faints of his, therefore,
 The Lord your God, with good regard,
 Love, honor, & adore.
 10 The faithfull, he doth keep from harme,
 And their proud foes contemn.
 Be bolde : & he your harts will arme
 Who put your trust in him.

*Our sinns (oh Lord) bring on vs many great afflictions :
 They consume our flesh, blinde our eyes, rott our
 boues, fright our harts, & afflict our consciences : They
 cause vs to be prayd, scorned, betrayed, & persecuted, by
 our foes ; They make vs to be envyed, contemned, reproched,
 & abused among our neighbours ; They occasion, that we
 are misseuered, forsake, yea & forgotten of our best affected
 freinds ; and (which is worst of all) they bring on vs thy*

E 5

displea-

displeasure, & make vs almost desperately to forsake thee. Deliver vs (oh deliver vs) from these evils: but especially from the sinns which occasion them. Thou art our sole refuge, & the God into whose hands we have committed our spirits: So embolden vs therfor, in thy grace, that we, & the rest of thy Saints (seeing how great favours thou bestowest on all them that fear thee) may praise thy Name, for ever & ever, Amen.

Pfa. 32.

A Psalm of David Maschil. *It shewes the free forgiveness of sin by grace, Rom, 4. 6. The danger of hidinge, the benefit of confsinging our sinns, and the powre of timely prayer; It exhorts also, that we do not brutishly abuse the grace of God &c.* It should be sung, to remember vs of Gods mercies, & of these duties, &c.

A Blest estate, that man is in
 Whose crimes the Lord forgives, & hides :
 Ev'n he, to whome God laies no sinne,
 And in whose hart no fraud abides.
 Till I, my faults, did open lay,
 My bones with paine were tired out :
 Thy hand opprest me night and day,
 And, I became like Summers drought.
 2 My Trespas, I reveald therfore :
 I shewd my secreet faults to thee ;
 And vowd to hide my sinns no more :
 So, thou, their guilt forgavest me.
 For this : the Iust, on thee shall call,
 At seasons when thou maist be found :
 And he shall have no harme at all,
 Though mighty Flouds enclose him round.
 3 Thou art, oh Lord, my hiding-place,
 Wherein, (when peril greatest growes)

From

From dangers, thou shalt me release,
And, me with songs of health enclose. (*Selah.*)

Thus, thou dost also seem to say:

I will instruct thee with mine eye,

And, so inform thee in the way ;

That thou shalt never walk awrie.

4 Then, be not like the Horse or Mule,

That void of vnderstanding be ;

Which thou with Bit, & Raines, must rule,

Left, els, they sling, or fall on thee.

The Sinners plagues grow more & more ;

But, they finde grace, who trust in God.

Let iust, & righteous men therefore,

With Shouts, proclaime theyr joye, abrode.

It is not, oh gracious Redeemer, our Innocencie, or any good which of our selves we can performe, that iustifies vs in thy sight ; but thy free grace, thy hiding, & thy not-imputing our sinns. That, which thou expectest & acceptest from vs, toward the procuring of this favour, is nothing els but humble soules, contrite spirits, vnfeigned harts, & sincere confessions ; which, thou thy self also, must prepare & help perfect in vs, or we shall never perform them : no, though at the dangers & torments of the world were before our eyes. Take therfor, from vs, our brutish ignorance ; curb our head-strong wilfulness ; Rain our vndridd appetites ; instruct vs, by thy favorable aspect ; & so guide vs by the bridle of reason, & religious awe ; that (we being governed according to thy will) thou mayst be found of vs in all troubles, at all seasons ; & we reioice in thy mercy, for ever & ever, Amen.

Pfa. 33.

It exhorts to praise God ; declares who are most obliged therunto ; In what manner we should performe this dutie, & for

Sc̄ for what principall causes Sc̄c. We should often use it to put vs in minde how much we are obliged to praise God, &c.

YE Righteous, in the Lord reioice :
 For, praise with Godly men doth sute :
 Praise God with Pfallry, Harpe, & Voice,
 And on the twice-five-stringed Lute,
 To him, new ditties, sing & play ;
 And tune them to the loudest kay.

2 For, God is righteous in his word,
 His Actions, ful of truth appear :
 His Bounty, all the world hath storde :
 His Darlings, Truth, & Iustice are.
 The Heav'ns were form'd when he but spake ;
 His breath, did all their Armies make.

3 The seas huge waves, aloft he rear'd,
 The Deeps, as vp in flore, he layd :
 Oh ! let him through the world be fear'd,
 And make Earths-dwellers all afraide.
 For, his Commandings are fulfill'd ;
 And all is done as he hath will'd.

4 God, makes the Gen'iles proiects vaine,
 And, brings the Peoples plotts to nought :
 But, his decrees, for aye remaine,
 And, everlasting is his thought.
 Most surely blest therefore are those,
 Whome for his owne, the Lord hath chose.

5 For, God from heav'n doth cast his eye,
 The Sonn's of meu to veive & knowe :
 Yea, from his dwelling-place on high,
 He marketh all on earth belowe :
 Their hearts, alike, he shapeth to,
 And heeds, ev'n ev'ry work they do.

6 Great Armies cannot save a kinge,

No

No strong-mans powre his life preserves,
The strength of horse, vaine succours bringe ;
But, those who fear him, God obserues :

And, whosoe're on him depends,
From dearth, & death, he them defends.

7 Our soul vpon the Lord shall waite,
Who hath our sheild & shelter binn ;
And, he shall be our harts delight ;
Because, his Name, we truste'd in.

Oh ! let vs Lord, still succour'd be,
As we repose our trust in thee.

Blessed God ! at thy word all things were creat.d, & by thy providence they are still governed. Thou hast fashion'd the harts of all men, to be in some measure capable of thy grace ; & obseruest how they emploie that Talent. Thy eternal decree remains firme ; & therfor, those whome thou chusest shall be blessed for ever. Neither their owne strength, nor any powre (but thine) is able to keep them safe : Thou therfor, on whome their soul waiteth, shalt prevent the famine of that which is the meanes of their preservation ; & therby, keep them from totall or final-falling. Lord, make vs, to reioice in this vnspeakeable mercie. Encrease our faith, & continue vs in the meanes whereby we are to make our Election sure. We beleve it is already grant.d ; & yet we praie for it, because it is our dutie ; & because we cannot chuse but praie for that, which we beleve, & hope, to obtaine, through Iesus Christ our Lord, Amen.

Pfa. 34.

A Pfalme of David when he changed his behaviour before Abimeleck, who drove him away & he departed. *It seems to typify Christ, who being (as it were) disguised by taking our nature, & infirmities, became thereby contemptible to the great-ones of the world.* We should sing it to

it to praise God, for discovering to vs, what is hid from the worldly wife, &c.

NOW shall the Lords, eternal praise,
The subiect of my song be made :

My Soul shall sing it, all her daies ;

The meek shall hear it, & be glad.

Let others come, & ready be,

To ioine in praising of his Name :

For, when I cti'de, he helped me ;

And kept away my feared blame.

2 He lightneth such as him observe,

And, no disgrace vpon them falls :

He heares the pore, and will preserve

From all his troubles, when he calls.

His Angell-gards, will them enclose,

Who, of his God head, awfull be :

Therfor, his goodnes, vnto those

Who trust in him, come Taft, & See.

3 Yea, fear the Lord, yee Saints of his :

For, he to such will al things grant.

The Lions whelps their food may misse,

But, they that serue him, nothing want.

Yee Children come, attention giue ;

And I will teach th'Almighties feare,

How, yee long time on earth may liue,

And, gaine a blessed-being, here.

4 Your tongues from flandrous words preserve,

Diffembling, let your lipps eschewe ;

Ill deeds avoid, good works observe,

Seek peace, & after it persue.

For, God beholdeth such as those,

And heares the Righteous when they pray :

But, wicked men he doth oppose,

And, roots their Name & Fame away.

5 The

5 The Lord, will hear the Righteous crie ;
 From dangers he will them assure ;
 He, to the broken hart is nigh,
 And, wounded Spirits, he will cure.
 Although the Iust hath many greeves,
 The Lord so helps, that they are gone ;
 In all his troubles, him releeves,
 And keeps him sound, in ev'ric bone.

6 By sinn, the sinners death is wrought ;
 He shall not thrive, that hates the Iust.
 But, God his servants lives hath bought ;
 And, faileth none that in him trust.

Hear vs oh merciful God, in our present necessities, and preserve vs from those future evils which we may justlie fear. Enlighten our vnderstandings, rectifie our affections, guide our tongues, sanctifie our actions, cure our diseased bodies, & heal our wounded soules. Let thine Angells, guard vs; let thine owne eyes, watch over vs; and let vs be so instructed in thy fear; that when our lion-like adversaries are emptie, we maie be filled with thy goodness, & delighted in thy sweetnes: Grant, also, that when their memorial perisheth, we (being preserved sound both in soul & body) may enioie the promised blessing of long-life, even of life-eternall in thy heavenlie kingdom, for ever & ever, Amen.

Another of the same.

AT al tymes with my tongue I'lle bleffe the Lord ;
 To sing of him I never will forbear,
 But, in my Soul, his praise with mirth record ;
 And publih what the meek shall ioy to hear.
 Come, therfor, helpe his praises to declare ;
 To magnify his Name, let vs agree.
 Discharg'd I was, by him, of all my fear ;

And

And, when his ayde I fought, he ayded me.
 Enlightued are their eyes that look on him ;
 And, no difgrace or shame, or thofe cann fall :
 For, he in all their troubles helpeth them ;
 And hears the pore, when he on him doth call.
 God's Angell-gards, round thofe that fear him, be
 Encamped still to keep them from their Foes.
 His greatnes, and his goodnes, taft, & fee ;
 For, all are bleft, who trust in him repofe.
 In him, let all his Saints, confine their fear ;
 For, povertie from fuch refrained is.
 Kept hungry, oft, the whelps of Lions are,
 But, they who fear the Lord, no goodnes miffe.
 Let me from you (yee babes) attention gaine ;
 That, I the fear of God to you may shoue.
 Mark alfo this (all yee that would attaine
 Long life on earth, & happie daies, to knowe)
 No fland'rous tales envre your tongues to tell ;
 And, let your lipps diffembling fpeach efchewe :
 Of wicked words beware ; Vprightly deal ;
 Enquire our Peace, & after it perfue.
 Plac'd are Gods eyes, vpon the Righteous race ;
 He to their cries, an open ear doth lay :
 Quite oppofite to finners, is his face ;
 And from the land, he rootes their name away.
 Right willingly, the Lord inclines his ear,
 To hear, & fave the righteous, when they cry.
 Sinn-wounded foules, & harts that broken are,
 He never fhunns ; but, vnto fuch is nigh.
 Though many greefs, vpon the Godly fall,
 The Lord, will ev'ry one of them remove.
 Vnbroke, ev'n all his bones, preferve he fhall ;
 But, fin, the death of finful men fhall prove.
 Whoe fo doth hate the Iuft, fhall hated be,

For

For, God his faithful fervants wil redeem,
 Yea, all their foules from thral he fetteth free,
 And leaveth none, that put their trust in him.

Pfa. 35.

A Psalm of David. *It contains divers petitions, & propheticall Imprecations, concerning the Adversaries of Christ, & of his members; & perticularly mentioneth some of those misusages which he suffred by the Jewes &c. We may properly sing it, when we commemorate the Passion &c.*

With such oh Lord, as me oppose,
 Vouchsafe to plead my right;
 And, pleased be to warr on those,
 Who now against me fight.
 Both shield & Buckler, take in hand;
 Rife, for my help, I pray:
 Bring out the spear, & for me stand,
 In my Pursuers way.
 2 Say to my soul; Thy health, I am;
 And, bring to shameful wrack,
 All those who seek my death or shame;
 Yea, sham'd repell them back.
 Let them before God's Angell fly,
 As chaff, before the winde;
 Let them before God's Angel fly.
 Through paths, vnsafe & blinde.
 3 Since pitts they digg'd; & therein snares
 For me, vniustly, laid;
 Let them be slaine at vn-awares,
 In their owne trapps, betraide.
 Then, Lord, in thee, my soul shal ioy;
 Thy help, my mirth shall be:
 And, all my bones, oh Lord, shal say,

F

That

That none cann equall thee.
 4 Thou fav'ft thee pore, & men opprest,
 From thofe that are too ftrong :
 Thou free'ft the pore, who are deftrest,
 From fuch as do them wrong.
 Falfe witneffe rofe, & charged me
 With words I never fayd ;
 And, that my foul might spoiled be,
 They, Good with Ill, repaide.
 5 Yet, when great ficknes them opprest,
 In sack-cloth cladd, I mourn'd :
 I fafted ; & , into my brest,
 My prayers back return'd.
 I greev'd for them, as men bemone
 A Brother or a Freind ;
 And fadly walk'd, as when that one
 Bewailes his Mothers end.
 6 But, when my greefs did me befett,
 Their Merry-meetings were :
 The bafest fort, in private mett,
 And, none did fcofs forbear.
 Yea, at their Feasts, in mock of me,
 The Scorners gnafh'd their teeth.
 No longer, Lord, fpectator be,
 But, lave my foul from death.
 7 My Darling, from the Lion fave :
 So, thy great love, oh Lord,
 Where many folk their meetings have,
 I'll to thy praife record.
 Oh ! let not thofe who me defpize,
 Deride my pore estate ;
 Or, lear on me with scornful eyes,
 Whome they vniuftly hate.
 8 They feek not Peace, but Projects lay

For

For them that peacefull be :
 With gaping mouthes, A II ! H A, say they,
 Our wish, we now do see.
 Thou saw'st it ; Therfor, make no pawse,
 Nor absent, long, abide :
 But, wake, arise, & let my cause
 By thee, Lord God, be tri'de.
 9 Lord, judge me in thy righteousnes,
 That they deride not me ;
 And say in hart, this Fall of his
 Is that, which wee would see.
 Oh ! never give them cause to say,
 We have devour'd him quite ;
 But, shame, & root them out, for aye,
 That in my hamme delight.
 10 Let them, with shame, & scorn, be cladd ;
 That have my soul defeas'd :
 And, let them triumph & be gladd,
 Who in my cause are pleas'd.
The Lord be prais'd, let all men say,
 That wish thy Servants Peace :
 And, with my tougue, I'le all the day,
 Extol thy Righteousnes.

*Oh blessed Redeemer ! let thy gracious assistance be
 alwaies readie to garde vs from the furious malice of our
 Foes : And, seeing their condition is not hidd from thee, let
 thy iudgments be executed vpon all those who shall continue
 vnrepentant in their wickednes ; that thy Justice may be
 glorified, as wel as thy Mercie. Make vs, also, mindful (oh
 Christ) from what height of glorie, thou didst voluntarie
 humble thy selfe ; to what extreame contempt thou wert
 abas'd ; how unkindlie, yea, how despightfully handled
 (even by those for whose Redemption thou wert pleas'd to
 descend) And, by thy example teach vs to be humble,
 patient,*

patient, & charitable in our sufferings; that bearing thy crosse, & imitating thy virtues; we may be partakers of thy exaltation, who livest & raignest, world without end. Amen.

Pfa. 36.

To the cheef Musitian, a Psalm of David the servant of the Lord. *It mentions the impiety & corruptions of the wicked. It declareth also, the infinite Love, mercie, sweetnes, & Iustice of God &c.* It may be sung to bring to consideration, God's goodnes, whē the over-flowings of vngodlines circumvent vs?

MY hart, within me, faves;
 That, Sinners fear not God:
 And, their self-pleasing course, displaies
 Their hatefull guilt abrode.
 Their words, are wicked wiles;
 Nor wife, nor just are they:
 Vpon their bedds they study Guiles,
 And, curfed is their way.
 2 The heav'ns, thy Mercy fills;
 Thy Truth doth reach the skye:
 Thy justice, Lord, or'e-topps the hills,
 And, deep thy judgments lie.
 Thou sav'st both man & beast;
 For, Lord, thy grace excels;
 And, vnderneath thy wings, in rest,
 Man-kinde securely dwells.
 3 With dainties of thy house,
 They shall replenish'd be;
 And, streames of blisse, they shall carowse:
 For, Life doth flowe from thee.
 Thy light is, Lord, our light:
 Therefore (where thou art knowne)

Prolong

Prolong thy grace, that men vpright,
 May make thy works, their owne.
 4 Let not the foot of pride,
 Oppose, or hinder me ;
 Nor let me be remoov'd aside,
 By hands that wicked be.
 For, thence the overthrowe,
 Of Sinners, first begann ;
 And, when they fell, they fell so lowe,
 That, rise they never cann.

We confesse (oh Lord) that by the corruption still remaining in our owne hearts, we are plainlie informed, how Sinn, being first conceived in thought, will at last break forth into publike Act, if thy great Mercie prevent not. Vouchsafe vs, therfor, not onlie thy common grace, which thou spreadest over all ; but be pleased also, to displaie over vs, the wings of thy special Mercies, that being nourished in thy house with spiritual Banquet (such as thy word, thy Sacraments, & the Illuminations of thy Spirit) we may escape the falling into those offences from which there is no rising againe ; Let thy Savins-grace, be extended also to those who yet know thee not, to the multipling of thy Elect, through Iesus Christ our Lord. Amen.

Pfa. 37.

A Psalm of David. *It proposeth many counsells, & experimental Arguments, to move vs, not to be offended at the Prosperitie of world-lings, & to persuade a patient perseverance in well-doing &c.* It is vsfull, to keep vs contented with our estates, & hopefull in all temptations, & afflictions &c.

AT Sinners, take thou no offence,
 Nor vex thy self, at such as they :
 For, they shall soone be swept from hence,

F 3

And,

And, like the grasse consume a way.
 Beleeve in God, & live vpright ;
 So, where thou dwell'ft, thou shalt be fedd :
 And, if in him, thou take delight,
 Of all thy hopes, thou shalt be spedd.
 Commit thou, to the Lord, thy way ;
 Trust him, & all shall well be done :
 Thy Iustice shall out-shine the day,
 Thy judgment, passe the sunn at noone.
 Delight in God ; his leasure bide ;
 And, fret thou not that others thrive ;
 But, thy displeasure lay aside ;
 Left, thou offence, by vexing give.
 Expect awhile, & thou shalt see
 The wicked fall ; & men vpright
 Possessors of the land to be,
 When Sinners dwellings vanish quite.
 For, meek-men shall possesse the land,
 And, peace enjoy (at full) therein ;
 Though wicked men, do them withstand,
 Conspire, & gnash their teeth, & grinne,
 God, sees & mocks the Sinners end.
 His Blade, in vaine he drawes to smite,
 He shall his Bowe as vainely bend,
 To slay the pore, & men vpright.
 His Blade, ev'n his owne hart shall gore ;
 His bowe shall breake ; and, that small share
 The Right'ous hath, shall profit more
 Then all their heaps, that wicked are.
 It shall be soe ; because, the Lord
 (Who breaks their arme, that are vnjust)
 To Godlie-men, will heales afford,
 Which never shall deceive their trust.
 Knowne to the Lord, are all their waies ;

Their

Pfalme XXXVII.

71

Their heritage will alwaies laſt.
 They ſhall not feare in ev'Il-daies :
 Nor emptie be, when others Faſt.
 Lewd men (& they who parte have tooke
 Againſt the Lord) ſhall, then, become
 Like fatt of Lambes, or like the ſmoke,
 Which melts, or quite away doth fume.
 Much, borrowe thoſe ; but, never pay.
 The Righteous lends, & mercie ſhewes.
 Where he doth bleſſe, right bleſt are they ;
 Where he doth curſe, a curſe enſues.
 No courſe he takes, but God will guide
 His feet ; & in his waye delight ;
 He falls not quite, although he ſlide ;
 Becauſe, God holds him, ſtill, vpright.
 Olde-age & youth, I now have ſeene,
 Yet, ſaw no Juſt-man, or his ſeed,
 Forſome or begg ; For, they have beene
 So kinde ; that they finde healp, at need.
 Proceed thou in this way, therfore,
 Depart from Sinn, tread virtues path ;
 That thou maiſt live for ever more :
 For, God, in Iudgment, pleaſure hath.
 Quite, roots he out the Sinners race ;
 But, ſtill, his faints preſerved are.
 The Land, they fully ſhall poſſeſſe ;
 And, faſelie dwell, for ever, there.
 Right fitt ; for, they diſcreetly talke,
 The Lawe of God, they ponder, ſtill,
 And in their waies, directly walke ;
 Though Sinners wait, their life to ſpill.
 Still, therfor, God will them defend,
 And, clear them, when arraign'd they be.
 If thou, likewiſe, on him attend,

F 4

God,

God, in the Land, will prosper thee.
 The Sinners fall, thine eye shall veiwē :
 For, I have seene them, like the Bay,
 Spread wide, and make a goodlie fiewe
 Then, suddenly consume away.
 Veiwē thou the Iust ; Observe them all ;
 For, peace their later daies attends :
 But, wicked men together fall ;
 And, mischief brings them to their ends.
 Which comes to passe, because the Iust,
 The Lord (at need) their helper have :
 For they in him do put their trust,
 And, them from Sinners, he doth & save.

Almightie God! make vs contented with our portion, without meddling in what appertaines to others. Let not the prosperitie of the wicked, cause vs to be envious, fretfull, or discouraged; considering the sicklenes, & perill of their estate: But, give vs grace to be rather carefull, that we discharge our owne duties. Make vs faithfull, chearfull, patient, meek, charitable, prudent, diligent & constant in the wayes of well-doeng; that so we may be deliverd from despaires, scornes, slanders, conspiracies, persecutions, wants, & all other temporal disadvantages of this life; & be iustified in sight of the whole world at the Resurrection: where, it will be evident, that the flourishings of the wicked were never worth our envie; & that (according to thy word) the later end of the Righteous, is the beginning of Blessednes, for ever more. Amē.

Pfa. 38.

A Pfalme of David to bring to Remembrance.
It is a penitentiall Pfalme, exploring the pacification of God's wrath, & expressing our natural miseries, & corruptions &c. It is viefull when we feel the guilt & punishment of Sinn, with a true repentance, &
 hartly

harty desire of pardon &c.

LOrd, chide not when thou wroth shalt be,
 Nor in thy rage, my sinn chastise ;
 For, deep thy shafts do sticke in me,
 And, strict, thy hand vpon me lies.
 Paines in my flesh, thy frownes have bredd ;
 My faults have rob'd my bones of rest ;
 My flouds of Sinn, have drown'd my head,
 And by their waight I am opprest.

2 My wounds corrupt, & foule they growe ;
 My Crimes have cauld that thus I fare :
 With sorrowes, I am pressed lowe ;
 And, all day long, my mournings are.
 My Raines are grip'd, & fore defeas'd ;
 Throughout my body I am fore :
 A waflinge-greef on me hath ceaf'd ;
 And paind at hart, aloud I roare.

3 Oh Lord ! thou know'st what things I want ;
 My mournings are not hidd from thee :
 My strength decayes, my hart doth pant,
 Mine eye-sight also faileth me.
 My freinds & kindred, shunn my greef ;
 My lovers, hide themselves away :
 And, they who seek to take my life,
 Close-engines, to ensnare me, lay.

4 Yea, they who for my harme awaite,
 Speake words, that full of mischeef are :
 Yet, how al day they muze deceit,
 I (hearing) will not seeme to hear.
 Nay, I have flood, as mute, as he
 Whose tongue is partecht, whose throte is dry,
 Whose eares depriv'd of hearing be ;
 And, in whose mouth is no replie.

5 For, I oh Lord, on thee relie,

F 5

And,

And, anſwere I expect from thee :
 Oh ! therfor, now attend my crie,
 Left els my foes inſult on me.
 For, if my foote but ſlip aſide,
 They, in my fall, them ſelves delight ;
 My feet (alas) are prone to ſlide,
 And, ſtill, my greefs are in my ſight.
 6 Beholde, for my offence I greeve ;
 And, my tranſgreſſions I bewaile :
 Yet, ſtill, my foes encreaſe & live ;
 Yea, ſtill, my cauſes-foes, preuaile.
 Moreover, they, who render ill
 For doeng well ; have mee with ſtood,
 And, borne me hate for my good-will,
 Becauſe, I love the thing that's good.
 7 Lord, go not far, therfore, from hence ;
 From me, my God ! depart not farr :
 But, make thou ſpeed in my defence ;
 Becauſe, from thee, my fuccours are.

Moſt awfull God ! dreadfull is thy ſrown when we behold thee angry for ſinn: lothſome are our ſinns, when they appeare to a wounded conſcience: & unſufferable our afflictions when our conſciences accuſe vs: VVe have ſinned, oh Lord, (we have ſinned) and are therfor tormented both in ſoul & bodie: yet, we beſeech thee deal not with vs according to our ſinns; but, for thy mercie-ſake vouchſafe vs a favorable correction, & thoſe remedies & conſolations which thou knoweſt beſt for our infirmities: VVh̄ thou art offended, our ſoes are not only miſchievous vexations, but our kindred alſo forſake vs; our beſt beloved friends afflict vs; & (which is yet more) we our ſelves are our owne tormentors. VVhatſoever therfor, betides vs (or whoſoever is iniurious) wee have nothing to replie, nor any to accuſe, but our ſelves. Oh ! pittie our diſtempers, hear vs, help vs, & deliver vs, for the bitter

Pfalme XXXIX. 75

bitter passion sake of Iesus Christ our Lord. Amen.

Pfa. 39.

To the cheef Militian to Iduthun a psalme of David. *The Prophet resolves a patient watchfulness over the tongue; Remoanes the vanitie, & miserie of mankinde & petitions for God's mercie, &c.* It may serve to instruct & comfort vs, during the provocations of the wicked, & in other afflictions.

I Vow'd to keep my waies vp-right,
 And, that in words, I none would wrong.
 While sinners were, therefore, in sight,
 I shut my lipps, & stayd my tongue :
 What er'e they sayd, I silent stood ;
 Refraining words, though they were good.
 2 But, griefs did then to stirr beginn,
 Which, hot in me, my hart did make ;
 My thoughts inflam'd a fire within,
 Which loos'd my tongue, & then I spake.
 Lord, of my end, informe thou me ;
 And, what my dayes, & frailties, be.
 3 For, loe, my life is but a spann ;
 It seems as nothing, in thine eyes :
 Ev'n at his best, most vaine is man,
 And, like the shade away he flies.
 He tires himself, with needles paines,
 And knowes not who shall reap his gaines.
 4 On thee, therefore, I do attend ;
 My trust, oh Lord, I place on thee.
 From all my sinns, my soul defend ;
 From flouting-fooles, preserve thou mee :
 For, I forbare to speak a word,
 Because, it was thy doeng, Lord.
 5 Thy hand, with blowes, doth me afflict ;
 Oh ! take thy heavie strokes away.

When

When thou for finn dost man correct,
Thou, Moth-like frettst their Forme awaie.

Therefore, no cause of doubts remaine,
That ev'ry man is wholie vaine.

6 Lord, hear my suite ; my criengs hear ;

Let not my teares vnmention'd goe :

For, as thy Guefts, my Fathers were,

(And strangers here) ev'n I am foe.

Oh ! spare, & grant me strength, I pray,

Before I passe from hence, for aye.

Give vs Grace, oh Lord, that our tongues neither offend, by indiscreet or evill speakings, nor by continueng silent whē we ought to speake. Remember vs how short and vaine our lives are, & how foolish it is to wearie our selves, & consume our time, for that which we may never enjoy; loosing, in the meane while, assured blessings. Enable vs to sustaine the crosse (which thou shalt lay vpon us) without repining, & lay no more on vs then thou shalt make vs able to beare. Deliver vs from the scorne of fooles; but especiallie, from those transgressions, by which our beauty is consumed. Mark our teares, hear our cries, and spare vs in this our pilgrimage, vntill we have attained the strength by which we may stand firm in thy favour, through Iesus Christ our Lord. Amen.

Psa. 40.

To the cheef Mufitian a Pfalme of David. *It is applied vnto Christ, Hebr. 10. It praiseth God for our Redemption, declares the abolishing of the Ceremonial Law, the obedience of Christ, & the preaching of the Gospell, &c. It is vsfull to commemorate Christs obedience; to give praise for former deliverances, & to pray for future preservation.*

MY constant hopes on God are sett,
Who, when I cride, gave eare to me :

He

He brought me from the myrie-pitt:
 Ev'n from the denn, where horrors be.
 Vpon a Rock, my feet he plac't;
 He fetled there, my standing fast.
 2 And, that his praise I might declare,
 A new-made song, to me he taught;
 Which many men shall hear, with fear,
 And, to depend on God, be brought.
 For, they, who trust in him, are blest:
 And, they who pride & lies, detest.
 3 Those wonders, Lord, which thou hast wrought;
 Those things (my God) so many are
 Which thou concerning vs hast thought;
 That none can them to thee declare:
 O Lord! to order them to thee,
 Is far too great a task for me.
 4 No offerings thou dost now require,
 But, only, that thy words I hear:
 No Sacrifice consum'd in fire,
 By thee, for sinns, desired are.
 Then, Lo, (*I sayd*) I come, to be
 That, which thy *Book* foretold of me.
 5 I joy to do thy will, oh God!
 Thy Law, is in my hart enrowld;
 And, Lord, thy Justice, all abroad,
 In great Assemblies, I have told.
 Thou know'st my lipps thy Truth reveald;
 And, that my hart hath nought conceald.
 6 I, made thy faithful-dealing knowne;
 I, did thy saving-health declare:
 I have not kept thy Love unshowne,
 Nor hid thy Truth, where hearers were.
 Therfor, to me thy mercy flowe;
 Thy Truth, & Love, Lord, make me know.

7 For,

7 For, mischeeves more then can be tolde,
 Have now enclos'd me round about ;
 My sinns, on me have layd such holde,
 There is no place of looking out :

 Their number doth my hairens out goe,
 And, therfor, faint my hart doth growe.

8 Oh Lord ! vouchsafe my life to save,
 With speed oh God ! assist I pray ;
 That they with shame, a fall may have,
 Who seek to take my Soul away :

 Let those that wish amisse to me,
 With shame & scorne, repelled be.

9 With rooting-out, those men requite,
 (And paie them with deserved shame)
 Whoe in those words of scorne delight,
 Which bring on me, disgrace, or blame.

 But, give him ioy in his desires,
 Who after thee, oh Lord, enquires.

10 Let them who love thy saving-health,
 Confesse thee Lord, for evermore :
 For, thou art mindfull of my wealth,
 And, heedest me, though I am pore.

 Lord God my helper, make thou speed,
 To help me, still, at ev'rie need.

Allmightie God, by whose divine powre, Iesus Christ was raised out of the myrie pitt of the Grave, & with triumph ascended from the Dungeons of Hell, into the highest heavens : Grant, that by his example we may continually offer up the sweet, & ever acceptable Sacrifice, of Obedience to thy Will. Write thy Lawe in our Harts ; Let our Tongues publish thy Righteousnes, & thy Truth, to all the world. And, though our manyfold Sinns make us unworthy of thy grace, yet deliver us from that shame & punishment which they deserve, that our Foes may be disappointed

pointed of their hope ; & that, we, (together with all thy Saints) may ioyfully confesse thy great Mercie, through Iesus Christ our Lord. Amen.

Pfal. 41.

To the cheef Musitian, a Psalm of David. *It declares the reward of Charitie towards, the pore members of Christ ; expresseth the Hypocrisy of his foes ; Beseecheth God's assistance, & prayeth him for our exaltation by Christ.* It is vfeull, for these purposes aforementioned, &c.

THe man is blest that heeds the pore,
 From dangers, God will him repreeve ;
 He will preserve his life, therefore,
 And, vnto him preferment give.
 The Lord, will gard him from his foes,
 When him they labour to surprife ;
 Refreish him, when that weak he growes,
 And, make his bedd, when sick he lies.
 2 In mercie, cure my soul I pray ;
 For, Lord, ev'n thee, I did offend.
 Vile words, of me, my foes do say ;
 And, with my fame & Life, had end.
 When me they spie, fair shoves they make :
 But, in their harts my harm desire ;
 Which when they come abrode, they speake,
 Where all my foes, my wrong conspire.
 5 Some ill defease hath he (they fedd)
 Hee's downe, & shall no more arise :
 Nay, he whome I have lov'd & fedd,
 (My trusted-freind) did me despise.
 But, help me Lord, & raise, me now,
 That, I their dealings may requite.
 I shall thereby, thy favour knowe,

If

If thou prevent my Foes despight.
 6 Thou dost maintaine my Righteousnes,
 And, in thy fight still placest me :
 The Lord, the God of Iſr'el bleſſe ;

Oh ! let him bleſt for ever be. *Amen. Amen.*

Inſuſe into vs, oh Chriſt, ſuch brotherly compaſſion, & ſuch true Charitie toward thy pore members, that we may obtaine all timely conſolations in this life, & be well-comed with Come yee bleſſed, at the laſt-day. ¶ We confeſſe, there is a diſeaſe in our ſoules, diſenabling vs to performe this dutie ; and, as we are neither truly compaſſionate to others, nor faithfull acknowledgers of thy love to vs ; So, we finde others juſtly unmerciful, in our Afflictions, & encreaſing our vexations, by neglect, conſpiracies, or bitter Cenfures : Yea, they whom we have cheriſhed & receiv'd, in their wants & ſorrows, do with thankfullly take part with our Oppreſſors. Oh ! deliver vs therefor, from our owne unthankfullnes, & want of charity, that we may be comforted by others, in our need ; & become more perfect and conſtant, in all good works, to the praiſe & glory of thy Name. Amen.

Pfal. 42.

To the cheef Muſitian Maſchill for the Souns of Chorah. *It miſtically expreſſeth a Chriſtian mans eſtate wandring through the Hopes, Doubts, & Feares, of this life &c.* It is vſefull, when inward or out ward afflictions tempt to deſpaire of God's love ; or, when we are hindred from frequenting *his aſſemblies, &c.*

LOrd, as that Hart which water wants,
 So, longs, my ſoul for thee :
 Eternal God ! fo thirſts & pants
 My ſoul, thy face to ſee.
 My teares, are day & night my meat :

And,

And, when I hear them faie,
Where is thy God? the grief of it
 Confumes my hart awaie.

2 For, heretofore I went among
 Thy folke on holy-dayes ;
 Them, to thy houfe, I ledd along,
 And, there wee fung thy praife.
 My Soul, why art thou fo oppreff?
 In mee, why art thou fad?
 Still, praife thou God, & on him reft ;
 For, he will make thee glad.

3 My Soul, oh God ! is faint in mee,
 Yet, thinck on thee I will,
 Though *Jordans* land I cannot fee,
 Nor *Hermons* little Hill.
 The, deepes vpon each other call,
 When thy loud stormes defcend ;
 And, over me, thy Billowes fall.
 But, Lord, thou help wilt fend.

4 For day & night, I'le fing & pray
 Oh God (my life) to thee :
 My God my Rock ; to thee, I'le fay,
 Why thus forfak'ft thou mee ?
 Why am I fuffred fill to mourne,
 Afflicted by my foes ?
Where is thy God? they fay in feorne ;
 And, through my bones it goes.

5 My foul, why art thou fo oppreff ?
 Why art thou fad in mee ?
 Stil praife thou God ; & on him reft
 For ; he my God will be.

*How defirable (oh Holy-ghost the Comforter) are
 thy confolations to afflicted fouls ! & how thirftely fwallow-
 ed, being mingled with our teares ! Our fins oft greeve
 thee,*

G

thee; therfor, thou iustly grievest vs to make vs sensible of our unkindnesses: Therfore, wee are sometime censured as Hypocrites; & have all our piety & devotion mentioned with scorne, to our vexatiō: Therfor, mischeues like waves, follow vs, one after another; yea, & therfor also, our owne consciences so accuse vs, that wee are sometime sorrowfull to the death, & almost desperate of thy favour. But, blessed Spirit, speake thou (oh speake thou) comfortably to our soules; & to whatsoever outward miserie thou expose vs, (yea though we appear miserable to our selues) be thou still our God, & our Comforter, that our sorrowes may at the last be turned into ioy, to thy glorie & our everlasting consolation. Amen.

Pfa. 43.

The Prophet prayeth for assistance, promiseth to be thanckefull, & concludes, with raising up his dejected Soul to persevere in praising, & relying on God. It may be sung, to keep vs undiscouraged in our spiritual grieuances.

Lord, judg thou me & plead my right
 With such as cruel be;
 From wicked men, that vse deceit
 Oh God! deliver met.
 For, since thou Lord, my fortresse art
 Why shouldst thou fro me goe?
 Why should I walke so fad in hart
 Oppressed by my foe?
 2 Mee, let thy light & Truths bright raies,
 Vnto thy dwelling bring:
 And, at thine Altars; to thy praise
 Oh! God my Ioye, I'll sing.
 My Soul, why art thou so oppress?
 Why art thou fadd in mee?
 Still praise thou God, & on him rest:
 For he my God will be.

VWhen

When our soules are afflicted, expose vs not (oh God) to suffer longe, the scornes of our Adversaries; nor leave vs to the terror of those cruel iudgements which our owne consciences do often pronounce against vs: But, when wee are most severely iudged by the world, & by our owne selves, doe thou absolve vs. Depart not from vs, when wee are compassed about with iniuries, neither give vs over to those melancholy cogitations which will oppresse our harts when sorrowe hath entred into our soules. But, let the truth of thy promises, & the light of thy countenance, so appeare to vs, that we may be revived thereby; to the encrease & continuance of our consolation; and, that (depending alwaies on thee as our sole comforter) we may magnifie thy Name for ever & ever. Amen.

Pfa. 44.

To the Cheef Musitian, for the Sonns of Chorah: *The Church pleads for God's mercie, because hee is her ancient deliverer; & because he is yet, her only Trust, though shee hath long sustained the scornes & oppressions of Tyrants, &c.* It may be vsed, when the Church or commonwealth is afflicted, &c.

Oh God! thy work's in Ages past
 Wee heard our fathers tell:
 How, thou the Gentiles forth didst cast,
 And, broughtst them there to dwell.
 For, nor their sword nor Arme it was
 By which that land they gaind
 But, Lord, thy hand, thyne arme, thy grace,
 And favour, them sustain'd.
 2 Oh Lord my God, my king thou art,
 Thy *Jacob*, still, defend,
 And, we shall those through thee subvert
 That harme to vs intend.

G 2

Wee

Wee through thy Name shall tread them lowe,
 That vs resist, oh Lord ;
 For, I depend not on my bowe,
 Nor trust I to my sword.

2 Wee from our foes were kept by thee,
 And thou didst work them shame :
 In thee therefore, much joy'd were wee
 And, wee did praise thy Name.
 Yet, now disgrac'd, thou throw'st vs by ;
 Our Hoast thou dost forsake :
 Before our foes, thou mak'st vs fly
 And, spoiles from vs they take.

4 Thou makest vs the Gentiles meat,
 And, vs like sheep they slaie ;
 We, scattred, & for sale, are sett
 To those, who nothing paie.
 At vs our neighbours laugh & ieer,
 Of vs, they proverbs make :
 The people round vs, mock & flear ;
 At vs, their heads they shake.

5 Disgrace is alwaies in my sight ;
 And, redd with shame, I grow,
 To hear the scornfull words of spight,
 And, railings of my foe :
 Yet, wee, oh Lord, forget not thee,
 Nor from thy cov'nant stray ;
 Nor changed in our harts are we,
 Nor gone out of thy way.

6 Nay, though (opprest, in death's black shade)
 Wee lodg'd with Dragons, lie :
 Thy Name, wee not forgotten had,
 Nor to strang Gods did crie.
 Yea Lord, thou know'st (who know'st each thought)
 That, daylie, for thy sake,

We

We fare like sheep, to slaughter brought
 And, fo our deaths wee take.
 7 Lord, wake, & rife ; why sleepest thou fo !
 Reiect vs no for aye.
 Why shouldst thou difrefpect our woe,
 And hide thy face away ?
 Behold, ev'n to the duft wee make
 Our foules & bodies bend :
 Redeem vs for thy mercie sake ;
 Arife, & vs defend.

Deliver vs, oh Lord, from all our adverfaries: & make vs to be ftill mindfull what wee have aunciently heard concerning thee, from others; & what experience we our felves have had of thy iudgments and Mercies, from time to time: that, neither our prosperities make vs arrogate any thing to our felves, nor our Afflictions or perfecutions caufe vs to blaspheame, or forget thee. Yea, though we should become the fcorne & laughing-ftoek of our Neighbours, a prey to our foes, & be alwaies as the fheep appointed for flaughter; yet, keep vs unchanged in the true Religion, & in our love to thee: That, thou (to whom both our outward Trialls, & our inward finceritie, is ever knowne) mayft in due time, help & fave vs whome thou haft redeemed, through Iefus Chrift our Lord, Amen.

Pfa. 45.

To the Cheef Mufitian vpon Shofannim for the Sonns of Chorah Mafchil. *It is, as it were, Chriſt's marriage-fong, and ſets forth the glorie of that bridegroom & of his Spouſe.* It is vfefull to ftir vp our fpirituall affection to Chriſt, &c.

MY tongue ſhall prompt the writers penn,
 My thoughts of thee, oh King! to tell :
 For, thou excellſt the Sonns of men ;

G 3

And,

And, on thy lipps, all graces dwell.
 God, wil thee bleffe, for evermore.
 Great Conquerour, vnto thy side,
 With honor, gird thy sword, therefore,

And, forward in thy Triumphs ride.
 2 Thy Righthand shall, by deeds vpright,
 (By Truth, & Meeknes) wonders doe :
 Thy shafts, thy foes, to death shall smite,
 And make the people serue thee to.
 Eternal is thy Throne of state ;
 Thy Scepter, from all wrong is free ;
 Thou Iustice lov'st, thou Sin dost hate ;
 And therfor, God anointed thee.

3 Yea, thine owne God, thy head anoints,
 Ev'n with his oyle of Ioyfulnes ;
 And, thee (above thy Mates) appoints,
 The place of Sov'raigne to possesse.
 The pretious Robes, which thou put'st on
 Of *Aloes*, *Cassia*, & of *Mirrh*,
 Smell round about thine yv'rie throne,
 When, they thy hart have cheared, there.

4 Kings daughters, have at all times bene
 Among thy Maides of honour, found :
 And, at thy righthand, stands the Queene,
 In *Ophir* gold, arayd, & crown'd.
 Hear, daughter, & my words respect ;
 Forget thy fathers kindred, now :
 And, that the king may thee affect,

Him, for thy Lord, acknowledg thou.
 5 Then, shall the Daughters come from *Tyre*,
 And, bring rich presents vnto thee ;
 The wealthy, shall thy grace desire,
 And, Suitors, for thy favours be.
 The Daughter of the King, doth wear

An

An vpper garment wrought with gold :
But, if her in-fide should appear,

You, all perfections would behold.

6 Her, to the kinge, present they shall,
In Robes which are by needels wrought ;
Ev'n with her fellowe Virgines all,
(Attending her) shee shall be brought.

They shall into his pallace come,
With ioyfull hart, & merry chear :

And, shee, shall in her fathers Roome,

To be her comforts, Children bear.

7 Great Kings, (on earth) shee, them shall make ;
And, cause, that men in future daies,
Such notice of her Name shall take,
That nations all, shall sing her praise.

Most amiable Bridegroome of our soules, (whose excellencies ravish, with spirituall affections, all those who can apprehend the beamings of thy maiesty, with true faith.) Proceed on, in the manifestation of thy powre; Enflame our harts by the vision of thy perfections; make our persons acceptable by the reflection of thy beauties; enrich vs outwardly with the goldē embroideries of goodworks; adorne vs inwardly with the Jewells of Divine graces; and let thy holie-Spirit bring vs vnto thee, accompanied with so many unpolluted Affections; that, thou maieſt take pleasure in our comelines; and, that we, forgetting our carnall desires, (and wholie renouncing our selves) may have our full contentation in thy dear embraces; and enioy all the priueledges belonging to thy Spouze, for ever and ever. Amen.

Pfa. 46.

To the cheef Musitian for the sonnns of Chorah,
a song vpon Alamoeth. *It expresseth on Assurance of*

G 4

Gods

God's protection, & the reasons thereof, with an exhortation also, to give notice of God's powre. It is vsfull to vs, for those purposes, &c.

GOd, is my strength, when dangers are ;
 A ready heale approved :
 Therefore, wee would not stand in feare,
 Though all the world were mooved.
 No, though the Flouds had flow'd-o're
 The highest earthlie dwellings ;
 And Seas did make the hillie shore,
 To tremble at their swellings. *(Selah.)*
 2 There is a River, which doth glad
 The place where God resideth ;
 And, happie is that Cittie made,
 Because, he there abideth.
 Her, vn-remoo'd, & firme to sett,
 He, timelie vndertaketh ;
 And, though Realmes rave, & heathens fret,
 Earth melts, when he but speaketh.
 3 The Lord of hoasts, our part will take ;
 Vs, *Jacobs* God, protecteth. *(Selah.)*
 Oh come therefore, & notife take
 What wonders God effecteth :
 What wast, & spoiles, when he shall please,
 Among mankinde he tendeth ;
 And, how he makes, both warr & peace,
 As far as land extendeth.
 4 He cuts the spear, he breakes the bowe,
 And, he the Charret fireth :
Be still, faith hee, & also, know
 Your God the same requireth.
 I will divulge my fame abroad
 To ev'ry ethnick Nation.
 The Lord of Hoasts, ev'n *Jacobs* God,

(With

(With vs) is our Salvation.

(Selah)

No distrust have our soules, oh Lord, of thy loving protection; yet when the contract betwixt thee & vs was first published, the whole world of our enemies rag'd at our preferment; & all the Corruptions of our Nature did furiously oppose our union: And, but that wee were strengthened by thy continuall presence (& refreshed by the ever-flowing River of thy grace) they had shaken (& perhaps overthrow) our Constance. Oh! continue thy assistance to our comfort, & their further vexation. Protect vs from every evill; confirm vs in all goodnes; and so break the weapons & engines of vngodlines; that, all the world may extoll thy works, & we continue, for ever, in thy Salvation, through Iesus Christ our Lord Amen.

Pfa. 47.

To the cheef Musitian, a Pfalme for the Sonns of Chorah. *It provoketh to reioicinge, for the Ascention of Christ; praiseth him, for subiecting the world to his spiritual dominion; & for visiting Iewes & Gentiles &c.* VVee should vse it to those purposes.

TO God, all people, ioyfullie
 Clapp hands, with exultation;
 For, dreadfull is the Lord, most high,
 Great king of ev'ry Nation.
 He, unto vs, by his great powre,
 Much people hath subjected;
 And, made our heritage, the flowre
 Of *Iacob*, his elected.
 2 With trumpets, & with merry noise,
 Is God the Lord ascended:
 Oh! let him be (with joyfull voice)
 In songs of praise, commended.
 Of God our kinge, the praise now sing;

(Selah)

G 5

Sing

Sing praise, & honour do him.
 The Lord, of all the world is king ;
 Sing praise, with knowledge, to him.
 3 God fits vpon his holy throne
 Or'e all the Gentiles raingne ;
 And, calleth ev'ry willing-one,
 To *Jacobs* God pertaingne.
 For, vnto God (whome ev'rie tongue
 With high applaufe commendeth)
 The worlds protection doth belonge ;
 And, he the fame defendeth,

Eternal Sonn God, *great in powre, terrible in Iudgment, King of Kings & Lord of Lords ; who sitting on the right-hand of thy Father, hast subiected the world to thy Dominion, & elected vnto thy selfe out of all Nations those willing-ones who are obedient to thy Call. Oh grant, that wee may not hide thy Talent, or belie thy bountie, (by their perswasions, who tell vs that, thou expectest to reap where thou sowedst not) but, let vs thanckfully, acknowledge thy Common grace: When we are particularly called, let vs runn vnto thee by thy assisting Spirit; & obtain that speciall Favour, which makes a sure Election, and from which there is no falling. So, we shall see that Truth, at which so many stumble; & with cheerfull harts & triumphant voices, ascribe our Salvation, wholly, to thee; & all honor, & powre, & glory, to thy Maiessty, now & for ever more. Amen.*

Pfa. 48.

A Psalm & songe for the Sonns of Chorah. *It extolls the Lord, & the place of his dwelling; confesseth his mercy, his Bounty, & exhorts others to consider & publish he same. Wee, above many other Nations, should vse this, to praise God for our Syon, &c.*

The

Pfalme XLVIII.

91

THE Lord is great, & great his Fame
Should in his holy mountaine be :
For, *Syon* is a goodly Frame ;
The praise of all the world, is shee.
Shee north-ward stands, & shee doth hight
The Cittie of the King of might.

2 The Lord, is knowne to be her garde ;
For, when great kings against her came,
They much admir'd ; admiring, feard ;
And, fearing, fledd away with shame :
Ev'n with such pangs, & suchlike feare,
As women that in travaile are.

3 For, thou, didst raise an Easterne winde,
Which all the shippes of *Tarfus* brake :
And, Lord of Hoasts, now true we finde,
What others of thy Cittie spake :

Yea, wee have heard, & now wee see,
That, God will still her keeper be.

(*Selah*)

3 Within thy Temple, wee oh God,
Vpon thy loving-kindnes thought ;
Thy Name is published abroad ;
With Justice, thy Right-hand is fraught :
And, in thy Iudgments, *Syon* shall
Reioice, with *Iudah's* daughters all.
Through *Syon* goe ; about her walke,
Her Bullworks marke, her Turrets heed ;
That, of her beauties you may talke
And, tell her glories to your feed :

For, God in life will be our guide ;
And, in our death, our God abide.

*Thou art worthy oh Lord God, to receive honor, & praise & powre ; for, thou hast beautified, & soe fortified thy Cittie the Catholick Church ; & thy auncient promises concerning her, are so gratioufly fulfilled, that ma-
ny*

ny famous Nations, Kingdomes & potentates, (who despised & opposed her small beginning) having, since, received her (with reverence terror & admiration) are driven back from their Idolatries & ashamed of their malicious Intentions. Make vs oh God! faithfull Citizens of this thy City, & delighted, so to observe & publish the beauties & priviledges thereof, that the number of her inhabitants may be increased, & that wee & they, may there live, vnder thy protection, for ever & ever. Amen.

Pfa. 49.

To the Cheef Musitian a Psalm for the Sonns of Chorah. *It declares the common vanity, & the folly of men in honor &c.* It is vsfull, to comfort the weak Christian against the scandalls of the crosse; & strenghtens him that is offendeth at the prosperities of the wicked &c.

YEe dwellers all on earth, give care,
 Both rich & pore, & high, & lowe;
 For, musings deep, I will declare,
 And, wisdom from my tongue shall flowe.
 Dark Problems I will harken out,
 A Kiddle to my harpe, I'll sing;
 For, of that day, what should I doubt,
 Which, all my faults, will round me bring?
 2 They, who their trust in Riches have,
 And, glorie in their wealths encrease,
 Their brothers life, shall neither save,
 Nor with his God, procure him peace.
 For, foules redemptions are so deare,
 That, no man cann sufficient have
 To purchase life, for ever, here;
 Or, scape the Dungeon of the grave.
 3 Men see, both foolles & wifemen die,

And,

And, that their gettings others waft :
 Yet, to their Names, their lands they tie,
 And, thinck their houfe will ever laft.
 But, man's vaine honor foone decays,
 Ev'n as the brutifh creature dies :
 And, (though their feed, their courfe do praife)
 Their waies are neither fafe, nor wife. *Selah*

4 Like fheep, they food for death are made,
 Who fhall a cov'ring on them laie :
 Their glories in the grave fhall fade,
 And, juft-men rife more bleft, then they. *Selah*
 Despaire not then, though fome thou fee,
 Surpaffing thee in place, or pelfe :
 Since, God, thy foul from hell will free,
 And, home receive thee to him felf.

5 For, though their life more bleft they thought,
 (And, others did their path commend)
 They to their grave fhall carry nought,
 Nor fhall their pompe to them defcend.
 No ; to their Fathers, they muft paffe,
 And lie in darknes quite forgott ;
 For, foolifh men in honor'd place,
 Are like the beaft, which dies, to rott.

*It is a Riddle (oh Father of Wifdome) that happi-
 nes, fhould be attained without wealth honours and fuch
 tranfitorie things ; Therfor, worldlings magnify themfelves,
 & applaud others, according to their temporal achiv-
 ements ; but when Sinn followes at the heels to Judgment ;
 when the grave fhall devour our beauties ; & when the price
 of Soules is required ; then, their vainty will be apparent.
 Grant therfor, oh Lord, that neither the worlds eſteem of
 fuch things, make vs to overvalue them ; nor our want of
 them, to be discouraged ; but, let vs be fully contented in our
 falvation by thee : So, when they perifh like beafts, (& are
 con-*

consumed & forgotten in the grave) who were honorable & rich, without vnderstanding; wee, whom they iudged vnhappie, shal at the Resurrection arise blessed and glorified, through Iesus Christ, our Lord, Amen.

Pfa. 50.

A Psalm for Asaph. *It prophesies of the last Iudgement, & summons Iewes & Gentiles there vnto; it declares by what lawe they shall be iudged; Reprehends Hypocrites; & exhorts to Repentance, &c.* It is vseful, to warne that wee be not hypocriticall; in regard, all shall one be disclofed, &c.

THe Lord our God, th'Almightie-one
 Hath spoke, & summon'd all,
 That are betwixt the rising Sunn,
 And places of his fall.
 God's glorie, *Syon*, first will shoue.
 With noife, approach will hee;
 Before him, burning fire shall goe,
 A storme, shall round him be.
2 Through heav'n & earth, he shall, aloud,
 His folke to iudgment call;
 His Saints, that Sacrifices vow'd,
 Appear before him shall.
 His Iustice, heav'n shall shewe abroad;
 For, God the Iudge will be.
 Hark *Iff'el*; for, ev'n I, thy God,
 Will thee accuse, faith hee.
3 I, for thine Offerings blame thee not,
 Which were my due of olde;
 Nor Bullock ask I, neither Goate,
 Out of thy Stall or Folde.
 For, I, more heards of Cattell owne,
 Then all the Mountaines yeald;

To

To mee all Beasts, & Birds are known,
 That live in wood or feild,
 4 If I were hungrie, dost thou thinck,
 (Since all the world is mine)
 Thy Goates blood, I would ask to drinck?
 Or, feed on Bulls of thine?
 No; rather pay, in thanckfulness,
 Thy Vowes; and call on me:
 So, I shall pittie thy destresse
 And, have due praife from thee.
 5 But, to the wicked, saies the Lord,
 How darest thou to prate
 Of my commands, & of my word,
 Whilst thou dost Counsell hate?
 For, when thou dost a Theef perceiue,
 A share with him thou tak'it;
 Thou, in Adulterie dost live,
 And, wicked words thou speak'ft.
 6 Thy Brother, (thine owne Mothers fonn)
 Thou caules, dost revile.
 I, silent was, & thou hast done
 These wicked things, the while.
 Yea, thou hast therevpon suppos'd,
 That, I, was like to thee;
 But, all thy folly shall disclos'd,
 And, now apparent be.
 7 Yee, that of God forgetfull are,
 Of this, Remembrance have,
 Els, I shall you in peeces tear,
 When there is none to save.
 For, I am glorifide of those,
 That give due praife to mee,
 And, such as well their lives dispose,
 By saving health shall see.

A/.

Almighty God, who with maiestic & terror, shall come to iudge the world & require an Account of euerie one according to the Talent receaved (especially of us, who are Saints, by an ordinarie & visible Callinge) give vs grace to offer the acceptable Sacrifice of Righteousnes & true obedience. Let not our Religion be merely formall, without the fruites of good life. Let vs not be of those hypocriticall talkers & professors of thy word, whoe hate reformation, & uncharitably censure their owne Brethren; neither let thy long forbearance of our Sinns cause vs any way to abuse thy mercies: but, grant rather, that we may so vnfeinedly embrace thee in our harts, & so truly serue thee in our liues, that thou maist be glorified by vs, & wee saved by thee in the last Iudgment, Amen.

Pfa. 51.

To the cheef Mustian a Psalme of David when Nathan the prophet came vnto him, after he had gone into Bethsheba. *It personates a man trulie penitent; and, a true confession, contrition, & purpose of amendment, is the subiect of this Psalme, Everie true penitentiare may sing it in his humiliation, &c.*

OH Lord, of thy abounding Love
 To my offence, remissive be:
 My Follies Purge, my Sinn remove,
 And, of thy grace, daigne grace to me.
 For, still, my fault before me lies;
 Yea, by my selfe, I am accus'd:
 Thee, thee alone, my conscience cries,
 Ev'n to thy face, I have abus'd.
 2 Which, here I do confesse, oh Lord,
 That, when to censure thou art brought,
 Men, true my finde thy Truthfull word,
 And, judge thy Iudgments as they ought,

For,

For, (finfull though my parents made,
 My Bceing, & my Birth to bee)
 From thee, a fecret grace I had,
 To forme the Truth thou feek'ft in mee.
 3 And, if I purg'd with hyfope were,
 Mee, thou fhouldft make more white than fnowe
 Yea, thy Glad-meffage when I heare,
 The bones thou brak'ft, will heathfull growe,
 Then, from my faults, thy face divart ;
 Blot all my follies out of fight ;
 Creat in me a spotles hart,
 And, make my Spirit, Lord, vpright.
 4 Oh ! let me not rejected be ;
 Take not thy Holie-ghoft away ;
 To joiefull health, reftore thou mee ;
 Let thy free Spirit be my ftay.
 So, I will other Sinners guide,
 To feek thy grace, & walk thy waies ;
 And, (if my bloudie finn thou hide)
 Thy Iuftice, oh my God, I'll praife.
 5 Which praifes, that my tongue may fing,
 My lipps, oh Lord my God, vnclufe :
 For Burnt-oblations I would bring ;
 But, thou haft quite reiected thofe.
 A greeved Soul, a contrite hart,
 Is God's beft-liked Sacrifize :
 With fuch, oh God ! thou pleafed art ;
 And, fuch thou never fhalt defpife.
 6 As thou art pleaf'd, Mount-*Syon* bleffe,
 And wall about *Ierufalem*.
 The Sacrifize of Righteoufnes,
 Shall then obtaine thy good efteem.
 Yea, thou fhalt then their Guifts receive,
 And, they fhall all their Offrings pay ;

H

Ev'n

Ev'n whole Burnt-offerings they shall give,
And, Oxen on thy Altar flay.

Oh Lord! our owne Consciences accuse vs, & will pronounce thee iust if thou condemn vs: for though it might somewhat moove thy compassion, to consider our disabilities, by Original Pollution; yet, knowing what grace thou hast secretly infused, both, to resist that naturall corruption, and to forme also within vs that Righteousnes which thou requirest; wee have no excuse (no hope) but to appeal to thy mercie. To thy Mercie therfor, wee appeal, beleeving to be perfectly purified by the sprinkling of thy dear Sounes blood. Oh! forgive vs for his sake; Restore vs to thy favour; repaire what is decayed in soul or bodie; & so comfort, renue, guide, & strengthen us, by the continuall presence of the Holy-ghost; that our conversation may be more upright; & all our future endeavours become acceptable; to thy glorie, to the Saving of our Soules, & to the consolation of other penitent Sinners, through Iesus Christ our Lord: Amen.

Pfal. 52.

To the cheef Musitian Masquil a Psalm of David when Doeg the Edomite came & told Saul, & said vnto him, David is come vnto the house of Abhimelch. *It mystically, personates the Elect, rebraiding their persecutors, foretelling their shamfull ruine, & reioicing in their owne deliverances, &c.* It is vsfull in persecutions.

WHy vaunt'st thou Tiraunt of thy wrong?

God's love will still the same appear,
Although thy mischeef-working tongue,
Faines lies, as keen as Razors are.
Thou, evill more then Good respect'st;
Thou lovest falshood more then right:

(Selah.)
All

All harmefull ſpeeches thou affect'ſt,
 And, tongues which publiſh forth deceit.
 2 But, thee from hence, the Lord ſhall tear,
 And, from the Land thy dwelling take. (Selah.)
 The Luſt ſhall lee the ſame with feare,
 And, ſport at thy deſtruction make.
 Yea, they ſhall ſay ; Loe, this was hee
 Who fought not God to make him ſtronge ;
 But, labour'd how he great might be,
 By getting wealth, & doeng wrong.
 3 Then, as for mee, I proper ſhall
 As Olive trees that have their place
 Within Gods holie temple wall,
 And, ſtill depend vpon his grace.
 There, Lord, I'll ſpread abroad thy fame ;
 Yea, then, I'll praife thee for thy love,
 And, truſt for ever in thy Name ;
 Which, all thy Saints will well approve.

*Deliver vs oh gracious Lord, from the cruell inſolencies
 & falſhood of thoſe, who ſeek their Advancement by iniu-
 rious & wicked meanes. Preſerve vs alſo from the guilt of
 their abominations ; but eſpecially from being ſo ſhameles,
 as to make aunts of oppreſſion, or of any other ſinn. Diſen-
 able, & root out of the land, all ſuch inſolent Offenders ;
 that the Righteous flouriſhing as green Olive trees, & behol-
 ding thy Iudgments, may with reverent awe, reioice in their
 ſubverſion who are freinds to Vnrigheteouſnes ; & (with
 a fearles confidence in thy love) magnify thy Holy Name,
 for ever & ever. Amen.*

Pſa. 53.

To the cheef Muſitian Maſchil, A Pfalm of David.
 It is almoſt the ſame with the 14. Pfalm. And may be
 uſed to minde vs that our Nature was whole depra-
 ved,

H 2

ved, and that wee should desire the comming of
Christ, by whome wee are to be renewed, &c.

THe foole, doth God in hart deny,
And, all corrupt are growne ;
Perverse & wicked is their way,
There is no Righeous-one.
For, God from heav'n his eye declin'de,
Man's of-spring to behold ;
And, fearched who did seek to finde,
Or, know him as they should.
2 But, all their waies preposstrous were ;
All, fillthie & vnfound :
None sawe he live vprightlie, there ;
Not one good man, he found.
Ev'n brutishlie, fond Sinners eat
God's people, as their bread.
They, seek not God ; and horrors great
They feel, where is no dread.
3 The Lord will breake the bones of them
That have besieged thee ;
And, thou shalt shame them, since, of him
They disrespected be.
Would wee God's healp from *Syon* had !
For, *Jacob*, triumph shall,
And, *Ifr'el*, will thereof be glad,
When them he brings from thrall.

*Free vs, oh Lord, from that univ'rsall corruption which
overspreadeth our Nature ; that wee neither become so foo-
lish to deny thee in our harts, nor so perverse as to dishonour
thee in our waies. Soe behold our polutions, that thou
maist cleanse vs from them ; Soe consider our weaknes
that thou maist breake the bands of all our foes ; So make
vs to fear thee, that all our other feares may be turned into
joye ;*

Pfalme LIIII.

101

ioy; And cause vs to be fo desirous of that falvation, which was promised out of Syon, that (being delivered from the thraldome of sin and death) wee & every true Israelite, may triumph in our Salvation & Redemption through Iesus Christ our Lord. Amen,

Pfa. 54.

To the cheef Musitian on Neginoth Maschil. A Psalm of David when the Ziphims came & said to Saul, doth not David hide himself with us? *It myſtically prophesied the Iewes trecheries & tyrannies against Christ &c.* It is vsfull, when wee are (or have bene) betrayed or persecuted by false brethren, &c.

DEfend mee Lord, for thy Name sake,
 In thy great powre, adidge thou mee,
 Of all thy suites quick notife take;
 And, let my words well heeded be.
 For, Strangers do against me rise,
 And, Tirants for my life have fought,
 (Not setting thee before their eyes)
 Although my healp, thou still hast wrought,
2 The Lord, my Soules vpholders, gards;
 His Truth hath chas'd my foes away;
 And, them with Vengeance he rewards:
 For which, my Vowes I'll freely pay.
 To laud thy Name is wel approv'd
 And, I oh Lord, thy praise will sing;
 Because, my greifs thou hast remoov'd
 And, on my foes, my with dost bring.

Encline thine care (oh mercifull father) vnto all our iust petitions, & suffer vs not to be oppressed by our professed foes, nor to be betrayed into their hands, by those Aliens vnto thy Truth & Goodnes, from whome wee have better deser-

H 3

ved:

ved; But, as thou hast bene alwaies heretofore our Healer
(and the upholder of them who have befriended vs.) So,
continue, we pray thee, to reward our freinds, according to
their kindnes; to requite our foes according to their deser-
vings; & to deliver vs from all our sorrowes, through Iesus
Christ; To whome with thy blessed Spirit, wee will offer up
the free Sacrifice of praise and thanksgivinge, now & for
ever. Amen.

Pfa. 55.

To the cheef Musitian Neginoth Maschil, a Psalm
of David. *It perfonates the faithfull, complaining & pe-
titioning against the inhumanitie of their foes. It deciphers,
also, false brethren: declares their destruction, & the secu-
rity of the Elect.* It may be vsed as the former.

OH God! my praies hear;
Hide not away thine eare;
But, hear, & cast on mee thine eye.
For, loud my foes doe roare;
The wicked greeve me fore;
And, therefore Lord, thus loud I crie.
2 With wrongs, they mee persue,
A wrathfull spight they shewe,
And, I, at hart am greatlie vext:
Deaths torments mee oppresse,
I shake through fearfullnes,
With horrors great, I am perplext.
3 I sayd; Doves wings, had I,
To rest, I then would flie.
Lo, then farr hence I would abide.
I, then would haste away,
And, in some Defert stay
Which fro the Tempest mee should hide. (Selah.)
4 Destroy & slitt their tongues;
For, strife, oh Lord, & wrongs,

Pos-

Poffeffe their Cittie night & day ;
 In midft thereof I fpide
 Sinn, fraud, & guile abide ;
 Thefe, in her ftreets, ftill made their ftay.
 5 A foes contempt, or fcorne,
 I could have ftund or borne ;
 But, mee no publike foe abus'de :
 It was my trusted Peer ;
 As freinds, wee freindlie were,
 And, wee God's houfe together vs'd.
 6 Arrest them, Death & Hell,
 With whome fuch Mifcheevs dwell :
 For, I, vpon the Lord will cali.
 To God, at night Ple pray,
 At morninge, at nooneday ;
 And, mee both hear, & fave, he fhall.
 7 In warr, he gave mee peace,
 And, mee will ftill releafe :
 Ev'n me, the Lord will hear, and fave.
 But, God will punifh them : *(Sela.)*
 For, they his feare contemn ;
 Befcaufe, that they no Changes have.
 8 Their hands, the Peace did breake,
 (Where they a league did make)
 And, though their fpeach moft freindlie were,
 Yet are, fometime, their words,
 Like darts or naked fwords.
 Let God, therefore, thy Burthen bear.
 8 For, God is thy defence,
 He gardeth innocence ;
 And, Sinners downe to Hell will thruft.
 Not half their daies they live,
 Who murther or deceive :
 But, in the Lord I put my truft.

H 4

Many

Many & grievous (oh Lord) are those troubles which exercise thy Children; especially in those places, where prophanes, or false worship is openly approved: but, the greatest afflictions are occasioned by Hypocrites, False brethren, & those who abuse vs vnder cullour of Religion, or by pretences of dearest Amitie. Defend vs therfor, oh God, from those harmfull Serpents; Give vs the wings of Dovelike innocence, to carry vs above their snares: Grant us those enterchanges of Prosperitie & Adversity, which may keep us both in thy Feare, & Love: Suffer not the tribulations of the world, nor the temptations of the Devill, nor the miseries of the Flesh, to oppress us: But, let us lay all our burthens vpon thee, confidently; Trust in thee firmly; Seek thee duly; love thee sincerely; & enjoy thy gracious protection for ever more Amen.

Pfa. 56.

To the cheef Musitian vpon the mute Dove in the Defert, a golden Psalm of David, when the Philistims took him in Gath. *It typically personates the Church in persecution, & is a prayer, & a complaint aganſt her Foes, acknowledging Gods regard of her sufferings, professing assurance in him, & promising to be thankfull &c.* It is vsfull to those ends. &c.

HAve Mercie Lord, for, man hath fought
 To swallowe vp, & mischeeve mee.
 My Foes with mee have daylie fought;
 And (Lord most high) they many bee.
 Thou art my hope, when doubts arise,
 Thy word hath brought me comforts, to,
 On thee alone, my hart relies,
 And, fearles is, what Flesh cann do.
 2 They wrest my words, Lord, ev'rie day;
 To worke me harme, they still devise :

They

They meet vñfeene, they mark my way,
 And, how they might my Soul furprife.
 Therefore, in thy iuft wrath, oh God !
 Correēt them for this Crime of theirs :
 And, as thou doſt my Faults record,

 Recorde, & botle vp my teares.

3 For, thou wilt ſaue me, Lord, I knowe ;
 When thee I feek, my Foes flie back :
 Thy promiſe makes mee joyfull growe,
 And, of thy word, my ſongs I make.
 My, truſt, oh God ! is all in thee,
 And, of man's powre, I fearles am.
 Thy voves are all perform'd on mee
 And, I will praife thee for the fame.

4 For thou haſt freed my Soul from death ;
 From falls, thou doſt my footing ſtay,
 To walke, by thee, within that Path,
 Which leads to Life, a lightfome way.

Oh thou faithfull preſeruer of all who put their truſt in thee ! Our viſible & inviſible Adverſaries do continually ſeek the deſtruction of our ſoules & bodies, by many ſecret & miſchievous deviſes : But, our truſt being placed vpon thee, wee need not fear the malice of any Adverſarie. Grant vs grace therefore, ſo to depend on thy promiſes, & ſo to lament our errors (with tears of true Repentance) that as our enemies mark our wayes to entrap vs, wee our ſelves may mark them to prevent enſnarings ; & that thou obſerving their hatred, & our penitence, mayſt cauſe vs to walke ioyfully, in the way of eternal life, through Ieſus Chriſt. Amen.

Pfal. 57.

To the cheef Muſitian Altaſchith, A Pfalm of David, when he fledd from Saul in the Cave. It

H 5 *my*

mystically expressed the Iewes persecutinge Christ, even vnto the Grave, wee that are his members, & partake in his sufferings, may sing it, to declare our iniuries, & to pray, & praise God, for deliuerances. &c.

Lord, grant (oh grant) me thy compassion ;

For, I, in thee my trust have placed.

Display thy wings for my Salvation,

Vntill my greifs are over-passed.

To thee I sue (oh God most high)

To thee, that canst all want supplie.

2 From their despights who seek to rend mee,

Let help, oh Lord, from heav'n be daigned,

And let thy Truth & Love defend me ;

For, I with Lions am detained :

With men inflam'd, whose biting words,

Are shafts, & spears, & naked swords.

3 Let over heav'n Gods praise be reared,

And through the world, his glorie showed.

For, they who nets for mee prepared,

(They who my soul to ground had bowed)

Ev'n they, who in those trapps are caught,

Which for my fall, their hãds had wrought. *Selah*

4 Oh God ! my hart now ready maketh,

My hart is for thy praise preparing ;

My Tongue, my Harpe, my Lute awaketh

And, I my selfe, betimes vprearing,

Will speake & sing, in praise of thee,

Where greatest throngs of people be.

5 For, Lord, thy Mercies forth are stretched,

As farr as are the Spears extended ;

Thy Truth vnto the Clouds hath reached

And, thou thy self art high ascended

Let, still, thy, Fame & praise, oh God !

Through heav'n & earth be spread abode.

Oh

Oh Lord to whome Mercy belongeth, have mercy upon vs; & let the Wings of thy protection be graciously spread over vs, untill the Stormes of this life be overpast: For, so great & so manyfold are those dangers, & those Miseries wherewith wee are alwaies enclosed, by spirituall & temporal foes; that they have brought our bodies to the Grave, & our soules near unto Hell. Oh! let thy Truth & Love defend vs from our Lion-like persecuters; that our Harts (being timely cheared) our Thoughts, Words & Actions, may harmoniously agree in manifesting thy praises. And, seeing thy holy Spirit hath plainly declared the Univerfality of thy proffered Grace; let not vs presume to sett Limmits thereunto; but publish thy glorie as univerfally as thou hast extended thy Mercies, through Iesus Christ our Lord. Amen.

Pfa. 58.

To the cheef Mufitian Altafchith Michtam of David. *It reprehends & characters, that Serpentine generation, whoe are obftinate enemies to the Gofpel of Christ, & prophecies & illustrates their destruction, &c.* It is vfefull to encourage vs againft their malice, &c.

YEe congregation, faid yee right?

Yee Mortalls, are your Doomes vpright?

No; for you muse on works of Sinn:

Your hands with mifcheevs filled are,

You from your Births vntoward were;

And, from the wombe have liers binn.

2 Your poyfon, like the ferpents, flowes;

Deaf-Adder-like, your eares you clofe,

Though powrfull Charmes are wifely fung

Oh God! their mouthes of teeth difarme;

And, that their Fangs may do no harme,

Make tootheles (Lord) the Lion's young.

3 Like

- 3 Like sudden Flouds, their furie flale ;
 When they would shoot ; their arrowes, breake :
 Yea make them quite confume away.
 Like snailes, confume them from the earth ;
 Or els, like some vntimely birth,
 Destroy, them, er'e they see the day.
- 4 Before wee feel them, prick or burne,
 Them, whirle-winde-like, Lord, overturne ;
 And sweep them hence, in wrath alive.
 Which Vengeance, when the Righteous vewe,
 (And vewing Sinn receive her due)
 They, joyfull thancks, to thee shall give.
- 5 Yea, they shall trample on their bloud,
 Who have bene Foes to doeng good ;
 And ev'rie man shall say, & see,
 That Righteous men shall have their meed ;
 And, that there is a God, indeed,
 By whome the world shall iudged be.

Keep vs, oh LORD, from having fellowship in the Congregations of those, who are perverted in their Iudgment, mischeevous in their Conversation; Draj to good Instructions, Obstinate in their heresies; & willfull continuers in all their natural Corruptions. Deliver vs from their malice; Breake their Instruments of mischeef; and let their deserved confusion fall suddenly vpon them: That, the Faithfull Congregation, may vewe it; & that all men may see & confesse thee, to be the Righteous Iudge of the world, & the rewarder of all those who put their trust in thee. Amen.

Pfa. 59.

To the cheef Musitian Altaschith Micham a Psalm of David, when Saul sent & they watched the house to kill him. *It cheefly prophesied the leaves dogged*

dogged crueltie to Christ, & that they should be preferred to wander in a vagabond Condition (as wee see at this day) for an example to others &c. It serves to warne vs, that wee resist not Gods grace once offred. &c.

MY God, protect mee from my Foes ;
From them, who strive with mee :
From Sinners gard mee, & from those,
That bloodie-minded be.

For, loe, the mightie do combine ;
They waite my soul to teare :

And, without cause or fault of mine,
With speed there to prepare.

2 Lord God of Hosts, & Iff'el, wake,
To heed & succour mee :

The Gentiles Curbe, & vengeance take,
Where sinns malicious be,

(Selah)

At night, like Doggs, they Bawling come,
They round the Cittie goe

And slanders ranck, & threatnings, from
Their Mouths, & lipps, do flowe.

3 For why, say they, none hears the same ;
But, God shall them detect :

The Gentiles also to defame,
His ayde I will expect.

For, Gods my strength, God healpeth mee,
Preventing grace bestowes ;

And, what my hart requires to see,
Inflicts vpon my Foes.

4 Oh Lord our help, disperse with flame,
Disperse them by thy powre ;

But, lest my Folke forget the same,
Them, doe not quite deuoure.

Vntill their tongue, all words of spight
And fallhood, vttered hath ;

And,

And, when their pride is at the height,
 Consume them in thy wrath.

5 Yea, Lord, consume them vterlie,
 Till, notife they obtaine,

That, God, throughout eternitie ;
 Doth over *Jacob* raigne. *Selah*

At night, vnto the Cittie wall
 Like doggs they shall retreat ;

Without it, they fhall barke & bawle,
 And whine, for want of meat.

6 But, in the Morne, aloud I'll fing,
 Both of thy powre & grace ;

And fpeake what fuccours thou didft bring
 When fore deftreft I was.

Ev'n vnto thee, oh God my powre,
 My praife-full fong fhall be :

For, thou art my defenfive Towre,
 And, gracious vnto mee.

Iuft Avenger of all malicious iniuries ; According to thy promifes thou haft fubjected the Gentiles to thy Sonns Dominion, & fcattered the Iewes (with a Cain-like marke preventing their vter extirpation) that fo, their vagabond life may be a perpetuall memoriall, both of their crueltie, & of our Savious Paffion. Let all thofe who fhall make themfelves partakers of their malicious herefie (without repentance) be partners in their punifhment; and let them hunt through the earth in error, howling like doggs without the walls of thy new Ierufalẽ (for an example to all Ages): But, let fo many of them as have bene mifled, by ignorance only (without willfull malice) oh let them, returne from their obftinacie, in the Evening of their life (or of this world) & let them hunger & thirft after the true Mefiah ; that in the Morning of their & our Refurrection, we may, altogether, praife & glorifie thy holy Name. Amen.

Pfa. 60.

Pfalme LX.

111

Pfa. 60.

To the cheef Mufitian vpon Shufhan Eduth
Michtam of *David*, to teach when he froue with *A-*
ram Naharaym & with *Aram Zobath*, when *Ioab*
returned & flew of *Edom* in the falt vallie 12000.
It bemones the prefent calamitie; mitigates it by remem-
bring God's promifes; Defires his conduct; & profeffeth
Affurance in him. It is vfefull to encourage thofe
who fight vnder God's banner. &c.

O H God! wee are despis'd of thee,
And, in thy wrath difperfed be:

But, now returne to vs againe.

Thou finot'ft our land, & Loe it quakes,
Oh! ftopp the breach, for, ftill it shakes;

And, many cares thy folk fuftaine.

2 A giddie wine thou mad'ft vs drink;

Yet, they that feare thee, do not flinck

They Truths difplaied Flagg to beare.

Selah

Oh! that thy Darling, fafe may be,

Let thy Right-hand or'eshaddow mee;

And, bowe thou downe to me thine ear.

3 Then (as God's holy voice declar'd)

All *Shechem*, fhall by mee be fhar'd;

I'le *Succhoth Dale* by Line receive:

I'le *Gilead* & *Manaffeth* take;

Mount *Eph'rim*, I my gard will make;

In *Judah*, I, my law will give.

4 My fervile worke fhall *Meab* doe;

O're *Edom* I will fling my shoe;

And *Paleftine*, of mee fhall boaft

For, who to *Edom* is my Guide?

Or to the Cittie fortifide,

But, God, that had forfook our Hoaft?

5 That

5 That Lord, who did our Hoast forsake,
 Shall of our greefs an ending make :
 For, man's vaine help wee do contemn.
 Through God, we valiant Acts have done,
 Our Foes, by him, shall downe be throwne
 And, Hee shall fet his feet on them.

Notwithstanding our many outward Afflictions make vs appeare as reprobates in the worlds opinion; & though (by reason of our sinns) we our selves are sometime half afraid, that thou, oh God, hast forsaken & despiz'd vs: yet, hauing among vs the Ensigne of Truth as a testimonie of thy fauour; wee beleeeve that thy spirituall kingdome shall be continued with vs, & be established in those places also, which are not yet of thy visible Church. Fulfill oh Lord, our hopes herein; that wee may breake through the fortifications of the mystical Babilon, & that thy Spirituall Armies may be victorious, through the conduct of our Lord & Captaine Iesus Christ. Amen.

Pfa. 61.

To the cheef Musitian a psalme of David. *It desireth God's assistance; confesseth former protections, & promiseth future trust in him. It containes also, a prediction of Christs kingdome, a petition for Grace, and a vowe of thanckefulnes. To these ends it may be vsed.*

Lord, let my plaint attention move,
 When greev'd at hart I lie;
 And, lead mee to the Rock above,
 When from Earth's ends I crie.
 For, as a Cittie fortifide,
 From foes thou gardest mee,
 Within thy Tent, still, safe I bide;
 Thy Wings my Cov'ring bee. *Selah.*
 2 Thou hear'dst my voves, & gav'st mee shares,
 With

With such as fear thy Name ;
 And, spar'dst the king, till hee in yeares
 An aged man became.
 Oh ! let thy Truth & Mercie, Lord,
 Preferve him still by thee ;
 That, still thy praise I may record,
 And pay my vowes to thee.

Hear our Prayers, oh Lord, & let our cries come vnto thee. So firmlic establish vs on that Rock whereon thy Church is founded, that it may be our Bullwork of defence in all dangers. Cover vs with the wings of thy Mercie ; Succour vs in thy Tent ; & be gracious vnto vs, from what place, or in whatsoever affliction, wee call vpon thee: That so (having an outward portion among those who professe thee, & performing those vowes, which wee made vnto thee in our Baptisme) wee may be continued in thy favour, until we shal be admitted into thy triumphant Church, & enjoy life eternall with Christ Iesus. Amen.

Pfa. 62.

To the Cheef Musitian to Iduthan a Psalm of David. *It professeth trust in God ; threatens & Characters out, Antichrist & his Members ; Exhorts to faith in Christ ; & declares the vanitie of man & of all temporall assistances &c. It may be sung to encrease Pietie, Faith, Hope, & the contempt of temporall Vanities, &c.*

STill wait thou, oh my Soul, on God ;
 For, he my helpe doth prove,
 My Rock, my Garde, my Safe-abode ;
 Whence, none cann mee remove.
 Those, therfor, who conspire my fall,
 His Blade shall root from hence,
 And, shake them like a rotten wall,
 Or, like a broken fence.

I

2 They

- 2 They seek my shame ; They lies commend ;
 And hate when faire they speake. *Selah.*
 My Soul, therefore, on God attend ;
 Thy hope, him only make.
 For, God (my strength, my healp, my fort)
 From harme will succour mee :
 My praise, my garde, my firme support,
 And my sole trust, is hee.
- 3 In God, yee people, alwaies hope ;
 To him, your harts declare :
 For, he will prove a certaine propp,
 When men deceitfull are. *Selah.*
 Men high & lowe, are lesse in weight,
 Then things that are most vile :
 Trust not therefore nor take delight,
 In wealth, in wrongs, or guile.
- 4 For, once God said, & oft I heard,
 That, God (both strong & kinde)
 On all men, will bestowe reward,
 As he, desert shall finde.

Grant oh Lord, that wee may alway, so patiently attend on thee, that persecutors, falseteachers, and all they who seek our fall or dishonour, may be quite subverted or converted. Make vs ever mindfull how strong a supporter thou art vnto all those who put their trust in thee ; & how iust a rewarder of every one according to his deservings. Seeing also, wee cann have no safe assurance in the best men, nor in the best outward meanes (without thy speciall Assistance), let vs never depend vpon them ; much lesse, seek to be sicured, or to profit our selves, by fraudulent or wicked practises : But endeavoring rather, to fulfill all righteousness for thy sake ; and making our petitions to thee only ; let vs depend wholie on thy protection, for ever and ever, Amen.

Pfa.

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Issue No. 32.

THE

PSALMS OF DAVID

TRANSLATED INTO LYRICK-VERSE.

BY

GEORGE WITHER.

PART II.

PRINTED FOR THE SPENSER SOCIETY.

1881.

The Spenser Society.

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MANCHESTER.

CONTENTS.

THE PSALMS of DAVID *Translated* Into LYRICK-VERSE,
according to the scope, of the ORIGINAL. And *Illustrated*,
with a Short Argument, *and a breife* Prayer, or Meditation ;
before, & after, every Pfalme.

By GEORGE WITHER.

Imprinted *In the Neatherlands* By Cornelius Gerrits van
Breughel. M. DC. XXXII.

(*Lowndes*, p. 3966 ; *Hazlitt*, No. 17.)

Pfa. 63.

A Psalm of David when he was in the wilderness of Iudah. *It may be sung by those who are afflicted in the wilderness of this life, hungering & thirsting after righteousness. It expresseth their longing to be partakers of the publique worship, who are debarred from the same; & may be used also by them, &c.*

O H God ! my God thou allwaies art ;
 For thee, betimes, I seeking pant,
 With longing soul, & thirsting hart,
 Ev'n as the land, which raine doth want.
 Yea, Lord, my soul doth long, full fore,
 Thy powre & glorie to behold,
 As I have seene them heretofore,

Ev'n in thy holie-place of olde.

2 For why ! thy love doth life surpasse ;
 And, I therefore will sing thy praise :
 Thy Name, I'le all my lifetime blesse,
 And, vnto thee my hands I'le raise.
 For, when I minde thee on my bed,
 And muze vpon thee in the Night ;
 It fills me, as with marrowe fedd ;

And I with ioye thy praise recite.

3 Since, me thou healt'st in my destresse ;
 Beneath thy wings I gladd remaine,
 My Soul, to thee doth closelic presse ;
 And, thy Righthand shall mee sustaine.
 But, they shal to their grave descend,
 Whose purpose is my soul to slay :
 Thy Sword shall bring them to their end,

And, they shall be the foxes prey.

4 The king, & they who swear, in truth,
 By God's great Name ; in God shall ioy :
 But, he shall stop the liers mouth,

I 2

And

And, ev'rie perjur'd fowl destroy.

Cause vs to seeke thee timely (oh Lord our God) and when wee are wandring in the deserts of this life, let vs hunger and thyrst after thee and thy righteousness; that wee may be satisfied accordings, to thy promise. Let our muzings be vpon thee, both in the night of our Afflictions, and vpon the bedd of our prosperities. Let the contemplation of thy powre and glorie fill vs, as with marrowe and fatnes: Let thy Love be pretious vnto vs; yea, more pretious vnto vs then our lives: Let the wings of thy Mercy, and the powre of thine Arme, so shaddowe and protect vs, that (both our Lionlike & foxlike Adversaries being destroyed, and the mouth of all vnrighteousnes being stopped.) VVee and thy whole Church may reioice in thy Saluatoon, for ever and ever. Amen.

Pfa. 64.

To the Cheef Musitian a Pfalme of David. *It prophesies the Iewish malice against the Messiah at his passion; and that accordinge to their owne imprecation, the avengment of his bloud should be vpon them and their children, &c.* It serves to minde vs, what manner of foes wee have, and for what assistance wee may hope, &c.

LOrd, hear my voice, & me acquite
 From terrors of the foe;
 And from their plotts, & feirce despight
 That mischeefe seek to doe.
 For, they like fwords, their tongues prepare;
 With words, like arrowes keen,
 They shoote the righteous without fear,
 With quicknes, & vnseene.
 2 Themselves in Mischeefe, strong they make,
 Their plotts they thinck vnspide;

And,

And, search how that effect may take,
 Which in their harts they hide.
 But, God shall wound them with a shaft,
 Before they be aware ;
 So, they shall fall by their owne craft,
 And their owne sentence beare.
 3 Thereat, beholders all, shall flie,
 And, ev'ric man, with feare,
 The works of God shall magnifie,
 And, ponder what they are.
 The righteous also, with delight,
 On God, their hope shall build :
 And, they that are in hart vpright,
 Shall with true joie be filld.

Oh Lord, wee have so manie visible, and invisible Adversaries, secretly and continually plotting our destruction; that our Soules are afflicted with great terror. Some, by whispering of slanders, or by privie conspiracies, seek to endanger our bodies; Others, by hidinge false Doctrines under appearances of Truth, or masks of pietie; or els, by insinuating carnall or spirituall wickednesses (before wee be aware) deeplie wound our Consciences; and very dangerously peirce our Soules with venomous arrowes. Oh God! break, and quench these ferie darts of Sathan; Deliver vs from their cunning Projects; shoot back their arrowes into their owne bosomes; and let their predictions be fulfilled on themselves: But, grant that wee may still depend on thee; & that being delivered from all our terrors, wee may serve thee in holines & righteoufnes, all the daies of our life Amen.

Pfa. 65.

To the Cheef Musitian a Pfalme & song of David. *It acknowledgeth God's manifold benefits; First,*

I 3

these

those which are peculiar to the Elect; & then, his Vniuersall providence over all his Creatures &c. Wee should sing it to those ends. &c.

IN *Syon*, Lord, thine honor lies ;
 There, vowes to thee are brought :
 Ev'n there, thou answer'ft all mens cries,
 And, of all Flefh art fought.
 Though many finns do me oppresse,
 From them thou purgeft mee ;
 For, thou thy Chosen-one dost bleffe,
 And bringft him near to thee.
2 Within thy courts & holie-place,
 His dwelling he doth gaine ;
 Ev'n there, where wee shall (of thy grace)
 Our wish'd fill obtaine.
 Thou in thy Iustice dreadfull art,
 Yet, in thy grace wee stand ;
 And thou the hope of all men art,
 That live on sea, or Land.
3 Girt round with powre, thy Vigor laies,
 A ground-work for the hills :
 The noise of seas & Flouds it staies,
 The peoples rage it stills.
 Thy signes, remotest Clymates feare ;
 Thee, daye & night they praise ;
 Their Lands to visite, thou hast care ;
 And, rich encraife it paies.
4 To water all their furrowes there,
 Thy River overflows :
 To feed them, corne thou dost prepare ;
 And, bleffest that which growes.
 Thou Crown'ft the year with plentifulties,
 And, fat thy paths are made :
 It dropps vpon the wildernes

And

And makes the mountaines glad.
 5 Faire flocks, their fruitfull meads adorne ;
 Their vallies freshlie fprings,
 And, are so filld with cropps of Corne ;
 That they do laugh & sing.

In thy visible Church, oh Father of Mercie, thine honour & thy Grace are most evident: Nevertheles, thy Mercie is not so confined, but that thy Church invisibly extends it self into everie corner of the earth; yea, thy overflowing River makes up thy harvest even in those deserts where wee behold no fertilitie; & there (thou having regard as well to the soule as the bodie) vjstest them, not only with temporal, but with spiritual Blessings. For which thy great providence & mercie, wee blesse thy holy name; beseeching thee, so to moisten the clodds of our harts with dewes from above, that wee tohome thou hast planted in thy visible Garden, may not, be lesse fruitfull then those, to whome thou hast not yet vouchsafed the same priveledges; But grant that both wee & they (according to what we have received) may bring forth fruites acceptable unto thee, through Iesus Christ our Lord. Amen.

Pfa. 66.

A song a Pfalme. *It praiseth God both for temporall & spirituall blessings, especially for the great benefit of our univerfall Redption, which is typically expressed, by allusion to the lewes deliverance from the Egyprian bondage &c.* It may be sung to praise God for our deliverances from sinn & the Devil. &c.

YEe kingdomes all, God's praise expresse ;
 In songs, exalt & laud his Name :

To him, his dreadfull Aets confesse ;
 And, how his Arme his foes doth tame.
 Let all the world before him bowe,
 With singing to his Name & him ;

Selah.

I 4

And,

And, let all men more heedful growe,

What dreadfull things he did for them.

2 The sea he dri'de, & through the Maine

Wee walk'd on foote, him praifing there.

He hath obtain'd a boundles raigne,

And, of all Nations, he hath care.

He will not let the Rebells thrive.

Oh ! bleffe our God, & fing his praife ;

For, he preserues our foul alive,

And, he from slipsps our footing staies.

3 By thee, oh God ! wee proved were,

Like silver tried & refin'de :

Thou didst entrap vs in a snare,

And round our loines afflictions binde.

Above our heads, thou mad'st men ride ;

And, through both Flouds & fires, we came :

But, thou didst rest, at last, provide ;

And, I will praife thee for the fame.

4 Ev'n in thy house those vowes I'll pay,

Which in destresse were sworne by mee ;

Fatt Rams & Bullocks I will slay,

And burne sweet incense vnto thee.

Come hither, yee that feare the Lord,

And, hear what for my soule he wrought,

When his assistance I emplor'd,

And, him with praife-full voice befought.

5 If any sin, my hart affects,

The Lord, will then withdraw his eare ;

But, furelie, God my suite affects ;

For, he my vocall moane did hear.

Oh ! let him ever praised be,

For not reiecting my request :

And, for his Mercie shew'd to me,

Oh ! let him be for ever blest.

Selah.

Selah.

Blessed

Pfalme LXVII. 121

Blessed be thy Name (oh gracious God) for all thy benefits; especially for our many spiritual deliverances, which are, every day as wonderfull now, as when the Redd-sea was dried up. For, through Seas of terrors, & Deferts of tribulations, wee passe many Dangers, many trialls, & many enterchanges of Adversitie & prosperitie in this life, to refine & prepare us for a blessed habitation; & that without impeachment to thy Iustice, wee may be made capable of thy free-Mercie. Oh! root out of our harts that affection to sinn which interrupts thy hearing of our prayers; and grant that (by sacrificinge our brutish affections, & offering up the sweet Incense of a Faith fruitfull in Good works) wee may declare our selves thanckfull vnto thee; and that wee & our Oblation may be made acceptable through the Merrits of Iesus Christ. Amen.

Pfa. 67.

To the cheef Musitian vpon Neginoth, a Psalme a song. *It expresseth a longing for the eniuerfall spreading of that saving grace which is offred to Iewes, & Gentiles; & shewes the blessednes which will succed the same. It is daylie sung in our Liturgie for the enlargement of the Catholick Faith.*

Thy blessing, Lord, bestowe;
 Shewe vs thy glorious Face *Selah.*
 That, all the world, thy waies may knowe,
 And, see thy saving-grace.
 2 Let all men give thee praise;
 Let all sing praise to thee:
 Let nations all sing out thy praise,
 For, thou their Iudge must be.
 3 God, is the Nations kinge, *Selah.*
 Let Nations all therefore,
 Let Nations all, vnto him sing,
 1 5 And

And praise him ever more.
 4 Then earth shall give increafe ;
 And, God, whose Folke wee are,
 That God, shall vs vouchsafe to bleffe,
 And, him, the world shall fear.

Allmighty God, vouchsafe, that wee whome thou hast already enlightned with a gracious measure of thy Saving-knowledge, may so evidently enjoy also, thy protection, & the continuall brightnes of thy Favour; that all the Nations of the world, beholding the benefit of thy Service may be allured to ioyne with us in magnifience of thee. Let also, a due consideration, that thou art Vniuersall king, makes vs beleaue that thou hast provided means of saluation for all thy Subiects: and let the remembrance that thou art vniuersall Iudge, make vs all, so fruitfull; that thou maist be vniuersally feared, & glorified; & wee blessed world without end. Amen.

Pfa. 68.

To the cheef Musitian a Psalme or song of David. *It is a prophetic of Christ Heb. 4. 8. Herein, by allusion to some passages in the olde Testament, many Evangelical mysteries are shadowed out (to witt) the Resurrection, Ascention, sending of the holy-ghost, Callinge of the Gentiles, &c. It is vsfull to commemorate those mysteries, &c.*

Let God arise, & all his Foes affright,
 Let those that hate him, be despers'd & flie;
 Let Sinners, passe like smoke out of his sight,
 And melt like wax which in the fire doth lie.
 But, from the Iust, let him expel their fadnes,
 And make them glad in him, with perfect gladnes.
 2 Oh! prais *Gods name*, who rides above the *sphears*
 His *Name Eternal* in your Songs commend;
 For,

For, in his holy-place, he still appears
 The *Orphanes* Father, & the *widdowes* freind.
 He captives frees, he strangers entertaineth,
 And for the proud, a fruitles land ordaineth.
 3 Whē thou didst, *Lord*, thy peoples passage make
 (And, waies, for thē through *deserts* vast prepare)
 At sight of thee, both heav'n & earth did shake ;
 Yea, *Sinai* thook, when *Iffrls* God was there.
 Thou gav'st thy *flock*, sweet raines as need required
 And, mad'st thē strōg, whē they were weak & tired.
 4 There dwelleth now, thy *Congregation*, *Lord*,
 Where, for the pore thy goodnes roō had made:
 Whē thou thy self had'st first proclaim'd the word
 Great Armies, thē, of *Preachers*, there they had.
Kings troupes did flie, & *shee* the spoile divided,
 Who came not forth, but, in her tent resided.
 5 Ye shal be made (tho lodg'd with pots ye were)
 As fair as doves, with gold & silver wings,
 As white, as snowe in *Salmon* did appeare,
 When there, the Lord disperfed mighty *Kings*.
 Like *Bashan* hill, God's holy mountaine sheweth,
 And, *Bashan*-like, all other hills or'e veweth.
 6 This hill is God's, & hee inhabits here ;
 Then why insult yee foe, yee meaner hills ?
 God's charrets, twice ten thousand Angells are,
 And, he, by them, in holy *Sinai* dwells.
 Ascending high, ev'n thraldome, he enthralled,
 And bought vs guifts, whē we his foes were called.
 7 Thus *God* hath done, that he might dwel in vs,
 Oh ! let this God, our saviour, blessed be ; *Selah*.
 For, with good things, he dailie lodeth vs,
 And, God of Life, & Lord of death is hee.
 He breaks the heads of those, that him receive not
 And wounds the crown of him, that sinning leavs
 not. 8 From

8 From *Bashan*, & the deeps I wil (saith God)
 Bring back my Folk as once frō thēce they came
 That thou maist wash thy feet, in thy foes bloud,
 And, that thy dogs, may come & lick the same :
 For, they, oh God my king ! thy goings heeded ;
 They saw, how in thy houfe, thou hast proceeded.

9 The fingers first, the minstrells next had place,
 With whom, the maids, on timbrels plaieng wēt :
 And then, the Choire of Iſr'els blessed race,
 Did all in one, to praise the Lord, concent.
 There went young *Beniamin's* & *Judah's* Guiders,
 And *Zabulon's*, & *Nephtalies* Providers.

Oh Lord ! whoe bid'st that we should courage take
 Cōfirm thi work which thou for vs hast wrought ;
 At *Salem* then, (and, for thy Temple sake)
 To thee by kings, shal gifts of price be brought.
 Their brutish troupes, that armes do love to carrie
 Rebuke, disperse, & make them tributarie,

11 Then *Egyp'ts* kings will seek vnto the Lord,
 And *Chush* will then, to God advance her hands.
 His praise therefore, yee kingdomes all record,
 And, sing aloud his praises, all yee Lands.

For, whē he rides, the sphears his horse he maketh
 And lo, his voice is thunder when he speaketh.

12 All powre & praise, ascribe to God alone,
 For, his renowne is through all Iſr'ell spread ;
 God is in heav'n, the great Almighty-one,
 And, in his holy-place, is full of dread.

His peoples powre, by God is much encreased
 (By Iſr'els God) let him therefore be blessed,

Eternal Sonn of God, *who art ascended vnto the right-
 hand of thy Father, & shall come againe with maiestie to
 be our Vniuersall Iudge ; Deliver vs from the thraldome of
 Sinn, by the powre of thy Righteousnes : And (though wee
 have*

have yet our conversations among Dragons, & in defiled habitations) make us innocent as Doves, & as unpolluted as the mountaine snowe. Encrease the meanes of publishing thy Gospel; and preserve Vnitie, order, & good discipline, in thy Church: that the comelines thereof may allure all beholders, to desire fellowship in thy Congregation; that, hereticks, hirclings & contentious persons, may bereprooved & reformed, or cult of; that, they who are, yet, without, may be received into the Covenant; that wee who are admittal, may be confirmed, without wavering; & that the God head may be feared, & praised, & blessed, now & for ever more Amen.

Pfa. 69.

To the cheef Musitian Shofannim a Pfalme of David. *It personates Christ taking upon him our sinns & infirmities; humbling him self before his Father; declaring the Condition of his Adversaries; shewing the bitterness of his passion; signifieng the iudgments prepared for Sinners; & prayeng for his Elect &c.* Christs members may vse it to those purposes.

HEalþ Lord, for, Flouds enclose my Soul,
 In groundles depths I am bemir'd,
 Above my head, great waters rowle,
 My parched throate, with cries is tir'de.
 Mine eyes are dim'd in seeking thee,
 Moe then my haire, my Foes are growne,
 My spoilers are too strong for me;
 And, take as theirs, what is mine owne.
 2 Thou knowest how I am too blame;
 But, for my sake, let none of those
 (Lord God of Ifr'el) suffer blame,
 Who do in thee their trust repose.
 For, I sustaine reprochfull scorne,

And,

And, am disgraced for thy fake.
 My brethiren, of my mother borne,
 Of mee, likewise, a stranger make.
 3 Zeal to thy house, hath worne mee out,
 Thy scorers, my reprochers be ;
 My Fastings, & my teares they flout,
 And, when I mourne, they laugh at mee.
 Of mee, the Rulers, evill, spake ;
 The Drunckerds, made of mee their songs :
 But, Lord, my moane, I timelie make,
 In Mercie, mark therefore my wrongs.
 4 Mee, by thy Truth's protection keep,
 That miry-depths, nor spightfull-foes,
 Devouring-Flouds, nor whirl-pooles deep,
 Nor Dungeons Mouth my soul enclose.
 But, Lord, of thy abounding grace,
 (For thy Love-fake) returne, & hear ;
 To mee, thy servant show thy face,
 And, in my need, incline thine ear.
 5 Drawe nigh, & save, & sett thou free
 My soul, from those who bear me spight ;
 For, all my wrongs, are knowne to thee,
 And, all my Foes, are in thy sight.
 Rebukes & scornes, my hart nigh broke,
 With greefs opprest, I made my mone ;
 But, where I did for pittie looke
 They would (alas) afford me none.
 6 They, for my meat, did gall prepare,
 Sharp Vineger to quench my thirst ;
 Their Bourd, therefore, shall them ensnare,
 And, Blessings, be to them accurst.
 Their eye shall be depriv'd of sight ;
 A cure-les greef, their back shall shake ;
 God's heavie wrath, shall on them light,

His

His Vengance, them shall overtake.
 7 None shall in their abiding-place,
 Or in their Tent, be dwelling found ;
 For, whome thou smotst, those they did chase,
 And, greued him, whome thou didst wound.
 More sinfull still, they shall become,
 And, in God's Iustice have no share,
 Nor in that book of life have roome,

Wherein, the Iust enrowled are.
 8 But, I, that pore & scorned am
 Shall by thyne ayde, oh Lord, be raisd ;
 For which, I'll magnify thy Name,
 And, in my songs, thou shalt be praised.
 And, that, oh Lord, more pleases thee,
 Then, horn'd & hoofed Oxe to give ;
 Which, when the Meek (thee seeking) see,

It shall with ioye, their hart revive.
 9 God's praise, yee heav'ns & earth declare,
 Him praise thou sea, & all in thee :
 For, to the pore, he lends his ear,
 And, he doth sett the pris'ner free.
 He, *Syon* saves in time of need,
 And, *Iudah's* Townes he will erect,
 To be for those, & for their feed,

Who serving him, his Name affect.

Oh Lambe of God! which taketh away the sinns of the world, have mercie vpon vs. Thou, that hast taken on thee our sinns, felt our infirmities, & suffred all which wee deserved, have mercie vpon vs. Thou, who for our saluation, didst bear the unkindnesses of kindred & familiars, the reproches of Neighbours, the scornes, & oppressions of strangers, the reproofs of Magistrates, & the contempt of the basest people, have mercy vpon vs. Thou, who for our sakes, hast endured, insufferable torments of the bodie,
the

the unspeakable agonies of the soul, & tasted the gall & vinegar of everie bitter passion, have mercie vpon vs. Deliver us from them who seek to crucifie thee againe, in thy members. Raise us by thy Resurrection, whom: thou hast redeemed by thy passiō; Glorifie us by thy Ascensio, in life eternall, whom thou hast secured frō Damnation, by thy Death & Buriall; And, for that which thou hast done, & prepared, for thine Elect; let heaven & earth praise thee world without end Amen.

Psa, 70.

To the cheef Musitian a Psalme of David to bring to Remembrance. *The Church praies for deliverance from her persecutors; prophetically imprecates their confusion; & desires the prosperitie of the Godlie, &c.* It may be sung when oppressors insult over vs. &c.

DEfer not Lord, thy succours longe
 But, bring my Foes to shame;
 Ev'n those, who plott my soul to wronge,
 Bring back, with losse & blame.
 On them who skoffe, & flout at mee,
 Bestowe the Scorners hire:
 But, make them glad, & ioye in thee,
 Who after thee enquire.
 2 Still, *God be prais'd*, let all men say,
 Who, on his ayde relie;
 And, make, oh Lord, no more delay,
 For, in great want, am I.
 I will no other aide emlore,
 Then, what thou shalt afford;
 To bring me succours, now therefore,
 Thy healp, defer not, Lord.

Healp vs, oh Lord; for thou only art our healer, & wee have no other hopes but in thee. Make us, not the spoile
 or

or scorne of thosi, who desire, & practise the destruction of our soules: But, grant rather, oh God! that all they who fear thee, may be comforted in our speedy deliverances; Reioice in thy Mercies; relye on thee in their necessities; & ascribe all thanks, honour, & glorie to thy blessed Name, for ever more. Amen.

Psa. 71.

The Church acknowledgeth God's preservation of her in her severall Ages, & from her manyfold Oppressors, desiring to be preserved also, in her last & worst age. &c. wee, on whome the worst Age is come, should vse it as a prayer, to be delivered from the same.

K Eep me from shame; for, Lord in thee I trust;
Incline thine ear, to healep & set mee free:

Yea, save thou mee, oh Lord, as thou art iust,
My Rock, my Fort, my Refuge daigne to be;

For, *Lord* my strength, thou help dost promise me.

2 Mee from the powre of sinfull men defend,
And from their hands, oh Lord, that cruel are.

My soul, on thee did in the wombe depend,
And, since my birth, thou hast of mee had care:

For which my tongue shal stil thy praise declare.

3 Thou art my hope, though wondred at I be,
And, I will sing thy praises all the day.

When I am weake & old, Lord, leave not mee:
For, with despight, my haters mee gainesay,

And, for my soul, they plotts & engines lay.

4 God, leaves him quite (say these) persue & take;
He, now, hath none to rescue him from thral.

But, come, oh God! & speed to healep me make;

Oh come! & smite my soules Oppressors, all,

Bring scorn & shame, on those who seek my fal.

5 The, still, I'll hope; thy love I'll still commend;

K **Y**ea,

Yea, still, relate what favours thou hast done :
 And, of thy grace, since I perceave no end,
 Thy strength, Lord God, I will depend vpon,
 And, magnifie thy Righteousnes alone,
 6 Till now, oh God ! thy Marvailles I have told,
 As from my youth I have bin taught by thee :
 Oh leave me not, when I am gray & olde,
 Till Ages all, thy powre have learn'd of mee ;
 And, then extold, thy Iustice, Lord, shall be.
 7 None ever did such works as thou hast wrought ;
 And, though my soul thou keptst awhile in paine,
 At last, as one who from the grave was brought,
 Me, to my ioyes, thou didst restore againe ;
 For which, my harpe, to praise thy Name, I strain,
 8 My tongue, likewise ; in setting out thy prais,
 Oh thou cheef faint of *Isra'el* ! part shal bear ;
 So shal my soul, whose price thy bountie paies,
 And, ev'rie day, thy Iustice I'll declare,
 Because, my foes defam'd, & ruin'de are.

Oh Lord, in the wombe wee had extraordinarie nourishment & breathing for our bodies, & (no doubt) our soules had there, a due nourishment by thy Spirit. Being borne, wee are brought into thy visible Church by Baptisme, & long time after sustained by thee, both in soul & body, without having any outward work required at our hands ; & when we are capable of the outward Covenant, at thou requirest is but to give thee that hart which thou hast prepared so to doe. Yet helps vs, oh God, in this dutie ; & never leavens in our own hands. And as thou hast in all her former ages, preserved thy Church, both from the rage of Iewes, Gentiles, & Heriticks ; so, in this her old & worst age, preserve her from those Hypocrites & lukewarm professors, who have added secret mischeeves, to publike oppressions. Yea preserve her, & us, oh God, from these, & all other Adversaries,
that

Pfalme LXXII. 131

that thy Truth may be continued to all ages; the ioye of her Children restored; & thy blessed Name glorified, for ever and ever. Amen.

Pfa. 72.

A Psalm for Solomon. *It sets forth the maiestie of Christ & his kingdome (for, only, of that Salomon are many passages of this Psalme verified) it declares his Universal iudicature; The Churcheshappines therein; His marvailous Incarnation; The extent, Riches, & peaceableness of his Kingdome &c. Wee should sing it to glorify God for those things &c.*

THe King oh God! with judgment bleffe,

And, give thy Iustice to his Sonn;

That, to thy people, in destresse,

With judgment, Iustice may be done.

Then, Truth & Iustice flourish will,

On ev'rie great & little hill.

2 Then, poorest men shall be secure,

For, he will all Oppressors tear;

And, whilst the sunn & moone endure

From age to age, they, him shall fear.

On Earth, like dropps descend he shall;

Like those, which on the Fleece did fall.

3 The Iust, shall whilst he rules have peace,

So long as doth the moone remaine:

He from the River to the seas,

(And quite throughout the world) shall raigne,

The salvages, adore him shall,

And all his foes, before him fall.

4 *Arabia's* prince, & *Saba's* Kinge,

The Lords of Seas, & Ilands to,

Shall gifts to him, with homage, bring;

So shall all Kings, & people doe.

K 2

For,

For, when they crie, he setteth free,
 The pore & meek, that helpes be.
 5 The pore & humble he respects,
 He faves their foules that healples are :
 From fraud & force, he them protects ;
 For, in his eye, their blood is dear.
 To him, they *Sheba's* gold shall give ;
 And, he shall prais'd, & prayd for, live.
 6 His Corne, shall from a handfull, growe
 To cover all the mountaines topps ;
 Like *Libanon*, his fruit shall showe,
 And fill the Citties with his cropps.
 His Fame through Ages, all shall runn,
 As everlasting as thee funn.
 7 In him, the Nations all abrode,
 Shall blessed be, & praise him to ;
 Oh praise the Lord ! ev'n *Iſr'els* God,
 For, he alone cann wonders do.
 Still, blessed be his glorious Name,
 And, earth still filled, with his Flame. *Amē. Amē.*

Sweet Iesu who being invisible in thy Deitie, didst become visible in thy humanitie, by descending miraculously into the Virgines wombe, like raine into Gideons fleece ; Grant we beseech thee, thy divine spirit may so infuse it selfe into our harts that (Iustice, Peace & Charitie, encreasing & continueng upon the earth) all thy afflicted Children may be comforted & secured ; the barbarous Nations converted ; thy Kingdome enlarged ; thyne enemies be brought into subiection ; thy feilds become abundantly fruitfull ; & heaven & earth be filled with thy glorie, world without end, Amen.

Pla. 73.

A Psalm for Afaph. *It expresseth, how the faithfull are*

Pfalme LXXIII. 133

are sometime discouraged, by the prosperities of the wicked ; & is an excellent description of such conflicts as are between the Flesh & the Spirit in everie Christian. &c. We may vse it, to comfort vs in such tēptations, & to remember vs whither to repaire in such conflicts.

NO doubt, God counts his Iſr'el dear,
 And, loves the righteous man ;
 Yet was my foot quite gone, wel-near
 And, I to fall begann.
 For, when I fooles did honor'd veve,
 And Sinners lifted high,
 And that nor sick, nor weak they grewe,
 Their weal I did envie.
 2 From greefs like ours, they seem'd free,
 Their pride & Cruelties,
 To them as clothes or bracelets be ;
 And, fatt stuffs out their eyes.
 They have their wills, & are so bafe,
 To boast of Sinns & wrongs :
 And neither earth nor heav'nly place,
 Escapes their evill tongues.
 3 To such Fil-springs, as wel as they,
 God's Children seek to goe :
 For, God (the God most high) they say,
 Regards not what wee do.
 Lo, wicked men the world possesse,
 And, wealth & honors gaine ;
 But, wee have cleans'd in righteoufnes,
 Our harts & hands in vaine.
 4 Yea, wee still pininge goe (say they)
 Lamenting all day long :
 Yet, thus I, ſpeak not, lest I may,
 Thy weaker Children wrong.
 I fought a reason for the fame,

K 3

But,

But, I no caufe discern'd
 Till to the houfe of God I came,
 And, there their end I learn'd.
 5 On flipp'rie feats, them fett thou haft,
 From whence with fhame & feare,
 Ev'n suddainly, they downe are caft ;
 And never more appeare.
 For, as a dream (when thou doft wake)
 Thou doft their Forme deface :
 At fuch therefore, offence to take,
 Thou feeft, how fond I was.
 6 But, ftill, with mee thou doft abide,
 Thou hold'ft my Right-hand faft ;
 And, by thy Counfells, mee fhalt guide
 To Glory's throne, at laft.
 In heav'n or Earth, account I make
 Of nothing but of thee :
 And, though my foul & Flefh be weake,
 Thou alway ftrengtheneft mee.
 7 For, thou oh God ! my portion art ;
 And, thou fhalt them deftroy,
 Who runn a whooring in their hart,
 Another, to enjoy.
 Becaufe, right good, the fame doth feem,
 To God, approching near,
 (And, placing all my truft in him)
 His works I will declare.

Direct thou fo (oh Lord) all our works, words, & thoughts, that wee neither murmur at any affliction where with wee are exercifed, nor be difcouraged in thy fervice, becaufe the wicked are more flourishing, for a time. VVe confiffe it is oft our frailty to iudg of thy love by outward prosperities ; & that great Adverfities have tempted fome to call into queftion thy providence, to the shaking & endangering

ring of their Faith. But, grant (wee pray thee) that by frequenting thy house & using the meanes of Perseverance, wee may be so informed touching the fickle estate of wicked men, in prosperitie (& of that happines which thou preparest for constant professors of thy Truth) that wee never commit spiritual fornication against thee: But, that chusing thee for our portion, & supporting our weakenes by thy strength, wee may continue in thy Fear, Favour & protection, to our lives end. Amen.

Psa. 74.

A Psalm for Asaph. *It mysticallie prophesied what havoc should be made in the Church, by aluding to the destruction of the material Temple; & God is desired to vouchsafe his wonted Mercie, in regard of the Foes outrage; but, especially, for his owne honour sake. It is a prayer for the Church in perfection.*

O H God ! for ever, why despis'd are wee ?
 Why is in rage, thy pasturage laid waste ?
 Oh minde thy Flock, redeem'd of old by thee,
 (That heritage, which dearly bought thou hast)
 Ev'n *Syon* mount, whereon thy Name is plac't.
 2 Come Lord (oh come) destroy for evermore,
 The Foe, that on thy holy-place hath preyd ;
 Thy foes, that in thy Congregation roare,
 Who, there, for signes, their ensignes have displaid
 And, on the carvel works their axes laid.
 3 For, as if they some grove were hewing downe
 With Axe & Maul, the costly works they breake ;
 They flaming fires, into thy house have throwne ;
 Thy name's cheef feat, a place prophane they make
 And, in their harts, of spoiling all, they speake.
 4 Throughout the Land, thy houses burned be ;
 Yet, to declare the date of this our woe,

K 4

Nor

Nor visions now, nor Prophets word have wee.
 Lord, when shall end, these ragings of the Foe?
 Shall he blasphem thy Name, for ever, so?
 5 No more, thy hād (thy right-hād) Lord, withhold :
 Within thy brest, the same no longer hide :
 For, thou oh God ! thou art our king of old,
 And, here on earth, for vs thou didst provide,
 When, by thy powre, thou didst the Sea divide.
 6 The Dragons Heads thou woundedst in the flood ;
Leviathan's vast heads, thou didst prepare,
 In places wilde, to be thy peoples food :
 Yea, frō dry rocks, thou hewdst our fountains there
 And ma'dst firm land, where mighty waters were.
 7 Thine, is the day, the night is also thine ;
 Thou ma'dst the light, & thou did'st form the sunn
 The world, within her *Zones*, thou didst confine ;
 & shewdst what cours, times hot & cold should run
Lord, mind those things, & what the foe hath don.
 8 Observe, how fools blasphemā thy name oh *Lord* ?
 Thy Turtles life, defend from Sinners wrongs :
 Observe our greefs, & thinck vpon thy word ;
 For, to the world, a darksome denn belongs,
 Which harbors fraud, inhumane deeds, & wrōgs.
 9 That so the pore (vnsham'd) may praise thy name,
 To plead thy cause (thine owne just cause) arise ;
 Observe how fooles, thee daylie do defame ;
 Yea, bear in minde, thy Foes malicious cries,
 And to what height, their flouts against vs rise.
*Oh Lord God, dreadful in iudgments & infinite in mercies !
 the devastation typified in thy Material Temple, is fulfilled
 vpon thy spirituall Sanctuary. Thy open Adversaries bat-
 ter the maine Fabrick without, whilst Schysmaticks &
 Hypocrites break downe the Ornaments within: & betwixt
 both; terrors, confusions, & dissensions are so increased, that
 thy*

Pfalme LXXV. 137

thy Church, is indangered. Have mercie vpon the people whom thou hast bought, & (as heretofore) shew thy selfe the King & protector, of thine Inheritance, to the confusion of thy blasphemers. Though not for ours, yet, for thine honour sake, let neither the temporall enimies of thy visible Church, make spoile thereof; nor our spirituall Destroier, deface those Temples of thy holy-spirit which are erected in our harts: But, keep them alwaies vndefaced, vnpoluted, & fitting receptacles, for thee & thy Gracces, through Iesus Christ our Lord. Amen.

Pfa. 75.

To the cheef Musitian Altafehith, a Psalme or song for Afaph. *God is praised for his ready healf. Christ promiseth to support & iudge his Church. Oppressors are reprovved, & the different portion of them, & of the Godly, is declared.* It is viefull, to comfort against the infolenencies of spirital foes.

THee Lord, wee praise & magnifie;
 To thee wee thanckfull are:
 For, that thy Name approacheth nigh,
 Thy wondrous works declare.
 When I the people have assum'd,
 I, Iustice will maintaine:
 For, when Earth's dwellers are consum'd
 Her pillers I sustaine. *(Selah)*
 2 To Fooles, I said, more prudent growe;
 To Sinners, thus I spake,
 Your horne (your horne) advance not foe,
 Nor, such proud boasting make.
 Nor East, nor west, advancements come,
 Nor from the Mountaines flowe;
 But, God him self preferreth some,
 And, some doth overthrowe.

K 5

3 From

3 From his full Cupp, within his hand,
 He mixt redd-wine doth poure ;
 Which ev'rie Sinner in the land,
 Shall dreggs & all devoure.
 But, I of *Jacob's* God will speak,
 And alway sing his praise :
 The hornes of Sinners I will break ;
 And, high, the Righteous raise.

Oh Christ, the Sonne of God ! so establish thy Kingdome in our hearts, that Righteousnes may be continued in the Land. Support those whom thou hast raised to be as it were pillars in thy Church or Commonwealth ; keep them from being so impudent, or vaine glorious in their preferment, as if it came either causuallie, or by their owne Industrie, or desertings: But, so cause th^e & us to perceive thy purpose & thy providence, both in our severall advancements, & humiliations, that we may the better discharge our perticular duties. And, when thou shalt fill out the redwine of thy wrath to all obstinate malefactors, let us be refreshed by taking the Cupp of Salvation, which thou hast prepared for all them, who shall be iustified, through the merrits of Iesus Christ our Lord Amen.

1st a. 76.

To the cheef Musitian a Psalme or song for A-saph. *It is a Triumph-song to praise God, for that knowledge of him, which he hath vouchsafed vnto his Church typified by Iudah, Ierusalem, & Syon. It glorifieth Christ also, for his conquests over Iohn, Death & the Devill. The vse is manyfest.*

IN *Iurie*, God is knowne full well ;
 His Name's in *Ifr'el* great :
 He, in *Ierusalem* doth dwell,
 And, *Syon* is his feat.

Shaft,

Pfalme LXXVI. 139

Shaft, sword, & sheild, he battred there ;
 Yea, there he wonn the Feild ; *Selah*
 And, more his powrs, and honors are,
 Then spoilers Burroughs, yeald.
 2 The strong are foilde ; their dream is flowne
 Their strength has not prevailld :
 For, at the God of *Jacob's* frowne,
 Both horse & Charret failld.
 Thou dreadfull art, & none, oh Lord,
 Thine angry looks cann bear ;
 For, when thy voice from heav'n is heard,
 The Earth is dumbe with fear.
 3 The meek on eath, when thou to save,
 And judge them (Lord) shalt please, *Selah.*
 Thou by man's wrath, shalt honour have,
 And, his hot rage appease.
 To God make vowes ; & presents give
 All yee that round him are.
 For, he doth kings of breath deprive
 And makes great princes fear.

Glorify thy self, oh Lord God ! in thy holy Catholick Church, by the final overthrowe of all her enimies : Let thy powere break all their Instruments of mischief : Let the preaching of thy Gospell, & the thundring of thy Iudgements (which have already destroyed the powere, & made frustrate the Dreames, of the old heathnisk Idolaters, & their false Philosophie) utterly overthrowe the strength of that carnal wisdome, which at this day standeth in opposition to thy Truth. Let our furious diffensions be appeas'd, & let the forwardnes, rage, & blind zeal of all men, become a meanes of encreasing thy glory ; to the confusion of thy stoutest opposers, & to the Salvation of the meeke harted, through Iesus Christ our Lord. Amen.

Pfa. 77.

Pfal. 77.

To the cheef Mufitian to Iduthun a Pfalm for Afaph. *It expreffeth thofe interchanges of Doubts, Hopes, Fears, Comforts & Affurances, through which wee work our falvation with fear and trembling.* It ferves to minde vs of our fraile condition; & fhewes how to order our thoughts in fpiritual combats.

TO God, ev'n to the Lord, I prayd,
 And, hee did hear my moanes;
 Both day & night I fought his aide,
 With never-ceafing groanes.
 My hart no comforts entertain'd,
 But fixt on him her thought;
 And fo I greev'd, & fo complain'd
 That, lowe my foul was brought.
 2 Mine eyes from fleep hee did with holde,
 With paine, I loft my tongue:
 I mus'd on daies, & yeares of olde,
 And what was once my fong.
 Yea, all alone, at night I lay,
 Thus musing in my minde;
 Lord, wilt thou caft mee quite away,
 And, never more bee kinde?
 3 Is thy compaffion loft out right?
 Shall thy firme promife faile?
 Haft thou for got thy Mercie quite?
 O're Love, fhall hate prevaile?
 No; this my frailtie is, quoth I,
 And, thefe, but changes are,
 Wrought by the powre of God moft high,
 Which, I, in minde will bear.
 4 Thy works, & wonders paft, oh Lord,
 I'le therfor mufe vpon;

Selah.

Thy

Thy former Acts, I will record,
 And, shewe what thou hast done.
 Thy walkings, in thy house, declare,
 That, there's no God like thee :
 And, what thy powre & marvailes are,
 Thou mak'st all people see.
 5 For *Iacob's*, & for *Ioseph's* race,
 Thine arme did purchase aide ; *Selah*
 And, seas, & Flouds, to vewe thy face,
 Were troubled & afraide.
 The Clouds did melt, the Vapours crafft,
 Thine Arrows, forth were shott,
 Thy thunders roar'd, the lightnings flasht,
 And, Earth a trembling got.
 6 Thou wentst through seas with steps vn-eide,
 Thy paths were in the Deep ;
 And, *Moses* did with *Aron*, guide
 Thy people, there, like sheepe.

Father of mercy, & God of all consolation (who hast often tymes, gloriously, & miraculously hertefore deliver'd thy Children, & made safe passage for them through horrible Feares troubles perills & temptations) be mercifull vnto us, wee beseech thee, in all our inward & outward afflictions ; especially, when our sinns cause thee to exercise us with such chaunges, as may make us fearfull we have lost thy favour. VVee deserve to be deprived of thy compassion, & of all those comforts & protections, which wee have long enjoy'd, by thy free grace : Nevertheless, grant that wee never fall quite away from thy regard, but may so returne alwaies vnto thee ; that our frailties may be pitied, our penitence accepted, our petitions entertained, & wee continu'd in a full fruition of all thy mercies, & gracious promises, in Christ Iesus. Amen.

Pfa. 78.

Pfa. 78.

Mafchil, for Afaph. *It commemorates the Jewes obstinate incredulitie, with God's plagues & Mercies interchangeably sent among them vntill the tyme of David. Wee should vse it, to warne vs of God's long-suffering toward the whole humane Nature, whose perversenes, is here mystically fet forth, as also, the sending of the true David, Iesus Christ.*

Now to my Law (my people) give thine eare,
 & wel observ what weighty things are tolde :
 For, lo, my lipps a problem shal declare
 And, plainely sing, grave sayengs, dark, & old :
 That, nether what our Fathers have revealed,
 Nor what we know, be from our babes concealed.
 2 God's powr & praisfull wonders I will blaze,
 His Testaments, to *Jacob*, I will showe ;
 How he, likewise, in *Ifr'el* fetled lawes,
 Which they were bound to let their childrē know
 That so, they might to their next ages teach them,
 And, Age to age, for ever after preach them.
 3 That they, in God, a faithfull hope might place,
 And not forget his works, or his command,
 As heretofore their Fathers head strong race,
 Whose hart, with God, vprightly did not stand ;
 Like *Ephr'ims* brood, who bows & weapōs bearing
 Forfook the Feild, the day of battell fearing.
 4 Gods law they brak, his cov'nant they did slite
 And on his works or marvailles never thought :
 Yet, many signes & wonders in their sight,
 In *Zaan* feildes, & *Egypt*-land he wrought.
 To make their way, the sea, in twaine he cleaved
 And, high on heaps, the rowling waters heaved.
 5 A pillerd-Cloud, by day he made their guide,
 A Column-

Pfalme LXXVIII. 143

A Column-fir'd, to clear the night he fent.
 More over, he the Rocks did then divide,
 And streams like seas, along the Defert went.
 From craggy flints, sweet waters forth he brused,
 And springs from thêce, like Rivers were diffused.
 6 But they went on to move his anger, still,
 And much provokd the wrath of God, most high,
 By tempting him their lustings to fulfil,
 And craving flesh, their longings to supplie.
 For, with distrust, they ask'd if God were able,
 In that wilde place, to furnish out a table. (fnot,
 7 Springs flowd indeed (sed they) when rocks he
 But, can he bread & flesh as wel provide?
 Which when God heard, with *Jacob* he was hot,
 And, in his wrath he did with *Iss'el* chide;
 Because, no faith to his firm promise giving,
 They still remain'd in truffles vnbelieving.
 8 He naitheles, the gates of heav'n vnclôs'd,
 And made the clouds, raine *Manna* for their meat
 The bread of heav'n, among them he dispos'd,
 And Angells food, unworthy men did eat.
 A wind South-East-by East, he then ordained,
 And flesh as dust, & foules as sand, it rained.
 9 These fild ther camp, & fluttred round their têts
 Til they were cloid with what their lust persu'd:
 Yet none of them his fleshlie minde repents;
 which God avengd, ev'n whē the meat thei chewd
 For, his seirce wrath, on *Iss'el* down he poured,
 And, of their cheefs, the fatteft he devoured.
 10 Yet, fin'd they stil, & fet his works at naught;
 For which, their time he wasted out in vaine,
 (Afflicting them, til after him they fought)
 And, then in shew, they did repent againe.
 Yea, then his powre to bear in mind they seemed,

And

144 Pfalme LXXVIII.

And said, he was the God that them redeemed.

11 In which altho he knew their flattering mouth
 And lieng tōgues, did nought but falshood speak ;
 Tho, him, their hart affected not in truth,
 And, tho, they stil his holy League did break,
 Of his meer grace, he naitheles forgave them,
 And, from his wrath, ev'n he himself, did save thē.

12 For, them to be but flesh, in minde he bare,
 And gone like windes, which never shal retire ;
 That they perverse eu'n in the Deserts were,
 Yea, that ev'n there, they much incens'd his yre,
 Provoking him, by false & fain'd repenting,

The holy-one of *Jher'el* discontenting. (thought,

13 Nor on his powre, nor on those daies they
 Wherin he from their foes did fet them free ;
 They minded not, the signes in *Egypt* wrought,
 Nor those which they in *Zaan* feilds did see :

How, he with bloud, the wholsom springs distasted
 How, them with flies of divers kinds he wasted.

14 How, he with frogs their stubborn foes annoyd
 How, their encrease, the Caterpillers pild.
 How, then, the Locust al their fruits enioy'd
 Nor how the frost, their vines destruid & kild ;
 Nor how, cold haile, & burning bolts of thunder,
 Did slay their flocks, & break their trees asunder.

15 For, he did hurl on them his furious wrath ;
 To them, both fears, & harmful-sprites he sent ;
 Vnto their deaths, his rage did make a path,
 And then, to wrack, both men & cattel went ;
 He, of their lives, their eldest-born bereaved
 Through *Egypt*-land, where *Cham* his lot received.

16 Then, like a flock, his people forth he led,
 Through places wilde cōducting thē like sheep.
 He kept them safe, without all cause of dread,

Whil'st

Whil't he, their foes o'whelmed in the deep ;
 And alfo gave, when al this grace was done them,
 That holy hill, which his right-hand had won thē.

17 Before their face, the gentiles thēce he took,
 And what was theirs, to Iſr'el gave by lot,
 Yet ſtil, almighty God they did provoke,
 And his commands, they ſtill regarded not ;
 But, being like their Fathers, double-harted,
 Like broken bowes, from him, aſide they ſtated.

18 The *Lord* was wroth & Iealous when he ſaw
 Their Images, & their hill-alters rear'd,
 And, ther-vpon, from Iſr'el did with drawe
 His former love, & ſo incens'd appear'd
 That, of his place among them, he repented
 And left his Tent in *Siloh*, vnfrequented.

19 By thraldom then, he took way their powr,
 He gave their ſtrength & glorie to their foe,
 He cauſ'd the ſword his people to devour,
 And with his Land, exceeding wroth did grow.
 Confuming heat, their yongmens vigor tired :
 Their maides, by none, in wedlock were deſired.

20 Then by the ſword, his preiſts away he took,
 Whome to bewaile, the widdows were not ſpar'd
 But, lo, the Lord from ſleeping then awook,
 As when with wine a mighty man is chear'd.
 Their hinder parts, with ſecret-fores he wounded ;
 And al his foes with laſting ſhame confounded.

21 Then he the Tent of *Joſeph* did reſuſe,
 And Ephr'im's tent he did likewise reiect :
 But, *Judah's* tribe it pleaſed him to chuſe,
 Ev'n *Syon* hill, which he did beſt affect ;
 And, there, aloft he rais'd his habitation,
 To be as firm, as is the Earth's foundation.

22 He from the ilocks, his ſervant *David* choſe,
 L From

Frō bigwombd ewes, & from attending sheep :
 His heritage, to him, he did dispose,
 And *Jacob's* flock, & *Ifr'els* heards to keep.
 So, with pure thoughts, discreetly thē he guided,
 And, food for them, sincerely he provided.

O Lord God ! we have often bitterly censured the Jewes, not considering that their storie, is a Problem, mystically decipheringe our condition: Or that wee, like David by Nathan's parable, are thereby, made Iudges & condemners of our selves. If we overlooke the course of our lives, we shal finde verified in our owne persons, all those things which are mentioned of that People. VVe have the like Covenant of grace; wee have had miraculous deliverances both temporal & spiritual; some of us have tempted him as long (& longer) in this wilderness of our Pilgrimage; Our murmurings, desparings, longings, yea our forwardnes & infidelity hath bene as much as theirs; VVe have had as many severall pardons to winn us; as many interchanges of prosperity & Adversitie, to reform us; & have had them, also, for our examples; yet are as disobedient & as negligent as they. Oh Good God, lay not this to our Charge; but, grant we may so apply what thou hast left written of them for our warning; that the fear of thy Iudgments, & the love of thy Mercies, may reclaime us; and that our great Sheapherd (e'n the true David Iesus Christ) may guide us out of our wandrings, & bring us out of this wilderness, into his eternal Rest, Amen.

Pfa. 79.

A Psalm for *Asaph*. *It is usefull for any particuler Church, when it is tyrannised over, by Turks, hereticks, or such like members of Antichrist: For the Church of Christ (whose persecutions & martirdomes were prefigured by those which fell on Ierusalem) is here persecuted, pray-*
ong

ing, & expressing her sufferings, &c.

Vpon thine heritage, oh God !
 The Gentiles, Ryots de commit :
 Within thy Temple, they have trod,
 And, wasted & prophaned it.
 The bodies of thy faints, beflowe
 The feilds about *Ierusalem* ;
 Their blood, ev'n in the streets doth flowe,
 And, birds & beafts do feed onthem.
 2 Their bones without a grave remaine,
 And, all our neighbours vs defame :
 Oh Lord, how long shal wee sustaine,
 Thy burning rage, thy iealous flame !
 Let thy incensed wrath be pour'd.
 On heathen lands, that knowe not thee ;
 For, they thy *Jacob* have devour'd,
 And, quite consum'd his dwellings be.
 3 Remember not our follies past,
 (Oh God ! from whome our help doth flowe)
 But thy sweet grace, Lord, let vs tast ;
 For, wee are brought exceeding lowe.
 Healp (for thy Mercy's cause) wee pray,
 For thy Name-sake, forgive our sinn ;
 Lest, els, of thee the heathen say,
 Where is their God, they trusted in ?
 4 But, let it bee (before our eyes)
 Of all the Gentiles vnderstood,
 By hearing of the pris'ners cries,
 And, by revenging of our bloud.
 Them, save likewise (ev'n through thy might)
 That unto death appointed be ;
 And heaven fold, oh God ! requite
 Our neighbours scornful spights to thee.
 5 So, wee thy pasture-sheep, oh Lord,

L 2

Will

Will give thee praise, & thaneks therefore,
 Yea wee thy praises will record,
 From age to age, for ever more.

Looke downe, oh Christ, vpon the persecutions of thy Church; behold the bloud of thy Martirs; the prophana-tion of thy holy Ordinances; the scorful & prauidings, & the great calamities, which are publikely inflicted on many true professors of thy Gospel (even among those who are their neighbours in Belief) & in the very streets of thine owne Cittie. Though our sinns have deserual more; yet, for thymercie sake, & for thine owne honor sake, compas-sionate our humiliation, forgive our offences, & let thy displea-sure be rather manifested against those who are enimies to thy Truth. So, they, who have (in deuision) questioned thy regard of us, shall be assured thereof, by thy auenging our cause; & we being secured from our Oppressors, shal mag-nify thy holy Name for ever & ever. Amen.

Pfa. So.

To the cheef Muftian vpon Shofannim Eduth a Psalm for Afaph. *By the allegory of a Vine, is expref-sed God's great care of the Iewish Church, typifying also, the Christian Church, whose complaints & desires in her sufferings, are here exprest.* It may be vsed by any con-gregations of the faithfull, when they are deliue-red vp to their foes &c.

HEar thou, that Flock-like, *Ioseph* guidest,
 And twixt the Cherubims residest;
 Now, *Isr'els* Pastor shine thou clear:
 To *Benjamin's* & *Eph'rims* vewe,
 Thy strength before *Manasseth* shewe;
 And, to defend vs, drawe thou near.
 2 Returne, & of thy grace assure vs;
 For, that alone will save & cure vs.

Oh

Oh Lord of hoasts ; wee thee entreat :
 For aye therfor, close not thine ears
 Though, long, thou mak'ft vs drinke our teares,
 And giv'ft vs weepings for our meat.
 3 Our Neighbours are at strife about vs,
 Thou mak'ft our foes to scorne & flout vs,
 Lord God of Hoasts ! our sorrow slake :
 To save vs, cause thy face to shine :
 For, thou from *Egypt* broughtst this Vine,
 And, threw'st out Nations for her sake.
 4 The place, thou hadst before so tilled,
 That, rooting well, the land shee filled,
 And cov'rd mountaines with her shade :
 Her boughs did Cedar-like extend,
 Shee, branches to the sea did send,
 And, to the River, shee did spread.
 5 Why of her hedge hast thou bereft her ?
 Why to the spoile of strangers left her ?
 And of the feirce vntamed swine ?
 The Forrest herds, have her or'ethrowne ;
 Oh Lord of Hoasts ! from heav'n look downe,
 Behold, & visite this thy Vine.
 6 That Vine, which thy right-hand hath cherish'd
 That branch, which for thine owne was nourisht,
 Is burn't, & spoild, while thou dost frowne :
 Oh ! send, for our defence to stand,
 That Sonn of Man, whome thy Right-hand,
 Hath arm'd, & chosen for thine owne.
 7 Then, we shall never more denie thee ;
 But, being still revived by thee,
 For ever, call vpon thy Name.
 Oh Lord of Hoasts, convert vs nowe,
 A gracious look, on vs bestowe,
 And, thou shalt save vs, by the same.

Notwithstanding (oh gracious Father) thou dost often water us with our owne teares, & expose us iustly to the beasts of the Forrest (even to our owne brutish appetites) & though our unthankfulnes hath worthilie deserved that we should be chastised with many stormes of Adversitie: Yet, Remember, wee beseech thee, that we are plants of thine owne Vineyard, & branches of that goodly Vine, which thou hast elected for thy self. Behold, & visite us with a favourable aspect; repaire those decayed Fences, through which any strang lust, or swinish Condition, hath broken in upon us. Let our Foes (by whom we are persecuted) our neighbours (by whom we were mocked, or preyed upon) & our brethren (who were censorious beholders of our afflictions) become witnesses also, of thy renewing Favours: That we may be comforted in thee, & continue for ever hereafter, constant in thy fear & service, through the assistance of that man of thy Right-hand, Iesus Christ our Lord. Amen.

Pfa. 81.

To the Cheef Musitian on Gittith a Psalm for Asaph. *It is usefull to commend unto us the observation of our Christian Sabaths & Solemnities, which are piously to be regarded in all Ages; because we commemorate in them our Deliverances, from our Spiritual Bondage, typified by the Egiptian-thralldom. &c. It vpraideth man's in gratitude, & neglect of God &c.*

IN God our strength, let vs reioice;
 To *Jacob's* God, let vs now sing,
 And in our Psalmes, to help the voice,
 The tymbrel, harpe, & Psal'trie bring,
 The Moone renewing, trumpets blowe,
 And, when the solemne feasting be:
 For, *Jacobs* God, long time agoe,

In

In Iſr'el, did this lawe decree.
 2 This Teſtimonie he prepar'd,
 When *Joſeph* came from *Egypt*-land
 And liv'd where hee a language heard,
 Whoſe words he did not vnderſtand.
 From Burthens, & the potters taſk,
 Thy hands & ſhoulders I did free,
 I help'd, when thou for help didſt aſk,
 And, heard thee from the ſtorme, ſaid he.
 3 Ev'n at the waters of debate *Selah.*
 I ſayd (that I might prove thee there)
 Oh *Iſr'el* mark, what I relate,
 And, to my words incline thine ear.
 Thou ſhalt no other God's at all,
 But me the Lord thy God, receive ;
 For, thee I brought from *Egypt's* thrall,
 And, will thy largeſt askings give.
 4 But *Iſr'el* did my worlts contemn ;
 Of me, my people would have none ;
 So, to their pleaſures left I them,
 Who, after their owne luſts are gone.
 Oh ! had my people mee obeyd,
 If Iſr'el had my waies perſu'de,
 I on their foes my hand had laid ;
 Their haters, I had ſoone ſubdew'd.
 5 My Foes had then obeyd my powre,
 And, I had ſtill my Folk vphild :
 I, them had fedd with pureſt flowre
 And, with rock-hony, them had filld.

Make us ever mindfull, oh God, to magnify thy Name for delivering us from our ſpiritual Bondage; But, at thoſe times which thy Church (according to the laudable cuſtome of the Patriarks) hath ſet apart to commemorate thy extraordinarie Mercies, let us, eſpecially, performe this,

L 4 *dutie;*

dutie; neither falsly counting it superstitiō to meet in the publike solemnization of thy praise; nor on thackfully omit the continuation of so necessarie a service. Give us grace also, to consider that it is no constraining Decree of thine, which hath made any of us incapable of thy free grace, but that it is meerly our owne wilfulness, which compels thy Iustice to leave us to our owne wills, if we be cast off: So, we shall be kept the more obedient to thy commands; & thou (who renewest the will, before thou exactest obedience from it) shalt accept the willingnes for the deed; & in due time work in us the Deed also, to our eternall salvation through Iesus Christ. Amen.

Pfa. 82.

A Psalme for Asaph. *It may be sung at our publike Iudicatures, before them who administer in the great affaires of Church or Commonwealth; to minde them of their duties, &c. For, it instructs & reproves Princes, Pastors & Magistrates, abusing their Authority, declares the reward of their Injustice, & invokes God to take the iudicature to himself.*

GOD stands, where he doth see
 The Lords to Counsell goe;
 And, when the Gods in Iudgment be,
 He judgeth what they do.
 22 Yee Nobles, wherfor, then,
 Are yee vnjuil so long?
 Why favour yee, vngodlie men
 To do the righteous wrong? *Selah.*
 4 The pore, young Orphanes greev'd,
 The needie & opprest,
 Should by your Iustice be releev'd,
 And from proud hands releast.
 4 But, yee are men vnwife,

And

And walk without the light :
 Ev'n you, on whome the land relies,
 Are out of order, quite.

5 You, therefore, whome I call
 The fonn of God most high,
 (And termed *Gods*) like men, shall fall ;

And, like such Princes dyc.
 6 Thy self, oh God ! advance
 And, give the world her doome ;
 For, thine by due Inheritance,
 All nations are become.

Grant almighty God, that they to whome thou committest the government of thy Churches or Commonweales, may not (as it often happneth) Be their great:st oppressors: But give thy grace (oh heavenly Father) to all whome thou settest in Authority, that they (considering whose powre they have, what they were and what they shall be hereafter, may become so wise, in them selves, & such lights to others; that Righteousnes may be advanced, Ungodlines suppressed, the pore & fatherles releev'd, all abuses reformed; and that such Dignities, may be still conferr'd & continued, to the publike profit, & to thy eternal glorie, Amen.

Pfa. 83.

A Pfalme or song for Asaph. *It may be used as a prayer against the Leagues & Confederacies of the Churches foes, such as Pagans, Turks, Hereticks and Falsebrethren; for, the whole List of them, is here typically registred, under their Names who were enemies to the Iewish Church.*

BEe silent Lord, no longer now,
 To speak, oh God, no more forbear :
 For lo, thy foes do furious grow,

L 5

And,

And, proudly rais'd thy haters are,
 They plot, thy people to betray,
 And, thy intirest freinds to take ;
 Come, & of Iſr'el, now (ſay they)

A nameles nation wee will make.

2 As in one League, all theſe combine,
 And, are againſt thee Lord, agreed ;
 Ev'n *Edom* land, & *Iſm'els* line,
 And *Moub's* race, & *Hagar's* breed,
Philiftim's, *Gebal*, *Ammon*, *Tyre*,
 Huge *Amaleck*, & *Aſhur* to,

To help the Sonns of *Lot*, conſpire,

Aſſiſting them in all they do.

Selah.

3 But, Lord, like *Madian* make thou them,
 Like *Sifera* and *Iabin's* traines,
 Who ſlaughtered were by *Kiſhon* ſtream,
 And, lay like dung on *Endor* plaines.
 Their dukes, like *Zeb*, & *Oreb* make,
 Like *Zeba* end *Zalmana's* Peers,
 Who ſaid, they would God's houſes take,
 And his Poſſeſſions, to be theirs.

4 Lord, wheel them round, as turn'd wee ſee
 The duſt or chaf, when whirl-winds blowe.
 And, let thy wrath, among them be
 Like flames on hills, where woods do grow.
 Yea, let a dreadful ſtorm ariſe,
 Perſueng them with death & ſhame :

Let feares & troubles, them ſurpriſe,
 Vntill they ſeeke, & praife thy Name.

5 So, when that men behold their fall,
 They ſhall confeſſe, there none can be,
 Whome wee E T E R N A L ought to call
 Or ſov'raigne of the world, but thee ?

Permit not, oh Lord, thoſe enemies to praile who have made

made Leagues & confederacies, against thy Church ;
*But, as heretofore thou hast overthrowne at these Nations
 who were great oppressors of thy ancient people the Iewes
 (& who were types of our confederated Adversaries) So,
 wee beseech thee, bring to suddaine destruction, all the plotts
 enterprises and combinations, of Turks, hereticks, unbeliev-
 ers, & false brethren. Protect vs also, we pray thee, from
 the snares, powre & subtilties, of our spiritual foes ; that
 thou being known our defender & our trust being alwaies in
 thy defence, wee may not feare the powre of any adversaries ;
 But, for our manyfold protections, praise & magnify thy
 Eternal name, through Iesus Christ our Lord. Amen.*

Psa. 84.

To the cheef Mustian a Psalm for the sonns of
 Chorah. *It setteth forth the soules longings, to be partaker of
 the blessed Communion of saints, & the fruition of God ;
 It sheweth also, the happines of such, & their demeanour in
 this vale of their Miserie. &c. It is vseful, to stir vp
 in our soules, on ardent love to God & his house &c.*

OH Lord of Hoasts ! how pleasant are
 Thy dwellings, & thy courts to me ?

In soul & flesh, for entrance there,
 Eternal God, my longings be.
 The Sparrow findeth an abode
 The Swallow builds, & breedeth, to,
 (Oh Lord of Hoasts ! my King, my God)

Ev'n at thine alters, thus they doe.
 2 Right blessed, all thy household be,
 For, they are singing, still, thy praise : *Selah.*
 And, blessed are, the strong in thee,
 Who in their harts affect thy waies.
 As, through the vale of tears they goe,
 They find sweet springs of comforts there,
 And, they from strength to strength shall growe,

Till

Till they with God, in *Syon* are.
 2 Lord God of Hoasts, give ear to me,
 And, mark, oh *Jacob's* God, my moane. *Selah.*
 Oh God our sheild ! behold & see,
 The face of thy *Anointed-one*.
 For, in thy house, one day is more,
 Then thousands, any other where ;
 And, I had rather keep thy dore,
 Then live in pompe, where sinners are.
 3 For, as the Sunn, thou shinest bright,
 And, wee from thee our light receive :
 Thou art the sheild of men vpright,
 And, thou dost grace, & Glories give.
 From such as walk the righteous way,
 No needfull things withheld shall be ;
 For ever blest, therefore, are they
 Who trust (oh Lord of Hoasts) in thee.

Kindle in our hearts oh Lord, such an affection to thee, & such a longing after thy spiritual habitations, that wee may obtaine the measure of grace in this life, that will fit us for the portion of glory, in the life to come, which thou hast prepared for all those, who do hunger & thirst after thee. Number us among thy household-servants ; Make us to take pleasure in thy will, & in thy presence, above all earthly preferments ; So enable us to walk from strength to strength, that wee may become strong Walkers in thy waies ; and so instruct us to make a comfortable use, of all these afflictions, which wee suffer in our Pilgrimage ; that wee may sincerely acknowledge, our sinnetie, our honor, our sustenance, & all our temporal & spiritual happines to be only, from thee, oh God, who livest & raigest, world without end Amen.

Psa. 85.

To the cheef Musitian a Psalm for the sonns of
 Chorah.

Pfalme LXXXV. 157

Chorah. *The Church acknowledgeth God's benefits; desires their continuance, & the forbearance of his wrath &c.*
 Wee may sing it to praise God for his bounty to his Church & kingdome, & to desire the continuatiō of our happines, by stil vouchsafing Mercy with his Iustice.

THou hast, oh God, thy Kingdome grac't

And, *Iacobi's* thrall repeald;

Thy peoples faults, thou pard'ned hast,

And all their sinns conceald.

Selah.

Thine anger, thou hast quite appeas'd,

And, thy just wrath for borne;

Oh Lord of Hosts, now thou art pleas'd

Let vs to thee returne.

2 For, why shouldst thou still wroth remaine?

And vexed rather be,

Then chear thy people's harts againe,

That they may joy in thee?

To fave vs, Lord, thy favour shoue,

And, let vs hear (in peace)

Thy word among vs preached foe,

That wee from sinn may cease.

3 Then, shall thy saving-health abide;

Near those who fear thy Name;

And, in our Land, shall still reside,

Thy glories & thy fame.

Then Truth & Love shall meet & kisse,

And, Iustice, Peace embrace;

Yea, Truth on earth, & Righteousnes

From heav'n shall shew her face.

4 The Lord, with ev'rie needfull store

Shall make our Kingdome floure;

And, send his Righteousnes before,

That wee his way may know.

Oh

Oh Lord, we acknowledge that from tyme to tyme, thou hast bene exceeding gracious to thy whole Church, & to this parte thereof in peticuler: For, when thy Blessings made us wanton, thou didst alwaies humble us by thy fatherly corrections; & when thou hadst worthilie afflicted us according as thy wisdome sawe cōvenient, thou didst ever mercifully comfort, & restore us againe to thy favour. Continue, oh God, we pray thee, this thy gracious respect unto our infirmities; & grant, we may so repent of our sinns, so vnfeinably professe thy Truth, & so diligently practise the works of righteousness: that, Honestie & Religion (Faith & Good-works may inseparably be united in everyone of us; & that the abundance of thy temporall & spiritual blessings, may be powred forth on this Kingdome, & on thy whole Church for ever & ever. Amen.

Pfa. 86.

A prayer of David. *It personates Christ in his humiliation, prayeng in the behalfe of his mysticall body, for several necessities thereof; intermixing some verses of praise, & acknowledgments of Gods Attributes &c.* It is an vfe-full, forme of prayer, in many temptations, & afflictions.

Lord, hear me, for great wants I have;
 My soules defender be:
 My God! thy Saint, & servant save,
 Who puts his trust in thee.
 That, thou thy grace to me afford,
 My daylie crie requires;
 Thy servants hart, revive, oh Lord!
 Which vp to thee aspires.
 2 For, thou good Lord, soone pard'nest all,
 Who seek thy grace to finde;

Oh!

Pfalme LXXXVI. 159

Oh ! hear me (now to thee I call)
 And, bear my suite in minde.
 My dangers, I, to thee will shew,
 That thou maist heale affigne ;
 For, there is no such God, as thou,
 Nor any works like thine.
 3 All nations whome thou didst create,
 Shall praise & worship thee ;
 For, thou alone (oh God) art great,
 And, great thy wonders be.
 Teach me thy waies, & in thy fear,
 My soul to thee vnite :
 So, never shall my hart forbear
 Thy praises to indight.
 4 I scap'd the grave, by thy large grace,
 When proud & cruel foes,
 (Who fet not thee before their face)
 To take my soul arose.
 Oh God ! thou art a gracious Lord,
 Long-suffring, kinde, & free ;
 With Truth & Love, most largely stor'd :
 Now therefore, pittie mee.
 5 Return, oh Lord, & mee revive ;
 Let mee thy favour have :
 Thy strength to mee thy servant give ;
 Thy Handmaids of-spring save.
 Yea, for my good, vouchsafe some signe,
 That, all my foes may know,
 I am a Favorite of thine ;
 And, blush, they wrong'd me foe.

*Almighty & most mercifull Father, have pittie vpon vs
 according to thine infinite goodnes & compassion. Let vs not
 alwayes wander after our owne imaginations ; nor be con-
 tinually exercis'd with such Afflictions as may make vs the
 scorn*

scorne of all that hate vs; but according to thy infinite mercy & vnparalleld goodnes, Haue mercy vpon us: And not on vs only, but on all those people towhome thou hast created; that, according to thy promise, they may all serue & praise thee. Settle them & vs, in thy Truth; guide vs in thy waies; & so restore & confirme vs in thy fauour, by some apparant signes of thy love, & speciall grace; that our aduersaries may be ashamed of their hatred, & we thankfull for al thy Mercies, through Iesus Christ our Lord, Amen.

Pfa. 87.

A Psalm or song for the sonns of Chorah. *It describes the scituation & glorie of the Church typified by Syon; prophetically declareth, that all Kingdomes shall be incorporated into that City of God; & that all Nations shall there obtaine their New-birth &c. It serues (among other vses) to informe, that God's Church excludeth no Nation &c.*

THe Lord, hath his Foundations plac'd
Above the heighest mountaines crownes;
Yea, *Syons* ports, he more haue grac't
Then all the rest of Iacob's Townes:

And, glorious things, are fam'd abroad
Of thee (oh *Cittie*) lov'd of God.

Selah.

2 For, Gods account, as borne in thee,
Egyptians, if they him desire;
Nay; though from *Babell* sprung they be
From *Chush*, *Philistia*, or from *Tyre*.

For, he hath sayd, that all on earth

In *Syon*, may renew their Birth.

3 The God most high will strengthen her,
And shall record each faithfull soul,
As having had first-beeing, there:

Selah.

When hee his people doth enrowl.

For,

Pfalme LXXVIII. 161

For, there are, all that play or sing ;
And, thence proceeds each blessed thing.

Thou, oh Lord, art not acceptor of persons, but every one that feares thee; & worketh righteousness (of what place soever he be, or from whom soever he were descended) hath promise, of admission into thy Church, & to be registered as a free-borne Citizen of thy spiritual Syon. Make vs thankfull, Oh God, for this large priuiledge; And, seeing none are exempted, but such as wilfully exclude themselves (seeing also it is manifest to thee only who they are) lets hope charitably of all men, whilst there is time of grace and repentance; endeavoureing, by your prayers, instructions, freindly reproofs & good examples, as much as wee are able, to bring them, to become the Members of this Corporation; & to enjoy a Christian fellowship with us, in Christ Iesu our Lord. Amen.

Pfal. 88.

A song or Psalm for the Sonns of Chorah, to the cheef Musitian vpon Mahalath Leanoth Maschil of Heman, the Ezrahite. *It personates Christ & his members complaining of his & their sorrowes, contempts & sufferings &c. And it is full of passionate petitions & expostulations.* We may vse it in private or Publike afflictions.

Lord, of whose assisting might,
I was never yet denied ;
All the day, & all the night,
I, to thee have call'd & cried :

Now, regard my wofull plight.

2 Let thine Ear, thy Minde, thine Eyes,
To the dropping, pleading, cryeng ;
Of my Teares, my Cause, my Cries,
Grant me, hearing, weighing, eveng ;

M

For.

162 Pfalme LXXXVIII.

For, my foul afflicted lies.

3 I, to Death, am drawing nigh,
And am priz'd as one interred ;
Like a strengthles man I lye,
As algeady slaine, and buried :

Free among the dead, am I.

4 Yea, as one forgot of thee,
(Or, as from thy hand Abiected)
Darksome pitts, my lodging be,
And in Dungeons deep afflicted,
Thy strict hand oppreffeth me.

5 All thy, waves I doe sustaine,
Thou dost make my Lovers flee mee ;
And my freinds fro me restarine :

Selah.

Shutt I am, where none cann free me,

Then, how cann I teares refraine ?

6 Lord, my greefs to thee I shewe,
With my hands to thee vp-raised.
Cann the dead thy wonders knowe ?

Or thy Love or truth be praised,

Selah.

By the Sonns of Death belowe ?

7 Cann, thy Marvailles, thee vnfold,
Who in darknes, quite are blinded ?
Or thy Iustice, there be tolde,
Where, is nothing faid or minded,

Which was done in times of olde.

8 Vnto thee, oh Lord I crie,
And, my suites, prevent the Morninge ;
Oh ! why dost thou cast me by ?

Still fro mee thy prefence turninge,
Who am greev'd, & like to dy ?

9 Fro my youth oh Lord, till now,
Mee, thy terror hath destressed,
Nigh distract, it makes me grow ;

For,

For, thy wrath hath mee oppressed,
 And, thy feares have brought me lowe.
 10 They, besett me ev'ry day,
 Floud-like, flowing altogether ;
 And no freinds, to help me, stay
 (Lovers, nor Familiars neither)
 For, thou driv'st them all away.

Help vs, oh gracious Redcemer, so to bear the manifold infirmities & afflictions of our flesh; so to endure the contempts, neglects, & iniuries of the world; & so constantly to sustaine all the Assaults of our spirituall Adversaries; that (though we be deprived of all outward Friendships & consolations) wee may be inwardly satisfied, & comforted, against every terror, in every temptation. Let vs seek soe earnestly & soe early, for thy assistance, that (escaping the spiritual blindnes, which makes vncapable of thy praise; that dungeon of utter Darknes, in which thy Righteousnes is obscured; & that everlasting Death, from which there is no Resurrection) we may enjoy thy blessed presence, where we shall magnify thy Mercies, for ever & ever. Amen.

Another of the same.

Lord God, my healer ! day & night,
 To thee my moanings are :
 Admit my suites vnto thy sight,
 And, my complainings hear.
 For, in my foul, great sorrowes be,
 My life drawes nigh the grave,
 As one inter'd, they count of mee,
 And, little strength I have.
 2 As he, that's dead, & buried long,
 Death's free-man I became ;
 As one, out of thy presence flung,

M 2

I quite

I quite forgotten am.
 Thou laidst mee in the lowest ward,
 Where darksome Dungeons are :
 On mee thine Anger preffeth hard ;
 And, all thy stormes I bear. *Selah.*
 3 Thou hast my freinds fro me restraind,
 My Lovers, mee despize ;
 I, fast in prison am detain'd
 And, sorrow dims mine eyes.
 Oh Lord ! all day to thee I sue,
 My hands, I meekly raise :
 Thy wonders, kann men buried shewe ?
 Or, wake to sing thy praise ? *Selah.*
 4 Lord, kann the grave thy Love expresse ?
 Thy Faith, kann ruines teach ?
 Thy wonders, or thy righteoufnes,
 Cann dumb Oblivion preach ?
 Betimes, oh Lord, I will erect,
 My suites & cries to thee ;
 Why shouldst thou then, my soul reject,
 And, hide thy face fro mee ?
 5 My soul is pain'd ev'n to the death ;
 And all my life I bear,
 The heavy burthens of thy wrath,
 Thy terrors, & thy fear.
 They clos'd mee round, like waters deep,
 Where, whilst begirt I lay
 Fro me, my Lovers thou didst keep,
 And hidst my freinds away.

Pfa. 89.

Maschill of Ethan the Ezarite. *It celebrates the
 mercy, Goodnes, Justice, & powere of God &c. Mentioneth
 his League with David, & mystically declares, that these
 covenants belong to his spiritual seed, in the cheef place, &c.*

It

Pfalme LXXXIX. 165

It instructs vs, who are the right heyres of the promises. &c.

Now, in a song of endles praise,
 Thy Mercies, I will sing, oh Lord ;
 And vnto all succeeding dayes,
 Thy faithfulness I will record :
 For, I have sayd, that thy great Love,
 And Mercy, shall be raised high ;
 And, that thou shalt in heav'n above,
 Thy Faith, confirm & magnify.
 2 Thou hast both vowed & decreed,
 To *David*, thine Elected-one,
 To multiply his faithful seed,
 And build him vp an endles throne.
 Which heav'n shall to thy praise declare,
 In works to be admired at.

Selah.

And, where thy Saints assembled are,
 Thy Faithfulness they shall relate.
 3 For, whome like thee, doth heav'n afford ?
 What earthly Kings thy equals be ?
 Who, art among thy Saints ador'd,
 And, fear'd of all that wait on thee ?
 Oh Lord of Hosts, what Lord is found
 So faithful or so strong as thou ?
 Who sets the raging seas, their bound
 And, calm'st them, when thy furious grow ?
 4 Thou didst afflict all *Egypt*-land,
 As one made weake, by wounds & blowes ;
 And, by the powre of thy strong hand,
 Thou hast disperfed all thy foes.
 Thine, heav'n & earth & all things be,
 For, thou alone didst all things frame.
 The North & South, were made by thee ;
 And East & West, extoll thy Name.

M 3

5 Strong

- 5 Strong armes thou haft, with powrfull hands,
 And, where thou doft thy Throne prepare,
 With Iudgment, Iuftice alwaies ftands,
 And, Truth & Love thy Vfhers are.
 Oh ! bleft are they who know thy voice :
 Thy look fhall chear them in their waies ;
 They, in thy Name fhall fill reioice :
 And, them, thy Iuftice high fhall raife.
- 6 For, thou art, Lord, our ftrengths renowne,
 Our home fhall by thy favour fpring :
 Thou art our ftong defenfive Towne,
 The Saint of Iſr'el, & our King.
 By vifion, thou didft once declare,
 And, to thy Holy-one difcloſe,
 That thou a healer wouldft prepare,
 Among thy people to be choſe.
- 7 I have, ſaidft thou, my David found ;
 My holy oyle on ſhall flowe :
 By mine owne Arme, he ſhall be crow'd,
 My hand, ſhal ſtrength on him beſtowe.
 His Foe, ſhal do him no difgrace,
 The Sonn of fin, he ſhal not fear ;
 For, I will ſmite, before his face,
 All them, that his Oppoſers are.
- 8 My faith & love, on him ſhal ſtay,
 My Name, his honour ſhall maintaine ;
 His hand ſhall make the ſeas obay,
 His right-hand ſhall the floods reſtraine.
 His Father, he ſhal knowledg me,
 His God, his Rock, & his defence :
 For, he my eldeſt borne ſhalbe,
 And, King of ev'ry earthly Prince.
- 9 To him, I ſtill, will mercy grant,
 He ſhall enioy my promiſe given ;

Succes-

Successors, he shall never want ;
 His Throne shall stand as firme as heav'n ?
 And, if my Lawes his Children break,
 If they shall fro my precepts flye,
 My statutes, if they shall forfake,

Or, from my Iudgments walk awry ;
 10 Their sinns with stripes I wil correct,
 And, scourg them, when amisse they do ;
 But, those whome I do well-affect,
 My Love, will never quite forgoe.
 For, once ev'n by my self I swore,
 I would no lye to *David* make ;
 My League I will not break therefore,

Nor change a word, of that I spake.
 11 Lord, thus thou saydst, & that a Throne,
 Vnto his yssue should be given,
 As lasting as the Sunn & Moone,
 Or, as the witneses of heav'n.

Setah.

But, now (as if he were abhor'd)
 Thou dost on thyne Anointed frowne ;
 Thou makest voyd thy league, oh Lord,
 And on the ground, hast hurld his crowne.

12 His Fences, thou didst rend away,
 His warlike forts, thou downe dost race ;
 All passers-by on him do prey,
 His Neighbours flout at his disgrace.
 His foes, thou hast Victorious made ;
 Whereat, his haters, ioyfull be ;
 Thou dull'st the sharpnes of his blade,
 And, in the fight, made faint, was he,

13 Thou hast obicur'd his glories rates,
 His Throne, thou castest on the ground ;
 Thou hast cut short his youthfull daies,
 And, him with shame thou dost confound,

Setah.

Good

168 Pfalme LXXXIX.

Good Lord, in thy enflamed rage,
 Shall still thy face obscur'd remaine?
 Oh, minde the shortnes of mine age!

Why shouldst thou make mankinde in vanie?

14 Who lives, whome Death shall not remove?

Or, who, from Death is ever free? *Selah.*

Oh Lord; where now, is all that Love,

To *David* vow'd, of old, by thee?

Thy servants great reproach, record,

And, in my brest what scornes I bear,

Among those mightie Nations, Lord,

Who, likewise, thy blasphemers are.

15 Oh God! ev'n thy Anointed-one,

They have derided in his waies;

But, Lord, what ever they have done,

To thee, for evermore, be praise.

Most gracious, God, thou hast not only promised thy mercifull assistance to all true believers; but, with an Oath also, confirmed the same for the better strengthening of our weak faith. Grant we pray thee, that we neither become distrustfull of so gracious an Assurance; neither discouraged by those Afflictions & persecutions, where withal thou shalt please to purge our corruptions; nor be overcome by those temptations, whereby our faith is exercised in the day of triall: but, cause us to depend on thy promise, & to be courageous & victorious in all our battailes. Give us wisdom likewise, so to discern who are the true seed of David (& to whom the performace of thy Covenant doth chiefly appertaine) that wee deceave not our selves by a false application of thy spiritual promises; nor delude our soules with temporarie hopes or fears: But, make us ever constant both in that which wee ought to believe on thy part; & in that which is to be performed on our parts, through Iesus Christ our Lord. Amen.

Pfa. 90.

Pfa. 90.

The prayer of Moses the man of God. *In this Psalme the humane Nature, which (as the word Moses signifieth) was Drawne out, ev'n from the waters of perdition, praifeth God, for his eternal decree of her Restauration; & confesseth her vanity, & mortality &c.* To the same purpose wee should vse it.

Lord, thou art alwaies our abode!
 Before the world, beginning had
 Thou wer't eternally our God;
 Yea, long, e're heav'n & earth were made.
 Thou say'st, yee sonns of men, returne;
 And, streight return'd to dust they be:
 As one nights watch, or day outworne,
 So, are a thousand yeares to thee.
 2 Thou, like a Floud (as in a dream)
 Shalt sweep them suddenly away;
 For, like the flowing grasse they seem,
 That springs, & fadeth, in a day.
 One frowne of thine, consumes vs quite;
 Thy wrath, our troubles doth renewe;
 Thou set'st our sinns before thy sight,
 And, bring'st our secret faults to vewe.
 3 Our tyme, through thy displeasure wears,
 And, like a Tale that's told are wee,
 Our life is done at seaventie yeares,
 Or eighty, when wee strongest be.
 For, all the rest wee spend in woe,
 And, vanish e're wee be aware.
 Thine Angers force, Lord, who doth knowe!
 As is thy wrath, such is thy fear.
 4 Instruct vs how to count our dayes,
 That so, our harts may wisdome learne;

M 5

And,

And, make thou, Lord, no long delays,
 But, pleased now, to me returne.
 To vs, betimes, thy favour daigne,
 That wee may all our life be glad,
 And, dayes & years, of joye obtaine,

For those of grief, which wee have had.
 5 Thy workings, let thy servants vewe,
 Thy glories, let their Children see.
 Oh Lord our God ! thy Beautie shewe :
 Still shining on vs, let it bee.
 And, all our works (oh God) we pray,
 Establisth thou, & so direct ;
 That, well our labours prosper may,
 And, blessed be with good effect.

Instruct vs (oh blessed God) so to consider our vanities, our errors, & the uncertainty of our short lives, that wee may redeem the time: & (by true Faith, ioind with Christian prudence) so order our Conuersations; that thy wrath may be appeas'd, our sinns blotted away, & all our sorrows turned into Ioyes. Moreover, during our short abiding here, touch vs with thy favour; & so assist our weak endeavours; that wee may, to thy glory, finish the worke for which thou hast plac'd vs in this world. And, though our works be unprofitable, or such as like stubble will not abide the Fiery-triall; yet, let that which we shall build vp, be (at least) grounded on the right Foundation; that wee our selues may be safe, through the free mercies, of Iesus Christ our Lord. Amen.

Pfa. 91.

This Psalme, shewes, that such as abide & beleve in Christ, shall be secur'd from publike & private calamities, (by an speciall protection) of what nature soever their perills be; at least, the mischief of them shall be prevented,
 & life

Et life eternal couchsafed, &c. It is vfefull to streng-
then Faith in great plagues & general dangers.

WHo, in the Clofet, & the shade
Of God almighty, fill refides ;
Is, by his Highnes, fearles made,
And, alway, safe with him abides.
For, I confesse, the Lord hath bin
A Fortrefse, & a Rock to mee ;
My God, alone, I trusted in,

And, he my trust shall all waies be.

2 He will, no doubt, secure thee from
The Fowlers traps, & noysome Pest :
His wings, thy shelter shall become ;
Thou shalt, beneath his feathers rest.
Thou, for thy Sheild his Truth shalt bear,
And, nothing then shall thee difmay ;
Not that, which wee at Midnight fear,

Nor any shaft that flies by day.

3 No secret plague offend thee shall,
Nor what in publike waits the Land ;
Though at thy side a thousand fall,
And tenn tymes more, at thy right-hand.
But, thou shalt live to mark & see,
The due reward of men vniust ;
For, God (most high) will favour thee,
Because, in him thou puttst thy trust.

4 No mischcef, shall to thee betide,
Nor any plague thy house infect ;
For, he doth Angell-gards provide,
Which in thy waies will thee protect.
Their hands, will thee vprightly lead,
And from thy Paths, all harmes expell .
Thou shalt on Apes, & Lions tread,
On Lions younge, on Dragons fell.

5 For, seeing his delight I am,
 I will (saith God) be still his garde :
 And, since he knowes my holy Name,
 To honours high, he shall be rear'd.
 When he doth call, an ear I'll give,
 In troubles, I with him, will be ;
 On earth, he longe shall honor'd live,
 And, he my saving-health shall see.

Blessed God; give us such assured confidence in thee, that wee may be secured in those publike calamities, for which our publike sinns have deserved thy scourge; & be delivered also from the mischief of these particuler punishments, which our personal offences may iustly bring vpon vs. But (how soeuer thou dealest with our bodies in this life) let our soules be saved from the plague of everlasting Death. Let thy holy Angells, keep vs in all our waies; & give vs thy grace to keep the waies in which thou, hast appointed vs to walk. Whatsoever perills or terrors affront vs, give courage to passe through them, in the execution of our Lawfull Callings, without dismay or distrust: And, though they bring some smart, let them not hinder (but rather further) the accomplishment of our eternal safety through Iesus Christ our Lord, Amen.

Another of the same.

WHo, resteth in the shade of God most high,
 Within his privy-Chambers is reposed :
 And, therfor, in my selfe, thus mus'd I ;
 Thee, as a Fort, thy God hath round enclosed,
 And, is that Rock on which thou shalt rely.
 2 For, he no doubt, wil thy defender be
 From fowlers netts, & pestilent infection :
 He, with his wings will overshaddowe thee ;
 His Feathers, wil become thy safe protection ;
 And, for thy Sheild, his Truth provideth he.

3 No

- 3 No fear, that lurks in darknes, thee shal fright
 No arrow, that abrode by day-time flieth :
 No secret plague, that walks about by night,
 Nor that which in the street, at noon-day slayeth,
 Shal make thee fear, how nigh foe're it light.
- 4 A thousand faint, & sinck beside thee, shall,
 At thy right-hand, ten thousand breathles lieng :
 And yet, thou shalt receive no harme at all ;
 But, only, see God's Iustice, by espieng
 The due reward of finners, in their fall.
- 5 For, thou dost hope in him ; & therefore hee
 (Ev'n God that is most hye, & most excelleng)
 Wil neither let thee wrong'd, nor harmed be,
 Nor suffer any plague to touch thy dwelling ;
 But, place his gard of Angelis, over thee.
- 6 They in thy waies, will thee conduct along,
 And in their hands, vphold thee, as thy leaders ;
 That not a stone shal do thy footing wrong.
 Yea, thou unhurt, shalt sett thy foot on adders,
 On dragons, & on lions, old & yong.
- 7 For, him, that mee doth love (th' *Almighty* sayes)
 I will secure from sorowes & oppression :
 That man, likewise, to honour I wil raise,
 Who knowes my *Name*, & lives in that profession ;
 And, I will give an answer when he prays.
- 8 In troublous times, to him I will be nigh,
 And out of all his cares, I will repreeve him ;
 Him, I will bleffe, & greatle dignify ;
 His fill of dayes, I will, moreover, give him ;
 And, grant him grace, to live eternally.

Pfa. 92.

A Psalm or song for the Sabbath. *It seems not
 improper, for that great Sabbath in which wee commemo-
 rate*

vate our Saviours resurrection; for it magnifieth God, for the exaltation of the Righteous, & for the blessednes of his later end, &c.

Right good it is, oh Lord, most hye !
 Thy praises to recite ;
 Thy Truth & Love to magnifie,
 At morning, & at night.
 With tenn-string'd Instruments to sing,
 The praises of thy Name ;
 And, that wee harpes, & Psalt'ries bring,
 To solemnize the fame.

2 For, Lord, thy works reioice my hart,
 Thy Deeds, my foal do chear :
 How wonderfull in them thou are !
 How deep thy muzings are !
 The Foole & Wordling, nether knowe,
 Nor heed such things at all,
 And, though like flowrs, the wicked showe,
 Their profpring, proves their fall.

3 But, Lord, thou allwaies art most hye ;
 Mark, therfor ; Mark I pray,
 How sinnfull men desperfed flye,
 And, how thy foes decay.
 My home, the Vnicorne's o're-topps ;
 Sweet-oyle is pourd on me ;
 And, on my Foes, my wished hopes,
 I shall both hear, & see.

4 The Iust, shall flourish as the boughs
 Of Palmes & Cedars do ;
 Or, as the trees which round God's house,
 Within his Courts do growe.
 Yea, they when age on them doth light,
 Growe fruitfull, fat, & greene ;
 To prove the Lord my Rock, & strength

And

And blames, to have beene.

Wonderfull art thou, oh Lord, in all thy workings: & though thy purposes are deeper then our imaginations; Yet (by that which thou hast manifested) wee behold in them great cause of much reioicing; & wee desire to praise thee for them, with all our hearts. Wee have heretofore, repined at the flourishings of the wicked, & at our owne sufferings; But make vs hereafter, to vnderstand that their prosperities are permitted to encrease their shame; & our humiliations vouchsafed, that they may the more dignify our exaltations: as it befell our blessed Saviour, whose infamous Death, occasioned that glorious resurrection, which wee commemorate in our Christian Sabbath. Oh! make vs in due time, partakers of his Rest; & grant, that our olde age, & our last hours, maybe found fruitfull to thy glory, & our saluation, through Iesus Christ, Amen.

Psa. 93.

This Psalme prophesied the powre & maiesty of Christ; & the perpetuity of his Kingdome, in despite of all their fury who should rage against it. &c. Wee may sing it to comfort vs, against the rage of the Devill & his members.

THe Lord is King, & weareth
 A Robe of Glory bright;
 He cloth'd with strength appeareth,
 And, girt with powerfull might,
 The Earth he so hath grounded,
 That, moov'd it cannot be;
 His Throne, long since was founded,
 More old then Time, is he.
 2 The waters, highly flow'd,
 And rais'd their voice, oh Lord;
 The seas, their furie show'd,

And

And, loud their Billowes roar'd :
 But, God, in strength excelleth
 Strong seas, & powfull deeps ;
 With him, still, purenes dwelleth,
 And, firm his Truth he keeps.

Oh Lord God, Kings of Kings, incomprehensible in Maiesie, and in powre infinite; give us grace so to meditate thy unspeakable Attributes, that neither the frailties within vs, nor the terrors without, make vs distrustfull of our safety in thee: For, thou art our King, our Lord, & our God. Thou hast Wisdome enough to know what is best for vs; Powre enough to effect it; Love enough to grant it; & Perpetuitie enough to continue it: Oh! give vs, but grace & faith enough, to believe & apply it; & (though the Waters rage never so horribly) we shall, undoubtedly be safe, for ever and ever. Amen.

Pfa. 94.

The Church invokes Christ to come to Iudgment, in regard of the cruelty of her Oppressors; & shewes the cause of their folly, & presumption. &c. It serves to informe how ignorant carnall men are of the powre & waies of God; & may help to keep vs vndiscouraged, during their Insultings. &c.

Lord God, whose claime avengments are !
 Thy selfe, the Iust Avenger, ihowe ;
 Thou judge of all, arise, drawe near,
 And, on the proud, their meed, bestowe.

For, Lord, how long ! alas how long !
 Shall Sinners Ioye, in doeng wrong ?
 2 Despightfull words, their tongues have spoke,
 Great braggs, the wicked have exprest ;
 Yea, Lord, thy people they have strook,
 And thine Inheritance opprest :

They,

They, widdowes, & the stranger flay,
 They, Orphanes vnto death betray.
 3 For, God (say thofe) will never knowe ;
 This, *Iacob's* God fhall never fee.
 Oh learne, (yee fooles) more wife to growe,
 Yee people fond, more prudent be.
 Cann, hee or deaf, or blinde be made,
 From whome, both ears, & eyes you had?
 4 He, to the Nations, ev'ry where,
 Corrections & Inſtructions gives ;
 To ſcourg you (then) will hee forbear,
 Who, all mens fruitles thoughts perceives?
 They bleſſed are, whome Lord, thou chid'ſt,
 And, they whome in thy Lawe thou guid'ſt.
 5 Thou giv'ſt them reſt, when miſcheevs rage,
 Till pitts prepar'd for Sinners be :
 And, Lord, thy Flock, & Heritage
 Shall never quite be left of thee.
 In Iudgment, Inſtice ſhall be ſhewed ;
 And, of all faithfull harts perſued.
 6 Who will with mee, lew'd men, reſiſt?
 Or, take my part againſt the badd ?
 Sure, God himſelf, doth mee aſſiſt ;
 My foul, had els bene ſilent made.
 But, when I ſayd, that fall I ſhould,
 Mee, Lord, thy grace did then vphold.
 7 When many thoughts, oppreſt me much,
 Thy comforts did my foul delight :
 For, thou partakeſt not with ſuch,
 Whoe ſentence give againſt the right ;
 Or ſuch, as have the Juſt withſtood,
 To death, condemning, guiltles blood.
 8 But thou, oh Lord ſhalt me defend.
 Thou art my God, my Rock, my Fort,
 N

And,

And, all the harmes my Foes intend,
 Thou shalt vpon themselves retort ;
 Yea, for the guilt of their offence,
 Thou, Lord our God, shalt root them hence.

Oh thou supreme Iudge of the world, & severe Avenger of all wrongs ; Behold the fury, the despight, & insolent Cruelties of our Adversaries ; and deliver the pore, the widdowe, the Fatherles, & all thy Oppressed Children out of their wicked hands. Thy forbearance, hath made the perverters of Iustice, seeme to conceive that thou either seest not, or els regardest not their impieties: Yea, those oppressers, are growne so powerfull, & so many, that wee scarce finde any to take part with vs against their Iniuries; & but that wee have assurance of thy assistance, wee should be utterly without hope. Oh! continue our hopes in thee; Sett thou in order, all that is amisse; destroy all the Favourers of Iniustice; & keep vs alway harmles, both in soul & body, through Iesus Christ our Lord, Amen.

Pfa. 95.

This Pfalme exhorts to praise God, and warnes to harken to his voice whilst wee have tyme, lest (like our fore-Fathers) wee be deprived of his Rest, for our obstinancie. It should be often sung to remember vs, that wee embrace God's free grace, whilst it is offered.

TO God our Saviour, lett's renew
 Our songs, with chearfull voice,
 Our thankfulness before him shewe ;
 With Psalmes, in him reioice.
 For, God, the Lord most powrfull is,
 The King of Gods is hee ;
 The earth's obscurest vales are his,
 And, his, high mountaines be.
 2 The seas, he made, they are his owne :

Drie

Drie land, his Creature was ;
 Come, ferve him then, & fall wee downe,
 Before our Makers face.
 He is our God, his flock wee are,
 His pasture-sheep, are wee :
 That, you his voice, may therfor heare,
 More tender-harted be.
 3 Not like your Fathers, when that in
 The Defert, proof'd they were ;
 And tempted him, though they had seene,
 His works of wonder, there.
 Full forty years, they moov'd his wrath,
 And, therfor, thus fayd hee ;
 A wandring hart, this people hath,
 My waies, they will see.
 4 And, I to them, in my iust rage,
 Did by mine Oath protest ;
 That, none of all that froward age,
 Should come within my rest.

Oh God ! the Creator, preserver, & governour of all things ; VVe give thee thanks, for making vs after thine owne Image, & for sending thy Eternal-word to regenerate vs, when wee were made worse then nothing. So far, wee ought to be, from arrogating the powre either of our Beeing, or Well-beeing ; that (wee must confesse) to vndoe our felves, is all which wee are able, of our felves do. Like our fore Fathers, our harts are wandring from thy waies, all our life long ; & wee do more & more harden them, by custome in sinn. Yet, oh Lord, seeing wee are the sheep of thy pasture ; bring us home to thy Folde : seeing we are thy People, soften our harts ; & give us grace, so to harken to thy voice in this Day of our Triall ; that, in the Day of thy Iudgment, wee may enter into thy Rest, through Iesus Christ our Lord, Amen.

N 2

Pfa. 96.

Pfa. 96.

We are herein exhorted, to sing & preach, the New-fongs of the Gospell, to the praise of Christ our King. And (in regard, other Gods are but vanities) all nations are provoked to ioyne in praising him. &c. We should sing it to glorifie Christ, for his powre, & his Truth, &c.

COME now, & in some New-indighting,
 Bleffe God (the world's Almighty King)
 His Name's due praise, in fongs reciting,
 Of his Salvation, daylie sing.
 His Fame, & works of admiration,
 Yee people heed, yee Nations hear :
 His powre deserves, high exaltation ;
 For, all the Gods, lesse dreadfull are.
 2 The Gentiles Gods, are foolish fictions,
 But our great God, did heav'n creat ;
 Powr, glory, praise, & all perfections,
 Attend him, in his holy-feat.
 To him, due praise, yee kindreds render ;
 Extoll his powre, his glory sing :
 To God's great Name, fit honours tender,
 Approach his Courts ; & offrings bring.
 3 Within his house, with praise, professe him.
 And, let him be adored there ;
 Let all the world, their God confesse him,
 And, serve him with a holy feare.
 Yea, to the Gentiles let them publish,
 The Lord their King, & that his might
 The wav'ring earth shall fast establish ;
 And, do the wronged people right.
 4 Let heav'n & earth, with joy-excelling,
 Reioice before him ever more ;

The

The seas, & all things in them dwelling,
 The fields, the woods, & all their store :
 For, lo, the Lord approacheth neerlie,
 Behold, to judge the world he comes,
 The wicked, he will judge severely ;

And, give the people righteous doomes.

Honour & wisdom, & power, & praise, be ascribed unto thee (oh king of the world) by all thy Creatures, according to the severall faculties which thou hast bestowed upon them. Be thou glorified, in thy selfe also; according to that which thy Incomprehensiblenes deserveth, beyond what thy creatures are able to ascribe. Let all heathenish deities, & all those Idolls, which carnall men have set up in their harts, appear such vanities as they are; & let thy Sovereignty be acknowledged, (& thy worship truly celebrated) by Jewes, Gentiles, & all Nations throughout the world. Let us, especially (who are of thy visible Church) performe this duty, & let our harts be so established, & so filled with Holines, & filial awe, that wee may expect thy comming to Iudgment, with comfort; & wellcome thy approach, with shouts of triumphs, & songs of exultation. Amen.

Psa. 97.

The sovereignty of Christ, with his comming to Iudgment; the Joy which the faithfull shall conceive thereby, & the confusion which will fall on the wicked, is here foretold, &c. It may be mystically applied also, to our Saviours first comming: And may be sung, to flir vp our spirituall reioicings, in both his Advents.

THe Lord is king; be therfor glad
 Yee Lands & Iles, now this is known;
 With Clouds & darknes, he is cladd,
 And Truth & Iustice, gard his throne,
 A burning flame before him goes,

N 3

Where

Wherewith, he shall confume his foes.
 2 He, to the world his Glory shew'd,
 And, earth beheld the fame with fear ;
 Like waxe, hills melted, when they vew'd
 The Lord (the world's great Lord) appear.
 His Righteousnes, the heav'ns have showne ;
 His glories, are to all men knowne.
 3 All idoll fervers, he destroies,
 And, of all Gods will honor'd be.
 It *Syon* gladds, & *Jacob*, ioyes,
 His righteous doomes, to hear & see.
 Above the highest hills he dwells :
 And, all the Gods, he farr excells.
 4 Hate sinne, yee Lovers of the Lord,
 For, he his holie-ones, will save :
 And, light & Truth, to those afford,
 That, harts vpright, & faithfull have.
 Yee faints therefore, record, confesse,
 And, praise with Ioy, God's holines.

Oh Christ (the everlasting sonn of the Father) Thou only art the Catholick king ; & it is no lesse then blasphemy for any other to assume that Title. Rule thou, therfor, in thine owne Kingdome, & cast all Vsurpers out of thy Throne. Publish thy glories to the world ; Let thy Truth & Justice, terrify thy Foes, & consume all Vngodlines out of the land. Root out all Idolatryes ; that, Iacob & Syon (thy Church & her Children) may reioice. Enthroned thy self also in our harts, & let thy presence consume thence, the Mountaines of our presumption (with every thing, which there exalts it self, against thee) that, the hatred of Sinn, the Love of thy presence, the light of thy Truth, & the love of the holy-ghost, may be there established, for ever & ever, Amen.

Pfa. 98.

Pfa. 98.

A Psalm. *The whole world, is exhorted to sing the new songs of the Gospell, & the great powere & Victories, of Christ. It shewes also, how we ought to praise him. To these ends, we should vse it &c.*

NEw songs vnto the Lord indite ;
 For, mighty marvailles he hath done.
 His Right-hand, hath prevaild in fight,
 His holy Arme, the conquest wonn.
 The Gentiles have in publike vew'd,
 How iust & healpful, he hath beene :

To *Isra'el*, Truth & Love he shew'd ;
 His Mercies, all the world hath seene.
 2 Then, through the world his glory sing ;
 Sing praises, with triumphant voice :
 To praise the Lord, the Psalt'rie bringe,
 And on the Harp, with Psalmes reioice.
 The Lord, the King, with mirth adore ;
 With Trump & Flute, this Ioye beginn ;
 Yee seas, with all your fullnes, roare ;
 Thou earth be glad, & all therein.

3 Before the Lord, your ioyes expresse,
 Yee Flouds & hills : for, lo, he comes
 To judge the world, with equalnes,

And give the people, righteous doomes.

Almighty Soune of God, wee blesse & praise thee for the manifestation of thy Mercy to the whole world, in the miraculous work of our Redemption. Thou didst come to us in despicable weaknes; Yet hast thou therein shewne such vnersassible powere, that it prevailed against the wisdom of the worldly-wise; & magnified thy derided Crosse, above all the most renowned Deities of the Gentiles. This thou didst, by appearing in a contemptible estate: Oh! how glorious,

N 4

& how

How pow'rfull wilt thou be in thy second coming! It now draweth nigh. Oh! let it not come upon vs, as a thief in the night, but, as the Travaile vpon a woman, who keepeth a iust reckoning; & ioyeth in the hopes of her Birth, more then shee feares the paines of her Travaile: So, according to the counsell of thy holy Spirit, wee may expect, & receive thee, with praises, Triumphs, & reioicings. Amen.

Pfa. 99.

It magnifieth the royall dignity of Christ, & exhorts to feare, serue, & praise him, according to the example of Moses, Aron, & Samuel. We may use this, to informe vs, that wee & the Patriarks have but one, & the same, Christ our fauour.

THe Lord is King, & he doth make
Betwixt the Cherubins, his throne :
Yee people feare, yee Kingdomes quake.
For, great in *Syon*, he is growne.
Or'e Nations all, himself he rais'd :
His Name is feare'd, & holy to.
Oh! let this pow'rfull king be prais'd,
For, he vprightly loves to do.
2 His powre delights in righteous waies ;
With *Iacob*, he will iustly deal.
The Lord our God, oh therefore praise,
And, at his holy footstool kneel.
His Preist, with *Moses* A'ron was ;
And *Samuel* did invoke his Name :
These humbly fought the Lord for grace,
And, they from him, obtaind the fame.
3 Hee, from the Cloudie-pillar spake,
And on his words those men relide :
They, of his lawes did conscience make,

And,

And, God therefore to them replide.
 Yea (though their errors, he did blame)
 To them, he did his grace afford ;
 Oh, serve our God, & praise his Name ;
 For, sacred is, our God the Lord.

Oh Christ (who sittest betwene the Cherubims, & rulest both in heaven & earth) wee thy subiects, do humbly tender our homage to thy royall Maiestie; magnifying thy Justice, thy Mercy, & thy powere. Thou art the same yesterday, to day, & for ever. Wee beseech thee therefore, to make vs both followers of the Patriarks thy servants, in their faithfull obedience; & partakers also, of those mercies which thou hast vouchsafed them. Though iustly, thou correct our errors; yet, in pittie regard our infirmities, accept our penitence, & hear our prayers; even for the sake of thy bitter passion, sweet Iesus. Amen.

Pfa. 100.

A Psalme of praise. *It commemorates two great Benefits: our Creation (which is common to all) & that Free Election, which is peculiar to the Chosen Flock of Christ; & whereby, they have the Freedom of his pasturage, and of his protection. It is therefore vsfull, to praise God for the same.*

REioyce in God, yee Nations,
 In chearfulness, adore him ;
 With ioyfull acclamations,
 Present your Selves before him :
 For, God the Lord, did make vs,
 No hand therein, had wee ;
 He, for his flock doth take vs,
 His Pasture-sheep wee be.
 2 His Gates & Courts, possesse yee,
 To thanck him, goe yee thither ;

N 5

His

His Name, with gladnes, bleffe yee,
 And sing his praife together :
 For, God is kinde, for ever,
 His grace, he freely daignes ;
 His Truth, will faile vs never,
 For, endles, it remaines,

Thy hands, oh Lord, did make vs: therfor we praise thee for our Creation, & for all the naturall Faculties, where with it pleased thee, to endowe our soules & bodies. Thou hast also redeemed us: wee therfor likewise, praise thee; & for our Election, Vocation, Iustification, Sanctification, Illumination, Preservation, hope of Glorification, & for all the pretious Lincks of that golden Chaine, wherein are ioynd together the meanes of our Salvation. Thou hast, (wee confesse) done already so much for vs, that we have almost nothing to pray for, but thankfulness, & the cōtinuatiō of thy free Mercies, hitherto vouchsafed: for which, wee humbly beseech thee; & that wee may truly praise thee for thē, for ever & ever. Amen.

Another of the same.

OH! all yee Kingdomes, praise the Lord,
 Before him, let your Ioy be showne :
 With singing, let him be ador'd ;
 And, for your God, let him be knowne.
 2 He made vs, & his owne wee be,
 His Flock, & pasture-sheep wee are ;
 His Gates, & Courts, then, enter yee,
 And, give him thanks, & praises there.
 3 Yea, praise him, & his Name confesse :
 For, in the Lord, all good resides ;
 His Mercies, & his Faithfulness
 Throughout all Ages, firme abides.

Pfa. 101.

Pfa. 101.

A Pfalme of David. *It personates Christ proposing the divine, morrall, political, & Oeconomical dutie of good Princes; & promising the execution thereof, in his Kingdome & Family. This is, indeed, the right singing of Mercy & Iudgmēt, & this Pfalme is vfefull, at the Coronatiō of Kings, or when Magiftrates, are admitted into their places.*

○ F Iudgment, & of Love to thee,
 Now, Lord, a fong I will indite ;
 Oh come ! vnite thy felfe to me,
 And, I will keep my waies vp-right.
 With perfect hart, my houfe I'le guide,
 No wicked thinge, shall please mine eyes ;
 Ple those detest who turne aside,
 And, all their deeds, I will depife.
 2 No froward hart with me shall stay,
 I will elect no wicked mate ;
 The flandrous tongue I'le cutt away,
 High-lookes I shun, proude mindes, I hate.
 But, through the land, to dwell with mee,
 I will equire for men vp-right ;
 And, those men shall my seruaunts be,
 Whose harts, in perfect waies delight.
 3 No Cheater, shall with mee have place,
 No Liers, in my fight shall stay ;
 And, from God's Land, I soone will chase,
 And, root all wicked men away.

Oh Lord God! all Authoritie is from thee ; and, thou placest good Magiftrates & Governours, both in Church & Commoweth, for a blessing: or, permittest Tyrants, Fooles, & corrupt persons, for the punishment of a wicked people. Defend us, wee pray thee, from this plague ; and, grant

grant, that they whome thou setteſt over vs, may be ſuppreſſers of all vices; protectors of al virtues; favourers of true Pietie; & be alwaies, good examples (in life & converſation) both to their Equalls & Inferiors. Let us alſo, be the ſame in our ſeverall places & Callings; that (walking with good conſciences, & upright harts, in an undefiled way) wee may as well ſing of thy Iudgments, as of thy mercies. Amen.

Pfa. 102.

A prayer of the Afflicted, when he is overwhelmed, and poureth out his complaint before the Lord. *The Title ſhewes, it may properly be ſung by the pore in ſpirit, who are afflicted, by the ſight of their owne unworthines &c. It containes, a confeſſion, with a prediction of the benefits of the Goſpell; & ſhewes the eternity of Chriſt's Kingdome.*

LOrd, mark my ſuite, receive my crie,
 Be preſent at my need:
 Thine eares to my complaints apply,
 And, hear my ſuite with ſpeed.
 For, ſmoke-like, fumes my tyme away,
 My bones are parcht with heat;
 My wounded hart, dries vp like hay,
 And, I forgoe my meat.
 2 My painfull groanes, have made me leane,
 And nought but skinn & bone;
 I fare, ev'n like a Pelicane,
 In deſerts, left alone.
 Yea, like the deſert owle, am I;
 And, watching, I have fate,
 As when alone, on buildings high,
 A Sparrow, wants her mate.
 3 Mee, all day long, my foes revile,

At

At mee, they frett, & fwear :
 And, Affes are my bread the while ;
 My drinck, my Weepings are.
 For, thou in wrath advanced't me,
 That, vile I might be made.
 My dayes, like shades declininge be,
 Like new-fprung graffe, I fade.
 4 But, Lord, thy tymes, are without end,
 All Ages thee record ;
 Now then, arife thou, & befreind
 Afflicted Sion, Lord.
 For, now the tyme to favour her,
 Fullfilled is outright,
 And, greeved all thy fervants are,
 To vewe her wofull plight.
 5 That, Earthlie Kings, may stand in feare,
 And, Princes dread thy Fame,
 Build *Syon's* wall, & shew thou, there,
 The glorie of thy Name.
 Then, thou shalt hear all thofe that mourne,
 Then, thou shalt healp the pore ;
 Which I'le record, that men vn-borne
 May praife thee, Lord, therefore.
 6 For, from thy holy-place, on high,
 The world furvayeng, then,
 Thou, Lord, shalt hear the pris'ners cry,
 And save condemned men :
 Thy Name in *Syon* to declare ;
 And in Ierufalem ;
 (Where Nations all, Affembled are)
 To shewe thy praife to them.
 7 Short-liv'd, & weak, & ful of greefe,
 Thou mad'st me, in my way ;
 But, Lord, at noonetyde of my life

Remove

Remove me not I pray,
 Thy yeares, through ages all extend,
 Thy hands, long since, did frame,
 Both heav'n and earth; yet, when they end,
 Thou shalt remaine the same.
 S They old shall growe, as garments do,
 And, be renew'd by thee:
 Yea, thou, oh Lord, shalt change them so,
 And, they shall changed.
 But, from all Changes thou art free'd,
 Thy yeares, for aye endure:
 And, all thy servants, & their seed,
 Shall bide in thee, secure.

Oh Lord, the sole comforter of all distressed soules! pittie the sighes & complaints of thy pore afflicted Childrē, whom thy displeasure for Sinne, hath worthily descaied, both in minde & Body. Open vnto vs the Armes of thy compassion; & grant, that what we have lost by our Offenses, wee may recover by thy Bounty, vpon our true repentance, & amendment of life: which amendment, we beseech thee to hasten; lest wee be cut short in the midst of our hopes. Repaire alsoe, the Decayes of thy Church (in thy tyme appointed) that her children may praise thee for it, before mē, during their short abiding here; & that, when thou hast changed our Corruption into incorruption, we may glorify thee among thy blessed Angels, world without end. Amen.

Pfa. 103.

A Psalme of David. *The Prophet, praiseth & exhorts to praise God, for many perticuler Benefits, magnifying his Compassion, long suffering, Iustice &c. & declares the frailty of man. &c.* It is vsfull to magnify the manifold Mercyes which wee have received by Iesus Christ.

Come

Come praise the Lord : come praise his Name,
 My foul, & all that is in mee.
 My foul, come praise his holy Name,
 And, of his favours mindfull be.
 For, all thine errors he forgave ;
 He cur'd thy greifs, he clos'd thy wound ;
 Thy Life, he faved from the grave,
 And, thee with tender mercies crown'd.
2 With Goodnes, he, thy mouth doth fill,
 He like on Eagle, makes thee younge ;
 And, righteous Doomes he giveth fill,
 To ev'ry one that suffers wrong.
 His waies to *Mō/er* he declar'd,
 His deeds to *Iſ'el*, he did showe ;
 And, kinde, & gracious is our Lord,
 To mercy, prone ; to Anger, flowe.
3 He, will not alwaies vs vprayd ;
 Nor, evermore displeas'd is hee :
 Nor, hath he foe our sinns repaid,
 As, justly they deserve to be.
 For, they that fear him, finde his grace,
 Out-reach the spreadings of the ſkye ;
 And, he from vs, our sinns doth place,
 As farr, as Eaſt from Weſt doth lie.
4 He pitties them who fear his Name,
 As fathers pittie their owne feed :
 For, well he knowes our brittle frame,
 And, that from duſt, wee did proceed.
 Our tyme, is like the feild-bred-flowres,
 Which, now doe made a goodly ſhewe ;
 Anon, ſome blaſt their forme devours,
 And leaves no token where they grewe.
5 But, ſtill there's mercy in the Lord,
 For them, that awfull of him bee :

To

To them, that keep, & minde his word,
 His righteousnes, imputeth hee.
 His Throne abone the heav'ns is rais'd,
 And, over all, he beareth sway :
 Of powrfull Angells, he, is praif'd ;
 They hear his voice, & him obey.
 6 Let all his hoasts ; his servants to,
 Performe his will, and praise his name :
 Yea, foe let all his creatures doe,
 And oh ! my soul ; do thou the fame.

Father of all pittie (*who art slowe to anger, & ready to forgive*) *Looke upon our infirmities; consider our frailties; in thy abundant compassion, forgive our trespasses; and deal not with us according to our deserts. Cause us to be renewed like Eagles by casting of, the old Man: Fill our Mouths, with songs of thy praise; & our hearts, with thine owne selfe, that vnmatchable sweetnes! that vnspcakable goodnes! Cure all our infirmities; & heale in all our weakneses, by thy fatherly care. Preserve vs in thy seare; in the remembrance of thy Covenant; and in the wayes of thy Commandements, to our lives end. That, wee honouring thee, by thy Creatures here; may glorifie thee among thy Angells & Saints hereafter, world without end. Amen.*

Pfal. 104.

The Majestie, wisdom, & powre of God, in the Creation & preservation of all his Creatures, is here described, by excellent Metaphors. We may sing it to praise him, for making & preserving all things, to his owne glorie, & for our comfortable vse. &c. The Title is; Hallelujah.

NOW, shall my soul to praise the Lord assay ;
 For, Lord my God ! vnbounded is thy might :
 With glories beames, thy self thou dost aray,

And

And as with Robes, are cloth'd about, with Light,
 Thou curtaine-like, the heav'ns abroad displayest ;
 And, in great fouds, thy chābers roofs thou layest.
 2 The rowling Clouds, thy speedy Charrets are,
 And winged windes, thy swift-past Courtes be ;
 Thy Messages, the glorious Angells beare,
 And burning fires, like servants, waite on thee.
 The Globe of Earth, so firmly thou hast grounded,
 That none can shake the structur thou hast found.
 3 As with a robe, with fouds thou cloth'st the same
 And, then, the waves above the hills aspir'd :
 But, at thy Check, soone downe againe they came,
 And, when thy voice did thunder, back retir'd :
 From lofty heights, by winding Vallies, tracinge ;
 They thither fel, where first they had their placing.
 4 And, strongly there, thou boundest them about,
 That they, no more, the world should overflowe ;
 Among the Dales, clear springs, thou sendest out,
 Which run between the mountaines to & fro. (est
 Thou drink from thence, to Forrest heards convai-
 And, there, the thirst of Affes wilde, alayest.
 5 Then by the Bancks of all those running Rills,
 Among the boughs the, birdes make melodies :
 Thou from above, with shewres bedew'st the hills,
 And giv'st enough, all Creatures to suffice.
 For Cattell, graffe ; for man, thou herbs ordainest ;
 And, him with food, out of the earth sustainest,
 9 From thence proceeds, the hart-reioicing-wine ;
 Refreshing oyle, from thence doth also flowe ;
 That pretious oyle, which makes the face to shine ;
 & bread, wherby man's hart more strōg may grow.
 Thy Cedars tall, due moyfture have not wanted ;
 Not they, which high, on *Libanon*, are planted.
 7 The feather'd foules, their nests on thē do build,

O

The

The lofty Firrs, are dwellings for the storke ;
 For clyming goats, the mountains, refuge yeald,
 In craggy Rocks, the fearfull connies lurke.
 The changing Moon, the tymes apointed showeth
 The constant Sunn, his howr of setting knoweth.
 8 Thou Darknes cal'st ; so, night shutts vp the day ;
 And, then, abrode the Forrefters do roame :
 With roarings loud, the Lions hunt theyr prey,
 And, vnto thee (oh God) for meat, they come.
 The rising sunn, anon returneth hither
 And, in their dennis, they couch againe together.
 9 Then, man till night, afresh, his labour plies.
 How many, be thy wondrous works oh Lord !
 In ev'ry thing, thou art exceeding wise.
 The spacious Earth, by thee is fully stor'd ;
 And, in the sea are many creatures dwelling,
 Both great & small, whose number passeth telling.
 10 There, sail the shippes, &, there thou didst creat
Leviathan, to sport vpon the Floud.
 Thy Creatures all, from thee expect their meat ;
 And, that thou shouldst in season, give them food,
 Which thou bestow'st, & they (the same receiving)
 Are filld with Goodnes, of thy bounteous giving.
 11 Thou hid'st thy face, & loe, they troubled are ;
 Thou stop't'st their breath, & lifeles dust they bee :
 Againe, thou breath'st : & they reviv'd appear,
 And, all the earth is new arayd by thee.
 Oh ! let the Lord, with honour still be named,
 And, let him ioy in that which he hath framed.
 12 If with his eye, the earth he but survey,
 The fearfull earth, doth tremble at his look ;
 If on the hills, he but a finger lay,
 His very touch, doth make the hills to smoke.
 And, whil'st my Life, or beeing, is enjoyed,

To

To praise my God my tongue shall be employed.
 13 Sweet thoughts of him, conceived are in me;
 And, in the Lord my hart shal ever ioye :
 For, from his Land, the wicked rooted be ;
 And, he, will them, perpetually destroy.
 Oh let his praise, for ever, be confessed ;
 Praise God my soul, & say : *The Lord be blessed.*

Most glorious Lord God! thy admirable powre & wisdome created the world (which having once overflowed for Sinne, thou didst againe replenish the same) continueng the maine Fabrick ever since; & therein maintaining a succession of innumerable different Creatures, by a wonderfull providence (& with a speciall regard vnto mankinde above them all) Give vs therefore, grace, wee beseech thee, so to meditate thy workmanship, thy wisdome, & thy great mercies herein; that our harts being regenerated & revived (by the breathings of thy holy spirit) wee may be thankfull for thy great Favours: & that when our wickednes is rooted out, wee (perceiving all to be good which thou hast created or ordained) may praise thy wisdome, thy goodness, & thy bountie, for ever & ever Amen.

Pfa. 105.

Hallelujah. It typically expresseth (by God's deliverances of the Iewes, & his Covenant with them) the spiritual League & graces, vouchsafed to us &c. We should therfor sing it, not only historically, but with a respect also, to the Covenant of grace, & his mercies, by Christ Iesus.

COME praise the Lord, invoke his Name ;
 To all men make his actions knowne :
 In Psalmes of praise, sing forth his fame,
 And, speak what wonders he hath done.
 Let them, who seek the Lord, be glad,

O 2

Let

Let of his Name, their boast be made.
 2 Oh search God's powre, & seek his face ;
 Still, minde what wonders he hath done :
 Let all, that are of *Abraham's* race,
 And *Jacob's*, his elected-one,
 God's wondrous works, record with heed,
 And, minde what he hath fore-decreed.
 3 He, is our God, our mighty Lord ;
 His Iudgments through the world are spread :
 He beares in minde his promi'd word,
 Vnto a thousand Ages made :
 Ev'n that, which he to *Abraham* swore ;
 And vow'd to *Isack* heretofore.
 4 To *Jacob*, came the same decree,
 In *Iss'el* to continue still ;
 To thee, & all thy feed, sayd hee,
 The Land of *Can'an* give I will.
 Yea, thus he spake, when fewe they were,
 And, they themselves, meer strangers there.
 5 When forraigners, they liv'd among,
 (And, oft from place to place remoov'd)
 He suffred none to do them wrong ;
 But, for their fakes ev'n kings reprov'd.
 My prophets, harme yee not, sayd hee,
 Vntouch'd let my Anointed be.
 6 Then, he by dearth, their Land made pore,
 And, did the staff of bread withhold ;
 But, *Ioseph*, he, first sent before,
 Eu'n him, whome for a Slave they solde.
 With fetters, there, his feet they pain'd ;
 And, him, in irons, they detain'd.
 7 But, when his Triall was decreed,
 God's word, his innocence disclos'd ;
 The king did send, to have him freed,

And

And by the Prince, he was vnlof'd.
 His cheef commander he was made,
 To rule his houfe, & all he had.
 8 Of all his Lords, he did command ;
 That he his Counsellers might guide.
 Then, *Iji'el* came to Egipts land,
 And, *Iacob* did with *Cham* reside :
 And, fo his Children thrived there,
 That, stronger then his foes they were.
 9 Whose hate, & fraudulent intent
 When to his Folk, he well made knowne,
 His fervant *Mofes* then he sent,
 And *A'ron* his Elected-one,
 Who wrought great marvailles in his Name,
 And wonders in the Land of *Ham*.
 10 He darknes cal'd ; & dark it grewe ;
 (For his commands were not withstood)
 Throughout their Coast, their fift he fwee,
 And chang'd their waters into bloud.
 Vpon their land he frogs did bring
 Which climb'd the chambers of the king.
 11 He fpake, & flies of divers formes,
 And, lice through ev'ry quarter crawld ;
 Infteed of raine, he gave them flormes,
 And, hayle, & lightnings forth he cald.
 Which, downe, their vines, & figtrees brake,
 And in their groves, great spoile did make.
 12 The Locuft came at his command ;
 And Caterpillers did abound ;
 The graffe they wafed from the land,
 And ev'ry fruite, vpon the ground.
 Then, he their Eldeft borne did fmite,
 The very prime of all their might.
 13 His people, rich from thence he brought :

O 3

Among

Among his Tribes, no weaklings were :
 All *Egypt* ioy'd when they went out ;
 For why ? of them, they stood in feare.
 A Canopy of Clouds they had ;
 To give them light, a fire he made.
 14 The people askt, & quailles he gave,
 With heav'nly bread, he filled them :
 The Rocks likewise, for them he clave,
 And through dry Lands he sent a Stream :
 Because, to minde that promise came,
 Which he had made to Abraham.
 16 His people, & his chosen bands,
 He brought away with loyfulness,
 To them, he gave the Gentiles lands,
 And, they their labours did possesse :
 That they might mark what he decreed,
 And keep his lawes, with carefull heed.

Preserue us oh Lord, from that hardness of hart for which thou sendest thy dreadfull iudgments into the world ; & withhold alsoe thy plaugues from our Kingdome: But, especially, that spirituall Darknes & those Iudgments, which are mystically signified, by Lice, frogs, Locusts, & the rest of the Egiptia plagues: And as a meanes of this fauour, make us mindfull of that Covenant, which thou hast made vnto vs. & wee vnto thee, in Christ Iesus. Wee confesse thou didst graciously lead our Fore-fathers in the wildernes; feeding, guiding & preseruing them, by thy miraculous petore; Be thou also, we pray thee, our Assistance & protector in this our Pilgrimage; feeding us with that heavenly Manna, & refreshing us out of that spirituall Rock, wherof, they had the type; that wee may followe them who are gone before into the Land of the living, & there praise thee, world without end. Amen.

Pfa. 106.

Halehujah. *It commemorates the perversenes of the Iewes, in whome the humane Nature, was tyfified: therefore (changing the persons, to our selves.)* We may sing it to set forth, God's Grace & long-suffring toward vs; Who have enjoyed the same favours, & are guilty of the same perversenes.

Come praise the Lord; for wondrous good is he;
 And, without end, his tender mercies are.
 His powfull Acts, by none cann vtred be:
 His praises due, none fully cann declare.
 They blessed are, that have true judgment heeded,
 And in the paths of righteoufnes proceeded.
 2 With such respect, let me remembered be,
 As that, which to thy chofen thou dost bear:
 Thy saving-health, vouchsafe thou vnto me;
 And place me there, where thyne Elected are.
 That, I may tast, the pleasures of thy Nation,
 And partner be in all their exvltation:
 3 Wee have amiffe, like our fore-fathers done,
 God's wondrous works, in Egypt moov'd not thē,
 His mercies great, they never thought vpon,
 But, at the Sea (the red-sea) vexed him.
 Who, naitheles, them (for his namesake) spared;
 That, his great powr, might be by them declared.
 4 The Red-sea, then, was dride, at his command,
 And, there, as through the desert, they do goe,
 He, saved them from their oppressors hand,
 And, them redeemd, from their stronghanded foe,
 For, in the floud he overwhelmed their haters,
 And, non of them, escaped from the waters.
 5 Then, they beleev'd, & praised him in a song;
 But, soone his words, & works forgotten were:

O 4

For

For flesh, ev'n in the Deserts, they did long,
 And much provok'd the Lord's displeasure there.
 Their brutish lust, with flesh, indeed, he serv'd ;
 But therewithal, their lustful souls were sterv'd.
 6 Their Campe, at *Moses* grudgd ; & with despight
 God's holy-one, ev'n *Aron*, did persue :
 For which, the Earth did Swallow *Dathan* quite,
 And, quick-devour'd, *Abiram*, & his crewe.
 A sudden flame, their Congregation fired ;
 And, made an end of those that had conspired.
 7 An Idoll then, in *Horeb*, they did raise ;
 A molten Calfe, as God, adored they :
 And gave to God (their *Glory* & their *Praise*)
 An Oxes forme, that eateth grasse, & hay.
 For God their Garde, nor for his powre they cared
 In *Egypt*, *Cham*, or at the sea declared.
 8 God, therefore sayd, he quite had ruin'd them,
 But that, his wrath by *Moses* was alayd.
 The pleasant Land, likewise, they did contemn,
 Beleeving not the words that he had sayd.
 And, in their tents, their murmurs were a token,
 They did not hear, nor heed, what God had spokē.
 9 Another tyme, his hand advanced was,
 Them, in the Desert, to have overthrowne ;
 To mixe their feed, among the gentile-race,
 And, scatter them, through many lands vnknowne.
 Because, vnto *Baal-peor*, they had bowed ;
 And, fedd on meats, to lifeles Idolls vowed.
 10 Yea, then, the Plague did fast among thē run,
 Because their fault God's anger had encreast.
 But, Iustice was by *Phineas*, timely done ;
 And, there vpon, that mischeef quickly ceast.
 His righteoufnes, therefore, shall be commended
 Through Ages all, till Ages all are ended.

11 At *Meribath*, they made him angry, to,
 And, wrath likewise, with *Moses*, for their sake ;
 For, they provokt his humble spirit foe,
 That, he, some words without advisement spake.
 They did not slay their foes, as God forewarned,
 But, mixt with fuch, and their ill customs learned.
 12 Their Idol-Gods they serv'd ; which prov'd a
 To Devills, they did sacrificz their feed : (snare,
 They spilt the blood of those that guiltles were ;
 Ev'n their owne sonns, & Daughters blood, they
 To *Canans* God, for offerings, thē they killed ; (shed
 And all the Land with bloody sinns defiled.
 13 Thus, by their works, poluted they became,
 And, whorishlie, persude what they devis'd :
 Which did Gods wrath against them so inflame,
 That he therefore his heritage despiz'd
 For, them to serve the Nations he constrained,
 And, over them, their Adversaries reign'd.
 14 Their Foes, oppress'd & brought thē verie lowe ;
 And then (though him their Courses did provoke)
 He helped them, when they did helpes growe ;
 And, when they cride, compassion on them tooke.
 His Cov'nant, & his grace, to minde he called,
 And succour'd thē, by those, who them enthralled.
 15 Oh Lord our God ! still, send vs healp frō thee,
 That wee therefore may laud thy holy Name,
 Divided from the Gentiles, let vs be,
 To sing thy praise & triumph in the same.
 Let Isra'ls God, with praise be still confessed ;
 And, let al people say ; *The Lord be blessed.*

WVee confesse, oh Lord God, that wee have sinned according to all the transgressions of our forefathers; & added many Offences vnto theirs. WVee confesse also, that (as to them) thou hast multiplied thy mercies towards us ; In-

ſomuch that our enimies, yea our Afflictions, have bene made comfortable: And in ſteed of Plagues (whoſe encrease & continuance we rather deſerved) thou haſt alured vs vnto thy love, by many extraordinario bleſſings. Oh God! let us no longer abuſe thy patience; but make us now, ſoe to mind our part of the covenant which is betwixt us; that wee may be ſeperated from our heatheniſh converſations; be remembrend among thy people; behold the good of thy Chosen; reioice in the gladnes of thy Nation; & be partakers in the glory of thine Inheritance, for ever & ever. Amen.

Pſa. 107.

Halelujah. It exhorts, to praife God, for his vniverſall Grace; Acknowledgeth him, the deliverer of all men, in all places, and in all troubles; Confeſſeth him the Corrector, Orderer, and diſpoſer of kingdoms, perſons, & famelies, &c. It is vſefull both for temporall & ſpirituall bleſſings; for, by bodiey ſuffrings; ſpirituall miſeries, are myſtically ſignified.

Come praife the Lord, & thanckfully confeſſe,
That he is good, & gracious, without end,
Let thoſe whom God redeem'd, his praife expers,
Ev'n thoſe whome he did from their foes defend;
Collecting them, from Eaſt, & weſterne Nations,
From Northern Clymes, & ſouthern habitations.
2 In deſerts wilde, & where no dwellings were,
They wandred on, with drought, & hunger, faint:
And, them he freed, from all deſtreſſes there,
When they to him, had vtred their complaint.
He ledd them on, in paths directly guiding
To Citties faire, whear they had faſe abiding,
3 Oh! let men praife the goodnes of the Lord,
And publiſh out, his wonders to their feed:

For,

For, he to hungry men doth meat afford ;
 And, with good things, the longing soul doth feed.
 He, those vnbinds, that are in fetters chained ;
 And in the bands, & shades of death detained.
 4 The word, of God most high, they did reject,
 And small account, of his aduise they made ;
 With heat, & toile, he therfor did afflict
 And cast them downe, when they no helper had.
 But, in their need (when they againe complained)
 He tooke away the grief, which they sustained.
 5 Frō deaths black shades, he shew'd thē light some
 And, all their bands, did quite asunder break ; (was
 Let all mankinde, therefore, his wonders praise,
 And of his works, among their Children speake,
 The brazen Gates, he crakt, & open sett them :
 Their yron barrs he broke, & forth he sett them.
 6 He plaugeth fooles, because they have transgressed ;
 And, for their sinns, they much afflicted are :
 Their fainting soules, doe pleasant meats detest,
 They to the gates of death approached near :
 But, seeking God (when they were so oppressed)
 From all their paines, & feares, he them released.
 7 He sent his word, which did their greeuāce heal,
 Preventing so, their fall, which hastned on.
 Oh let all men ! God's goodnes, therefore tell,
 And shewe their feed, what wonders he hath done.
 Let them declare his works, with joyfull singing,
 The sacrificize, of thanckfull praises, bringing.
 8 They that in shippes at sea employed are,
 (And for their gaine to crosse the waves are bold)
 May vewe the works of God-almighty there,
 And in the deepes his wondrous deeds behold.
 For, he but breaths, & streight a storm appeareth
 Which vp aloft, the rowling billowes beareth.

9 Now mounts to heav'n ; anon, descēds the keel,
 And they grow faint, with labour & with fear :
 As druncken men, they stagger, & they reel ;
 And of their skill, they quite deprived are,
 Then, to the Lord they cry, who them releases,
 From all their feares, their dangers, & destresses.
 10 For, he, the stormes, to gentle calmes cōverts,
 And, quiet then the raging sea, becomes ;
 Then they are joy'd ; Then eased are their harts,
 And, them he brings, to their desired homes.
 Of these his works, let all men make relations,
 And shewe his deeds, to future generations.
 11 Oh sing his praise, where great Assemblies are,
 And him, among your elders, glorify ;
 He deserts makes, where once great waters were ;
 He drains the springs of mighty Rivers drie.
 And, from rich Lands, their fatnes, oft he taketh ;
 When by their sinn, her dwellers, him forsaketh.
 12 The Deserts vast, he turnes to standing Lakes ;
 And springs conveys, to lands which barren were :
 For hungry foules, a dwelling there he makes,
 Who, for themselues do build a Citty there.
 They sowe & plant, & reap the hoped blessing,
 Both of their seed, & of their Vines encreasing.
 13 He prospers them ; & lo, they are encrease,
 Their flocks & heards, do fatt & fruitfull grow.
 Yet, otherwhile, he lets them be opprest, (low,
 And with great plagues, he, sometime, brings thē
 He takes from kings, their princely cōstination ;
 And, makes them stray, in pathles desolation.
 14 But frō all greefs, the meek he still doth raise,
 And, makes like flocks, his housholds to appear ;
 At sight thereof, the Iust will sing his praise,
 And they shall dumbe be strook, that wicked are.

All

Pfalme CVIII. 205

All this, they mark ; that have true wisdom learned :
And, God's great love, by them is well discerned.

Most Mercifull God ! what Affliction is there, from which wee are not howrely delivered, or preserved, by thee? Nay, what necessarie benefitts are there, which wee have not in the best seasons received from thee; in what place soever, or of what Nation, or condition soever wee are? In our wandrings, in our poverty, in our sicknesses, in our imprisonments; in our Iournyes at sea & land, in our labours, in our goods, in our children, in our sorrowes, in our prosperities, in our persons, in our families, in life, in death, yea in euerie thing, wee have continuall experience of thy Mercies, in so much, that we may confesse thou delightest in nothing, but in shewing Mercy; vnles our sinns compel thy Iustice to afflict us, that thy Mercies may not be despised: and, there is great Mercy, even in that, also. Oh good God ! make us ever mindful hereof; & giue us wisdom so to mark & consider these things, that both wee & our posteritie, may magnifie thy vnspcakable bounty, & declare thy wonderful workings, for ever & ever. Amen.

Pfa 108.

A song or Psalme of David. *This is composed of the later parts of the 57. & 60 Psalmes; yet differs from both: for, those beginn with lamentations, & end with reioicings; but, this is wholly triumphant, & personates the Church praising God for her enlargement: &c. Wee may sing it, when the Church is released from some perfection, or her limitts extended farther &c.*

MY hart is fixed ; & I, oh Lord,
Will in my songs, thy fame record,
And, with my tongue, sing praise to thee :
My Harp & Pfalltry, are awake ;
And, I, my selfe, will readie make

To

To praise thee, where Assemblies be.
 2 For, through the heav'ns thy Truth doth stretch ;
 Above the Sphears thy mercies reach.
 Oh God ! be still exalted high.
 Thy praise, through heav'n & earth extend ;
 Let thy righthand, thy Dear defend,
 And, still vouchsafe me thy replie.
 3 For, as thy holy Voice declard,
 With triumphs, *Shechem* I have sharde ;
 And, I have measur'd *Succoth* Vale.
 Mine, *Gilead* & *Manasseth* are,
 My head, mount *Ephraim* high doth bear,
 In *Judah*, stands my judgment Stall.
 4 Proud *Moab* is my drudging slave,
 My foot in *Edom*, fixt I have ;
 And *Palestine* doth ioye in me.
 For, who to *Edom* was my guide ?
 Or, to the Citty fortifide ?
 But, God of whome despisd were wee.
 5 Oh God ! who didst our hoast forsake,
 From vs, our greefs, thus, alwaies take ;
 For, man's vaine succours we contemn.
 Through God, wee valiant Act's have done ;
 Our foes, by him, are overthrowne :

And, he shall sett his feet on them.
Oh Lord God of Hosts ! true in thy word, & powerful in thy performances. According to thy auncient promises, thy Church is wonderfully enlarged ; & thou hast now thy lot of Inheritance in these places, where they have bene enemies to thy Truth. We beseech thee, more & more, to enlarge thy Kingdome, & to be continually present with us, in all our spiritual conflicts : that, by thy powre we may tread under foot, the world, the flesh, & the Devill ; making servants unto us (in the execution of thy will) these affections, which
have

have heretofore prevailed against us. We rely on thee only: On thee only, our hearts are fixed: And, for thy goodness; we desire, with all our faculties, to praise & magnify thy Name, for evermore. Amen.

Pfa. 109.

To the cheef Musition a Pfalme of David. *It is applied unto Iudas Acts 1, 20. and is it vsfull to terrify Gods foes, & all Hypocrites, by shewing the Iudgments pronounced by the holy-ghost, against all such. But, let none abuse this, or any such like Pfalmes, by repeating them in their owne quarrells; lest the Curfes fall on themselves.*

OH God my praise ! now silence breake ;
 For, wicked men that guileful be,
 With open Iawes, against me speake,
 And, with false tongues, have slanderd mee.
 With hatefull words they mee enclose ;
 Without all Cause, with mee they warr,
 And for my Love, they are my foes :
 Yet, for their weal, my prayers are.
 2 For my goodworks, ill deeds I gett ;
 My love with hate, they do requite :
 Or'e them therefore, some Tyrant fet ;
 At his right-hand, let Sathan waite.
 Let Iustice, them to death persue ;
 Account it fimm for them to pray :
 Cutt short their dayes ; & make them fewe :
 Let others take their place away.
 3 Keep fatherles, their Orphane-breed,
 And, husbandles, their widdow'd wives ;
 Yea, Cause thou their accursed feed,
 To begg & wander all their lives.
 Their vncouth denns, let then forsake ;

To

To begg, what muſt their life ſuftaine :
 Their labors, let oppreſſors take,
 And, Strangers rob them of their gaine.
 4 Let none regard, though they lament,
 Nor pittie take on ſuch a race :
 But, quite away (in one deſcent)
 Their of-ſpring, & their Name deface.
 Let God, ſill, minde the guilt they drewe,
 From both their parents, at their birth,
 And, keep it allway's in his vewe,
 Till they are nam'd no more, on earth.
 5 For why, they no compaſſion ſhew'd,
 To him that greev'd & pained lay.
 But, they the needy ſoul perſu'de :
 The broken hart, they fought, to ſlay.
 They Curſings Lov'd : let them be made
 The part, therefore, of their juſt lot.
 In Bleſſings, they no pleaſures had ;
 And, therfor, they poſſeſſe them not.
 6 With curſes, they, themſelves did clothe,
 As with a gowne, or with a cloke ;
 Therefore, as oyle or water doth,
 Through bones & bowells, let them ſoke ;
 Let Curſes, them like Belts, incloſe ;
 And, as their clothes, ſuch men aray :
 Ev'n thus, oh Lord, requite my Foes
 Who of my ſoul, amiſſe do fay.
 7 But, (for thy Name ſake) ſave thou mee ;
 Deal wel with me, & mercy daigne :
 For, wounded is my hart in mee ;
 And, I am pore, & full of paine.
 I vaniſh like an Evening ſhade,
 I, Locuſt like, am toſt about :
 My knees, are weake through faſting made ;

My flesh is leane, & wasted out.
 8 They, mee despise ev'n to my face,
 And, scornfull nods, at mee they make.
 Oh Lord my God ! of thy meer grace,
 To bring me help, now vndertake,
 Make them to see, & then confesse,
 That by thy hand I helped am ;
 Lord, though they Curse, yet do thou blesse.
 And, let them rise, to see their shame.
 9 But, make oh Lord, thy Servants glad ;
 Whilst they, that my illwillers are,
 With shame (ev'n their owne shame) are clad,
 As if with Robes arayd they were.
 My tongue shall praise thee then, therefore,
 Confessing, where Assemblies be,
 That God is Patron of the pore ;

And, from false doomes, their foules doth free.

Oh God ! terrible art thou in those judgments, which thou dost pronounce against all malicious & unrepent Sinners. VVee beseech thee therefore grant us grace, to repent all our transgressions, & to shewe compassion to all thy pore members in their Afflictions ; that we may finde Mercy in our sorrowes. VVee often see thy judgments ; but, wee neither know whome thou correctest in love to amendment, nor whome in fury to their destruction : For, thou reservest that secret unto thy self (To keep vs, both in our dealings & Censures, alway charitable to those whome thou smitest) Oh teach vs, therefore, true Charity ; & let vs never doe, or wish evill to any man, in our owne Causes: But, let us apply thy judgments, to sin in generall ; & imprecate that they may fall only, on the enemies of our Lord and saviour Iesus Christ. Amen.

Psa. 110.

A Pfalme of David. *It is literally of Christ, Math. 22.*

P

& it

∴ it mentioneth, the Deity, Humanity, Sovereignty, Priesthood, Powre, Conquests, Passion, & Resurrection of the Messiah. Wee may sing it with respect to those perticulers.

VNto my Lord, the Lord, thus spake,
 Sitt downe at my right hand ;
 And, of thy foes, I'll footlooles make,
 Whereon thy feet shall stand.
 The Lord, shall out of *Syon* bring,
 The scepter of thy might ;
 And, over them thou shalt be king,
 Who now resist thy right.
 2 On thy great Day, in ferving thee,
 Men, willing mindes will shewe ;
 And, from the wombe, thy birth shall be,
 As is the morninge dewe.
 The Lord, hath sworne, (& will nor check,
 Nor change the word he swore)
 Thou art, (as was Melchizedek)
 A preist, for evermore.
 3 The Lord, shall smite when wroth he growes
 Great kings, at thy righthand.
 The Gentiles judge, &, slay his foes
 Which are in ev'ry land.
 The heads of kingdomes he shall slay ;
 And, as he passeth-by,
 Shall drinck the Torrent in the way,
 And, raife his head on high.

Almighty God, who hast given thy eternal Sonn (with whom thou art the same in Essence) to be in an unspeakable manner conceived in the Virgines wombe : To be made an everlasting preist, for us, after the Order of Melchizedek. And in his Passage through this life, to drinck

drinck the bitter Torrent of his Passion : Grant wee beseech thee, that by virtue of his blessed Incarnation, our nature may be sanctified & prepared for Grace; that by his Death, wee may dye to sin; that by the powere of his Resurrection wee may arise to righteousness; & by his glorious Ascension, be victorious over all our enemies, both spiritual & temporall, for ever & ever. Amen.

Psa. III.

Halelujah. It praiseth God for his miraculous works, his wisdom, Mercy, Justice, & for the Covenant of his Grace &c. It may be sung to continue in vs, the fear of God, & to praise him for his benefits; especially, for our Redemption.

With all my hart, God's praise I'll sing,
 Where saints assembled are.
 For, they, God's works to minde will bring,
 Who, love to them doe bear.
 Most famous deeds, the Lord hath done,
 His Justice, hath no ends :
 His works are worthy to be knowne,
 His bounty, farr extends.
 2 All them that feare his Name, he feeds ;
 His League he thinks vpon ;
 And, for his folke, by wondrous deeds,
 The Gentiles Realmes he wom.
 His hands, have Truth & Justice, wrought ;
 His precepts, all, are fure ;
 With Truth & Iudgment, fully fraught,
 For ever to endure.
 3 God sent, and hath his Flock redeemed ;
 His Leagues eternall are :
 His Name is rev'rently esteem'd ;
 And, full of holy-feare.

P 2

The

The feare of God, is Wifdome's gate ;
 And, therefore wife is he,
 Who feekes to enter in thereat :
 His praifes, endles be.

Most mercifull Father (wonderfull in thy workings, dreadfull in thy iudgments, unfaillable in thy Truth, & unſpeakable in thy Mercies) fill us wee pray thee with that ſanctified Feare which is the beginning of true Wiſdome; So manifeſt unto us thy eternal Truth; ſo remember vs of thy Covenant; & ſo feede us with ſpirituall nourishments, that we may be ſtrengthened to walk in thy wayes; & at the laſt, enter the Gates of eternall bleſſednes, through the mediation of Ieſus Chriſt our Lord Amen.

Another of the ſame.

AL praise to God, my hart now render ſhall.
 Before the Iuſt; of him I'll mention make,
 Confeſſing that his wond'rous Actions, all,
 Deſerve that wee ſhould pleaſure in them take.
 Exceeding great, his glorious deeds appear,
 From age to Age, his Iuſtice doth extend;
 Growne famous, all his glorious workings are,
 His Bounties, & his Mercies have no end.
 In feeding ſuch as feare him, he is free;
 Kept firme, his promiſe is, from age to age.
 Long ſince, that ſo, his Folk his powr might ſee,
 Made were, the Gentiles lands their heritage.
 Nor Truth nor Iuſtice paſſe, but from his hand,
 Of all his lawes, the firme fulfillings, be,
 Provided foe; that, they ſhall ever ſtand
 Quit, from all wrongs, & from all falſhoods, free.
 Redeemer of his people, he became.
 So firme a League likewise, he did ordaine,
 That, he hath ſixt, & fortified the ſame,

Vnchan-

Vnchangably, for ever to remaine.
 With holines & feare, he clothes his Name :
 Vea Wifdome's first foundation is his fear.
 Right wife are they, that well observe the fame :
 And fuch, from Age to age, commended are.

Pfa. 112.

Halelujah. It mentions many priviledges & properties of the Elect; & shewes, that the wicked (for their greater vexation) shall behold their happines &c. It is a consolatory Hymne; and serves to keep vndiscouraged, those whoe are exercised by the skoffs & prosperities of worldlings.

WHo on Gods lawe his love doth place,
 And, feareth him, right blest is hee :
 God, will on earth advance his race,
 And, blest his faithfull feed shall be.
 His house with plenty shall be dight,
 His Iustice, shall not be confinde ;
 In darknes, he shall still have light,
 For, he is meek, & just, & kinde.
 2 The righteous lends, & helps the pore,
 His dealings, he discretely weighes ;
 His fame, abides for evermore,
 And in a state vnchangd, he staies.
 He starts not, evill Newes to heare.
 On God, his hopes & muzings be.
 His hart is fixt, & will not fear
 Till on his foes, his wish he see.
 3 He, on the pore, doth Almes bestowe,
 And, alway just, he doth abide.
 For which, his home shall powrfull growe,
 And, with renowne be dignitide.
 Which, when vngodly men perceave,

P 3

They

They shall, through envy & despight.
Growe furious, gnash their teeth, & greeve.
And, loefe thir hopes, & longings quite.

We humbly beseech thee oh mercifull God, to infuse into our hearts, such a filial fear of thee; Such a firme trust in thy Mercies; Such a prudent regard to all things which are necessarily pertinent to our selves; So charitable a respect unto the necessities of our pore brethren: & soe constant a willingness, to performe all the duties in which we are obliged to any of thy Creatures: That, being without slavish terrors, we may be courageous, what rumors soever we hear; & enjoy the commodities of this life, to the vexation of our spiritual foes; & eternall Blessednes hereafter to thy glory.
Amen.

Another of the same.

ALl they that fear the Lord, attaine to blisse;
Because, that, such delight God's will to doe.
Conferd on them, shall honors be, for this,
Deriving to their feed, great blessings to.
Encreasing wealth, their houses, full shall fill.
For aye, the Iustman's righteousnes remains.
Great light, on him, in darknes beameth still.
He righteous is, & kinde, & Mercy daignes.
If need require he lends, & gives besides.
Kept streight are all his waies, by prudent care.
Layd fast his groundworke are; & firme he bides.
Made endles, his memorials (likewise) are.
No fears he feels, though evill Newes there be;
On God with fixed heart he doth relie:
Puts trust in him; not shrincking, till that hee
Quite overthrowne doth all his foes espie.
Releef among the pore bestoweth he;
So keeping, still, his dealings, all, vp-right,

That,

That, him advanc'd, Vngodly men shall see ;
 Vex, gnafh their teeth, & loofe their logings quite.

Pfa. 113.

Halelujah. *It magnifieth God for his great love to mankind both in generall & in perticular. But, chiefly for extending his Church so vniuersally; for raising us from the dunghills of corrupted Nature, to the thrones of Grace; & for taking away our spiritual sterility. &c.* The vsf appears.

Y Ee seruant of the Lord,
 With praise, God's Name, adore ;
 The Name of God the Lord,
 Bleffe, now & evermore.
 Oh sing his praise !
 Through ev'ry place, which in his race,
 The Sunn, suruaies.
 2 All nations, fear his powres,
 His glory mounts the sky.
 There is no God like ours :
 No other Lord, so high.
 Yet, he doth bowe,
 All things to see, that in heauy be,
 Or Earth belowe.
 3 The pore, from ground he fetts,
 From dyrt, the meek, he brings ;
 And, them with kings he fetts,
 Ev'n with his peoples kings,
 And, her that had
 A barren wombe ; he, made become
 A mother glad.

Glorious Lord God! who (to the confusion of the proud & hauty) hast made choise of the vile & despised things of this world, thereby to magnify thy Name. Raise us, we pray

P 4 *the.*

thee, from the Dunghill of our Corrupted Nature; that by thy Grace, we may become Rulers over our owne Affections: And make us also (who have bene heretofore barren in all Goodnes) so fruitfull, hereafter, in Faith & good works, that our soules, may be saved, & thy Name glorified, throughout the whole world, for ever & ever. Amen.

Another of the same.

PRaife yee the Lord, & bleffe his Name;
 Yea, now & ever bleffe the same,
 Yee servants, of the Lord our God.
 For, from the Sunns ascending place,
 Ev'n to the vtmost of his race,
 His Name's due praife, is fam'd abroad.
 Or'e Nations all, yea, or'e the Sphears,
 The Lord our God, his glory rears,
 And, never was his equall found.
 For, though his dwelling he on high,
 He doth beholde with humbled eye,
 All things in heav'n, & on the ground.
 2 The pore, from dust & mire he brings,
 To fit with Princes, & with Kings;
 Ev'n of his people to be King.
 And, he, a joyfull mother made
 Of her, that erst no children had.
 Vnto the Lord, oh therefor sing.
 To *God the Father, To the Sonn,*
 And *holy-Ghost, (those, three in one*
 And, that eternall *One in three)*
 All *glory* bee, for ever more;
 All *powre & praife*, as heretofore,
 Ascribed, now & ever be.

Pfa. 114.

Pfa. 114.

By alluding to the deliverance from Egypt, to the driving back of Iordan & the Red sea, to the trembling of Sinay, & forcing waters from the hard rocks; our spirituall deliverances, & reformatiōns, are typified. Therefore, our Church vseth this Psalme, as proper for Easterday.

When *Isr'el*, brought from Egypt was
 And, *Jacob* from a forraigne tongue;
 In *Judah* was his holy place,
 To him, did *Isr'els* rule belong,
 The Sea saw that, & fledd away,
 Ev'n *Iordan* also, backward slipt.
 The mountaines then, like Rams did play;
 Like Lambes, the lesser hillocks tript.
 2 Thou sea, what made thee so to fly?
 Why did'st thou, *Iordan*, backward goe?
 Why daunc't like Rams the mountaines hye?
 Yee hills, like Lambs, why tript yee so?
 Shake earth, at presence of the Lord,
 When *Jacob's* God is present, shake;
 For, he, from Rocks, a standing Ford,
 And, fountaines, in the flints doth make.

Almighty God, the deliverer of all pore distressed Captives; wee are by Nature the slaves of Sinn, Death & the Devill, who do labour to hold us in eternall bondage: But, wee praise thee, thou hast made a miraculous passage for our escape: Oh! grant therfor that thy presence, may so startle us out of our securitie, & soe mollifie our flintie nature, that the teares of true penitence may stowe plentifully from us; & that, we (thankfully walking in that way which thou hast prepared for our entrance into the Land of the living) may be quite freed from our servitude; & enjoy peace & rest in thy Kingdome, for ever & ever. Amen.

P 5

Pfa. 115.

Pfal. 115.

The Faithfull desire that al honor may be ascribed to God alone, & that their foes may not blasphemously question his powere. Then, in the name of heathen Idolls, & their worshippers, reprooves the vanity of all those assistances whereon carnall men rely &c. It is vsfull when false worshippers blasphemie God, by reason of our affliction &c.

Not ours the glory make,
 Lord, give not vs the fame :
 But, for thy Truth & Mercy sake,
 Ascribe it, to thy Name.
 2 To say, where is their God !
 Why should the Gentiles dare ?
 Since he in heav'n hath his abode,
 And, works his pleasure there ?
 3 Men's hands, their Idolls make ;
 They, gold & silver be :
 Possessing mouthes that cannot speake
 And, eyes that cannot see.
 4 Their eares are senseles to ;
 Their nostril smelleth not :
 Their hands & feet, nor feel, nor goe ;
 No breath is in their throte.
 5 All they, whoe those adore,
 (Or forme them) like them be :
 In God, let *Isra'el* trust therefore,
 For, their defence is he.
 6 On God, preserving them,
 Let *Aron's* house depend :
 Let those, who feare him, trust in him ;
 For, he will such defend,
 7 God, will remember vs,

And,

And, on vs, Mercy shoue.
 On *Iff'd*, & on *Aron's* houfe,
 He, blessings will bestowe.
 8 He prospers great & small,
 That, feare of him professe :
 You & your feed, likewise, he shall
 Still, more & more, encrease.
 9 Of God, you blessed be
 Who made both earth & heav'n :
 The heav'n of heav'ns, inhabits, he,
 And, earth to men hath given.
 10 Lord, none can thee adore,
 Who dead, & silenc't are :
 But, I, both now & evermore,
 Thy praises will declare.

Not for our owne deservings, can we claime any thing (oh Lord God) neither for our owne sakes, or our owne glorie, ought we to desire any deliverances, or benefits from thy Maiestie. As much, therfor, as our self-love will permit, we desire, meerly for thine owne honour sake, that publike Idolaters, & carnall minded men (who serve Gods of their owne making) may not scandalize thee, or thy Truth, by occasion of such Miseries or Disgraces, as fall on vs, who professe the same. But, make vs (oh God) to love thee & thy glory, so farr above our owne lives & reputations ; That, whether we be delivered or no, we may submit our selves to thy pleasure ; & be truly comforted, hartely pleased, & reioyce vnfeignedly, that we are counted worthy to suffer for thy glorie. Amen.

Pfa. 116.

The Faithfull professe affection to Christ ; Acknowledge their condition, both by Nature & Grace; encourage others to trust in Gods favour ; & resolve the same in them selves.

We

We may fing it, when, after fome great Affliction
or temptation, wee are comforted, & fenfible of
our prefent, & paffed estate &c.

I love the Lord ; for, hee an care
To my complaints doth give :
And, fince he pleafeth me to hear,
I'll feek him, whil'ft I live.
The feares of death, enclod'd me round ;
Hell torments, mee enthrald.
But, ftill, when paind my felf I found,
On God's great Name, I cal'd.
2 Preferve my foul, oh Lord, I fayd ;
For, thou art full of grace.
Iuft, kinde, & ev'ry pore man's ayde.
My healp, when greev'd I was.
My foul, to this thy refuge fly ;
For, God is thy larg meed.
From death my foul ; from teares, mine eye ;
From falls, my feet he freed.
3 I fhall, with God, enjoy my life
Where livinge men abide.
This I profefse, with firme beleaf,
Though I was terrifide.
Yea, though in rafhnes I did fay,
That all men liers were ;
What for thy guifts I fhould repay,
Now, Lord, my queftions are.
4 Thy Cupp of faving-health I'll take.
Vpon thy name, I'll call ;
And, of my vowes, I'll payment make
Before thy fervants all.
Thy faints, their deaths, & fuffrings, be
Right pretious in thine eye.
Oh Lord, thy fervant ferving thee,

Thy

Pfalme CXVII.

121

Thy handmayds Childe, am I.
 5 My fetters all, thou brak't away,
 And, I, oh Lord, therefore,
 The facrifize of thancks will pay ;
 And, thy great Name adore.
 To thee, oh Lord, I'll pay my vowes,
 Where thy Affemblyes be ;
 Ev'n in the Courts of Gods owne houfe
Ierufalem, in thee.

Halleluiah.

Hear our prayers oh Lord God, & deliver our foules from the Death of Sinne. For, we are compassed with many perills & fearfull Temptations ; Infomuch that wee are sometime almost ready to despair, & distrust that there is noe Truth in any of our hopes. Oh keep us (by thy speciall grace) from falling into those whirlpooles, out of which there is no returning. When the guilt of Sinne, the fears of Death, the torments of hell, & the suggestions of the Devill (conspiring with our frailties) have once enclosed vs. VVee have then, no powere of resistance in our selves ; & it is thy great Mercy, if the little spark of our faith be not wholly quenched. Help vs therefore in our extremities. Break the chains of our Sinnes, unloose the snares of Sathan, & give us grace to praise thee in thy Ierusalem, & to magnify thy Mercy in the Land of the living, world without end. Amen.

Pfa. 117.

This is the least Psalme ; but it hath respect vnto the greatest Myserie. For it provokes all Nations to praise God, for extending his grace to the whole world, as appears Rom. 15. We should sing it to praise God for his Universal Grace.

God's praise, yee Nations all declare ;
 The Lord, yee people all adore :

For

For, large to vs, his Mercies are,
His Truth endures for evermore.

Halleluiah.

We praise thee oh Father of Mercy, for that Vniversal Grace which thou hast vouchsafed, in offering thy saluation (without respect of persons) vnto all mankind, forsaking none vntill they have first forsaken thee. Make effectually vnto vs, we beseech thee, this generall favour; That wee embracing the same, by the Will (which thou first makest capable of what thou presentest thereto) and that co-operating with thy Spirit (according to the powre which thou shalt give vs) we may be partakers of that speciall grace, which makes vs the Objects of thy eternall Election; & from which there is no falling away. Grant this, euen for Iesus Christ his sake. Amen.

Pfa. 113.

This Psalme Christ applied vnto himself. Math 24. For, he is that Corner-stone here mentioned. Here also are mystically touched vpon, his Passion, Resurrection, & some other Evangelicall Verities. It is therefore vsed by our Church, as proper for Easterday.

THE Lord is good, him therfor bleffe;

And, for his Grace that faileth never,

Let Iff'el also, now confesse,

His Mercy doth abide for ever.

Yea, let the house of *Aron* say,

His Mercies have no ending day.

2 Let all, who feare him, publish out,

His Mercies, that eternal be :

For, when at need, his heale I fought,

Hee, heard my plaint, & sett me free :

And, since the Lord, is thus mine Aide

Of man, I cannot be afraid.

3 My helpers, God's assistance have :

And,

Pfalme CXVIII.

223

And, I perceave it on my Foes.
 More safe it is God's help to crave,
 Then on man's healing to repose,
 Yea, faith in God, more safety brings,
 Then to rely on mighty kings.
 4 All Nations, feige to mee did lay,
 But, in God's Name, I them destroy'd :
 They me beleaguer'd ev'ry way,
 But, in God's Name, I them destroy'd.
 As Bees, they compast me about,
 Like fire in thornes, foone in, foone out.
 5 I foone destroy'd them in Gods Name,
 For, when they fought to do, me wrong,
 The Lord, my gracious ayde became,
 My strength, my health, my ioyfull song.
 And, in his house, the Iust may sing,
 What God's right-hand to passe did bring.
 6 For, God's right-hand is lifted high,
 Greats things the Lords right-hand hath wrought :
 And, from the Grave escap'd am I
 To tell, what God to passe hath brought,
 For, though he fore afflicted me,
 Yet, he from death did fett me free.
 7 Of Righteousnes vnclose the gate,
 That, I God's praises may expresse :
 This Gate is God's ; yea, this is that,
 By which the Righteous have accessse,
 And, him I'll praise ; for it is hee,
 That heares, & healps, & saveth me.
 8 That's now the cheefest Corner-stone,
 Which once the builders did despise ;
 It was the work of God, alone,
 And, seemeth wondrous in our eyes.
 This is the day the Lord hath made ;

Come,

Come, let vs all, therein be glad.
 9 Save Lord ; oh save vs, Lord, wee pray ;
 Blesse him, that commeth in thy Name.
 That from his house God blesse vs may,
 We pray, & much desire the fame.
 For, God's the Lord, by whome our sight
 Obtaines the Vision of his Light.
 13 With Cords the Sacrifices binde ;
 Them, to the Altlers Corners, tye.
 Thou art my God, whose praise I'll minde ;
 My God, whome I will glorify.
 Oh ! praise the Lord, for, great is he,
 And, without end his Mercies be.

Oh Lord Christ our faviour ! Thou art that pretious corner-stone which unites, not Iewes & Gentiles only, but even the Godhead and the Manhood into one spirituall Buildinge. Thou, art he by whome all our Enemies are destroyed. Thou, art hee, by whome wee escape the grave of sinn, & the terrors of everlasting Death. Thou, only, art that Gate of Righteousnes, by which wee enter into life eternal ; And, thou only, art that Light, in whose blessed Vision, our happines doth consist. Oh give vs part in all that, which thy Incarnation, Passion, Death, Buriall, Resurrection, & Ascention, hath merited & conquered for vs ; & (if it please thee) let this be the Day, which thou hast made to fill vs with such a gladnes, as shall make vs ioyfull, for ever more. Amen.

Pfa. 119.

This Pfalme consisteth of many exhortations, promises, prayers, complaints, consolations, directions, Resolutions, & thanks, &ivings ; variously intermixt, according to the Churches various Occasions : & principally informes, that God's word is the Rule of Life. &c.

Alaph. 1.

Alaph. 1.

HEc's bleſt, that in the perfect way
 Of God's pure *Lawe* hath trod
 Who doth his *Tiſtaments* obey,
 And, wholly ſeeketh God.
 For, ſuch will take no ill in hand,
 Nor, from his *Pathway* ſwarve,
 But, Lord, as thou doſt give command,
 Thy *Precepts*, they obſerve.
 2 Would God ! my waies were ſo direct
 That keep thy *Lawes* I might.
 For, whilſt I thy *Commandes* reſpect
 On mee, no ſhame cann light.
 With vpright hart, thee praife I will,
 When, learn'd thy *Iudgments* be ;
 And, then I will thy *Lawes* fullfill ;
 Therefore, forfake not mee.

Another of the ſame.

ALl thoſe are bleſt that in a blameles way,
 Have by the *Lawe* of God their feet confinde,
 As bleſt are thoſe, that his *Decrees* obey,
 With all their harts, deſiring him to finde.
 An evill act, they never take in hand,
 Nor frō Gods *Pathway*, ſhall their footing ſwarve
 Wee, likewise, are inioyn'd by thy Command,
 That wee, thy *Precepts*, duely ſhould obſerve.
 Ah ! therefor, would my wayes were guided ſo,
 That, all thy *Statutes*, well obſerve I might.
 For, if thy *Lawes*, I have regard vnto,
 No ſhame at all, on mee ſhall then alight.
 And, when thy righteous *Iudgments* I have learn'd
 With hart ſincere, I'll ſing thy praife therefore.
 To keep thy *Lawes*, I will moreover learne.

Q

Oh !

Oh ! then, forsake me not for ever more.

Give us, oh Lord, such perfect knowledge of thy Lawe ; such regard of thy Testimonies ; such practise in thy Waies ; such obedience to thy Precepts ; such love to thy Statutes ; Such diligence in thy commands, & such awe of thy Iudgments : that our understanding may be freed from error, our Conversations from pollution, our Affections from vanity: & that thou mayst ever be glorified by us; & wee, never be forsaken of thee. Even for Iesus Christ his sake. Amen.

Beth. 2.

HOW cann youth's pathway cleafed be
 But by thy *word*, oh Lord?
 With all my hart, I seek to thee,
 Oh ! guide mee by thy *word*.
 I'll keep thy *Lawe*, with all my hart,
 That I displease not thee.
 Oh Lord (that alway blessed art)
 Thy *Statutes*, teach to mee.
 2 To preach the *Iudgments* of thy Mouth,
 My lipps I will employ.
 For, in thy *Testimonies*, truth ;
 As, in great wealth, I ioye.
 Vpon thy *Lawes*, & *VVaies*, alone,
 My thoughts, & Love are sett.
 Thy *Statutes*, my delight is on :
 Thy *VVord*, I'll never forget.

Another of the same.

BY what, may yongmēs wayes made blameles be ;
 But, by their taking heed vnto thy *VVord*?
 With all my hart, I have desired thee,
 From thy *Commands*, let me not wander, Lord.
 By layeng vp thy *VVord* within my hart,

To

To keep me from offending thee I thought.
 Oh Lord my God, thou alwaies blessed art,
 Vouchsafe to me thy *Statutes* may be taught.
 Betweene my lipps, I oft have founded forth
 The *Judgments* of thy mouth ; and I have deem'd
 Thy *Testimonies* path of greater worth
 Then riches are, (by others most esteem'd)
 Both on thy sacred *Precepts* I do muse,
 And, ever, to thy *VVaies* have borne respect.
 Thy *Statutes*, as my pleasures I will vse ;
 And, Lord, *word*, I never will neglect.

Su *to deferr the amendment of our*
li we be decrepit with age ; but let thy word reform
in our youth ; at least, from this present howre, let us
beginn the cleansing of our waies with our whole harts. Let us
scek, thee, blesse thee, speak of thee, Muse on thee, &
so delight in thee ; that thou maijt delight in us, &
keep us in the way of thy Commandements, for ever & ever.
 Amen.

Gimel. 3.

LOrd, grace thy servant so, that he
 May live, & keep thy *VVord*.

The wonders of thy *Lawe* to see,
 Enlight mine eyes oh Lord.

A stranger here on earth, I, am ;

Thy *Precepts*, let me knowe.

My soul, with longings, faint became,

Thy *Judgments*, love I so.

2 Their Curfed pride thou hast contrould,

Who from thy *Lawes* do swarve :

But, shame & scorne, from mee withhold,

For, I thy *Truth* observe.

Enthroned Princes mee reproof'd,

Q 2

Yet,

Yet, on thy *Lawes* I thought.
Thy *Testimonies* I have lov'd :
To mee they Counsell taught.

Another of the same.

Confer such Bountie on thy servant Lord,
That to fulfill thy *Lawe*, survive I may :
That, I may see the wonders of thy *Word*
Unclose, likewise (oh Lord) mine eyes I pray.
Confid'ring that on earth I am a stranger,
Hide not from me the knowledge of thy *Truth*.
My soul, to leave the body is
Shee so desires the *Judgments* of thy
Controlld thou hast, the Cursed pride of them
Who from thy iust *Commandements* have swarved.
Remoove away their scornes who mee contemn ;
For, I thy *Testimonies* have observed.
Contested with, by Princes, I have binn :
Yet, I thy servant, on thy *Statutes* muse.
Thy *Testimonies*, my delights are in,
And, them to be my Counsellors I chuse.

Almighty God (*seeing we are but Pilgrims here on earth (subject to many wants, many Infirmities, & many oppressions) graciously vouchsafe us, that which is outwardly necessary for the body; Supply that which is defective in our soules; & let thy Lawe arme us against the opposition of all our Adversaries, through Iesus Christ our Lord.* Amen.

Daleth, 4.

According to thy *word*, now chear,
My soul, which lowe is brought.
My life's Confession, thou shalt heare,
Let mee thy *Lawe*, be taught.
Mee, in thy *way* appointed, set :

And,

And, I'lle they works record.
 Greef tires my foul, oh comfort it,
 According to thy *word*.
 2 Me, from the path of Lies, remoove,
 And, by thy *Lawe*, direct.
 For, I the waies of Truth do love ;
 Thy *Judgments*, I affect.
 Disgrace me not, for, firme I stand,
 To what thou hast *decreed* :
 And, I will runn at thy *Command*,
 When thou my hart hast freed.

Another of the same.

DEclined is my foul, ev'n to the ground ;
 Oh quicken mee, according to thy word.
 My waies I flew'd, & I thine answere found ;
 Thy *Statutes*, also, teach to mee oh Lord.
 Disclose to me thy *Testimonies* path,
 And, of thy wondrous works my talke shall be.
 My life consumes, because much greef it hath ;
 According to thy *Word*, establiih mee.
 Divide mee from that Path which liers love,
 And graciously vouchsafe to mee thy *Lawe*.
 The way of *Truth*, is that which I approve ;
 And, of thy *Judgments*, I do stand in awe.
 Distrustfull of thy *word* I never grewe,
 Permit me not, oh Lord, to be disgrac't.
 The way of thy *Commands* I will pursue,
 As soone at thou my hart enlarged hast.

*Indowe our harts oh God ! with such vnfained humili-
 ation, with such true Confession, with such hartly con-
 trition, with such love to thy Truth, with hatred of error,
 & with a renewing of the whole man ; that wee may be
 more & more enlarged from our sinns & Corruptions, untill*

Q 3

wee

we be perfectly restored to the full liberty of the Sonns of God, through Iesus Christ our Lord. Amen.

He. 5.

SHewe mee thy *Truth*, & from that way,
 I never will depart.
 Teach mee thy *Lawes*; & them, for aye,
 I'll keep with all my hart.
 Thy *Statutes* Paths, to mee declare;
 For, I delight thereon.
 To love thy *Word*, my hart prepare,
 And, Avarice to shunn.
 2 From folly, turne my eyes, oh Lord,
 And, keep mee in thy *way*.
 Confirm thy Servant in thy *Word*,
 That, so, I fear thee may.
 Because thy *Judgments* gracious be,
 My feared shame remove.
 And, in thy *Statutes* quicken me,
 For, Lord thy *Lawes* I love.

Another of the same.

ETernall God, thy *Statutes* teach to mee,
 That til their end, I may fulfill them all.
 To keep thy *Lawes* let me instructed be,
 And, I with all my hart, observe it shall.
 Enable me, to keep each *Lawes* of thine,
 Because, that in their path, I pleasure take.
 My hart vnto thy *Testaments*, incline,
 That so, all Avarice I may forfake.
 Estrange mine eye, from Obiects that are vaine,
 And, let mee be revived in thy *Path*.
 Thy *word*, to mee thy servant, now make plaine
 Who, to thy fear, him self devoted hath.
 Expell thou far away, the shame I fear:

For

Pfalme CXIX. 231

For, juſt, & good (oh Lord) thy *Judgments* be.
See, what my longings for thy *Precepts* are,
And, in thy righteouſnes, revive thou mee.

Oh Lord! Ignorance of thy Lawe, is the Cauſe that wee neither love nor believe it; & want of Love & Beleeſ, are the occaſions of all our errors. Giveus therfor, wee pray thee, that Love, that knowledge, & that beleeſ of thy word, which may keep us in thy Paths. Root Cove-tuſnes, out of our harts; let no jolly allure our eyes to wander aſide, hereafter: & (becauſe there is Mercy in all thy Judgments) keep us from the ſhame which wee fear, & have already deſerved: Even for Ieſus Chriſt his ſake. A-men.

Vau. 6

TH^y loving ayde, vouchſafe mee ſtill,
As thou haſt *promis'd*, Lord:
So, I my ſcorners anſwere will;
For, I beleevē thy *word*.
Since, on thy *Judgments* I rely,
Oh! do not, Lord, with drawe
Thy *VWord of Truth*; & then, ſhall I
For ever keepē thy *Lawe*.
2 Now I to ſeek thy *way*, am bent,
I cann with freedome walke
And, I will of thy *Teſtament*,
To Kings, with boldnes talke.
In thy *Commands*, I will delight:
For, I have them approv'd.
I'll minde thy *word*, & keep aright
Thy *Lawes*, which I have lov'd.

Another of the ſame.

FV^{ill} thy *promis'd word*, & favour daigne;
Yea, grāt thou mee thy ſaving-health oh Lord!
Q 4 So,

So, I shall make replies to them, againe,
 Who flout at me, because I trust thy *word*.
 Firme trust, vnto thy *Judgments*, Lord I have,
 Therefor, to leave thy *Truth* permit me never :
 But, make me to thyne *Ordinances* cleave ;
 And, keep thy *Lawes*, for ever & for ever.
 Free, shall my walkings be, & vncontrould ;
 Because thy *precepts* are belov'd of me.
 Thy *Testaments*, to kings I will vnfold,
 And, of the same, no whit ashamed be.
 Full dearly, I have loved thy *commands* ;
 And, they my most affected pleasures prove.
 I'll in thy *precepte*, exercise my hands,
 And, muse vpon thy *Lawes* ; for, them I love.

Write thy Lawes in our harts, oh Lord, & engrave them in our minds wee humbly beseech thee. Soe regenerate us, that wee may become a Lawe vnto our selues ; & have no desires in us, but those which are agreeable to thy Will. So, wee shall neither slavishly fear, the powre of any Authority ; nor be made ashamed by any bitter Censurers, or scornfull reproovers: but, may take confidently, & conscionably our liberty in Christ Iesus. Amen.

Zain. 7.

THat *promise* keep, which thou hast made,
 Thy servant's hope to be.
 From thence (in greifs) I comforts had :
 Thy *word*, revived mee.
 Though my disgrace, the proud have sought,
 Vnto thy *Lawe* I clave.
 Vpon thy *Judgments* past, I thought :
 And, ear to them I gave.
 2 Of sinners, who thy *Lawe* forsake,
 I am in greivous feare.

Yet,

Yet, where my Pilgrim-Inn, I take,
 My songs, thy *Precepts* are.
 I kept thy *Lawe*, & on thy Name,
 I mus'd when many slept.
 And, thus to passe, oh Lord, it came,
 Because thy *Lawe* I kept.

Another of the same.

Give heed vnto that *WVord*, which thou hast sayd ;
 That *WVord* which thou didst make my hope to
 For, thence in my Afflictions I have ayde : (be.
 It is thy *WVord* that still reviveth mee.

Growne quite despis'd I was, in proudmens eyes,
 And, yet, I from thy *Lawe*, declined not.
 Thy *Judgments*, past, did in my thought arise ;
 And Lord, from them, I consolation got.

Great horrors have surprized me, because,
 The wicked from thy *precepts* have gone wrong.
 And, in my house of Pilgrimage, thy *Lawes*,
 And thy *Commandements*, have benee my song.

Good Lord ! I mention of thy Name have made,
 Ev'n in the night ; & I thy *Lawe* have kept.
 And, ev'ry profitable thing I had ;
 Because, I from thy *Precepts*, have not slept.

*Oh Lord ! there is no better comforter in trouble, then a
 faithfull remembrance of thy gracious promises ; nor any
 meanes to prevent the feare, the disgraces, or the mischeevous
 practises of the proud oppressor, then by the Meditation,
 & practise of thy Lawes. Grant therefore, wee may soe
 minde the One, & so performe the other ; That wee may
 rejoyce in this house of our Pilgrimage, all our life long. A-
 men.*

Chith. 8.

I Vow'd oh Lord, to keep thy *WVord*,
 For, thou my portion art.

Q 5

Thy

Thy *promis'd Mercies* now afford ;
 I begg them with my hart.
 I turned to thy *Testaments*,
 When I had seann'd my waies ;
 In keeping thy *Commandements*,
 I vsed no delaiies.

2 By troups of sinners, robd I was :
 Thy *Lawes*, yet, minde I still.
 And, that thy *Justice* I may praise,
 At midnight, rise I will.
 Whoe e're dreads thee, & keeps thy *word*,
 Shall my Companion be.
 Thy Mercy fills the world, oh Lord,
 Oh ! teach thy *Lawes* to mee.

Another of the same.

HOW that thou art my portion, Lord, I sayd,
 And, I to keep thy *Lawe* have made a vowe.
 With all my hart, I for thy grace have prayd,
 According to thy *VWord*, have mercy now.
 Here, I have called vnto minde thy *waies*,
 And, turn'd my feet vnto thy *Testaments*.
 Yea, I have ready bene, without delayes,
 In executing thy *Commandements*.
 Huge Troupes of wicked men have robbed mee :
 Yet, still thy *Precepts*, in my hart I bear.
 At midnight, I will rise, & sing to thee,
 Because thy *Judgments*, true & righteous are.
 Here, I have gain'd the fellowship of those,
 Who stand in fear of thee, & keep thy *VWord*.
 Throughout the world, thy *tender-Mercy* flows,
 Let me be train'd in all thy *Statutes*, Lord.

*Grant us Grace oh God! soe to examine the Course of our
 life past, & what waies wee intend to walk hereafter; that
 wee*

Pfalme CXIX. 235

wee may returne to thee with speedy repentance: & so resolve to keep thy commandments during the tyme to come; that wee may enjoye thee for our Portion; & (both in the Night of our afflictions, & among the troups of our persecutors) be comforted in the remembrance of thy abundant Mercyes, through Iesus Christ. Amen.

Teth. 9.

THy servant, Favour hath receiv'd
According to thy word.
And, thy *Commands* I have beleev'd,
Therefore instruct me, Lord.
Though till my troubles, I mis-trod,
Thy *VWord*, I follow now.
Thy *Precepts*, teach to mee, oh God:
For, Good, & kinde, art thou.
2 Thy *Lawe*, with all my hart I seek;
Though, mee the proud belye.
Their harts are fatt, (ev'n Brawner-like)
But, lov'd thy *Laves*, have I.
Now, I have learn'd thy *Statute's* Truth,
My Cares, I blessings deem:
And, I the *Precepts* of thy Mouth,
Above all wealth esteem.

Another of the same.

IN all things, to thy Servant thou art just,
According as thy *VWord*, oh Lord, hath showne.
Since therefore, to thy *Covenant*, I trust,
Thy *Judgments*, & thy Truth, to mee make knowe.
If that, I had not bene, by forrowes crost,
I, still had err'd: But, now I keep thy *VWord*.
Most Good thou art, & all is well thou doest:
Therefore, thy *Statutes* teach to mee, oh Lord.
I, by the proud, have greatly bene belide;

Yet,

Yet, still, I keep thy *Lawe* within my brest :
 Their hart (with fat) like brawne is stupifide ;
 But, with delight, thy *Lawe* hath mee possesst.
 It is my weal, that I afflicted was ;
 For, by that meanes, thy *Statutes*, now, I heed.
 That *Lawe* of thine, which from thy mouth did
 Great fums of gold, & silver doth exceed. (passe,

Sanctifie vnto us (oh Lord, all our Afflictions ; that, being by them purified from our Corruptions, wee may become upright in all our wayes. Suffer vs not to be so fatted in our prosperities as to become insensible of thy Mercies or Iudgments. Let our experience in thy word, teach us, to see & acknowledge, that our Afflictions are blessings; And what soeuer Scandalls do arise, let us continue in Obedience to thy Lawe, & thankfully esteeme the same as wee ought, for ever & ever, Amen.

Iod. 10.

TO learne thy *Lawe*, instruct mee, Lord,
 For, mee thy hands have made :
 So, when they see mee trust thy *word*,
 Thy servants will be glad.
 I knowe thy *Iudgments* righteous are ;
 And all thy *Stripes* are Love.
 Now, let thy grace, thy servant chear
 And, true, thy *Word* approve.
 2 I love thy *Lawe*, grant mee therefore,
 Thy grace, that live I may,
 Defame the proud, who wrong mee fore ;
 For, I thy *Word* obey.
 Who knowes thy *Will*, & feareth thee,
 All such to mee conuert :
 And, in thy *Lawes*, lest sham'd I bec,
 Lord, rectify my hart.

Another

Another of the same.

Kindle the knowledge of thy *Lawe* in mee.
 For, by thy hands, I fashion'd was, oh Lord,
 Thy servants will reioice, my face to see,
 Because I have relied on thy *word*.
 Knowne, well, thy *Judgments* are, to be vpriht.
 And, Lord, on mee thy stripes in love thou laydst.
 Oh, make thy *Tender-mercies* my delight,
 And comfort mee, as in thy *VWord* thou saydst.
 Kinde, let mee finde thee Lord ; that I may live :
 Because contentement in thy *Lawe* I finde.
 Defame the *Proud*, who mee vniustly greeve ;
 For on thy *Precepts*, I employ my minde.
 Keepe those who thee do feare, & know thy *VWill*,
 That they may be converted vnto mee.
 And in thy *Lawes*, my hart confirme thou, still,
 That from disgrace, I may preserved bee.

Lord, wee are the workmanship of thy hands: See instruct us therfor, in the vnderstanding and performance of thy Lawe, that wee may accomplish the end of our Creation. Make our knowledge of thy Statutes, our Faith in thee, & our conformity to thy Will, see euident; that thy Servants may reioice, our foes become ashamed, our corrections appear tokens of thy Love; our shame be prevented, our harts cheared, & life eternal obtained. Amen.

Capl. II.

MY soul, for succour panting lies.
 Yet, is thy *word* my stay.
 I seek thy *Truth* with longing eyes,
 Oh *Comfort mee*, they say.
 I, like a smoke-dride botle seeme ;
 Yet, on thy *Lawe*, I thought :
 Summ vp my dayes, & *indge* all them,

That

That have my ruine fought.
 2 For mee, the Proud sunck pitts, which be
 Forbidden by thy *Lawes* :
 Thy *Words* are true, oh save thou mee,
 Perfu'de without a Cause.
 Quite from the Land, they drove me nigh,
 Yet, to thy *Lawes* I cleave.
 Oh chear mee, by thy grace, that I
 Thy *Word* may never leave.

Another of the same.

Lord, for thy healp my longing foul doth pant,
 And, on thy *Promise* al my hopes do lye.
 Mynes eies do faile, because thy *Word* I want,
Come comfort me, with speaking looks, they crye.
 Like botles in the smoke I do appear,
 Yet, still, thy *Statutes* minded are of mee.
 How long shall I thy servant suffer heere !
 Thy *Judgments*, on my foes, oh, let mee see.
 Le, for my life, the proud deep pitts have made,
 Such as thy *Lawe* forbiddeth to prepare.
 They mee perfued, though no cause they had ;
 Oh helpe ; for all thy *Precepts*, faithfull are.
 Long since, my ruine they had nigh contriv'd :
 I, naitheles, thy *Statutes* did not leave.
 Let mee by thy compassion be reviv'd,
 And, to thy Testimonies, I will cleave.

Oh Lord, wee have Adversaries, continually digging pitts for our soules. Wee are sensible of great Afflictions, & our life daylie wears out by unperceiv'd infirmities. Yet, wee feel not that longing to obtaine an incorruptible estate, as to continue our present vanities. Oh let that experience, which wee have of miseries here ; & that Faith which wee ought to have of what thou hast promised hereafter, make our

Pfalme CXIX. 239

our hearts pant with longing after the accomplishment of thy Truth, & for our full fruition of thee, through Iefus Christ our Lord. Amen.

Lamed. 12.

Thy *VVord*, in heav'n remains for aye ;
 Thy *Truth* shall still abide.
 The earth, so firmly thou didst lay,
 It cannot swarve aside.
 Thy *Lawes* keep ev'ry thing vpright ;
 For, all, thy servants be.
 But that thy *VVorde* was my delight,
 My Cares had ruin'de mee.
 2 I will not from thy *Truth* decline ;
 For, life to mee it brought.
 Oh save thou mee ; for I am thine ;
 And, thy *Decrees*, have fought.
 Though sinners do my spoile intend,
 Thy *VVord*, in minde I bear.
 Of all good works I see an end ;
 But, large thy precepts are.

Another of the same.

Made firme in heav'n, thy *promise* is, oh Lord,
 And, shall for ever, & for ever, last.
 Thy *Faith fullnes*, all ages will record,
 For as earths globe, the same thou fixed hast.
 Most firme to thy *Decrees* thy works do stand,
 And, all things as thy servants, wait on thee.
 But, that I pleasure take in thy *Command*,
 My sorowes, long er'e this, had ruin'd mee.
 My hart shall never from thy *Lawes* decline ;
 For, I, by them, to life againe, was brought.
 Vouchsafe to succour mee, for I am thine :
 And, after thy *Commandements* have fought.

Much

Much waiting, hath among the wicked bene,
 My fall to see; but, I thy *Statutes* minde,
 Of all perfections, I an end have feene,
 Save of thy *Lawe*; which cannot be confinde.

Almighty God, by being obedient vnto the Lawe of their Creation, thy other Creatures are preserved in order, & continue thy faithfull servants. Man-kinde only is rebellious; & yet, wee have had often experience that a little delight in thy Lawe, is rewarded with great Blessings. See encrease therfor, our beleeof of thy Truth, & our love to thy Lawe; that wee may be more & more conformable to thy Will, & at last be saved, through Iesus Christ, our Lord. Amen.

Mem. 13.

IN thy *Commands* I pleasure take,
 My dayly thoughts they bee;
 Mee, wiser then my foes they make,
 And, still, remaine with mee.
 More, learne I from thy *Statutes*, then,
 My Teachers vnderstand.
 And, wiser am, then aged men,
 By keeping thy *Command*.
2 My feet, from evill waies I kept,
 That keep thy *Lawe* I might.
I, from thy *Judgments* have not ssept,
 For, mee thou holdst vpright.
 Though hony to the mouth be sweet,
 Thy *Word* more sweetnes hath.
 Through thy *Commands* I grewe discreet,
 And shun'd the Liers Path.

Another of the same.

NO parte of all the day I cann forbear
 To minde thy *Lawe*; because I love the same.
 It makes me wiser then my haters are,

For

For my companion still thy *Lawe* became.
 Nay, more then all my teachers I conceave;
 Because, my Musings are vpon thy *VVill*.
 And, more then aged men I do perceave;
 Because they *Testimonies* I fulfill.
 No wicked pafe, or Path, my feet shall vse,
 That so, thy *VVord* the better keep I might.
 And, I thy *Judgments* never will refuse,
 Because thou hast instructed mee aright.
 Not halfe so sweet is honie to my mouth,
 As are thy *VVords*: for, perfect sweet are they.
 Thou hast encreast my knowledge, by thy *Truth*:
 And, therfor, I abhor each evill way.

The wisdom (oh Lord) of this world, is but foolishnes, in respect of that which is learned by thy Word: For, nothing is soe profitable or pleasant, as that; if it be meditated aright. Give us grace, therfor, wee pray thee, so to love it, & so to meditate thereon; that wee may crack the shell which hides the sweet kernell thereof, from the world; & by help of thy spirit, thereby attaine that wisdom which (our Ordinary Teacher) the bare Letter hath not powre to discover; & let it guide us out of all error, both in life & doctrine, though Iesus Christ. Amen.

Nun. 14.

Thy word is to, my feet a light:
 A Lampe, my way to showe.
 I vow'd thy *doomes* to keep aright,
 And I will keep my Vowe.
 I, sore am greev'd; Lord, me revive,
 According to thy *Truth*.
 Teach mee thy *Judgments*; & receive
 The Praises of my mouth.
 2 Although my soul in danger be

R

Thy

Thy *Statutes* I obey ;
 And keep thy *Lawes*, although for mee,
 The wicked, snares do lay.
 Thy *Cov'nants* are mine Heritage ;
 They much reioice my minde ;
 And, thy *Decrees*, from age to age,
 To keep, I am inclinde.

Another of the same.

OH God, thy *Word* like Lāps my way doth show,
 And, to my feet, it is a shining flame.
 To keep thy righteous *Judgments*, I did vowe ;
 And, I resolve that I will keep the same.
 Opprest I am ; Me, therefor Lord revive
 As by thy *Word*, thy promise is to do.
 Accept that praise which I shall freely give ;
 And, in thy *Judgments* Lord, instruct me to.
 On thy *Commands*, my thoughts are alway sett,
 And, lo, my foul is alwaies in my hands.
 Vngodly men, for mee have laid a nett ;
 Yet walk I not astray from thy *Commands*.
 Of all my Ioyes thy *Word*, alone, is cause :
 Thy Testaments I make mine heritage.
 My hart resolves, to love & keep thy *Lawes*
 While time endures, & throughout evry Age.

*Many waies (oh Lord) is thy Lawe healthfull vnto vs.
 It is a Schoolmaster, to teach us ; A Rule, whereby
 to square our Actions ; A glasse, to shew us our deformities ;
 A light, to guide us out of error ; & a Remembrancer,
 to shew vs what we are liable vnto by Nature ; That so,
 the terrors thereof may make the flesh more obedient to the
 spirit (& their harts the more thankfull, whome Grace
 hath freed from the Curse & condemning powre thereof) yea,
 it is alwaies usefull in some kinde or other. Oh, write it
 therefor*

Pfalme CXIX. 143

*therfor in our harts & engrave it in our mindes, for ever
& ever. Amen.*

Samech. 15.

THy *Lawe* I love with all my hart,
And wicked thoughts detest.
The place of my defence thou art ;
And, on thy *Word*, I rest.
Lewd men avoyd ; for I would faine
My God's *Commands* obey.
According to thy *Word*, maintaine
My life, & hopes, I pray.
2 Support mee, & I nought shall dread :
For, to thy word I cleave.
Vpon thy *Lawes* transgressers tread :
For, guile shall them deceive.
Purgd out like droffe, the wicked be :
I therefore love thy *Lawe*.
And, of thy *Judgments*, & of thee,
My flesh doth stand in awe.

Another of the same.

PRroud thoughts I hate, and such as cause offence
But, with much love thy *Lawe* I do embrace.
Thou art my sheild, oh Lord, and my defence ;
And in thy *Word*, my confidence I place.
Pack hence, all yee, that evill doers be ;
For, all my God's *Commands*, I will obey.
According to thy *Word*, vphold thou mee ;
That both my life & hopes, enjoy I may.
Protect me, & no dangers I shall fear :
For, in thy *Statutes*, I will then delight.
Suppress all those that from thy *Precepts* err :
For why, they muse on nothing but deceit.
Purg'd out by thee, like droffe, thee wicked are ;
And, I thy *Testimonies* love therefore.

R 2

My

My flesh doth dread thee with a trembling fear ;
And, by thy *Judgments*, I am frightened fore.

Oh Lord, let the consideration of thy Judgmēts purge out all our wickednes, & so terrify our wanton flesh, that it may tremble to offend thee. Let the Meditation of thy Lawe of Love, so worke upō our hearts, that our verie thinkings may be sanctified. And let us be continually supported by thy assisting Grace, that in thought, word, & deed, we may persevere in obedience to thy Will, & be safe vnder thy protection, for ever & ever. Amen.

Aijn. 16.

IN Judgment, I vprightly deal ;

Let no man mee oppresse.

Be suretie, for thy seruants weal ;

From Tyrants, me release.

Mine eyes, are dimm'd since for thy *VVord*,

And saving-health I fought.

Deal well with mee thy servant, Lord,

Let me thy *Lawe* be taught.

2 Since, thee I serue, Lord, grant I may

Thy *Testimonies* knowe.

Now, is the time to work ; for they,

Thy *Law* would overthrowe.

Far more then gold, (then finest gold)

Thy *Statutes* I affect.

Thy *Lawe*, in all things, I vphold,

And, errors way, reject.

Another of the same.

Quit me from such as doe my harme assay ;

For, I according to thy *Lawe* have wrought.

Be suretie, for thy Servants weal, I pray,

That, to the proud, in thrall I be not brought.

Quite wasted are mine eyes, & almost blinde,

Since thy iust *VVord*, & healp I did expect.

Accor-

According to Mercie, be thou kinde ;
 And, me thy servant, by thy *Law* direct.
 Quench not that Light by which thy *Truth* is known
 But, give thy servant knowledg in thy *W*ord :
 For, they thy blessed *Law*e have overthrowne,
 And, it is time that thou thy healp afford.
Quick therefore be : For, I above all gold,
 Yea more then gold refinde, thy *W*ord affect.
 Thy *Statutes* all, to be vpright I holde ;
 And all erroneous waies, I disrespeçt.

Preserue us, oh God, from their wickednes, who pretending a Christian Libertie, seek to overthrowe, & make voyd thy Lawe (to the quenching of the spirit, & to the full-filling of their fleshly Will) Grant rather, that the more wee are freed, from the Bondage of the Lawe (& the lesse obliged to the works thereof, for our Justification) the more we may labour to fullfill the same; euen for the love of Righteousnes in Iesus Christ, Amen.

Pe. 17.

RAre things, thy *Testaments* comprife,
 And are my soules delight.
 Thy *Statutes* make the simple wise,
 Their knowledg giveth light.
 Through longing for thy *Law*e, I drewe
 My breath with panting Mouth.
 Veive mee in Love, as thou dost veive
 The Lovers of thy *Truth*.
 2 So guide my goings by thy *W*ord,
 No sinn in mee may raigne.
 From spoile of men, preserue me Lord,
 For I thy *Truth* retaine.
 Teach mee thy *Laws*, & let thy face,
 Vpon thy servant shine.

R 3

For

For, Streames I weep, when men transgresse,
Or break a *Lawe*, of thine.

Another of the same.

Right wonderfull thy *Testimonies* are :
And, therfor Lord my soul to keep thē strives.
Thy *Word's* approaching, makes great light ap-
And, Understanding to the simple gives. (pear,
Respire & pant I did, with mouth vnclō'd ;
So greedy of thy *Precepts*, I became.
Oh look on mee, as when thou art dispos'd,
To look vpon the Lovers of thy *Name*.
Restraine my stepps according to thy *Word* ;
And let no sin, in me dominion gaine.
From Cruel men, defend thou mee oh Lord,
So, I thy sacred *Precepts* will retaine.
Reflect on mee the brightnes of thy face,
And, shewe thy *Testimonies* vnto mee.
For, downe my cheeks the teares do flow apace,
Because, thy *Lawes* despis'd & broken be.

*Sweet Iesus, though we desire to some wise; we are very
simple in the best knowledge: Oh increase our understanding.
Though wee professe great Affection to thee & thy Lawe;
yet wee soone deny (yea forswear) both, if wee are in
danger to partake of thy sufferings. Oh look vpon vs therfor,
with such an aspect, as thou didst cast on thy Apostle St.
Peter, that weeping bitterly for our Sinnes & unkindnesse
as he did; we may obtaine the same forgiveness. Amen.*

Zade 18.

THou just in all thy doings, Lord,
And in thy *Judgments* art.
Thy *Testimonies*, & thy *Word*,
Are true in ev'ry part.
I burne with zeal, because I see

My

My foes, thy *Truth* neglect.
 Thy *Word* is pure, which causeth mee
 That I the same affect.
 2 Thy precepts, I will still retaine,
 Though I despis'd am growne.
 Thy *Justice*, alway shall remaine ;
 Thy *Lazve*, & Truth, are one.
 In thy *Commands*, my pleasures are,
 Though troubles on mee fall.
 Thy just eternall *Will* declare,
 And, thereby, live I shall.

Another of the same.

Sincere thou art, oh Lord, in all thou dost :
 A true, & righteous *Judgment* thou hast past.
 Thy *Testimonies* are exceeding just :
 And, so is all that thou *Commanded* hast.
 Spent, through my zeal I am, & almost pin'de,
 Since of thy *Truth* my foes regardles growe.
 Thy *Word*, is to the vttermost refin'de ;
 And, for that cause, thy servant loves it foe.
 Scorn'd & despis'd I am ; yet cannot this,
 My thoughts from thy *Commandements* withdrawe.
 Thy *Justice* an eternall *Justice*, is ;
 And, *Truth* it self, thou givest for thy *Lazve*.
 Sore paines & forrowes, have layd hold on mee :
 Yet, I from thy *Commands* content receive.
 Thy righteous *Testimonies* endles be :
 Oh let me know them, Lord, that I may live.

*It is true oh Lord, that what ever thou willest is Just,
 & needs no other reason thereof, but that thou Willest it,
 because thy Will is Truth & Justice it self. Keep us
 therfor, from questioning the Justice of any thing which
 thou hast Willed or Decreed: & preferue us, also, from
 their*

R 4

their madnes, who fancie Decrees which thou never mad'st; & such as doe not make thee iustificable by humane Reason. Teach us to knowe, that, though thy Justice is incomprehensible, yet so much as thy word hath expressed of it, is such a Justice, as makes thee (even in our capacities) Justifiable, when thou art iudged; & such, as may encourage us, to endeavour, to be just as thou art just, & holie as thou art holie, by thy example. This grant, for Iesus Christ his sake. Amen.

Coph. 19.

Lord hear; for, in my hart I crie,
 And, I thy *V*Word obay.
 To hear my call, thine ear apply,
 That keep thy *L*avves I may.
 Relieng on thy *V*Word, I call'd,
 Before the Morning-light;
 To mark thy *V*Words mine eyes forestald,
 The Watches of the night.
 2 As *iust & loving*, Lord, thou art,
 So, hear & quicken mee.
 Lo, such as from thy *L*avve depart
 For mischeefe, comming be.
 Oh Lord, to mee, now nearer drawe:
 Thy *V*Word all truth containes,
 And, long agoe, I knewe thy *L*avve,
 Eternally remains.

Another of the same.

They, healp oh Lord, with all my hart I crave,
 Thy just *C*ommands resolving to obay.
 To thee I call aloud; mee daigne to fave,
 That so, thy *T*estimonies, keep I may.
 To thee, before the break of day, I call,
 And, for my certaine ayde, thy *V*Word I take.

The

The watches of the night mine eyes forefall,
 That on thy *Larve*, my muzings I may make.
 Thine ear, vnto my voice, in mercy, bowe ;
 That, mee, thy *Iudgments* may revive, oh Lord.
 They fast approach, who seek my overthrowe,
 Ev'n they, who strangers are vnto thy *VVord*.
 To mee, oh Lord, at all tymes, be thou nigh.
 Thy *Statutes*, all perfection do containe.
 And, many daies agoe, informed was I,
 That thy *Commands*, for ever shall remaine.

WVe rise early, (oh Lord) & canu sit vp late at night, to prosecute our common affaires, or to prevent the mischievous purposes of any temporall Adversary. Cause us, wee pray thee, to be as vigilant, in seeking thee; in Meditating the deep Mysteries of thy Lawe; & in foreseeing what spirituall enimies are approaching to endanger our soules. Vouchsafe this, oh Lord: & in all our endeavours, assist us; in all our prayers, hear us; & in all our necessities be present vrith us, in Iesus Christ our Lord, Amen.

Resth. 20.

REgard my greef, & save me Lord,
 For, I obaie thy *Larves*.
 Hear me, according to thy *VVord*,
 Oh save, & plead my Cause.
 Because thy *VVord* they muse not on,
 From health are sinners far.
 Revive mee Lord, as thou hast done,
 For, great thy *Mercies* are.
 2 My foes, & spoilers many be ;
 Yet, I thy *VVord* professe,
 And greeve when I the wicked see,
 Thy *Statutes* to transgresse.
 Thy *Larve* I love ; oh quicken mee,

R 5

As

As thou hast promis'd Lord.
For, endles thy just *Judgments* be ;
And, ever true, thy *Word*.

Another of the same.

VEwe Lord, what sorrowes have opprest mee :
For, to observe *Lawe*, My minde I give.
Let mee adiudged, & deliver'd be ;
And, mee according to thy *word* revive.
Vngodly men from saving health are far,
Because they do not seek thy *Statutes*, Lord ;
Exceding great thy *Tender-mercies* are ;
Reviue thou mee according to thy *word*.
Vext & persude, by many, I have beene ;
And, yet, I from thy *Precepts*, have not straid.
I greaved was when sinners I had seene ;
Because, thy holy-*word*, they disobayd.
Vnto thy *Lawe*, observe what love I shew ;
And, of thy tender mercie, quicken mee.
Thy *word*, through all eternitie is true ;
And, everlasting thy just *Judgments* be.

Oh Christ the Mediatour; in our minds wee are lovers & observers of thy Lawe; but in our members wee are captivated vnto the Lawe of Sinn : for which, our greaved spirits do complaine with sighes & groanes, that are neither utterable by the voice, nor sensible to the flesh. Oh deliver us from this bondage ; Plead thou our cause to thy Father ; Comfort our distressed soules ; & let our love & practise of thy Lawe, quicken us, in the way of Righteousnes, & make us partakers of thy Tender-Mercies, for ever more. Amen.

Schin. 21.

THough Princes, causes, wrong'd mee much,
Thy *Lawe* I sleighted not :
But, in thy *word*, my ioies were such

As

As his that Spoiles hath got.
 The lienge lipps I do abhorr ;
 But I affect thy *word*.
 Seav'n times a day, I praise thee, for
 Thy righteous *Doomes*, oh Lord.
 2 The Lovers of thy *Lawe* have peace ;
 And, harme they shall have none.
 Lord, on thine aide my hopes I place ;
 And, thy *Commands* have done.
 My foul thy *Testimonie* kept ;
 In love therewith I grewe.
 I, from thy *Precepts* have not slept ;
 For, thou my waies dost veiwe.

Another of the same.

WHIċ caufe was none, ev'n Princes wronged mee ;
 But, of thy *word* alone, my hart had feare.
 And, in that *word*, my Ioies, morcover, be
 As great as their's that sharing booties are.
 With much dillike, all fallhood I detest :
 And, I thy *Lawe*, vnfainedlie affect.
 Sev'n times a day, thy praise I have exprest ;
 Because thy righteous *Judgments* I respect.
 What perfect peace have they that love thy *word* ?
 Ev'n such, that nothing cann their quiet marr.
 For thy salvation, I have hoped, Lord ;
 And, thy *Commands* by mee performed are.
 Well pleas'd, & with exceeding much delight,
 My foul thy *Testimonies* keepeth still ;
 Thou know'st ; for all my waies are in thy sight ;
 That I, thy *Precepts*, & thy *Lawes*, fulfill.

*Oh blessed Redeemer, who wert persecuted by Princes,
 for my sake, without a Cause ; Thy many Prayers, daylie
 offered to thy Father ; thy true delight in his Word ; thy
 detestation*

detestation of falshood, & thy perfect fulfilling of the Lawe, have obtained, that thy righteousness may be ascribed vnto us. Oh grant, that by performing what thou hast enabled us to do, wee may retaine & encrease the Talent freely given; & enjoy thy Peace, which passeth all vnderstanding; for ever & ever. Amen.

Tau. 22.

REceive my cry, & guide thou mee
 As thou hast promised, Lord,
 Give ear, & saved let mee be;
 According to thy *word*.
 When thou to me hast showne thy *waies*,
 My lipps thy praise will shewe.
 My tongue thy blessed *word* shall praise;
 For, all thy *Laws* are true.
 2 Mee, let thy powfull hand protect;
 For, I thy *Lawe* approve.
 Thy *Saving-health* I do affect,
 Thy *Precepts* I do love.
 Oh, let mee live to sing thy praise;
 In *Iudgment*, mee preserve.
 Thy servant seek, who sheep-like straiies;
 For, I thy *Lawe* observe.

Another of the same.

YEald my Complaint, oh Lord, thy gracious ear,
 And, knowledge of thy *Lawe*, to me afford.
 My humble suite, vouchsafe, I pray, to hear;
 And, save thou mee, according to thy *word*.
 Yea, save thou mee; & I thy praise will preach,
 When thou shalt thy *Commands* to mee declare.
 Thy *word* likewise, to others I will teach;
 For, all thy *Precepts*, true & righteous are.
 Yeald me thy hand, my fastie to assure;

For,

For, thy *Commands* my chofen part, I make.
 Thy Saving-health, I labour to procure,
 And, in thy *Lawe*, oh Lord, I pleafure take.
 Yet, longer let me live, to fing thy praife ;
 And, let thy *Judgments* Lord, my helpers be.
 Now, mee thy fervāt feek, who fheep-like fraies,
 For, never is thy *Lawe* forgot of mee.

Most mercifull Father, wee have all erred & strayed from thy waies like loſt ſheep; give us therefore that Lawe of Faith, by which wee may be brought home to thy Folde. When wee have obtained this Grace; let us truly eſteeme it, hartly praife thee for it, & diligently preach it to others. Oh ſpare our lives, untill the New-man ſhall be fully perfected in us; that wee may accompliſh the work for which wee were created, & glorify thy Name, world without end. Amen.

Pfa. 120.

A ſong of Degrees. *Why theſe Pfalmeſ are ſo called, it is uncertaine (for, Iewiſh fancieſ are not worth heeding) but, perhaps, our Degreeſ toward the ſpiritual Temple, are here myſtically included: for, the firſt degree thitherward, is to have a ſight of our miſery, & a deteſtation of the worldſ vanitieſ (figured by Meſech & Kedar, in this Pfalme. It is uſefull, when wee are conſtrained to live among falſe worſhipperſ, or wearied by our owne corruptionſ &c.*

I Call'd on God in my deſtreffe,
 Who heard mee when I prayd :
 From lieng & deceitfulneſ,
 Lord, ſave my Soul ; I ſaid.
 What hire, oh thou deceitfull tongue !
 Prepared iſ for thee ?
 But, arroweſ that are ſharp & ſtrong,

And

And coales that burning be?
 2 Ah! woe is mee, that I so long,
 In *Mefech* must reside!
 And, that, perforce, I must among
 The Tents of *Kalar* bide.
 My foul hath beene too long, alas!
 With such as wranglers are:
 For, when I speake to them of peace,
 For warr, they do prepare.

Father of Mercie; *Keep vs from the lying deceits of the Devill, & his Members; & reward them according to their malice. Vouchsafeto us, also, such a sight, & loathing, of our naturall estate; that wee may have an earnest longinge to be translated from the Tents of Vngodlines, & be incorporated into thy heavenly Ierusalem through Iesus Christ, our Lord. Amen.*

Pfa. 121.

A song of Degrees. *Another Degree, is to fixe the eye of our soul on God, acknowledging him only, the meanes of our deliverance, & our defence &c.* It directs vs, to whome wee should seek; & encourageth to depend on God in all our waies.

MIne eyes above the hills, I reare,
 And, thence, of healp, I hopefull am;
 For, from the Lord my succours are,
 From him, that heav'n & earth did frame.
 My feet vnmoov'd, he alway keeps;
 He, is my garde, that ever wakes:
 For, he nor slumbers, neither sleeps,
 Who charge of *Israell* vndertakes.

2 The Lord, ev'n as thy shade, will stay
 On thy righthand, for thy defence.
 Nor Moone by night, nor Sunne by day,

Shall

Shall harme thee by their Influence :
 For, God will save thee from all woe,
 Hee, will thy soul from dangers free ;
 And (whether in, or out, thou goe)
 Thy gard, at all times, he will bee.

Gracious Protector ; *Cause us, to expect all our deliverances from thee, with a constant dependance upon thy safeguard, in all proceedings. Keep us without slavish fear, or wavering, in our Faith: And, be thou allway soe watchfull over vs, & so near unto vs; that neither these dangers wheretoe we are commonly subiect, nor the extraordinarie Influences of the heavens, nor any other unexpected Evēts, harme our bodies, endanger our soules, or interrupt our lawfull callings, either now, or hereafter. Amen.*

Pfa. 122.

A fong of Degrees. *Another Stepp, is a delight in the pietie of others, joined with love to God's worship, & accompanied with hartly wellwishing to his Church. The Elect are here persecuted rejoicing on this Degree. Wee should vse it to provoke vs vnto the fame.*

Ioyed, when they said to mee,
 God's house let vs ascend vnto :
 For, now *Ierusalem*, to thee
 And, through thy Ports, our feet shall goe.

Ierusalem is fairly Scited ;
 A Towne well-built, & well-vnited.
 2 There meet the Tribes (God's Tribes alone)
 His name in *Ifr'el*, to declare.

There, placed is, the *Judgment* Throne ;
 The Thrones of *David's* house are there.
 Oh feele her pears, for, they are blessed ;
 That have to *Salem*, love expressed.

3 Let

3 Let Peace, a Bullworke round her make,
 Let Plenties in her Turrets be :
 This Peace wee wish, ev'n for their sake,
 Who, mates, & Brethren are to mee.
 Yea, God our Lord's faire habitation,
 Thus, makes mee pray for thy Salvation.

*Inspire us, oh Lord, with a delight, & mutuall desires,
 to further each other in thy service. Let us take pleasure in
 thy Sanctuarie: & be alwaies, to our poore, helpfull &
 zealous, to effect & continue the Peace of Syon; even for
 the sakes of our brethren, for our owne sakes, & for thy
 glory sake (oh Father) that, wee may reap the benefit of
 her Peace & Plenties, through Iesus Christ, our Lord.
 Amen.*

Pfa. 123.

A song of Degrees. *Another Stepp is obedient at-
 tendance of God's will, in all sufferings, with assured faith
 in him; which is here professed by the faithfull soul. It is
 usefull, to advance vs to this Degree.*

OH Lord, that in the heav'ns remainest,
 Lo, wee advance our eyes to thee :
 And, Lord our God, till healp thou daignest,
 They shall on the affixed bee,
 As men or Maides, that waiting stand,
 Vpon their Lord, or Ladie's hand.
 2 Oh, grant vs Lord, thy dear compassion ;
 For, wee extreame contempts have borne.
 Vouchsafe vs, Lord, thy Consolation,
 For why? our harts are greev'd with scorne,
 Ev'n by the scornes, & pride of them,
 Who live at ease, & vs contemn.

*How ever thou shall please to afflict vs, oh Lord (or
 how long soever thou deserr any desired Blessing) let vs be
 con-*

Pfalme CXXIV. 257

contented to attend thy Pleasure; & watchfull, to performe what thou shalt require further at our hands; see our sufferings, shall the sooner, be redressed, & our dutifull obedience, be rewardd through Iesus Christ our Lord. Amen.

Pfa. 124.

A song of Degrees. *Another Staire, is acknowledgment of former deliverances, & of the beginnings of Gods graces already obtained, as in this Psalme. Wee may vse it after any Deliverance, but especially, such as are most publike.*

But, that the Lord, our part did please to take,
 But that God holpe vs, (*Is^d now may say*)
 When men did their Assaults against vs make,
 Wee to their throtes had bene a living-prey;
 For, wroth at vs, with spighfull rage were they.
 2 Wee by the Flouds, had then bene clofed round;
 Ev'n quite above our foul, the streames had gone:
 The swelling flouds, our foul had surely drown'd.
 Wee, therfor, blesse & praise the Lord, alone,
 That, by their teeth wee were not ceaz'd vpon.
 3 For, as a bird, out of a fouling snare,
 Ev'n so, our foul escaped from the ginn:
 The nett is broke, & wee deliver'd are; (binn)
 And, God, (whose work, the heav'ns & earth have
 Is hee, whose Name, our healp consisteth in.

Many times oh Lord, wee are delivered, by thy Mercy, from evident & unavoidable perills: But, there is no moment in which wee are not compassed about with invisible foes (& unthought of Dangers) far more fearfull & more impossible to be avoyded; & unless thou didst graciously defend us. Grant therfor, that a filiall awe of thy Iudgments & a true esteeme of thy Mercies, may make us hartily thankfull

S *unto*

vnto thee, for them, now & for ever. Amen.

Pfa. 125.

A song of Degrees. *Another Ascant, is firme Belief in God. The fastie of such, is here alluded to the impregnability of Mount-Syon, & Ierusalem: & the punishment of wavering Apostates is threatned &c. It is vsfull to raise vs to this Degree &c.*

Mount-Syon like, for ever fixt are those
Whose hopefull trust vpon the Lord is founded
For, he his faithfull People will enclose
(Ev'n as with hills *Ierusalem* is rounded)

As long as Time's perpetuall motion goes.
2 The Rod of wicked men shall not alight,
Where God the Lot of righteousness bestoweth.
Left righteous men partake in evill might.

For, to the Good, the Lord his mercy sheweth
And, favours all that are in hart vpright.

3 But, Sliders-back, & such as wander wide,
In their owne crooked paths, & waies vneven,
Shall by the Lord, be thither ledd aside,
Where, portion due to hypocrites, are given:
But, *Isra'el* shall in endles peace abide.

Oh God, many ignorances & errors, both in Iudgment, & Manners, we are naturally subiect vnto. Teach us therefore what wee ought to Believe, or practise; & then preserve vs unwavering in our Faith, & so sincerely constant in a holy Life; That we may not have our portion, with Apostates, or Hypocrites, but, be partakers in the true Peace of Isra'el, through Iesus Christ our Lord. Amen.

Pfa. 126.

A song of Degrees. *another Degree is a reioicing in our Electio & spirituall freedom; which is here typically expressed*

Pfalme CXXVI. 259

pressed, with a propheticall prayer for that ioye promised by Christ vnto the true Mourners. Ioh. 16, 20. Wee may sing it as a thancksgiving for our Redemption; & to comfort in spiritual mournings.

WHen God made *Syon* free;
 And her from thrall did bring,
 It seemed as a Dreame to be;
 And, wee did laugh & sing,
 2 The Lord (the heathen fedd)
 Great Marvailles wrought, for vs.
 Great marvailles he hath, wrought, indeed,
 And, therfor, sing wee thus.
 3 Lord, back our Captives bringe,
 As Flouds to sea-ward flowe,
 So, they shall then reioice & sing,
 Who did in sorrowe lowe.
 4 Who, outward-bound, doth mourne,
 If he good seed employ,
 Shall doubtles, back againe returne,
 And, bring home sheaves with ioy.

Let our greatest reioicings (oh Lord) be in thy redeeming us from the Bondage of Sinn; & that our Names are in the Book of Life: for, marvailous was this deliverance. Let our greatest sorrowes be for our Offences, and for the losse of thy favour; which are, indeed, Causes of the greatest Lamentation: for, our short sorrowe shall be turned in to everlasting Ioyes, & glorious Triumphs, world without end. Amen.

Psa. 127.

A song of Degrees for Solomon. *Another Stairc is to ascribe our being & well-being to the Mercie & providence of God. It may be sung to acknowledge the fame, in all our works, & endeavours, &c.*

S 2

If

IF God the Pallace build not,
 The workmen loofe their paine,
 If God the Cittie sheild not,
 The watchman wakes in vaine.
 In vaine is early furring,
 In vaine, late watch wee keep,
 Or eat the bread of caringe,
 But, thofe God loves, may fleep.
 2 A fruithfull wombes poffeffing,
 At God's difpofing ftands :
 And, Children are a bleffing,
 Like shafts in Giants hands.
 Right bleft is he, that beareth
 His Quiver ful of thofe ;
 For, in the Gate, he dareth,
 To meet, & fmite his foes.

*Grant almighty God; that whether wee endeavour for our
 foules or bodies, we never glory or trust in our owne wor-
 kings; For, thou must bleffe the beginning, proceed-
 ding, & conclufion of every endeavour, or all our induftry
 is loft. Nay, wee have not, fo much as powere over our bodie,
 or the fruite thereof. Let us therfor, neither forget thee in the
 ufe of the meanes, nor neglect the meanes which thou haft
 appointed. That, (what ever the events be) our vnder-
 takings may, bring profit to us, & glory to thy holy Name.
 So be it.*

Pfa. 128.

A fong of Degrees. *Another Stepp, is filiall feare
 of God; to which, many temporall bleffings are here promi-
 fed.* It is vfed at the folemnization of mariages; &
 ferves to encrease in vs, the feare of God.

IF God thou feare, & keep his way,
 He, bleffings will beftowe :

Thy

Thy labour shall thy food purvay,
 And, happie thou shalt growe,
 Like fruit-full vines vpon thy houle,
 Thy wife shall proove to thee ;
 Thy Children, like faire olive-boughes,
 Shall round thy Table be.
 2 Thus, thou that fearest God shalt thrive ;
 From *Syon* he shall blesse :
 And, thou shalt see (whilst thou dost live)
Jerusalem in peace.
 He shall prolong thy life, till thou
 Thy Childrens Children see ;
 And, that thy ioye may greater growe,
 In *Iſr^{ell}*, rest shall bee.

Oh Lord; of thy abundant Mercy, thou hast promised, not only the blessings of the next life; but alsoe, all those which are most comfortable in this world, so far forth as shall conduce to their happines, who truly serve & feare thee. Oh teach us that filiall fear, & that obedience, for which thou hast made those promises, that wee may performe what thou requirest. Yet, not for the outward blessing sake; but merely for the love of Iesus Christ our Lord. Amen.

Psa. 129.

A song of Degrees. *Another Step, is a patient sustaining of the Cross. Which patience of the saints, is here mentioned; & both the tyranny & condition of their oppressors, briefly illustrated.* Wee may, vse it to increafe & continue Christian Patience.

FULL often since my youth, may *Iſr^{el}* say,
 Full often since my youth, they mee assailed ;
 And, still, without successe they went away : (trailed,
 Yea on my back, their ploughs, the ploughers
 And, on the same, long furrowes ploughed they.

S 3

The

2 The Lord, (who is a perfect Righteous-one)
 The Cords of wicked men in peeces breaketh.
 And, *Syons* foes, shall quite be overthrowne,
 Ev'n like that grasse, which root on houfes taketh,
 And, fades away, before it ripe is growne.

3 For, nor his Armefull, nor his handfull, there,
 Remaines for him that bindes, or him that mo-
 Nor is there any high-way Passenger, (weth.
 Who, there, is blessing, in God's Name bestoweth.

Or, doth so much, as, bidd them well to fare.

Sweet Iesu, (who wert persecuted, even from thy cradle, to thy grave; & on whose back, the sharpe stripes, ploughed long furrowes for our Sinns) worthlie have wee deserved to be whipped with reproches to our face; to be furrowed with standers behinde our backs, and to suffer all other indignities. Nevertheless, since by thy sufferings, thou hast as well prevailed for us, as for thy self; make voyd the attempts of our Adversaries; & enable us to sustaine with Christian patience, that part of thy Crosse which thou appointest us to bear: that being chearfull partakers of thy sufferings, we may partake also, thy victorious Triumphs in the Kingdome of heaven. Amen.

Pfa. 130.

A song of Degrees. *Another Ascant, is earnest prayer: Which the Faithfull soul here powreth forth for assistance, &c.* It may serve as a forme of prayer in great extremities.

Lord, from the depths, to thee I sue ;

My vocall prayer hear.

And, when my Voice, my wants doth shewe

Encline to mee thine ear.

Lord, who cann bear it, if severe,

To mark our faults thou be?

But, that wee faint not in thy fear,

Com-

Compassion waites on thee.
 2 On God I waite, & on his word,
 My foul her hopes doth lay :
 My foul, more waiteth for the Lord,
 Then watchmen, for the day.
 Oh Iſr'ell, trust in God ; for, hee ;
 Hath gracious help, in flore.
 And, from thy sinns delivers thee,
 Both now & evermore.

*Gratiouſly hear our prayers, oh Lord, in all our troubles
 & enter not into iudgment with us thy ſervants, vnles thou
 overſhadowe us by the wings of thy Mercie; for, our iuſtice
 is enrightouſnes in thy ſight. Give us grace to hope in
 thee, with patient expectation of thy good pleaſure; & ſo
 enable vs (at leaſt in our true deſire) to fulfill our promiſes
 to thee, that without infringing of thy Juſtice, we may
 be delivered both from the guilt & puniſhment of our ſinns,
 through thy Mercie in Ieſus Chriſt our Lord. Amen.*

Pla. 131.

A ſong of Degrees. *Another Degree is vnſained
 humilitie: For, ſuch as humble them ſelves ſhall
 be exalted. Here, all arrogauce, ambition, & ſiſtruſt is
 diſclaimed, a ſole dependance on God profeſſed, and others
 exhorted to the ſame. It is vſefull, to beget humility.*

○ H Lord, I have no ſcornfull cie,
 Nor proud nor loſtie minde.
 I ſeek not things that are too high,
 But, humbly am inclinde.
 My foul is like an infant wean'd,
 (Ev'n from his mothers breaſt)
 And, Iſr'el, ſo (to be ſuſtaind)
 On God, ſhould alway reſt.

*None of thy Creatures, oh God, have made them ſelves
 to be,*

S 4

264 Pfalme CXXXII.

to be so vile as wee; yet, none are more proud or selfe-concited; none more presumptuously inquisitive into thy forbidden Seacrets. Oh give us more humility; & lesse desire to those curiosities which are above vs, & pertinent to advance the Kingdome of Sathan, rather then the Kingdome of Heaven; which is to be entred which a Childlike Obedience & humiliation. This Humiliation, wee againe beseech thee to grant vs, for Iesus Christ his sake Amen.

Pfa. 132.

A song of Degrees. *Another Degree, is a hartie purpose to prepare a Temple for God, in our harts; & to endeavour the setting of his outward worship, which is here mystically applied. It is vsfull to stirr vs to this Degree.*

Remember Lord, what *David's* troubles be,
 And, what to *Jacob's* mightie God, he swore.
 In house or bedd, I will not rest, said he,
 Nor shall mine eyes, or sleep, or slumber more;
 Vntill a place be found, of my providing,
 For, *Jacob's* God, the mighty Lord's abiding.
 2 Lo, *Ephrata*, wee heard, the place should be,
 And, in the Forrest-feilds, wee found the same.
 Thy house therefore, to enter, purpose wee,
 And, at thy footstoole, will adore thy Name.
 Arise, oh Lord, ascend thy resting bowre;
 Thou, & the *Arch*, of thy Almighty powre.
 3 Let Righteousnes, thy sacred Preists aray,
 And, let thy saints a ioyfull tryumph make:
 Oh turne not thy *Messiah's* face away,
 For, thy beloved Servant *David's* sake,
 To whome thou swar'st thy promise, vncalled,
 That on his Throne, his Seed should be installed.

4 If

4 If they, saidst thou, my League & word respect ;
 Thy Children, on thy Throne shall ever sitt :
 For, I the Lord, did *Syon* hill, elect ;
 And, for my dwelling, I have chosen it.
 My fetled rest is there, & I'll possesse it ;
 I love it, & with plenties, I will blesse it.
 5 The pore thereof, with bread I will sustaine,
 Her Preists I'll clothe with health, her faints shal
 A Lamp for mine Anointed, I'll ordaine, (sing,
 And, I will make the horne of *David* spring :
 I, those will shame, that for is harme endeavor ;
 But, on himself, his Crowne shall flourish ever.

Suffer vs not, oh Lord, to take rest in any thing, untill we have provided thee a dwelling in our soules ; & then, let vs entertaine there, nought els, but that which may be serviceable vnto thee. Take thou possession of vs, & furnish vs, as becommeth Temples for thy presence. Remember all thy promises to the Faithfull ; for they only are that seed of David, to whom thy Covenants belong ; they are those Elect-ones whom thou hast promised never to forsake. Give vs, all outward means, of this invisible grace ; Continue among vs the succession, of holy & faithful Pastors ; The Bread of thy Word ; the Clothings of Righteousnes ; the Lampe of Illumination ; the Horne of good Government ; & the Ioye of the Holy-ghost ; that the enemies of thy Church, may be ashamed, & shee crowned, with honour & blessednes, for ever. Amen.

Psa 133.

A song of Degrees. *Another Step, is that, which the preposterous Zeal of Schismatics hath much defaced. (to wit) Charitie, & brotherly Vnitie ; which is here, excellently Illustrated, to moue vs to ascend it. Wee should sing it, to encrease Vnitie & Love.*

S 5

See

SEe Breth'ren, see, how sweet a blisse
It is our lives in love to lead.

It like that pretious Oyntment is,
Which once anointed *Aron's* head ;

And, on his beard, from thence did flowe,
Ev'n to his garment skirts belowe.

2 It like refreshing dewe doth prove,
Which downe on *Harmon's* topp distills ;

Ev'n like the dewe, which from above
Descendeth downe on *Syon* hills.

For, there, God promised, heretofore,
To blesse with life, for ever more.

Oh God! so deare to thee, is brotherly Love, that all Faith, (yea, & Martirdome) wanting that Virtue, is of no esteeme: So profitable is it vnto vs; That (like pretious oyntment on the head, or like shewres falling on high mountaines) it descends & spreads vntill every member be refreshed therewith. Encrease therfor, wee beseech thee, this Virtue among vs (without which, all others are counterfeits) & let vs so preserve Vnity & brotherly kindnes in this life, that wee may enjoy thy eternall Love & Vniō, in the life to come, through Iesus Christ our Lord. Amen.

Pfa 134.

A song of Degrees. *This is the last Degree: For the highest Ascant, is, the glorifying of God. Note, that the first & last Degrees only, are placed according to their Order; because, necessarily, our first step to Godward, must be the fight of our Misery; The highest, is, to praise him: The rest are not ascended by all, in one and the same order; & therefore no precise order is observed in their placing.* Wee should sing it to provoke to this Dutie.

COME now, & praise the Lord, all yee,
That his attendants are ;

Ev'n

Ev'n you, that in God's temple be ;
 And praise him, nightly, there.
 Your hands, within Gods holy-place,
 Advance, & praise his Name ;
 And, yov, from *Syon*, he shall blesse,
 That heav'n & earth did frame.

Lord, wee were created for thy Glorie; All the time of our Pilgrimage on earth is to fill vs for thy praise; & the highest Degree which wee cann attaine to, either in that life, or the next, is to sing Hallelujah unto thy Name. Oh grant wee may so honour thee in these Temples of our Bodies (here, upon the Way) on whome the Nights of affliction, & the Dayes of consolation, doe interchangeably succeed; that in thy Ierusalem wee may sing praises unto thee, in that spirituall Temple, wherein, the presence of the Lambe, maketh a continuation of Day, of Ioy, & of all happines, for ever more. Amen.

Pfa. 135.

Hallelujah. It exhorts to praise God, in regard of his greatnes; for our election; for his omnipotency, Mercy, Justice, eternitie; & because other Gods are but ridiculous fictions, &c. To this end, wee (who are mystically the Sons of Aron & Levy) should sing it &c.

OH all yee servants of the Lord,
 His Name with praise confesse ;
 Ev'n you, that of our God the Lord,
 The house & Courts possesse.
 Oh praise God's Name ; for, sweet it is,
 To sing of his renowne.
 For, *Jacob*, he hath chose for his,
 And *Isra'el*, for his owne.
 2 God is, (I knowe) a powrfull one ;
 He doth all Gods excell :

In

In heav'n, his pleasure he hath done ;
 In earth, in sea, in hell.
 He maketh vapours to arise,
 Ev'n from Earth's farthest ends :
 And, he out of his Treasuries,
 Winde, raine, & lighting, sends.
 3 The first-borne, through the *Egyptian* coast,
 Of man, & beast he slewe.
 And, on king *Pharoh*, & his hoast,
 Rare wonders, hee did shewe.
 Great kings & kingdoms, downe he brought,
 Ev'n *Schon*, *Heshbon's* king,
 And, *Og*, of *Bashan* ; yea, to nought
 All *Can'an's* Realmes, did bring.
 4 Then, for his *Isra'els* heritage
 Their lands, he did bestowe :
 For which, hee's fam'd, from age to age,
 And, still shall famous growe.
 When he to judge them doth appeare,
 His people, shall be fav'd :
 But, heathen God's, man's makings were,
 Of gold & silver grav'd.
 5 Their carved mouthes are speechles found,
 Their eyes, no light cann see :
 Though they have eares, they heare no sound ;
 Their throates, quite breathles be.
 Much like to these, their Makers are ;
 And they, that serve them, toe.
 The Lord, therefore, let *Isra'el* fear ;
 And, so, let *Aron* doe.
 6 The Lord, let *Levie's* houshold bleffe ;
 In *Syon*, let all them
 Who fear the Lord, the Lord confesse
 That keeps *Ierusalem*. *Halleluiah.*

Oli

Pfalme CXXXVI. 269

Oh Lord our God, we hartely thank thee, for our creation & preservation. We magnify thy wisdom, thy power, thy providence, thy Iudgments, & thy Mercies; and we acknowledge that the Deities of heathenish and carnall men) yea & all other things in which we trust (are but vanities, & false Gods, fashioned by our owne wicked fancies. Grant therefore, that all of us (even preist & people) who in Word professe thee; may in hart, fear thee; & in deed, faithfully serve thee; now & for ever. Amen.

Psa. 136.

This Psalme, exhorts to praise God both for generall and perticuler benefits; & shewes, that all are bestowed for his meer mercy-sake, which is eternall. It may be sung, literally to commemorate, what God did for the Patriarks: or, mystically, as a thanksgivinge for the spirituall deliverances, which these typified.

THe Lord is Good; him therefore blesse:

And, for his Grace, that lasteth ever.

The God of Gods, let vs confesse;

Because, his Mercie faileth never.

The Lord of Lords, with praise extoll;

For, where he loves, he alway loveth.

His Acts, alone, are wonderfull;

Because, his Favour endles proveth.

2 His Wisdome, did create the spheares,
(*For, to all times, his Kindnes lasteth*)

And, earth above the seas he rears;

Because, his Pittie never wasteth.

He, did the greater Lights provide;

For, through each Age, his Grace extendeth,

He made the Sunn, the day to guide;

Because, his Goodnes never endeth.

3 He fram'd the Moone & starrs, for night;

For, without bound, is his Compassion.

And,

And, *Egipts* eldest-borne did smite,
Because, his grace hath no cessation.
 He brought forth *Isr'el* from their land ;
 (*For, for his endles grace procured*)
 With stretcht-out Arme, & powrfull hand ;
Because, his Mercie still endured.
 4 Hee did the Red sea, then divide ;
 (*For, still, his Kindnes, he retaineth*)
 And, *Isr'el* through the same did guide ;
Because, his Favour, still, remaineth.
 There, he did *Pharoh's* Army drowne ;
 (*For, Love, hee freely, still, bestoweth*)
 And through the Deserts brought his owne ;
Because, eternall Grace he sheweth.
 5 Both huge, & powrfull kings he slewe ;
 (*For, everlasting are his Graces*)
 Yea, famous kings he overthrewe ;
Because, his Love, times date surpasses.
 Great *Shon*, king of th' *Amorites*,
For, his Affection never faileth
 And, *Og* that ruld the *Bashamites*,
Because, his Mercy, still prevaieth.
 6 Their heritage bestow'd hath he,
 (*For, so, his endles Love, required*)
 His *Isr'el's* heritage to be ;
Because, his Grace is vnexpired. ;
 He did exalt vs, from belowe ;
 (*For, he to Pittie, still, inclineth*)
 And, hee redeem'd vs from our foe ;
Because, no time his Grace confineth.
 7 Hee to all flesh their food hath given ;
For, his great Mercy faileth never.
 Oh glorify, the God of heav'n :
Because his Grace abideth ever.

When

Pfalmc CXXXVII. 171

When wee looke back, oh Lord, vnto the beginning of thy visible workings (pondering, the never interrupted succession of thy Mercies, vnto this day) & therewithall obserue the performance of all thy promises to thy Church heretofore; & the continuance of thy abundant Loving-kindnes, to us at this present: VVee are assured that thy Goodnes & Compassion is eternall. VVee therefore, beseech thee to give vs true thanckfulnes, for the same; that wee may confesse it aswell in deed, as word; & praise & magnify thy Name for euer & euer. Amen.

Pfa. 137.

This Elegiacal Hymne, mystically expresseth the Zeal, & love of the Faithfull, to the Citty of God: And Propheticus, the fall of the spirituall Babilon. Wee may sing it to comfort vs during the continuance of our Naturall bondage, & the tirranies of Antichrist.

AS wee nigh *Babel* River fate,
 Wee, overcharg'd with weepings were,
 To thinck on *Syon's* pore estate;
 And hung our harpes, on willowes there:
 For, they to whome wee were intralld,
 On vs, for fongs of *Syon*, called.
 2 Come sing, they sayd, a *Syon-hymne*.
 Lord! cann wee sing thy fongs in thrall?
 Vnles (oh dear *Ierusalem*)
 Thee, in my mirth, preferr I shall;
 Or, if the thought of thee forgoe mee,
 Let hand & tongue, prove vfeles to me.
 3 Oh Lord, remember *Edom's* brood,
 And, how, whilst thy *Ierusalem*,
 Vnfackt, & vndefaced flood,
 Her spoile was haft'ned on, by them.

For,

For, loud thy cryed, race it, race it ;
 And, to the groundwork, downe deface it.

4 Oh daughter of proud *Babilon*,
 Thou shalt, likewise, destroyed be ;
 And, he will prove a blessed-one,
 Who shall avenge our Cause on thee :
 Ev'n hee, that payes thee our disgraces ;
 And, braines thy babes, in stony-places.

Oh Lord, many of thy people, suffer the scornes, & insultings, of that Babilon which was tyfified, by the Chaldean City ; And the Mysticall Edomites, labour the bitter defacing of thy Church. But, deliver us oh Lord, & reward them according to their intentions against us. Let us take no pleasure in any temporall thing, till wee have prevailed against the fury of our spiritual destroyers : & gives grace, so to crush all sinns, & heresies, in their first birth ; that we maybe made eternally safe & happy, through Iesus Christ, our Lord. Amen.

Another of the same.

AS nigh *Babel* streames wee fate,
 (Full of griefs, & vnbefreinded)
 Minding *Syon's* pore estate,
 From our eyes, the teares descended ;
 And, our Harps wee hanged, by,
 On the willowes, growing nigh.
 2 For, (insulting on our woe)
 They, that vs had there intralld,
 (Their imperious powre to shoue)
 For a song of *Syon*, called.

Come yee Captives, come, said they ;
 Sing vs now, an Hebrew Lay.

3 But, oh Lord, what hart had wee ?
 In a forraigne habitation,

To

Pfalme CXXXVIII. 273

To repeat our songs of thee,
 For our ſpoiler's recreation?
 Ah, alas! wee cannot, yet,
 Thee, *Ierufalem*, forget.
 4 Oh *Ierufalem*! if I
 Do not mourne (all pleaſure ſlunnige)
 Whilt thy walls defaced lie;
 Let my right-hand, looſe his cunninge:
 And, for ever, let my tounge
 To my Pallet, faſt be Clung.
 5 Oh remember, bleſſed Lord,
 E're *Ierufalem* was waſted,
 How the ſonns of *Edom* roar'd;
 And, her totall ruine haſted:
 Till, they levell, all had laid,
 Raſe it, raſe it quite, they ſaid.
 6 But, thou ſhalt be ſpoiled thus;
 And, be vſ'd (oh *Babels* daughter)
 Iuſt as thou haſt vſed vs,
 And, that man, who in thy ſlaughter,
 On the ſtones, thy Child'ren braines,
 Shall be bleſſed, for his paines.

Pfa. 138.

A Pfalme of David. *God is here praiſed for the truth of his Word; for glorifying his Sonn Chriſt; for confirming his Elect; & for the Common grace vouchsafed to all, &c.* It may be ſung for any Deliverance; But, eſpecially for our Redemption.

With all my hart, I'll ſing abroad thy fame,
 And praife thee, where the Gods aſſembled are;
 Ev'n in thy houſe, I'll magnify thy Name,
 And, for thy Truth, & Love, thy praife declare:
 For, thou thy Name, & word, o're all, doſt rear.

T

When

274 Pfalme CXXXVIII.

- 2 When I did call, thou mad'st replie to mee,
 And, strength vnto my soul, thou didst afford,
 All kings of earth, shall, therfor honour thee,
 As soone (oh God) as they have heard thy word ;
 And, sing thy praise, in thine own Paths, oh Lord.
- 3 For, thou art great, & thou oh Lord, art high,
 Yet, hast regard of humble men, belowe.
 Thou vew'st the proude, but, with a sleighting eye.
 Therefore, altho through many greiefs I goe,
 I certaine am, thou comforts wilt bestowe.
- 4 Thy righthand Lord ; shall my saluation bee,
 My foes feirce rage, thy stretcht-out hād shal stay.
 Thou shalt performe all things concerning mee.
 Thy mercies, Lord, abide the fame, for aye ;
 Reieci not then, thy handy-work, I pray.

*Oh Lord our Creator, thou canst fly reiectest none
 whome thou hast made; neither art thou such an acceptor of
 Persōs, as, too many fancie thee bee: But impartially acceptest
 in every Person that which is the Object of thy eternall
 Election; & (where soeuer thou findest the same) lovest
 that, vnto the end. Therefore, thou extendest thy Truth and
 Mercy to all; vouchsafing, also, thy Assisting powre, to
 perfect that work which thy free-grace hath begunn; yea
 & thou effectually perfectest that worke, in soe many as do
 humbly submit them selves to thy will, & resist not proudly
 the motions of thy spirit: And (though they passe through
 many temptations & hazards) thy hand still reacheth vnto
 the comforts, & meanes of safe perseverance vnto the end. Oh
 give us wisdom to perceive, & grace humbly to acknow-
 ledge this great Mercie (which who soeuer denies; Denies
 thy greatest glory) & makethou, our endeavours answerable
 to the grace & powre which we have received through
 Iesus Christ, our Lord. Amen.*

Pfa. 139.

Pfalme CXXXIX. 275

Pfa. 139.

To the cheef Mufitian a Pfalme of David. *It confefſeth, the all-ſeeing providence, powere, wiſdome, and Mercy of God; And expreſſeth a deſire of the Faithfull, to be ſerched, & reſtified, by him, &c.* It warnes vs, not to live Hypocriticallie; in regard, God beholds vs, at all times, & in all places &c.

OH Lord, thy all-beholdinge eies,
 Have ſerch'd, & well obſerved mee.
 Thou, ſee'ſt me ſitt, thou ſee'ſt mee riſe;
 Thou, know'ſt my thoughts e're thought they be.
 Thou, vew'ſt my wayes & walkings Lord;
 Thou ſee'ſt what in my bedd I doe;
 And, I do never ſpeak a word,

But, lo, thync ears do hear it to.
 2 Thou ſtandſt before me, & behinde;
 Thy hand, on mee, doth alwaies lie:
 Thy wiſdome cannot be confinde,
 And, for my reach it is too high.
 Then, from thy ſpirit, & from thee,
 Oh whither cann I fly, or goe?

If heav'n I clime, thou there wilt be;
 If hell I dive, there art thou to.
 3 If on the Mornings wings I ride,
 And, think to fly beyond the feas;
 Thy hand, ev'n there, cann be my guide,
 They right-hand, there, on mee cann ceaze.
 Or, if I ſay, the Duſkie night
 Shall hide mee; Night ſhall me bewray;
 For, darknes, is to thee as light;

The day like night, the night like day.
 4 My Remes, to thee apparant are;
 For, in the wombe, thou cloſedſt mee:

T 2

I, tran-

276 Pfalme CXXXIX.

I, strangely was compos'd there,
 And, therefore, I will honour thee.
 Thy wondrous works, my soul doth knowe ;
 And, that my substance thou didst marke,
 Ev'n when (as in the earth belowe)

I was compos'd in the darke.
 5 Before I perfect Beeing, tooke,
 Or, Forme, or Matter, for this frame ;
 My Members all, were in thy booke,
 And, thou foresaw'ft what now I am.
 Therefore, thy thoughts of vs ; how dear !
 And, Lord, how infinite they bee !
 As num'rous as the Sands they are ;

And, wake mee, still to muze on thee.
 6 Vngodly men, & men of blood,
 Destroy, & cause them to be gone ;
 For, they speak ill of thee, oh God,
 And, vainely proude, thy foes are growne.
 Thy haters, I have hated, Lord,
 And, greev'd at such as thee oppose ;
 With perfect hate, I them abhor'd,

And, those accounted as my foes.
 7 Oh God ! a strict enquiry make ;
 My hart, & ev'ry thought furvay :
 Search, if an evill Course I take ;

And, shoue mee thy eternall way.

*There is nothing, oh Lord, in the structure of our bodies
 or in the disposition of our mindes, but it is knowne to thee,
 with every Cause: & effect thereof. Neither darknes nor
 distance of place can so hide us from thee, but, that, thou
 seest our Actions, hearest our words, & perceavest our
 thoughtes ; Yea, & what they are inclinable vnto, before wee
 thinck them. Give us grace therefor, to behave our selves,
 atwaies, as in thy sight. Let our secret intentions be
 vpright,*

Pfalme CXL. 277

upright; & cause us to love and hate, as thou doſt. Pringe away all that which is evil in us; & infuſe into our harts all theſe graces, which may make us acceptable to thee in Chriſt Ieſus. Amen.

Pſa. 140.

To the cheef Muſitian a Pſalme of David. *It perſonates Chriſt's myſticall body, deſiring deliverance, from Oppreſſors; And deſcribing their malice, pride, & Treachery &c.* It is uſefull, when any *Congregation* is grieved by the bitter ſcandalls, lying doctrines, or miſcheevous inſinuations, of Atheiſts, & falſe brethren &c.

LEt me, oh God, from finners be defended.
 From thoſe that are to violence inclined:
 For, in their harts, they miſcheef have intended,
 And in malicious Leagues, are faſt combined.
 Their ſtinging tōgs the vipers teeth have matched
 Between their lipps, is Adders poyſon hatched.
 2 Lord, frō the hands of wicked men releaſe mee;
 From Cruel-men, vouchaſe ſecure to make me:
 For, to ſupplant my goings, they oppreſſe me;
 And lo, the proud prepareth ſnares to take mee.
 Yea, they have netts, & ginns, & trapps prepared.
 In al my waies that I might be inſnared.
 3 Lord, hear I pray, & mark my ſupplication;
 Thee, for my God, oh Lord, I have profeſſed:
 And, thou (Lord God, the ſtrength of my Salvation)
 Did'ſt gard mee, when in Fight I was oppreſſed.
 Oh, grant not, what the wicked man deſireth,
 But, croſſe his plotts, leſt hee too high aſpireth.
 4 The Miſcheef of their lipps will fal vpon them
 Ev'n on their heads, that mee have circumvented.
 Coales burning-hot; ſhall downe be hurred on thē.
 They ſhal with flames, in dung'ons be tormented;

T 3 And

And, in those Pitts infernall, be detained,
 From whence, Redemption never can be gained.
 5 On earth, hee shall not thrive, that's evill tōgued,
 For, wicked men, Reveng, to death perfueth.
 But, God (I knowe) doth patronize the wronged
 And, in the pore man's caufe, his judgmet sheweth.
 For which, the just, within his prefence living,
 Shall glorify his name with praifes-giving.

Deliver us, oh Mercifull God, from the cruel purposes, stinging flanders, & mischeevous practises of our wicked & proud Adversaries, who seek the ruine of our soules. Arme us against them, as hither to thou hast bene pleased: Frustrate their devises; bring on them, their owne wickednes; & inflict on them that vengeance which is prepared for impenitent Persecutors: That wee being saved by thee, thou mayst be glorified by us, for ever & ever. Amen.

Pfa. 141.

A Pfalme of David. *It personates Christ, (the lifting up of whose hands on the Crosse, is accepted, instead of the legall sacrifice) prayeng in the behalfe of his Members.*
 And it is vsfull for vs, to desire God's acceptation of our Prayers; to give us the Government of our tongues, & to rectify our thoughts &c.

Lord, hear with speed my voices lamentation;
 Vouchsafe to give my mournfull clamors hea-
 As incense, or an Afternoones Oblation, (ring.
 Accept my Prayers, & my hands vprearing.
 Lord, let my mouth, as with a watch, be warded;
 And, let the Portalls of my lipps be garded.
 2 Left I to sinn, with sinners, may be trained,
 Preserve my hart, oh Lord, from sinns infection
 Who, rather then, their pleasures to have gained,
 Desire in Love, the righteous man's correction.

As

As curing balme, the same should be received ;
 And, I would pray for thē, whē they were grieved.
 3 Whē frō the Roks, their judges down are heved,
 The rest wil hear : for, I sweet words have spoken :
 As on the Land, where blocks are hew'd & cleaved
 Our bones before the Grave, lie strow'd, & brokē.
 Yet, still, mine eye on thee oh Lord attendeth,
 And, still, my soul on thee alone, dependeth.
 4 Then, suffer not my soul to be reiected.
 And, (that I be not by their wiles ensnared)
 Let me from those close engines be directed,
 Which for my soul, the wicked have prepared. (thē,
 Let their own snares, which they have layd, intrap
 And, let me, Lord, for evermore, escape them.

*Accept oh Lord, our petitions, in the mediation of
 Christ Iesus. Make us watchfull over our tongues, & so
 purify our harts from all evil affections; that the pleasant
 baits of the wicked allure vs not to be partners in their
 sins. To that end, teach us to bear patiently, & accept
 thankfully, the reproofs & Corrections of thy Children;
 yea, let us pray for them, who shall charitably reforme us.
 And, though by persecution wee should be scattred like bones
 among graves, (or chipps vpon the face of the earth) yet, let
 us alway trust in thee; & at last be gathered vp, revive,
 & be made blessed everlastingly, through Iesus Christ.
 Amen.*

Pfa. 142.

Maschil of David, when he was in the Cave. *It
 seemeth mystically to personate Iesus Christ, expressing
 the agony of his soul in the Garden; Or his being forsaken at
 his Passion.* It may be sung when wee are left com-
 fortles of the world.

M^y voice to thee, Oh God, I reare,

To thee, oh Lord, I sue;

T 4

To

To thee, my troubles, I declare,
 My griefs, to thee I shew.
 For, when o'rewhelm'd my spirit was,
 My Path was knowne to thee :
 Ev'n when they hidd, where I should passe,
 A secret snare for mee.
 2 I looked on my right-hand side,
 But, noe man knew mee there.
 All succours faild ; not one I spide,
 That of my soul had care.
 Then, Lord, thou art my hope said I,
 My Lot, whilst life I have.
 In my destresse, observe my crye ;
 From spoile, thy servant save.
 3 Yea, since for mee they are too strong,
 To praise thee, sett mee free :
 So, righteous men to mee shall throng,
 When thy great Love, they see.

Sweet Iesu, in thy bitter Agony, thou hadst not any one (no not among thyne owne disciples) so sensible thereof, as to watch with thee one howre. A secret snare was layd for thee in that Garden, whither thou wentst to pray for consolation ; And, when they led thee to thy Passion ; None would knowe thee ; None assist thee ; Neither had any one, care of thy soul. Oh Dearest Redeemer, this, is often the Case of us thy Members in some Degree ; And, when our Spirits are most overwhelmed with sorrows, it so happens ; That no man pitties it ; No eye beholds it, but thyne. For, thy Passion sake, do thou behold us with commiseration in these extremities, that wee may be comforted ; & that wee & others, may magnify thy great mercie, for ever & ever. Amen.

Psa. 143.

A Pfalme of David. *It expresseth with much fervencie,*

Pfalme CXLIII. 281

reñcie, many conflicts of the spirit; emphoreth God's free Mercy; in regard of our vniuerfall impurity, of the malice of our foes, & difability of our nature &c. The vse is manifest.

Lord, my humble supplication,
Heed, & heare with acceptation,
In thy Doomes, of Truth & Right.

Judge, but judge thou not feuerely;
For, if thou obferue vs nearly,
None are blameles in thy fight.

2 By the foe, my foul is chafed,
Wounded, & in darknes placed,
As one buried, long agoe.

I, am inwardly, perplexed,
Yea, my spirit fore is vexed;

And, my hart is full of woe,
3 On the times, now past, I ponder,
And, on all the works of wonder,
Which were framed by thy hands.

Thee, I feek, with due submission;
And, my foul, for thy fruition

Longeth, as the thirftie Lands.
4 Lord, with speed, give ear vnto me,
And, thy face diuert not fro me;

For, my spirits, feeble growe.
Since, on thee I have depended,
Let mee timely be defended,

Lest, into the grave I goe.
5 Guide my feet by thy direction,
For, thou hast my hart's affection.

Me from all my foes release.
Lord my God (my safe abidinge)
Bring mee, by thy spirits guiding,
To the Land of Righteousnes

Selah.

T 5

6 Grace

6 Grace, to do thy pleasure give mee :
 For, thy Namesake, Lord, revive me ;
 Let thy Iustice be my gard.
 Yea, destroy (of thy compassion)
 Those that seek my foules vexation :
 For, I am thy servant Lord.

Oh Lord God ; if thou shouldst iudge us according to our deservings, wee & all flesh, should everlastingly perish. Wee appeal therefore, to thy Mercie ; &, with a thirsty longing, desire speedy assistance, according to thy accustomed Loving-kindnes ; lest wee be swallowed up by Despaire, or devoured by our foes. For thine owne sake (even for thy Iustice, for thy Mercy, & for thy Name sake) direct us in thy waies ; Instruct us in thy Will ; protect us from all evils ; & bring vs into the Land of the Living, through Iesus Christ our Lord. Amen.

Another of the same.

Lord, mark my suite ; my sad complaining hear ;
 And, in thy Truth & Justice, answear give.
 Iudge not thy servant, with a doome severe,
 For, in thy sight, not one doth blameles live.
 The foe hath chas'd my soul, of life nigh rest mee.
 And in the dark, as one long dead hath left mee.
 2 In mee, therefore, my spirits downe are cast ;
 My hart is fill'd with many a heaue thought :
 I muse vpon the dayes, that now are past,
 And on thy works, (ev'n al thy hãds have wrought)
 With stretcht out hands, & with soul-thirsty pãting
 I thirst for thee, as Land, when raine is wanting.
 3 My spirit faints (oh God) with speed give ear,
 If longer, thou thy face obscure, I dye.
 Oh let thy Love to mee betimes appear ;
 For, I on thee ; on thee alone, relye.
 Yea, let me Lord, within thy Paths be trained ;

For,

Pfalme CXLIV. 283

For, vnto thee, I lift a soul vnfained.
 4 Proteēt mee, Lord ; in thee is my abode :
 Keep off my foes, & teach thy will to mee.
 Let thy good sp'rite, (becaufe thou art my God)
 My guide vnto the Land of Iustice be.
 Yea, mee, oh Lord, for thy Namefake, revive thou,
 My soul, ev'n for thy Iustice fake, reprive thou,
 And, of thy grace, all those that mee oppressed,
 Destroy thou Lord, for, I am thine professed.

Psa. 144.

A Psalm of David. *It bleſseth God, for his regard of the humane Nature; Desires Christ's approach to Judgment; And requesteth to be delivered from worldlings &c.*
 It is vsfull to these purposes, & to inform vs, that to be God's choſe-ones, is the greateſt happi-
 nes &c.

OH praise the Lord, for, he is all my Powre,
 My hands & Armes, in warlike feats directing ;
 My grace, my gard, my ſheild, my healp, my Towre,
 My traſty freind, my foes to me ſubiecting.
 Lord, what is mā that thou art pleaſd to know him ?
 Or what his *child* that thou ſholdſt favor ſhow him ?
 2 Mā is as nought, his ioys like ſhades forſake him.
 The heavn's, oh Lord, decline, & down deſcēd thou
 But touch, the Hills, & thou to ſmoke, ſhalt mak thē ;
 To ſcatter them, thy dreadfull lighting, ſend thou :
 Shoot out thy ſhafts, vntill they be deſtroyed ;
 Let thy ſtrong hand, to healp mee, be employed.
 3 Oh ſave mee, from the water's over-ſwelling ;
 Let mee from forraigne Children be ſecured,
 Whoſe mouthes, are alwaies lies & folly, telling,
 And, whoſe righthands, to falſhood, are envred.
 Then, to thy praife, new ſongs, I will be ſinging,

On

On harp, & Pfalt'ry of a tennfold stringing.

4 Let him, who doth on kings bestow falvation,
(And, from the sword, his fervant *David* saveth)

Protect me frō that forraine generation, (ceaveth
Whose mouth speakes lies, & whose right-hand de-
Who beg for fonn's & daughters, in their prayer,
Like plants & pretious ston's, wellshap'd, & faire.

5 Who pray for Granards, fully stored ever,
Whos floks yong breed, evn in their streets about-
Whose wellfed Oxe, in labour, faileth never; (deth :
&, in whose Townes, nor cry, nor tumult foundeth,
For, tho such men a blessing have possessed; (sed.
Yet, they whose *God's* the *Lord*, are much more blef-

*Father of Mercy & God of all Consolation; thou art al-
waies, our powrefull deliverer, & becommest every thing
unto vs, which our harts cann desire. Oh, make vs thanck-
full unto thee, for thy great regard of see unworthy Crea-
tures: And, though mee worldlings, & Carnall Pro-
fessors, seeke thee for temporall Blessings; Let vs, love,
serve, & praise thee, meeily for thine owne sake. Keep vs
from their falshood, Hypocrisie, & selflove, with all their
other wicked conditions; And, though they boast thy tran-
sitorie Blessings, which wee enjoy not: Let us be contented
that thou art our God. Let that be our portion of happines,
& let vs enjoy it, (oh Lord) for ever & ever. Amen.*

Pfa. 145.

Dauids Pfalme of Praise. *It may be used as a Pat-
terne wherby to glorify God, according to his principal At-
tributes, such, as his Infinitenes, Omnipotencie, Ma-
jesty, Justice, Mercie, Goodnes, Providence &c.
Which are mentioned in this Pfalme.*

I Le honour thee oh God my king,
And, laud thy Name for aye :

Ev'n

Ev'n to thy Name, I'll always sing,
 And praise thee ev'ry day.
 For, thou art great, beyond all bounds,
 And, great, thy praises are :
 Through Ages all, thy glory founds,
 Thy wonders they declare.
 2 I'll, also, shew thy royall state,
 And thy rare works unfold ;
 That men thy wonders may relate,
 When I thy powre have tolde :
 That, they thy Righteousnes may show,
 And, much, thy glorie minde ;
 For, thou to anger, Lord, art slowe,
 Right gracious, meek, & kinde.
 3 Thy goodnes, & thy mercies, be
 In all thy workes exprest ;
 Ev'n all thy works, Lord, honour thee,
 And, thee, thy Saints have blest.
 Thy kingdomes glory they will shewe,
 And, sing thy greatnes forth ;
 That, all mankinde thy powre may knowe,
 And, see thy Kingdomes worth.
 4 For, thou for evermore shalt raigne,
 And, rule through Ages all.
 The weak, oh Lord, thou wilt sustaine
 And, lift vp those, that fall.
 On God, all creatures fixe their eyes,
 And, fedd, in season be ;
 For, all things living to suffice,
 An open hand hath hee.
 5 The Lord is just in all his waies ;
 His works, are sacred all.
 Nigh them who call on him, he staies ;
 Nigh those, who truly call.

Their

Their hopes, who fear him, he effects ;
 Ands, hears, & saves all those :
 Ev'n those who love him, God protects ;
 But, finners overthrowes.
 6 Oh let my mouth due praise, therefore,
 Vnto the Lord expresse ;
 And, let all flesh, for evermore,
 His holy Name confesse.

Great oh Lord, is thy Kingdome, thy Powre & thy glory, great are thy Works, thy Wonders & thy Praises: Great also, is thy Wisdom, thy Goodnes, thy Justice, & thy Mercy: Yea, so infinite art thou in these, & all other excellencies; That no attributes, are sufficient to expresse thee. Nevertheless, wee thy Creatures, being partakers of thy Abundance, & witnesses of thy Bounty, towards all whom thou hast made; Do (according to the measure of our Capacities) blesse thee for the same: And desire, to praise and magnify thy Name, for ever & ever. Amen.

Another of the same.

ADvance I will, thy Name, oh God my king ;
 For evermore, I will extoll the same.
 Blesse thee, I will, oh Lord, & alway sing,
 A daylie song of praises, to thy Name.
 Confid'ring, that thy, Greatnesse, bound bath none
 (And, how thine honor should as boundles be)
 Declare I will, those wonders thou hast done ;
 That, men from age to age, may speak of thee,
 Ev'n of thy Fame, & glories, I will treat,
 And, shewe how rare, thy wondrous workings
 For, when thy dreadfull Acts I shall repeat, (are :
 Then, other men their largnes will declare.
 Great speech, of thy great goodnes, they shal make,
 And, (singing of thy Justice) they shalt showe,

How

How apt thou art, compassion fill to take ;
 How prone to pittie ; & to wrath, how flowe,
 In doeng good ; to all, thou Lord, art free.
 Thy Mercies are, vpon thy Creatures all.
 Kept glorious, by thy deeds, thy praises bee
 And, therfor, all thy Saints, confesse thee shall.
 Lord, of thy kingdome's glorie, they shall tell,
 And (shewing ev'ry where, what powre, thou hast)
 Make knowne how much thy mighty ACTs excell ;
 And, with what state, thy royall Throne is plac't.
 Not as a king that's only temporall ;
 For, endles & eternall, is thy throne.
 On thee, who e're depends, though he should fall,
 Thou, Lord, wilt lift him vp, when he is down.
 Plac't are on thee, all creatures eyes, oh God !
 And, thou dost give them food, in season, still.
 Quite open, thou dost reach thy hand abroad,
 Each living Creatures longing, to fulfill.
 Right just, thou art, oh Lord, in all thy wayes ;
 And (as in all thy works thou holy art)
 So, thou art near to ev'ry one that praies ;
 To all, that seek to thee, with honest hart.
 To thē, that fear thy Name, their wish thou giv'st ;
 And, such as call vpon thee, thou wilt save.
 Vngodly men, of safety thou depriv'st
 But, all thy Lovers, thy protection have.
 Wherefore, oh Lord to publish out thy fame,
 In praisefull wife, my mouth shall still endeavor
 Yea, & all flesh, shall bleffe thy holy Name,
 And praise the fame, for ever, & for ever.
*Oh Lord thy Spirit hath said, thou art good to all,
 & that thy Mercy is over all thy Works. Stop the
 mouthes therefore of all those perverters of thy Truth (and
 blasphemers of thy most glorious Attribute) who dare af-
 firme,*

firmē, that thou hast eternally Dereed, purpoffely Created, & irrevocably neceffitated, that the greateft number of foules, ſhould be veffells of wrath & condemnation, without any reſpect vnto Sinne; Good God, let this damnable blaſphemy, ſpread no further. Gīve all men grace to perceive, that they who pretend to honour thee by this doctrine, do (conſequently & enavoydably) impute vnto thy ſacred Maieſtie, all the wickednes both of men, & Devils; contrary to all piety, contrarie to thy expreſſe Word (which is perverted to maintaine this hereſy) & contrarie to that which naturall Reaſon, hath written in our harts. Lord, theſe are they, which have made thouſands hide their Talent, by ſayeng, that thou expecteſt to reap where thou ſowedſt not: & they have ſo corrupted their owne iudgments (& moſt of their hearers) that there is no meanes to prevent this, peſtilence of the ſoul but by prayer. Vnto thee, therfore we pray. Oh heare us; even for thine owne honor ſake, & for thy Mercie ſake, in Ieſus Chriſt our Lord Amen.

Pſa. 146.

Halelujah. It ſtirreth vp the ſoul to perpetuall thank-giving, & to dependance vpon God alone; giving reaſons for the ſame &c. Wee may ſing it to minde vs of thoſe duties.

MY ſoul, praife thou the Lord;
 (As long as thou haſt breath)
 In ſong his praife record,
 And, honour him till death.
 No credit place
 In earthlie kings, or ſuch vaine things
 As humane race.
 2 Breath failes, & duſt they be;
 One day, their pompe deſtroies:
 Right bleſt therefore, is hee

That

That *Jacob's* God enjoys ;
 And hopes in him,
 Who framed these, heav'n earth, & seas,
 And all in them.

3 For, God is Faithfull, still,
 Men wrong'd, assist will hee,
 The hungry he doth fill,
 And, setts the pri'ner free.

He, Sight bestowes,
 Loves men vpright, & maketh streight
 What crooked growes.

4 The stranger he receives,
 To Orphanes, help imparts :
 The widdowe he releives,
 And Sinners paths subverts.

The Lord, therefore,
 Oh *Syon*, shall be king of all
 For evermore.

Haleluiah.

*Almightie God, Creator of heav'n & earth, & the sure
 healer of all who trust in thee; pittie our oppressions; satisfie
 our spirituall hunger; free vs from the bondage of sin; cure
 the blindnes of our Vnderstandings, & be mercifull to vs;
 in all the rest of our necessities & infirmities. Grant, also,
 that (renouncing all other Confidence, & depending only,
 on thy favour) wee may praise thee, for these, & all thy
 Mercies, in Christ Iesus. Amen.*

Pfalme 147.

*It exhorts to praise God, for encreasing & building his
 Church, typified by Ierusalem; for many particuler
 mercies to his people, & for overthrowing the proud &c.
 The vse is apparant.*

O H glorify the Lord ;
 For, of God's praise to sing,

Wih

With justice doth accord :
 Yea, 'tis a pleasant thing.
 Jerusalem,
 Hee will erect, and recollect
 His Flock to him.

2 The Contrite hart, hee heales,
 Hee cures their bruises, all.
 The Starrs, he, also, tells ;
 And, them by Name cann call.
 This Lord of our,
 In wise foresight, is infinite,
 And great in powre.

3 The Lord, the Meek doth raise,
 The proud, he brings to ground.
 Oh therfor, sing his praise,
 Let Harps, his praise resound.
 He, Clouds doth bring,
 And, shewres distills, which on the hills,
 Makes grasse to spring.

4 Ev'n Beasts, & Ravens yonge,
 He feedeth when they call :
 In horse, or footmen strong,
 He ioyeth nought at all :
 God loves all them ;
 Who in his grace, their hopes doe place,
 And honor him.

5 *Syon, & Salem,* bleffe
 The Lord your God, (in song)
 Who doth your seed encrease,
 And, hath your Gates made strong.
 His Peace hath, yet,
 Your bounds vphild ; &, you he fild,
 With flowre of wheat.

6 Through earth, his Mandates goe,

His

Pfalme CXLVIII. 291

His word, with swiftnes flies,
 Like wooll, he giveth snowe ;
 His frost ; like Ashes lies :
 And, then (beside)
 He forth doth flie, cold flakes of Ice,
 Which who cann bide ?

7 He speakes, & streight it thawes :
 He breaths, & water flowes.
 His, Statutes, & his Lawes,
 He, to his people showes :

No nation els,
 His Iudgments know, & therefore, foe
 With none he deals. *Haleluiah.*

Most mercifull God, who build'st up thy heavenly Ierusalem, by the gathering together of all the Faithfull ; Not only taking notice of them, who have starr-like perfections ; but even of vs also, whoe are of these Blind and Lame, whome thou hast caused to be called to thy banquet : Nay ; though wee are as brute Beasts, or uncleane Birds, thou art ready to extend thy Mercy, whensoever wee seek thee. Oh make vs thankfull for thy great Bounty. Send out thy word to compell us by Stormes, or to allure by Calmes, according as it shal finde vs disposed : & let the graces of thy Spirit, so thawe our congealed harts, that the teares of true penitence may flow from vs, & produce all such other effects, as may cause vs to know thy Iudgments ; & to be of those people, whome thou lovest in Iesus Christ. Amen.

Pfa. 148.

Halelujah. All Creatures are here, in a Poetical manner exhorted to glorify their Creator. Wee should vse it to remember vs, that God requireth all his Creatures (& vs especially) to praise him according to their natures.

V 2

The

THe Lord of heav'n, confesse ;
 On high, his glories raife :
 Him, let all Angells bleffe ;
 And, all his Armies praise.
 Him, glorifie
 Sunn, moone & starrs ; yee higher Sphears,
 And, Cloudie skie.
2 From God, your Beeings are ;
 Him, therefore, famous make :
 You, all, Created were
 When he the word, but, spake.
 And, from that place,
 Where fixt you be by his Decree,
 You cannot passe.
3 Praise God, from Earth belowe,
 Yee Dragons, & yee Deeps ;
 Fire, haile, Clouds, winde, & snowe,
 Whome, in Command, he keeps.
 Praise yee his Name
 Hills, great & small ; Trees, low & tall ;
 Beasts, wilde & tame.
4 All things, that creep or flye,
 Yee Kings, yee vulger Throng,
 All Princes, meane or hye,
 Both men, & Virgines yonge :
 Ev'n yong & old,
 Exalt his Name ; For, much his fame,
 Should be extold.
5 Oh let God's Name be praifd
 Above both earth & skye :
 For, he his Saints hath raifd,
 And, sett their horne on hye :
 Yea, they that are
 Of *Isra'els* race, are in his grace

And

Pfalme CXLIX. 293

And, ever dear. *Haleluiah.*

Almightie God (*worthie to be praised of all Creatures both in heaven & earth*) vouchsafe, that thy whole Creation, may ioyne in ascribing to thee, that glorie for which it was ordained: And let vs (whome thou hast exalted above the rest of thy workmanship) advance the highest Trophies to thy glorie. At lest, grant this, that, wee who have dishonored thee in all thy Creatures, may some way (& in some degree) magnify thee, also, in every thing which thou hast made: That so, wee may be, yet, more exalted; & continue to be of those people whome thou hast elected, & lovest eternally, in Christ Iesus. Amen.

Pfa. 149.

Halelujah. This Psalme exhorts to praise God, in the New songs of the Gospell; & declares the powre, which shall be given thereby both to convince the Consciences of heathen Idolators; & to chaine vp our imperious Affections &c. Wee should vse it, to provoke vs to praise God, for the many priveledges, given vnto his Saints. &c.

IN songs-newe made, your voice employ,
 God's praise among his Saints to sing:
 Let *Ih'el* in his maker ioye,
 And, *Syon* tryumph in her king.

The praises of his Name, advance;
 With Harpe & Tymbrell, in the dance.
2 The Lord, his people doth respect;
 And, with his healp, the meek arayes.
 Then, let the Saints his praise affect,
 And, on their bedds, gladd Voices raise.

Let in their mouths, his praise remaine;
 And, two-edg'd blades, their hands retaine.
3 Vpon the heathen people, then,

V 3

They

They shall inflict avenging paines,
And, binde their kings, & noblemen,
In yron Fetters, & in Chaines.

For, to fulfill the written doome;

The Saints, thus honor'd shall become. *Haleluiah.*

Grant Almighty God, that wee may sing unto thy Glorie, the New-songs of the Gospell, to the tenn-stringed Instrument of thy Lawe; & by thy grace, attaine that meeknes; & that holines which becommeth such, as are thy Saints, by their Visible Callinge. Replenish our harts with ioyes of the holy ghost; fill our mouthes with songs of thy praise; Strengthen our handes to execute Iustice without partialitie; give vs powre to chaine vp those heathenish Affections, & those noble-seeming Passions, which had the Soveraigntie over vs heretofore; & so enable vs to fullfill all Righteousnes which thou hast commanded in thy word: that, wee may enjoy all the Priviledges, & honours, pertaining to thy Saints, in Christ Iesus Amen.

Pfa. 150.

Halelujah. It exhorts all Creatures to praise God, & shewes in what manner wee should praise him; mistically expressing the same by Instruments of Musick. Wee should vie it, to stirr vs vp to glorify God, with every facultie which he hath bestowed on vs.

Come praise the Lord, come praise him,

With in his holy-feat :

In all his glories, praise him,

And his great Acts repeat.

As he excellesh, praise him,

With Trumpet, and with Flute ;

With Harp & Pfaltry, praise him,

With Viol, & with Lute.

2 Vpon the Tymbril praise him,

In Song, his praise advance :

Vpon

A concluding Hymne. 295

Vpon the Organs praise him,
And, praise him in the Dance.
On tingling Cimballs praise him,
On Cymballs loud that found ;
And, let all Creatures praise him,
In whome, life-breath is found.

Halleluiah.

Oh blessed God; thou bestowest all things necessary, & requir'st nothing back againe, but thankfulness. Grant therfor, wee pray thee, that our soul, & every faculty thereof; our body & every member of the same; our sighs, our teares, our groanes, our ioyes, our paines, our prosperities, our Adversities, our Virtues which wee have by thy grace; our very sinns (which wee have committed by our owne corruption) our liues; our deaths, our saluations; the condemnations of the vnrepentant (& all other things which in vs, & in thy whole Creation, have either Beinge, or possibility to bee, or to be thought vpon; may altogether (& severally) both in their Discordes & Agreemēts; make vp a pleasant harmony, to the glorifying of thy Majesty, for ever & ever Amen.

F I N I S .

A concluding H Y M N E .

YET, among those many Creatures,
Which for living-breath are debtors,
(Though unworthy) I am one.
But, not many weekes are passed,
Since, the Blast that's now possessed,
Was in danger to be gone.
2 They, that prayd for my Salvation,
(Far beyond their expectation)
My desired presence have :
And, I sing, among Livinge,

V 4

Songs

296 A concluding Hymne.

*Songs of Thanks, & praises-givinge,
 Whome they look'd for, in my Grave.*
 3 *Hee, (oh Freinds) for whome yee mourned,
 From thee Pitt, is back returned:
 Ioie, with him, in God, therefore.
 Hee (my Foes) whome you oppressed,
 Lives; & praises you may be blessed:
 Wish him evill, now, no more.*
 4 *Come; imagine, I were lieng
 In my Grave; & let evieng,
 (Spight, & evill Censures) goe:
 Wee shall all (e're long) come thither;
 And, be quiet, there, together:
 Let us, whil't wee live, be soe.*
 5 *Or, though God hath so permitted,
 That wee must, for him, be fitted,
 By each others wounding blowes:
 Naitheles, his praise, endeavour;
 And, Assent in what soever,
 (Any way) his glorie shows.*
 6 *When I sawe life's Taper wastng,
 (And, my end by sicknes hastng)
 Many things, to minde it brought:
 And, among my Meditations
 Musings, & Expostulations,
 These, were often in my thought.*
 7 *Lord, are all those hopes bereaved,
 Which I formerly conceived,
 That I should have here enjoy'd?
 Shall, as well my good intentions,
 As my vaine & fond Inventions,
 Now, be frustrate, & destroy'd?*
 8 *I have look'd, everie Morrowe,
 For an ending of my sorrowe.*

And,

A concluding Hymne. 297

And, once thought, an end I had.
But, perceiving neere Afflictions
 God, (sayd I) *whoe gives* Corrections,
 May, yet, one day make mee glad.
 2 *He hath seene such Follies in mee;*
That his Mercies cannot winn mee;
Therefor, he his Rodd extends:
But, when that hath purer made me,
For adventure he will glad mee.
And, declare that wee are freinds.
 10 *Thus, from tyme to tyme, I casd*
My nigh fainting hart, & pleas'd
My Desires, which did rebell:
And I strongly, Lord, believ'd
I, some Good should have receiv'd;
Till this deadlie Arrow fell.
 11 *But, I finde, my great Corruption*
Hath bene such an Interruption
To my Earthlie hopes in mee;
That, ther's now no expectation
Save, the hope of that Salvation
Which my Soul in heav'n shall see.
 12 *When my Sicknes mee torment'd*
Thus I mys'd; & was contented,
In my Soul, it should be thus.
And, I praised God in Spirit,
For the lot shee should inherit;
But, ther's Fleth & bloud in vs.
 13 *Twas enough this Grace was shorne me:*
But, my Flethlie-part, was on me,
Which was loth, her works to lose.
I, (Said shee) have watch'd, & cared,
Holy Hymns to have prepar'd:
What shall now become of those?

14 A

298 A concluding Hymne.

- 14 *All my Youth I have consumed,
(Where as els, it is presumed:
Wealth or ease, I might have wounn)
Pious Laies to have compos'd,
To reſtraine men ill-diſpos'd,
From theſe Paths in which they runn.*
- 15 *Had I Honour fought, or Treafure;
I had witt in equall Meaſure,
To the moſt that walk theſe waies:
But, another Path I priz'd,
Wherein, Death hath mee ſurpris'd
Juſt at Noon tide of my daies.*
- 16 *And I ſee, & ſee it plainly,
That I ſpent my time as vainely
As the moſt whom I condemn'd:
They, had Fruits of their Endeavor;
Mine, to me, is loſt for ever;
And, of others, is condemn'd.*
- 17 *Many things that I intended,
Are begunn, & almoſt end'd;
Wherein, I my pains have loſt.
What, on David's Hymns I muſ'd,
Lies imperf'ct, imperf'ct;
And, (of all) that, grieves me moſt.*
- 18 *Suchlike Thinckings, partly holie,
(Guilt with Good, & mixt with Follie)
Did poſſeſſe my waſting braine.
God, had promis'd ſhew me,
(And, the Bleſſing he did ſhow me)
Yet, of Heav'n I was faine.*
- 19 *On the Handmaid of Perfection
(By her Miſtreſſe's direction)
I begot the Birth you ſee;
And, when Life was halfe expired,*

A concluding Hymne. 299

*In my hart, I much desired,
That the Fruite might spared be.
20 which, behold, my God hath granted ;
And, some hopes I have not wanted
That I shall preceave the Same
Glad my hart, (that hath bene sory)
And, be sung vnto the glory,
And the honor of his Name.
21 Be it so, as God hath willed :
Though this hope, be not fulfilled,
I have Hopes that shall remaine,
Nay ; those Hopings which have failed
Are not lost : but, much prevailed
My chief Longings, to attaine.
22 For which Grace, Almighty maker,
And, for that I am partaker
Of the Common-life, this day ;
I do offer, as Oblations,
These my hartly Meditations :
Them, & mee, accept I pray.
23 All my former sinns forgivinge,
Grant, that (since among the living,
I obtaine a second Breath)
I, in manners, & Affection,
May beginn that Resurrection,
Which prevents the Second-death.
24 Here, let these my Meditations
Yeald mee, still, sweet Consolations,
Whilst thy Grace this life prolongs.
And, at last, advance me thither,
Where all Blessed Saints, together,
Sing to thee, eternall Songs. Amen.*

A Table

A Table direct̄ing to what Tunes, heretofore in use; every Psalm in this Translation, may be sung.

TO the Tune of the first Psalm in the old Translation & to 30. other Tunes there used, sing these; 3. 4. 5. 7. 10. 11. 13. 15. 18. 22. 23. 24. 26. 29. 31. 35. 37. 42. 43. 44. 46. 47. 50. 53. 59. 61. 62. 64. 65. 70. 73. 75. 76. 77. 85. 86. 88. 92. 95. 102. 110. 111. 116. 119. 120. 128. 130. 131. 134. 135. 142. 145.

To the Tunes of the 51. Psalm & of the 100. Psalm heretofore used; & to the Tunes of the X commandments. Of the Lamentation imprinted at the end of the old Psalmbooke, & to the Tune of the Songe, beginning thus. From Turke & Pope &c. Being five severall Tunes, may these Psalmes be sung. 1. 2. 6. 14. 16. 19. 20. 21. 27. 28. 30. 32. 34. 38. 41. 45. 49. 51. 52. 54. 56. 63. 66. 69. 72. 79. 81. 83. 84. 89. 90. 91. 96. 98. 99. 100. 101. 103. 109. 112. 114. 117. 121. 136. 139.

To the Tune of the Pater noster at end of the old Psalmbooke, may be sung these. Psal. 5. 9. 17. 33. 39. 40. 48. 57. 87. 94. 118. 105. 122. 123. 233. 137. 149.

To the Tune of the 25. Psalm heretofore: sing these. 25. 36. 67. 82. 115. 126.

To the Tune of the 50. Psalm heretofore: sing these 16. 68. 78. 104. 106. 107. 132. 140. 141. 143. 144.

To the Tune of the 113. Psalm heretofore, sing these. 12. 58. 60. 80. 108. 113.

To the Tune of the 122. Psalm heretofore: sing these. 13. 55.

To the Tune of the 124. Psa. heretofore: sing these 71. 74. 91. 124. 129. 138.

To the Tune of the 130. Psalm heretofore: sing these, 39. 100. 127. 150.

To the Tune of the 148 heretofore: sing these. 113. 146. 147. 148.

The Psalmes that are Alphabetically are doubly translated, & some few other: One of which translations is to be sung to French Tunes,



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