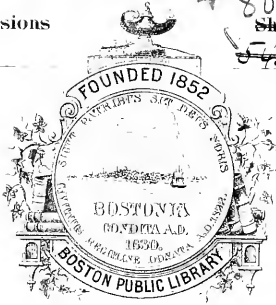




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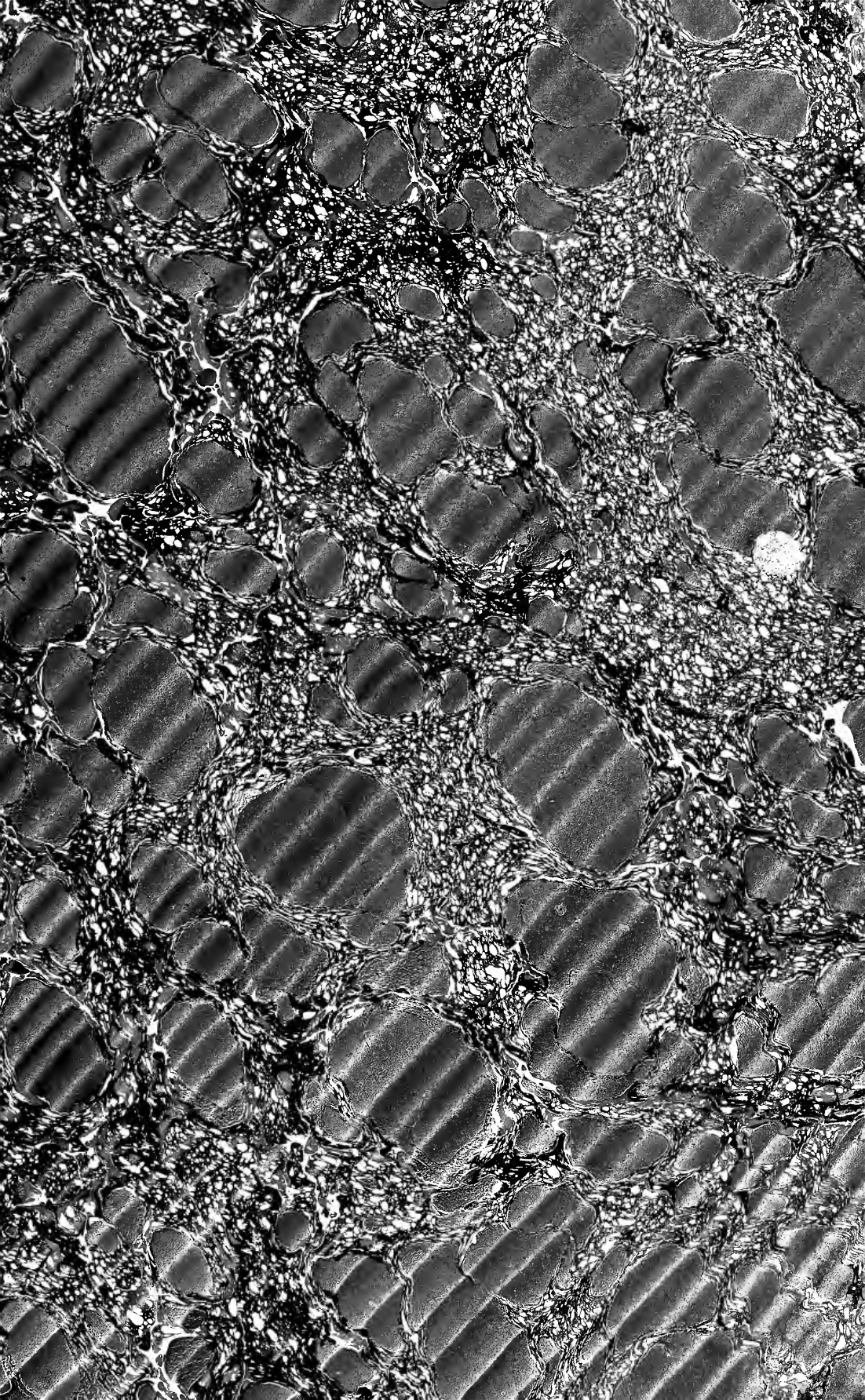
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THE  
**S**COTTISH **M**ETRICAL **P**SALTER

OF A. D. 1635,

*REPRINTED IN FULL FROM THE ORIGINAL WORK;*

THE ADDITIONAL MATTER AND VARIOUS READINGS FOUND IN THE  
EDITIONS OF 1565, &c. being appended,

AND THE WHOLE ILLUSTRATED BY

*DISSERTATIONS, NOTES, & FAC-SIMILES.*

---

EDITED BY THE

REV. NEIL LIVINGSTON.



PRINTED FROM STONE, BY  
MACLURE & MACDONALD, LITHOGRAPHERS TO THE QUEEN,  
GLASGOW.

1864.

834.  
Feb. 23, 1893  
A. C.



Inscribed to

WILLIAM EUING, ESQ:

Glasgow

1864.

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## P R E F A C E.

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THE present century has witnessed an extensive resuscitation of the Antiquarian Literature of Britain. By the enterprise of individuals in some instances, and of Societies in others, manuscripts and rare publications, stretching far into the depths of the past, have been dragged from obscurity, illustrated by the results of careful research, and rendered available to public inspection in forms fitted to ensure their perpetuation for centuries to come. In this work of exploration and reproduction Scotland has taken a proportionate share. In addition to numerous private undertakings, the labours of the Bannatyne, Maitland, Spalding, Wodrow, and other Societies have resulted in a large assemblage of volumes, fraught with matter of varied interest, and pouring a flood of light upon the social condition, the literature, and the history civil and religious, of the Scottish people in the olden time.

Why the Scottish Church Psalter, here reprinted, should have failed to secure the patronage of any of these Societies, is not easily explained. The claims of this relic of their Reformation era upon the remembrance of Protestants in this part of the kingdom, could hardly be regarded as inconsiderable. It seemed specially congenial to the sphere of selection which the Wodrow Society had appropriated. In England a precedent had been furnished by the Musical Antiquarian Society, in the re-publication of the Music of Este's Psalter of A.D. 1592. The Maitland Club had printed the Breviarium Aberdonense, and, in conjunction with the Bannatyne, had assisted in the publication of Mr. Dauney's volume upon the Scottish National Melodies and the Skene Manuscript. But though such circumstances seemed to point to the project, the fact remained that none of these Societies disturbed the repose to which the old Book had been consigned. Nor has this neglect been compensated by private enterprise. The example presented by the Rev. Mr. Havergal, in his re-issue of the Tunes of Ravenscroft's Psalter, has hitherto found no imitator on this side of the Border.

My acquaintance with the Scottish Psalter arose not from any special predilection for Antiquarian studies. I had been privileged to take part in the measures employed in recent years for promoting the cultivation of Church Music in Scotland; and as usually happens to those who enter with any degree of earnestness into the study of such Music, my enquiries were led back to the century following the Reformation, as its golden age. More especially, having found it necessary to examine the work referred to, from its relation to the practical objects I had in view, the opinion became strongly impressed upon my mind that so venerable a legacy of past ages should, both in its literary and musical elements, be rescued from the oblivion which had long been deepening over it, and in a trustworthy and creditable form, brought within reach of the general community.

The grounds on which this opinion rested appear more fully in the preliminary Dissertations, but may be here stated in outline. 1. In point of ANTIQUARIAN INTEREST—the Tunes constitute the earliest printed music of any description which Scotland possesses, and its only collection of *sacred* music belonging to the Reformation period; while the poetry, though interesting from age and associations, has almost entirely vanished from popular remembrance. As regards rarity, while even the later editions have become very scarce, of the earlier only two or three copies are known to survive. In point of antiquity, three centuries have been completed since the publication of the first edition, and two years more since the General Assembly, out of its scanty resources, devoted a sum to assist their printer in preparing it: 229 years have passed since the last editorial preface was furnished; 224 since the appearance of the last known edition; and 214 since the old version was set aside. 2. In point of ECCLESIASTICAL INTEREST—the Psalter was not a private performance, but a portion of the publicly recognized standards of the National Church—the materials being to a large extent borrowed, yet revised, modified, and supplemented by that Church for its own purposes; so that to Scotland a considerable proportion of the literary, and a large proportion of the musical subject-matter are fairly ascribable. It continued in actual use as the vehicle of religious worship over the whole country, and during three successive generations. Its music, moreover, is the only collection which in the history of the church has held an authoritatively recognized position. 3. In point of PRACTICAL INTEREST—though the harmonics, in common with all others of that age, must be regarded as superseded, yet many of the melodies are of a high order of excellence, are worthy of renewed examination, and are fitted to impart not only an impulse, but a pure and wholesome character to the movement now in progress for the improvement of Psalmody. And if the old version of the Psalms should serve no other purpose, it demonstrates its superiority in variety of metrical forms to that by which it has been succeeded; and suggests the question whether something should not speedily be done to repair a defect which is becoming more deeply felt as the cultivation of Congregational Music advances?

But how was the project of republication to be carried into execution? Though willing to devote the literary labour required, I could not pretend to grapple with the pecuniary hazard. And what publisher could be expected to incur that hazard amidst the apathy regarding church music, either old or new, which has so long and so largely characterized my native land? The problem, however, was opportunely solved by the highly esteemed friend to whom the work is inscribed, (a gentleman to whose varied accomplishments and excellencies of character I rejoice in bearing my sincere though humble testimony,) who, with a liberality and an appreciation of the object equally rare, took the responsibility of that element of the case entirely upon himself. It only remained to determine the plan of procedure, of which the leading features are these:—1. Of the various editions of the original work that of A. D. 1635 has been selected as, though not the earliest, yet the most complete, being the only one in which the tunes are harmonized. The additional matter and various readings furnished by other editions of importance are collected in an Appendix, so that the entire contents of the Psalter, from first to last, are exhibited to view. 2. In its *subject-matter* the work is a strict verbatim reprint, in imitation, as far as practicable, of the antique typography; and, in order to extend this imitation to the music, the expensive expedient has been resorted to of executing the whole materials in lithography, the letter-press portions being transferred from the type to the stone. 3. In regard to *arrangement* it was judged advisable to adopt a size of page larger than that of the original, in order that the harmonic parts might be placed in score, and as much as possible of each tune placed at once under the eye. This necessitated the disposition of the letterpress in double columns. The original arrangement, however, is exhibited in the fac-similies. 4. At least 100 copies are to be gratuitously deposited in public Libraries of importance at home and abroad, in order to secure in some measure the object of perpetuation. The remainder of a moderate impression is offered for public sale on the lowest practicable terms.

In supervising the Reprint great care has been taken to insure accuracy, which in a work of this nature is of primary importance; and I think that, in this respect, examination may be challenged. Besides my own, the entire work has undergone the scrutiny of one, and the musical portion that of two friends; both being fully conversant with music, and the former equally so with printing.

In regard to the historical and explanatory accompaniments I have to crave indulgence on several accounts. The line of enquiry has been to a considerable extent in the Literary, and almost entirely in the Musical department, a new one; so that I have felt myself very much in the condition of a traveller exploring an unknown territory. My secluded situation also, at a distance from many of the books which I required to consult, has occasioned much inconvenience and delay, and has frequently suggested the wish that the work had fallen to the lot of some one more favourably located. And as matter illustrative of facts accumulated beyond my original calculations, I found it requisite to look more to condensation than elegance of expression; and to exclude, with a few exceptions, the comments and reflections which constantly presented themselves: perhaps in this presuming somewhat on the prescriptive right of antiquarianism to be dry. Among so many references and minute notices some mistakes may be expected, but I feel assured they are not numerous nor important.

To the Librarians of the Signet and Advocates' Libraries, Edinburgh; the University, Glasgow; the Bodleian, Oxford; and the British Museum, London; I beg to record my acknowledgments for the facilities they have afforded me. Obligations of a more private description are referred to elsewhere.

Four years ago the Tricentenary of the Scottish Reformation was celebrated amid general demonstrations of deep and grateful interest; and as the Psalter embodied the results of that reformation, so far as concerned the religious service of Praise, its reappearance will, I trust, be accepted as a not inappropriate though somewhat late contribution to the work of commemoration. It is scarcely possible to look upon this manual of Reformation worship without being vividly reminded of Reformation times, and the worthies who in those times performed so conspicuous a part. It was in these long-forgotten strains that KNOX, WELSH, MELVILL, RUTHERFORD, HENDERSON, and many more whose names are dear to Scotland, sung the praises of their God and Saviour, and found consolation amid perplexities and dangers.

Neil Livingstone

# CONTENTS.

## I.—ILLUSTRATIVE DISSERTATIONS, &c.

	Page		Page
1. Principles embodied in the Scottish Psalter,.....	2	4. The Musical Materials,.....	38
(1.) Relating to the Poetry and Music, .....	2	(1.) Classification and Progress,.....	39
(2.) " " Poetry, .....	3	(2.) Sources, .....	41
(3.) " " Music,.....	5	(3.) Characteristics,.....	44
2. History of the Psalter,.....	8	(4.) Merits, .....	46
(1.) From beginning of Reformation till 1562, ....	9	(5.) Agency,.....	47
(2.) " 1562 till 1600,.....	12	5. Various Correlative Topics,.....	50
(3.) " 1600 till 1655,.....	18	(1.) The Musical Notation,.....	50
3. The Literary Materials,.....	24	(2.) Wood's MSS., .....	54
(1.) <i>The Metrical Psalms</i> —Authorship, Progress, Variations, Merits,.....	25	(3.) Chapel Royal, &c.,.....	55
(2.) <i>Appendages to the Psalms</i> —Spiritual Songs— Prose Version—Conclusions—Prayers— Contents, &c.,.....	33	(4.) Typography, Errors, &c., .....	56
		(5.) Concluding Observations,.....	58
		6. Notes,.....	60
		7. Fac-simile Specimens—various editions,.....	71

## II.—REPRINT OF EDITION OF 1635.

	Page		Page
1. Conclusion Verses—in fac-simile,.....	76	Contents and Proper Tune to each Psalm, and accompanied on the margin by the prose version from the Geneva Bible,.....	1
2. The Common Tunes,.....	I.	6. Spiritual Songs,.....	220
3. Tunes in Reports,.....	IX.	7. Index to Psalms and Spiritual Songs,.....	228
4. Preface by E. M.,.....	XVI.		
5. The whole Book of Psalms in Verse, with			

## III.—APPENDIX,

Containing additional matter and various readings found in other editions of the Psalter.

1. DIVISION—LITERARY.		2. DIVISION—MUSICAL.	
	Page		Page
(1.) Introductory Matter, .....	<i>II.</i>	(1.) Common Tunes—Melodies, .....	<i>XXIX.</i>
(2.) Metrical and Prose Versions, .....	<i>III.</i>	(2.) Common Tunes—Harmonized, .....	<i>XX.</i>
(3.) Spiritual Songs,.....	<i>IV.</i>	(3.) Tunes in Reports,.....	<i>XXIII.</i>
(4.) Contents of the Psalms—Edition 1595,.....	<i>V.</i>	(4.) Proper Tunes,.....	"
(5.) Conclusions to the Psalms— do. ....	<i>VI.</i>	(5.) References to Proper Tunes,.....	<i>XXV.</i>
(6.) Prayers upon the Psalms— do. ....	<i>IX.</i>	(6.) Various Readings of Proper Tunes,.....	"
(7.) Authorship,.....	<i>XVIII.</i>	(7.) Relative Extracts,.....	<i>XXX.</i>

There are four series of pages, reckoned thus: 1. *Dissertations, &c.* in sloped figures; 2. *Common Tunes, &c.* in Roman numerals; 3. *Psalms, &c.* in upright figures; 4. *Appendix, &c.* in italic numerals. The first at the top, the others at the bottom of the page.

## AUTHORITIES.

To those who may wish to consult the English and Foreign authorities referred to in the Dissertations, the following notices may be useful. Only the older and rarer works are included, and some are omitted because it was not known where copies are to be found. The Scottish are specified in the text.

### CONTINENTAL.

1538. Bohemian Hymn Book. The copy mentioned by the musical historian Burney as possessed by himself, and as at one time the property of Sebastian Bach (V. III., p. 31), is now in the possession of the Rev. W. H. Havergal of Wolverhampton.

1540. Dutch Psalter, Latin prose version on margin; tunes seem secular; many scripture songs.

*British Museum.*

1543 and 1545. Luther's Geistliche Lieder, 2 editions, different to some extent.

*Brit. Museum.*

1543. Cinquante Pseaumes de David, par Clement Marot, avec epistre aux Dames de la France, 1543. No tunes.

*Mr. George Ofor, Hackney, London.*

Tunes seem to have been added about 1545 or 6.

1555. Attached to a Bible, "Chez Jean Crespin," psalms in the same case as in Edition 1559, but the 7 additional are wanting. Contains Old 100th tune.

*W. Euing, Esq., Glasgow; Mr. Ofor.*

1559. French Psalter, unfinished, (Diss. IV., p. 42), attached to a Bible.

*Mr. Auchterlonie, teacher, Glasgow.*

1561. Hundert Psalmen. London, Day; printed for refugees from the Low Countries; tunes from French Psalter with some German; limited to 100 psalms, but not continuous.

*Museum; W. Euing, Esq., Glasgow.*

1562. French Psalter, with tunes and prose version, first complete edition.

*Mr. Ofor, London; Rev. W. H. Havergal, Wolverhampton.*

Another edition, without the prose, bound with New Testament, by A. Caen, "quaranteneuf by C. Marot;" rest by Beza.

*Mr. McGeorge, writer, Glasgow.*

1563. The same. A. Lyon. 8vo.

*Mr. D. Laing, Edinburgh.*

Later editions are more common, but are much the same.

1565. French Psalter Tunes, harmonized by Goudimel.

*Mr. Warren, organist, Chelsea.*

1579. Psalmen. Thentwerpen. Hymns added. Many German Tunes.

*Brit. Museum.*

### ENGLISH.

1538. Coverdale's Psalms and Spiritual Songs, with Tunes. *Queen's College, Oxford.* Republished by Parker Society, but without the Tunes.

1549. Sternhold & Hopkins—44 psalms without tunes. *Public Library, Cambridge.*

Reprinted several times, 1551—53.

*Bodleian, &c.*

1556. Crespin, Geneva, 51 psalms, with tune to each. *Bodleian; Pub. Lib., Cambridge; Advocates', Edinburgh.*

1560. 65 psalms with tunes—London, Juge & Cawoode, probably.

*Christ Church, Oxford.*

1560. (Supposed.) Archb. Parker's Psalter, 9 tunes. *Bodleian and Brazen Nose, Oxford; Brit. Museum; Lambeth; Britwell Library, Buckinghamshire.*

1561. Geneva, by Durand, 87 psalms, with 66 tunes.

*St. Paul's Lib., London.*

There was another edition of this work, without place or printer's name, but probably printed in England. It closely resembles the Genevan.

*Britwell Lib., Buck.*

There was a Continental reprint of the Genevan work of 1561, including the prose documents, and the 87 psalms as before, but having the remaining psalms taken from the English Psalter as a supplement. "Imprimé, pour Henrile Mareschal. M.D.LXVI." No place.

1562. Complete English Psalter, first edition, small 4to, Old English letter, long lines. Title has ornamental edging. Entire at both ends, but one or two leaves wanting in middle. There seems to be only one copy of this edition remaining which is in possession of

*Francis Fry, Esq., Cotham, Bristol.*

1563. Same work, 2d edition. Lea Wilson supposed this to be the earliest, but this is proved to have been a mistake. From the description he has left of it, however, it appears to have been substantially identical with that of the preceding year, though not corresponding, page for page. It had several second versions appended which were wanting in the 1562. The title adds after 'Aldersgate' "benethe Saint Martins."

Since the statements in p. 42, &c. were written it has been ascertained on the best authority that Wilson's copy of this work is now the property of

*James Lenox, Esq., New York.*

1563. Psalm Tunes, in four parts, with specimen verses, each part making a separate oblong volume. London, Day. The oldest known harmony of English psalm tunes. Supposed to have been edited by WILLIAM PARSONS.

*Brazen Nose, Oxford; Britwell Lib., Buckinghamshire; Dr. Rimbault, London; and two parts in Brit. Museum.*

1565. English Psalter, small folio. London, Day. Here the second versions are inserted according to their numbers, and the set of hymns completed. Bound up with Liturgy. Melodies without harmony.

*Brit. Museum; Francis Fry, Esq., Bristol.*

Later editions, with melodies only, are very numerous.

*Brit. Museum, Bodleian, &c.*

1575. *Brieff Discours, &c.*—P. 10., Diss. II.—Reasons for assigning the authorship to Whittingham, by Professor Mc'Crrie, are presented in the Introduction to a reprint of the work by Petheram, London, 1846.

1579. The Psalter Tunes harmonized, in four parts. London, Day. Known as DAMAN'S Psalter. Preface by Edward Hake.

*Brit. Museum.*

An improved edition in 1591, in which the melody is assigned to the Treble voice, being the first instance of this in British psalmody.

1592. ESTE'S Psalter, being the psalms with the tunes harmonized. (Diss. IV., p. 40.)

*Brit. Museum; W. Euing, Esq., Glasgow.*

The tunes have been republished by the Antiquarian Musical Society, edited by Dr. Rimbault. 1844.

1599. The Psalter Tunes, in four parts, edited by ALISON. The melody given to the Treble.

*Brit. Museum; Mr. T. L. Hately, Edinburgh.*

The title of this work led to the mistake of representing it in Diss. I., p. 7, as containing the entire psalms. It has only specimen verses to the tunes.

1621. English Psalms and Tunes, in parts. Melody to the Tenor. By RAVENSCROFT.

*Euing, Glasgow; Laing, Edinburgh.*

Tunes republished by Novello, edited by Havergal. 1845.

## DISSERTATIONS.

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THE following Dissertations exhibit as full and accurate a survey as it has been in the Editor's power to furnish of the origin, history, materials, partial variations, merits, authorship, and official position of the Scottish Protestant Church Psalter; together with an account of the principles upon which it was constructed, and of those incidents in the history of the people with which it was more especially associated. Various collateral topics are introduced but are pursued no farther than seemed necessary for the elucidation of the primary theme; though several of them, as for example, the history of the cotemporary English Psalter, invited a more lengthened treatment. The subject matter has been distributed under several heads, which plan, though it may involve something of repetition and of reference from one division to another, seemed on the whole preferable to that of dealing with it in the aggregate. In most instances the quotations are drawn from original sources, and have been verified by personal inspection.

## DISSERTATION I.

## PRINCIPLES EMBODIED IN THE SCOTTISH PSALTER.

THE term psalmody is usually understood to describe the Book of Psalms considered as material to be sung in religious worship. Hence it includes two ingredients: primarily and of chief importance, the words; subordinately but yet essentially, the music. For though it is possible that a spiritual worship may be rendered without either of these elements, it is admitted by all except a small section of professing Christians that the ordinance of praise when the full Scriptural idea of it is realized, involves not only the inward exercise of the heart and understanding, but also the outward embodiment of speech and musical utterance. Of the poetical and musical thus combined, either may sometimes be found treated of as psalmody, but its relation to the other is implied and proceeded upon.

When a Church is called to deal practically with the employment of psalmody in worship, various questions present themselves in regard both to words and music. Must the psalms alone be selected for this purpose, or may other Scriptural passages be added, or may the range of choice extend also to human compositions if consonant to Scripture? Shall the material adopted be used in a prose or a metrical form, or in both? And, if metrical, what poetic drapery should be preferred as most suitable? The musical element, which has been left to the discretion and taste of man, in subjection to the general principles and spirit of the Bible, presents an equally wide field of enquiry. There are three forms in which music may be made available for social worship. 1. That of the *Chant*, adapted to rhythmic prose. The structure of the poetic portions of Scripture, as consisting of parallel clauses, admits of this variety of musical application, which may be defined as a tune for prose. 2. That of the *Metrical Tune*, suited to a particular form of regular poetic stanza. Both of these agree in this respect that they are not meant to be confined to particular words, but may be carried over a succession of verses of the same general character. 3. That of the *Motet* or *Anthem*, in which the words are more frequently in prose, though verse is also admissible—and of which the distinctive peculiarity is that it is limited to the passage for which it is composed, and incapable of transference to any other. From this difference between the Anthem on the one hand, and the Chant and Metrical Tune on the other, an important practical result follows—that the former is capable of expressing all the minute shades of emotion which a passage may contain, and of exhibiting these in their relative force and intensity; while the latter cannot pretend to more than the expression of the general spirit of a passage as upon the whole marked by solemnity, cheerfulness, or some other individual emotion. Besides the question of selecting from or combining these methods, the further enquiry arises whether the singing should be performed by the whole body of the people, or confined to a select and specially qualified company, with whom others may unite mentally, in accordance with the method generally employed in social prayer; or whether both methods may be used in different portions of public devotional service? Dependent upon such questions others present themselves relative to the style and qualities of the music. What all are to sing must be simpler in structure than that which is intended for the more skilful few; and music bound to particular words may contain features which would be out of place in that which is meant to shift from verse to verse. An additional point of discussion still, is the employment of instrumental music in connection with the vocal.

Such subjects necessarily fell under the consideration of the founders of the Protestant Churches, who, moved by the gross abuses prevalent in the Church of Rome in this as in other branches of religious duty, proceeded to examine them in the light of Scripture and of primitive practice. All did not, however, arrive at precisely the same conclusions; and thus diversities of usage to some extent arose, and still continue to exist, amongst protestant communities. The immediate subject does not allow a detailed notice of these diversities, as it is concerned only with the views which were acted upon in Scotland, and by those with whom the Scottish Reformers stood in specially close relationship. It is plain that in worship, as in other matters, Knox and his followers looked to the church founded by Calvin as their model; and that the principles of psalmody adopted by them were substantially those which had previously been established at Geneva. It is shown in the next Dissertation, p.10th, that in this imitation they were joined by the congregation of English exiles formed at Geneva in 1555, of whom Whittingham may be considered the representative. While these two parties, however, must be regarded as adopting rather than originating the principles referred to, it is sufficiently clear that they bestowed upon them an independent examination; and that their decision was the result, not of blind impulse or weak compliance, but of enlightened preference and conscientious conviction.

The evidence upon which the following statements are based is chiefly derived from the old Psalter itself. Little more is required. It is plain from the inspection of the work what the views of its framers must have been. But there is also historical evidence, which though altogether silent in some particulars, and not ample in any, yet on the whole sheds a considerable amount of light upon those which are most important. The plan observed is to notice—I. Such principles as apply to both poetry and music; II. and III. Such as refer to each of these considered separately. It will be observed that some remarks are interspersed respecting the suitability of these principles to present times, though for obvious reasons lengthened discussion has been avoided.

## I.—PRINCIPLES RELATING TO POETRY AND MUSIC.

Under the first head, the most noticeable principle is that the singing in worship should be performed by the *body of the people*. This accorded with the general tenor of the Reformation movement. The literary and musical materials were prepared or chosen in subordination thereto. The earliest historical notices of public praise exhibit it in full operation. But the most explicit evidence is found in the Book of Common Order, or first Directory for Worship adopted in Scotland. In connection with various branches of public service, which it is unnecessary to specify, the following directions occur in the edition 1556:—  
“The people fyng a Pſalme and departe.” “This done, the people finge a Pſalme all together, in a playne tune.” “Then the people finge a Pſalme which ended” &c. “The people finge the 103; Pſal. My foule giue laud &c. or ſome other of thankes giuyngs.”

Besides laying down this principle, the means of working it out also obtained some measure of attention. The first requisite was to provide the people with psalm books; and from the number of editions printed, and the extent of the impressions as indicated by the inventories of publishers in the Bannatyna Miscellany, it must be inferred that this



object was to a large extent attained. The notices elsewhere quoted of the proceedings of Assembly manifest care and diligence in securing an adequate supply of printing agency, and it is a fact too well known to require proof that great efforts were made to provide for the education of the young. In connection with this the following passage in Lightfoot's Journal of the Westminster Assembly deserves notice:—"Then was our Directory read over to the Scots Commissioners, who were absent at the passing of it; and Mr. Henderson disliked our permission of any to read the psalm line by line, and this business held us in some debate." It is evident that reading the lines in singing psalms was one of those points to which the Scottish divines submitted in accommodation to the English, and that it had not been previously practised in Scotland. There is therefore ground for the conclusion that the people generally possessed psalm books and were able to use them. That the lines were not read under the old psalter regime appears also from the following passage in Steuart of Purdivan's Collections, Book II, l., § 26:—

"It was an ancient practice of the church, for the minister or precentor to read over as much of the psalm in metre together as was intended to be sung at once, and then the harmony and melody followed without interruption, and people did either learn to read or get most of the psalms by heart; but &c."

Provision for teaching music existed in the "Sang Schules" maintained in the burgh towns. These would no doubt be supplemented in rural districts by itinerant or local teachers. The practice of remunerating a class of men for leading the church singing (termed the "up-takers of the psalms,") seems to have been of ancient standing, and many of them would certainly be more or less employed in musical teaching. Notices of these agencies are furnished in the next Dissertation.

With whatever defects the church singing of Scotland has been chargeable in later times, it has all along continued to be, with a few exceptions, congregational. The rival method of conducting praise is that in which a select number sing, and the remainder join mentally but are vocally silent. It would be too much to deny that it is possible to obtain devotional edification by this method, and it may be admitted that such power as music adds to language is thereby more fully developed. But if music pass much beyond the ability of the hearer to join with it vocally, or at least to understand and appreciate its relation to the words, it is very apt to be listened to simply as a performance, while the great ends of worship are forgotten. And though the singing of the select company be more artistically perfect, it wants the volume and mass imparted by the combination of hundreds of voices, and which are fitted to confer sublimity upon the simplest strains. Then, as music admits of the combination of an indefinite number, it is a reasonable inference that it was meant to invite to, and to form the audible manifestation of, union in the worship of the Most High. This method also accords best with the spirit of those calls to praise which the Scriptures present, such as that with which the Book of Psalms concludes—"Let every thing that hath breath praise the Lord."

2. The principle of *Church action* in psalmody, or superintendence thereof by the ruling authority in the church, is conspicuous during the Reformation period. (1.) As regards the version of the psalms, the stamp of church authority is left upon the title page of its first edition (fac-simile l.); it is bound up with the other public documents which formed the recognized standards of the church; and further evidence is found in the historical account of its preparation and supervision hereafter submitted. This principle the church has continued to adhere to, so far as the psalms are concerned. The version now in use and adopted in 1650, rests upon the same sanction as the former. The matter has ever stood upon a looser footing in the Church of England; in which various versions were permitted, and usage was for a long time divided between two; while an endless number of selections have been employed in particular congregations. (2.) The music also formed an object of church care, inasmuch as tunes were provided for the psalms and printed along with them. How far this superintendence of the music was continued during the latter portion of the history of the psalter does not appear very clearly; but there is reason to believe that it did not altogether cease, notwithstanding the incessant troubles in which the church was involved, till the new version of the

psalms was received, as part of the system of uniformity constructed by the Westminster Assembly. Why the church left the musical element uncared for at that juncture is uncertain. It might be to reduce the price of psalm books, or because a lower sense of the importance of regulating the music was entertained; but there is ground to suspect that it was partly from deference to parties in England with whom they anticipated permanent union, but whose views in this matter tended to extremes. The expedient was available of printing tunes separately from the psalms, but there is no reason to suppose that any thing of the sort was provided. The result was that the following century might be termed the "dark age" of church music in Scotland, during which scarcely a single book of tunes seems to have been printed; and that the next century thereafter might be regarded as the "age of confusion," as numerous collections were issued according to individual preferences, with diverse materials and conflicting harmonies; while the old psalter tunes were almost totally obliterated from the national memory.

In recent years the principle of church action in psalmody music has again been to some extent resorted to, but amid the ecclesiastical divisions now existing it can only afford a partial remedy for prevailing evils. The most that can be done is that each denomination should make suitable provision for its own adherents, and several have begun to move in that direction, the Free Church leading the way. From long-continued apathy and forgetfulness, followed by its inevitable consequences, ignorance and inaptitude, it had become the settled habit of church court dignitaries to look upon every thing that related to the selection and cultivation of music for worship as insignificant, and unworthy of central superintendence or encouragement. Each congregation was left to shift for itself as best it could, and, as might be expected, four-fifths sunk to barbarism, and the remainder rushed into extravagancies and follies. If the "desolations of many generations" are to be repaired, it can only be by restoring the old principle to its rightful supremacy. The tunes of the French Psalter are still printed as they were at first; and in Germany church tunes continue to be distinguished by the first words of the hymns to which they are severally attached.

It is a natural deduction from this principle that a church should confine itself to *one* collection of tunes. There was but one known in Scotland during the period of the Psalter. Much more is such limitation requisite when a large amount of migration from one part of the country to another is ever going forward. If a change of residence entail the purchase of another book, and the acquisition of other tunes and harmonic parts, the effect must be detrimental. It happens that the one point in which the old Psalter fails to set a full example, is that in which it affords a warning. Harmony was not supplied in a printed form till 1635, and the result, as stated in E. M.'s preface, was that "sundrie Tribles, Bases, and Counters, set by diverse authors, being sung upon \* \* the same Tenor, did discordingly rub each upon another, &c." Of this discordance, which is worse than the absence of part-singing altogether, Scotland has had its full share in recent years. Where choirs engross the singing, this evil may be less felt; but where the popular cultivation of harmony in public worship is aimed at, it becomes intolerable.

(3.) Superintendence by the church includes also public directions and exhortations, of which nature is the following from the First Book of Discipline 1560.

"Moreover, men, women, and children wald be exhorted to exercife thame felvis in the psalmes, that when the Church convenith, and dois sing, thay may be the more abill together with common heart and voice to praye God."

See also several public injunctions quoted under the History of the Psalter.

## II.—PRINCIPLES RELATING TO THE POETRY.

Following the definition of psalmody above offered the next division of the subject consists of the opinions held and acted upon by the framers of the Psalter in regard to the Literary Material suitable to the purposes of worship; and, 1, That such material should be in the *vernacular language* of the worshippers was the result of a pervading principle of protestantism, affecting every thing connected

with religion no less than what concerned the duty of praise. The mummery of the unknown tongue was therefore swept off, root-and-branch, from the service of the Scottish Church; except that in some editions of the Psalter the first words of each psalm were retained as a title thereto, chiefly, it may be supposed, for the convenience of the learned.—See quotation from Preface to Wedderburn's Psalms, p. 9th.

2. That the *psalms* formed the exclusive or *all but exclusive material for worship*. In the Genevan publications of 1556-61, described in the following Dissertation, a few Spiritual Songs are appended to the psalms; but in the first issue of the complete Psalter for Scotland in 1564-5 these are all left out, and nothing is found but the psalms themselves. In 1595, however, and probably for some years previous, some of these and similar songs were included, and the number was afterwards increased. It is also true that they were furnished with, or referred to, suitable tunes. Yet there seems to be good ground for the conclusion that they were used only for private purposes. (1.) In the directions for public worship, baptism, marriage, &c. which precede the Psalter, the singing of psalms is repeatedly prescribed, but in no instance is the existence of any other composition for such purpose hinted at. (2.) Amongst all the examples of congregational singing mentioned by the historian Calderwood and others, no case of hymn singing appears to occur. (3.) There is reason to think that three of these pieces at all events were intended chiefly for the instruction of the young. The following is found in Calderwood (1608) as part of a group of overtures prepared for the General Assembly of the Church:—"That it be of new enacted, that all ministers examine young children of the age of six yeeres, and try that they have the Lord's Prayer, and Articles of Beliefe with the Commandments. In the which their parents shall be holdin to instruct them before the said yeeres, together with some short forme of Grace before and after meate, as also, some short morning and evening prayer." The phrase "of new" implies the existence of an early enactment, and the title "Articles of Beliefe," being that of one of the Spiritual Songs, renders it probable, though it may not be altogether certain, that the reference is to the documents in the versified form. (4.) The editions of Smyth, 1599, and Hart, 1611, small, (fac-simile 12th.), both intended evidently for the common people, have no hymns; but they could not thus be dispensed with if in general use. Even the larger edition of 1611 has only three, and the Song of Moses is introduced in 1615 in such terms (Appendix, p. 4th.) as to indicate that publishers considered themselves warranted to exercise some amount of discretion in these matters, notwithstanding the warning afforded by the case of Bassandyne, *Disser. II.*, p. 13th.

It must be remembered that singing of compositions relating to religion—some more strictly devotional and doctrinal, others levelled at the abuses of popery—was a conspicuous feature in the Reformation movement. But the distinction between use in worship and private ends seems to have been generally recognized. Even in Germany where hymns abounded, only a limited selection was admitted into the books prepared for the church. The "Godly Ballates," (p. 9th. below) may be regarded as including specimens of both sorts of material. This distinction being understood, it is not surprising that a few things intended for private instruction and edification, should for convenience sake be appended to the Psalter.

Some things may be said, however, in favour of the opinion that during the latter portion at least of the Psalter period these songs were occasionally used in public worship. The strongest is founded upon the following passage in the Acts of Assembly 1647: "And the Assembly doth further recommend that Mr. Zachary Boyd be at the paines to translate the other scriptural songs in meeter, and to report his travels also to the Commission of Assembly," &c. This direction goes along with those for the revival of the new version of the psalms, and may imply that public worship was contemplated, and that it was not considered any innovation to employ the songs in that manner. Yet there is nothing in the terms made use of to render this certain. It may still have been the understanding that these songs, though they were considered susceptible of improvement, were to be used for private purposes.

The Conclusions to the psalms which appear in Edition 1595 are considered. (*Disser. III.*, p. 35-37.) The only information respecting them is that furnished in the paper by Robert Baillie, who flourished at the close of the Psalter period. That they were then generally used and approved of by the church is the inference which that paper warrants, and yet when it is considered that the editions of the Psalter subsequent to 1595 wanted these Conclusions, that in Edition 1635 only those for Common Metre were reprinted, and that Baillie speaks of only *one* of the Conclusions provided for that metre, it looks as if the usage had been confined to the single verse which stands last in fac-simile 20th. There seems no reason to suppose that these Conclusions were employed prior to 1595—but whether they were then introduced gradually or at once—whether their adoption was in compliance with court pressure for approximation to Episcopal practices, or from a spontaneous movement of the church, are doubtful questions. Possibly the "yeomen" addressed by Baillie may have represented a considerable portion of the Scottish people who entertained scruples respecting this usage, and this portion would probably be larger at an earlier period.

Amongst all the topics relating to the ordinance of praise, there is none which has received so much attention in Scotland in modern times as the question how far hymns and metrical versions of other portions of Scripture, in addition to the psalms, are allowable or expedient. There is the less need, therefore, to enter upon it in this place, more especially as the subject is extensive, and public practice has for many years been proceeding in the direction of the affirmative view. Nevertheless the procedure of the Reformation Church is entitled to deferential consideration. As to the modern use of doxologies, the reasoning of Baillie deserves attention, in connection with the question whether it would not form an interesting variety in the Scottish form of worship?

3. That the psalms should be used only in the *metrical form*. Two reasons for preferring this are set forth in the preface to the 1556 instalment of the Psalter, as quoted p. 11th. below. (1.) The pattern set in the original Hebrew. (2.) Facility of recollection. The former seems to have been regarded as containing in itself something of the nature of a divine injunction, but as resting upon, and explained by, the practical advantage intimated in the latter. That these reasons continued to be held valid when the Psalter was carried into completion cannot be doubted. More was contemplated than singing the psalms from a book. Committing them more or less fully to memory was also regarded desirable, and the fitness of the metrical form to facilitate this object was one reason for preferring it. Another reason doubtless was the superior fitness of the metrical form for popular singing, as noticed below.

The prose version of the psalms was indeed introduced into the Scottish Psalter after the lapse of about 40 years; but it is placed on the margin, and was obviously intended merely to verify the fidelity of the metrical rendering, and to assist in understanding it. There is no pointing, or arrangement by clauses, or music fitted for chanting, or anything to excite the suspicion that such a method of singing had ever been thought of. And even during the period when that whimsical compound of pedantry, silliness, and tyranny, King James, was, by a series of most discreditable measures, forcing prelate elements upon the Scottish Church, it does not seem that chanting found a lodgement anywhere except in the Chapel Royal. In one instance it was introduced at the conclusion of a General Assembly, as recorded by Calderwood, 1610: "So the Assemblée was dissolved, no new Assemblée appointed and the 133 Psalme chanted."

4. That *varieties of metre* should be provided. In this respect the Scottish Psalter greatly transcends the cotemporary English one, and also its own successor. It deserves notice that diversity was aimed at all through the successive stages of the compilation, from 1556 till 1564. Of the 44 psalms by Sternhold and Hopkins, which were adopted at Geneva, all but two are in common metre, while of the 43 additions made in 1556, 1560, and 1561, mostly by Whittingham and Kethe, all deviate from that metre except 11. In like manner the 42 psalms by Hopkins, &c. taken from the English Psalter of 1562, are all or nearly all in common metre, while of the 21 by Pont and Craig, which completed the Scottish Psalter,

16 are thrown into other forms. The general result is that out of the 41 cases of different translations in the English and Scottish, the latter exhibits 34 deviations from the common metre; and that on comparing the version now used in Scotland with its predecessor, the latter contains 51 instances of other metres, and the former only 13; while in the former case the forms of metre are 29, and in the latter 6. For particulars see *Disser. III.*

These facts could not arise from accident. They prove that it was one of the principles upon which the construction of the Psalter proceeded, that there should be considerable variety of poetic dress. And it is to be observed that there were no duplicate versions, so that psalms behaved to be sung in the selected metre or not at all. It cannot be disputed that this is a sound principle of metrical psalmody. The nature of the subjects allows or rather demands diversity in the drapery in which they are arrayed. The rhythmic faculty is part of man's constitution, and lyric poetry is not fitted to produce its full effect upon his mind if all be cast into one mould. The latter consideration applies with equal force to the tunes connected with such poetry. The operation of the principle, however, has its limits. The diversity must not be too great, else it will surpass the powers of ordinary congregations to acquire the tunes. The Psalter seems to have been very judiciously managed in this respect. Two-thirds of the psalms are in one form of metre, showing that the principle of practicability by the people was not lost sight of—and one-third, consisting of numerous other forms, relieves the tameness of unbroken uniformity.

### III.—PRINCIPLES RELATING TO THE MUSIC.

The remaining point of inquiry concerns the principles upon which the tunes were selected or composed. The following are the most obvious:—

1. That the music should be *simple*, or level to the capacity of the general population. Keeping in view the principle already noticed, that the people as a whole should take part in the service of song, it necessarily followed that easy music should be provided. If young and old—the more and the less skilful—are to unite in the exercise, scientific niceties and all difficulties of execution must be excluded. Even when a considerable amount of training has been experienced, simple material only is fitted for the million. The operation of this principle occasioned, (1.) The rejection of anthems. The specimens then existing were fitted for choirs alone, and the employment of these would be felt to militate against the principle that all should sing. How far it was possible for the people to acquire easy anthems was scarcely a practical question in the circumstances.

(2.) The rejection of chanting. The chant, applied to the rhythmic prose of the psalms, is no doubt much more workable than anthems, but is certainly much less so than the regular metrical tune, as an instrument of popular worship. At the present day there seems a disposition to subject this opinion to a renewed scrutiny. But whatever may be found attainable with the advantages enjoyed in modern times, few will question that, in the circumstances of the Scottish people 300 years ago, the choice made was conducive to the easy and general performance of the musical service. The remarks of Mr. J. A. Latrobe upon this topic in his Treatise on "The Music of the Church" (of England) may be quoted as a judicious view of this question: "The chant is better adapted for congregational singing than the anthem, and less so than the psalm tune. It \* \* \* \* for general use yields precedence to the psalm tune, which better humours the voice of an undisciplined multitude," p. 254. "Simple as is its structure the chant does not readily accommodate itself to the united voices of the people. The slow moving mass is unequal to keep pace with the rapid articulation of the first part of the clause," p. 268.

The abuse of anthems and chanting by the Church of Rome would certainly be a leading cause of their rejection, and it has often been supposed that the step resulted merely from the antipathy and prejudice thus created. But men of less penetration than the Reformers may see in the plan of popular performance an important security against such abuse. Let music be too difficult for the people, and it falls into the hands of a choir. It is then prone to

become on the part of the latter a piece of professionalism, degenerating into formality, elaboration, display, and other forms of corruption; and to the former unedifying, uninteresting, or a matter of articular gratification and criticism. The Reformers, therefore, having traced the abuses of their time to the silencing of the people as the source, adapted the materials of worship to the popular ability as the best expedient for preventing their recurrence; and thus showed that in this, as in many other instances, they saw a great deal more clearly than many who have charged them with blindness.

But "simple" is merely a relative term, and it is by no means intended to foreclose the questions, what is practicable by the people under the increased facilities of modern times? and how far is it possible to secure any advantages which chants and anthems may involve, while avoiding the abuses to which they formerly led? Much less is it meant to insinuate that there is anything objectionable in chants or anthems considered in themselves. But the voice of the past sounds the note of warning, and calls upon all who would move from the old position to examine the ground well before they advance.

(3.) The adoption of plain and easy chorales. In modern times numerous compositions of a considerably elaborate character have been submitted to the world under the name of metrical tunes; and the explanation is that they were intended not for congregations but for choirs only. Those contained in the Psalter contrast with such to a degree which cannot fail to satisfy every one that the latter were prepared under the full influence both of the principle under consideration, and the collateral one already noticed that all should join in performing them.

(4.) The addition of common tunes. The rise and progress of these fall to be narrated afterwards, (*Disser. IV., p. 10.*) But it is proper here to state that it must have been the number rather than the inherent difficulty of the Proper tunes which mainly led to the origination of the order of the Common. Except in being shorter the latter are not materially easier than the former. But the invention of this class, as soon as experience proved that proper tunes taxed the popular ability too heavily, shows that the principle of deference to that ability continued to operate.

(5.) The same principle regulates the construction of the harmony of both proper and common tunes, which is in plain counterpoint. The tunes in Reports are of an exceptional character. *Disser. IV., p. 41.*

This principle it may be added is distinctly recognized in the Dedication to Esté's English Psalter. "And regarding chiefly to help the simple, curiosity is shunned." "Curious" was a term often used in those times to describe the more elaborate description of harmonized music.

2. The *syllabic partition* of the music would be preferred partly on account of its simplicity, as it doubtless facilitates both committal to memory and performance by masses of people; but probably its adoption rested also upon other grounds. It imparts much greater distinctness to the utterance of the words than the plan of combining two or more notes to a number of the syllables. Indeed it is obvious that the more florid music becomes, the more are the words absorbed and smothered. One note to a syllable therefore, ensures the most efficient enunciation; and thus combines in the highest attainable measure the advantages of music and speech. There is reason to think that in the Reformation period the object of giving prominence to the words sung, and making them tell in the performance, was more attended to than it has been since. In Queen Elizabeth's injunctions to her clergy the following passage occurs, the former part relating to chanting, but the latter to metrical music: "She also willett and commandeth that there may be a modest and distinct song, so used in all the Common Prayers of the Church that the same may be plainly understood as if it were without singing." \* \* \* \* "In the beginning or end of common prayer, there may be sung an hymn in the best melody and music that may conveniently be devised, having respect that the sentence of the hymn may be perceived and understood." Still earlier appears a recognition of this object as connected with the syllabic style, in the report of Cranmer to Henry VIII. upon translating the Liturgy into English: "The song made thereunto should not be full of notes, but as near as may be for every syllable a note, so that it may be sung distinctly and devoutly."

Doubtless these views were acted upon throughout all the Reformed Churches, as this style was universal. Much may be said for it however upon its general merits. It is every way desirable and proper that music consecrated to the lofty uses of religion should have characteristics which may distinguish it from that which is intended for inferior purposes—that there should, in short, be an ecclesiastical style; and syllabic partition, or the rule of one note to a syllable, furnishes an important contribution to the accomplishment of that object. The best judges have borne testimony to its superiority for congregational use, and the best compilers and composers who had that end in view have honoured it with their preference. It may be regarded as a crowning tribute to its claims that after a long period of neglect, during which an inferior taste was in the ascendant, and Psalmists luxuriated in runs and warbling, there has recently been manifested both in Britain and America a return to its use, and a revived appreciation of its elegance and fitness as the classic form of Congregational Music.

This style of tune has been charged with want of spirit and want of variety. The point of variety will be adverted to immediately. The other charge has nothing to rest upon except a drawing manner of performance for which of course the tune is not accountable. It is admitted by all who have studied the subject that the old rate of singing was not slow—(Disser. V., p. 52.) Such would not have consisted well with the desire to give effect to the utterance of the words just adverted to. Probably a second was about the average duration intended for the minim, which rate of speed would be slightly retarded or accelerated according to the sentiment of the passage sung. Let this rate be maintained and the charge of tameness will vanish. Indeed it is easy to prove that such a mode of performance is much more spirited than that which requires two or more acts of the vocal organs for each syllable. The one reaches the point in view by a direct line, the other by winding through a series of tortuosities.

It may be allowed, however, that it would scarcely be advisable in these days to push the principle of syllabic partition so far as not to admit a slight mixture of floridity in a limited number of instances. Some allowance may reasonably be made for diversity of taste.

3. *Purity* is a characteristic of the Psalter Music. By this term is meant freedom from whatever is incongruous and unsuitable to the nature and objects of the metrical tune; as in architecture the Grecian style is pure when unmixt with the elements of any other. There are two principal forms in which purity has been frequently violated in recent years. (1.) By composing tunes in imitation of the peculiar mannerism of certain classes of secular music. Some of these are so gross as to be almost beneath notice, such as imitation of the military march; others are more plausible, as serving up the old phrases of Scottish national melodies. But the psalm tune, standing firm on the basis of its own principles, should rise above this cringing to secularism, and tower aloft in independent grandeur and majesty. It is a somewhat curious fact that at the time when many of these ancient airs, with all their peculiar sweetness and pathos, must have been at the height of their popularity, very few traces of resemblance to their special mannerism are to be found even in those of the Psalter tunes, which have the best claim to be regarded as of native origin. (2.) A still more frequent encroachment upon purity consists in attaching to the plain chorale features which are compatible only with the higher forms of Sacred Music. What numbers of modern tunes are seen—like the jay strutting in the peacock's feathers—garnished with fugues, repeats, solos, &c., which are entirely out of place, and altogether inconsistent with the powers which tunes possess, and the objects for which alone they are adequate! The essential difference between the psalm tune and the anthem is clearly developed by the Rev. J. J. Waite of England, in an Essay on Congregational Psalmody. The substance only of his statement can be given here. The anthem is limited to certain definite words. It is therefore able to enter into all the lights and shades of expression which these words include, and to accomplish this, all the various devices of solo, duet, piano and forte passages, &c., may be legitimately employed. The tune is not thus limited. It is meant for any passage of a certain measure, and a certain emotional character. Therefore, as it moves

from verse to verse, and as the specialties of one verse may not be found in the next—it is incapable of entering into specialties at all; and thus all the devices resorted to for that object can serve no purpose except to occasion incongruity. The function of the anthem is special, that of the tune only general—and the inference follows with full sweep and inevitable effect that psalm tunes have nothing to do with anthem peculiarities. Now, in this respect also, the Psalter tunes, in common with others of their era, manifest the most perfect purity. None of these misplaced decorations are found upon them. One instance only of a line twice repeated occurs in one of the tunes to the Spiritual Songs. The tunes in Reports may also be considered exceptions, but in these the peculiarity lies chiefly in the collocation of the parts, as each taken separately sings the words right forward. It is also to be remembered that they had no place in the original contents of the Psalter, and were added at a time when many innovations were forced upon the church by the exercise of arbitrary power.

4. The *Adaptation of tunes to psalms* in regard to sentiment or feeling was suitably attended to. This must have for its foundation a sufficient diversity, and it has been assumed by some that the resources for this must be slender in the absence of the objectionable styles of tune above referred to. It is better to have less variety than to increase it by objectionable means. But the actual variety seems sufficient. A good deal is obtained by diversified sequences of long and short notes—(Disser. V., p. 54.)—by the general strain of the composition, and by different rates of rapidity; but the chief source of diversity is the *Modes* which are referred to elsewhere. Besides the major and minor of modern times, there are various others, and whatever may be thought of these modes now, each was then regarded as invested with a specific emotional character; and it cannot be doubted that by the manner of harmonizing, the style of performance, and the peculiarity of the melody combined, each would be made to produce a particular sort of effect. In the Psalter ascribed to Archbishop Parker, and supposed to be of date 1560, these modes are set down as the basis of an emotional classification of the psalms, and one tune is provided in each mode and for each class. They are eight in number, and the character of each is described in Latin and English. The English lines are as follow:—

*Dorian*, ..... The first is meek, devout to see;  
*Hypodorian*, ..... The second sad, in majesty;  
*Phrygian*, ..... The third doth rage, and roughly bray'th;  
*Hypophrygian*, ..... The fourth doth fawn and flatt'ry play'th;  
*Lydian*, ..... The fifth delight'th and laugh'th the more;  
*Hypolydian*, ..... The sixth bewayleth, it weepeth full sore;  
*Mixolydian*, ..... The seventh treadeth stout, in froward race;  
*Hypomixolydian*, ..... The eighth goeth milde, in modest pace;

The next point is the actual application of tunes to psalms; and, as regards Common tunes, all that can be said is that variety was provided. As expressed in E. M.'s preface, there are "some grave some light," e. g. "Marytrs" as compared with "The Stilt." But that the subject of adaptation even in this class of tunes was not neglected in those times may be inferred from another passage in Parker's Psalter.

"For the conjunction of Psalmes and Tunes."

"First ye ought to conioyne a sad tune or song with a sad Psalm, And a joyfull tune and song with a joyfull Psalm, And an indifferent tune and song with a psalme which goeth indifferentlie."

In the case of the Proper tunes the materials are applied, and thus every one has the means of forming an opinion respecting the fitness of the adaptations. It will not be denied that many of them are felicitous. For example, how much of majesty rests upon the 29th! What chastened exultation breathes through the 124th! What tender pathos in the 137th! Sweetness in the 119th! Boldness in the 46th! and plaintiveness in the 51st and 109th! And how thoroughly in each case does the feeling of the poetry accord with that of the music!

It is not known what was done when the sentiment varied in the course of a psalm, but it is not unlikely that the tune would be accommodated to the change by altering the degree of force or rapidity or both. Three rules for general expression are given by Ravenscroft, (1621.) that plaintive psalms are to be sung softly and slowly; joyful psalms loudly and swiftly, and others at a medium rate in both respects.

This fixed connection between psalm and tune was lost both in Scotland and England when their old Psalters were laid aside. The result has shown this to be a cause of regret. How miserably the business of adaptation was managed in the majority of Scottish congregations till within the last few years is notorious to all who have paid the slightest attention to the subject. Whether it is possible to make a partial return to the old method of combining tunes with individual psalms, and how far it is superior to the modern practice, are questions worthy of examination. But at all events the care bestowed upon this department of psalmody at the Reformation proves the negligence of subsequent times, and holds up an interesting example for the present and the future.

5. Another principle, which forms the basis of the adaptation just noticed, and lies deep in the philosophy of man's constitution, is the *power of music over emotion*. This is distinctly recognized in the first paragraph extracted from the preface to the 1556 Collection of Psalms (Disser. II. p. 11.) in which the term "song" is used as equivalent to music, and is said to "inflame the heart" &c. In recent times it seemed to have been very generally forgotten in Scotland that the operation of this principle extends to the *religious emotions*. Probably it was the prevalent idea that music served no higher purpose in worship than to enable a multitude to give simultaneous utterance to the same words. But in the passage referred to it is regarded as occupying a place in the system of divinely appointed means for the spiritual benefit of man, and as exercising the special function of stimulating the emotional susceptibilities of the renewed heart. If this view be correct, the same practical inferences follow as in parallel cases. The means must be recognized, honoured, regulated and rendered as efficient as possible by christian communities; and diligently and faithfully employed by congregations and individuals.

6. The question how far the practice of *vocal Harmony* was authorized and encouraged by the western Protestant Churches requires some degree of consideration. At first sight appearances are unfavourable. There was no harmonized edition of the Scottish Psalter till the year 1635. The first editions of the French were also destitute of harmony. Reproach has been thrown upon Calvin for this by such writers as Burney, who in the whole department of psalmody manifests a thoughtlessness and rashness utterly unworthy of a historian; his statements of fact being frequently erroneous, and his opinions scarcely entitled to serious notice. No one who considers the circumstances can be at all surprised that the first issues of the French Psalms should have been accompanied by melodies only. And, after all, no great length of time elapsed till harmonized sets were provided by Bourgeois, Goudimel, and others. In England a collection of tunes, in four parts, and following pretty much the order of the psalms, appeared in 1563, and another by Daman in 1579. But these are not properly Psalters. There is a marked difference between them and the editions prepared for ordinary church use. They do not contain the body of the psalms but simply specimen verses attached to the tunes. Great editorial liberties are taken in regard to the selections. The 1563 edition often presents two or more tunes to the same psalm, or the same tune arranged variously. Daman's shows a good deal of the same character. Both were evidently private undertakings intended for choirs and musical practitioners. The harmonized Psalters of Este, Allison, and Ravenscroft, embody the whole psalms, but the description of the others is applicable to them in part. There does not seem to have been any edition of the English Psalter parallel to the Scottish of 1635, having the ordinary Proper tunes and no more, but accompanied with harmonic parts. It is plain, however, that harmony was practised in England from the first formation of the Protestant Church; and was probably considered so much a matter of course as to require no express sanction or regulation. It seems, in short, to have been left very much to take its course under the charge of the professional musicians. And though the Puritan party objected to much of the cathedral service, it does not seem that they had any scruples respecting the attachment of harmony to the psalm tunes. Probably they regarded the whole system of Metrical Psalmody, this included, as one of the features by which they were more especially distinguished as a party.

In Scotland the case was to some extent the same. If the Psalters were without harmony, it was in all probability to lessen their cost. There is no reason to think that the practice of part-singing was discouraged by the Church, or neglected in congregations. Copies of the parts were multiplied by the pen. The following respecting the M.S. of Wood, who styles himself vicar of St. Andrews, appears in the Introduction to Johnson's Musical Museum.

"It appears that Wood in the year 1566 employed himself in writing 4 different volumes, each containing a distinct part of the music for the Psalms, &c. used in this country after the Reformation. Wood himself records that the task occupied him four years, and it seems to have been a laborious employment, from the care which he took to adorn the volumes."

The next extract is from James Melville's Diary under 1574. "Treables" it will be noticed refers to one of the harmonic parts.

"Mairower, in these years I learned my music, wherein I tuk graitter delyt, of an Alexander Smith, servant to the Primarius of our Collage, who had been treasured up amongs the Mounks in the Abbay. I lerned of him the gam, plain-song, and nonie of the treables of the Psalmes, wherof sum I could well sing in the Kirk."

The 124th psalm used at Durie's return to Edinburgh (1582) is expressly said to have been sung in four parts. And E. M., in his preface to the 1635 Scottish Psalter, speaks of various sets of harmony as in use, but as occasioning confusion by their diversity. Such notices show that the practice of part singing had been allowed from the first, and regarded as a natural attendant upon, if not constituent part of, Metrical Psalmody; though it does not appear that the printing press had been employed in circulating the requisite materials.

Finally, the upside-down position of the parts of Common tunes (fac-simile 16,) shows that part-singing was really expected and provided for. It is clear that four persons were meant to sing from one copy—each his part—seated two and two on opposite sides of the same bench.

7. It is notorious that the Reformed Church of Scotland rejected the use of *Instrumental music* in its worship; and if some encroachments were made upon this principle during the Episcopal period, they were clearly the result of compulsion, and contrary to the preferences of the body of the people. Calderwood connects the first introduction of organs into Scotland with the reign of King James I. During the period of about 130 years which preceded the Reformation it is not likely, considering the poverty of the country and the turbulent course of the national history, that these instruments had ever been very generally diffused; and this may assist in explaining the fact that the Reformers seem to have experienced little difficulty in setting them aside. In adopting this course they were doubtless moved, partly by the conviction that it was in accordance with the teaching of the New Testament and the spirit of the Christian dispensation, and partly by the revulsion arising from the glaring abuses prevalent in Popish worship. Similar views were entertained by a large party in England. As early as 1536 a protestation to the king, by the clergy of the Lower House, in the province of Canterbury, styles "the playing at the Organyes a foolish vantie." Several subsequent attempts to effect their removal are recorded, one of which failed in the Lower House of Convocation only by a single vote. And so late as 1586 a pamphlet, representing the sentiments of the puritans, proposes "that all Cathedral Churches be put down where the service of God is grievously abused by piping with organs, singing, ringing, and trowling of psalms from one side of the choir to another, \* \* \* imitating the fashion and manner of Ant-christ the Pope, that man of sin," &c.

Scottish presbyterians have continued till the present day to conduct their worship without the aid of instruments; but many are now inclined to dispute the soundness of the view which rests this exclusion upon the teaching of Scripture. Without entering upon this, however, there is another question, which deserves to be carefully weighed before advocating any change; namely, how far experience has shown the use of instruments to have a favourable effect or the reverse upon the cultivation of congregational singing? It can scarcely be supposed that the Reformers, in the position they occupied, looked very closely at this element of the case, but it would be as inexcusable as

foolish to leave it out of view at the present day. In very numerous instances in England and America the spectacle is seen of a congregation sitting in silence, and listening to the music of an organ accompanied by a choir or a company of school children! Surely it is more like public worship to find the congregation generally uniting in the singing, though the music produced should be of a more homely character! But does the organ necessarily produce this result? Some think not, and refer to examples of the contrary. It is not meant to pronounce any decision upon the point, but certainly various parties who have given attention to it are disposed to maintain that in their bearing upon the beauty, efficiency, and extension of vocal music in churches, instruments are fitted to do more harm than good. It is to be hoped that the Scottish mind will take care to satisfy itself upon this question, ere it propose a deviation from ancient practice. If there is one principle in Scottish Psalmody especially entitled to the rank of fundamental, it is that it should be performed by the mass of the congregation.

8. Two features of the Psalter music are of the nature of facts rather than principles, viz. the Tonal modes, and that method of harmonizing which assigned the melody to the Tenor; (Disser. IV., p. 44-6.) but they may be shortly noticed, as they suggest the enquiry whether either of these peculiarities is worthy of restoration? Some older writers seem to have indulged in extravagant eulogy of the modes, and to have thrown an air of mystery around them, besides loading them with a jargon of high-sounding terms. Some of the moderns, on the other hand, regard them as worthless, and even treat them with ridicule. A good specimen of the different lights in which they appear to competent critics is furnished in the writings of two of the ablest modern authors upon the science of music—Dr. Marx and Mr. Godfrey Weber, both of Germany.

The two opinions thus represented are to this effect—(1.) that the major and minor modes now in use are sufficient for every possible purpose, and that others only occasion theoretical complication without any practical benefit; (2.) that while these two should be principally cultivated, the others produce effects to some extent peculiar, and add a special enrichment to the stores of musical art, especially in the solemn and grave department. Without entering into discussion the Editor takes the liberty of stating that he rather inclines to the latter of these views. It is certainly advisable to preserve many of the old chorals composed in the obsolete modes, for it is generally admitted that they are of unrivalled excellence. Along with this it is necessary to retain the essentials of the harmonic features of these modes, as otherwise the compositions lose their original character. But these peculiarities cannot well be preserved without maintaining some knowledge of the system from which they sprung. Such knowledge had almost vanished from Scotland till

very recently. Thus the tune "Martyrs," the only Psalter tune in the Dorian mode which continued to be printed, was a standing source of perplexity to Editors, till at last it was spoiled by altering it so as to reduce it to the Minor mode; an outrage from which it has but lately been rescued by the re-issue of the original version in the "Scottish Psalmody," the Musical Text-Book of the Free Church. It may be added that of these modes the Dorian, and next to that the Phrygian, seem to possess the strongest claims to preservation.

The plan of assigning the melody to the tenor voice has found advocates at the present day, and Mr. Hullah intimates in the preface to his Psalter that he was so strongly impressed in its favour as to contemplate the revival of it in that work, though for reasons there stated he relinquished this idea. So far as Scotland is concerned it is not likely that the practical result would be greatly affected by the restoration of the old method. At present the bulk of most congregations, men, women and children, sing the melody—and there can be no doubt that they did so in Psalter times, and would continue to do so though the change in question were made. The chief difference would be that the treble would possess the distinction which the tenor now enjoys of standing out in its purity as a part of the harmony. The old method is still so far retained that a male voice is usually employed to lead the melody.

In all other branches of vocal music the system which gives the melody to the treble voice is conclusively established, and rests on the principle that, as the highest tones tell most powerfully upon the ear, they are most proper for the leading part. It is desirable that Congregational music should be conformed to the general law as far as possible, and if the practice of part-singing were general, the propriety of this arrangement could scarcely be questioned. As matters stand at present, however, there is room for some diversity of opinion.

The principles or views thus surveyed form the basis on which the structure of the Scottish Reformation psalmody was reared. That structure was solid and symmetrical, and did not easily admit of addition or deduction without injury to its proportions. But, for a century and a half at least, it has resembled one of the ancient Gothic erections of which some portion continues to be of service while the remainder lies in ruins. Some of these principles are still either openly recognized or operating tacitly, but the greater number have been encroached upon or have become altogether dormant. Protestants are not bound to the past, except where Scripture pronounces a distinct deliverance; but all at the present day who long for improvement in the performance of praise in worship would do well to examine the old foundations, and to enquire whether it is not the best and the most practicable course, to undertake the restoration of the ruined fabric according to its original design!

## DISSERTATION II.

### HISTORY OF THE SCOTTISH PSALTER.

THE official existence of the Psalter comprehends a period of 86 years, dating from the year 1564, when the first complete edition, so far as is known, was issued, and closing in 1650, when the Metrical Version of the Psalms which still continues in use, was adopted in its room. This period may be divided into portions by the dates of three leading editions—1595, 1615, and 1635. But as a part of the Psalter was in use for some years prior to 1564, and as a few years subsequent to 1650 would be required for effecting the transition from the old version to the new, the entire history extends to at least a hundred years. During this period there was only one protestant denomination in Scotland, and only one manual employed in the ordinance of praise. In the re-issue of the manual itself therefore, and the illustrative matter now attached to it, the reader is put in possession of everything material relating to that branch of worship, as observed in Scotland throughout the post-reformation century.

The number of editions of the Psalter issued during the period thus referred to, and of which either specimens or some historical trace remains, may be estimated at about forty. Most of these are afterwards described in the order of their dates, but it is proper to notice here the classes into which they fall. 1. There are a few editions, besides that now reprinted, which are the most carefully executed, or possess distinctive features in regard to subject matter. Of these, fac-simile specimens are furnished, and it is from them chiefly that the materials of the Appendix are derived. 2. There is a series of editions of small size, obviously adapted to the circumstances of the poorer portion of the people. 3. There are various editions of large size, intended to be bound up with bibles. 4. The remainder are less definable; see list, p. 12 & 18.

Of these editions, the greater number were printed in Edinburgh; but many also in Aberdeen, London, Middleburg, and Dort. The Editor of the present Reprint has

carefully collated those belonging to the first of the above classes, and has examined, as far as seemed necessary, a considerable number of the others. For those that remain his authorities are intimated.

In most cases the Psalter was preceded by a Calendar and a series of prose documents relative to church order, which, with the Books of Discipline, formed the standards of the Church of Scotland. These it is not necessary to describe at length. They embraced a brief Confession of Faith—regulations for Electing Ministers, Public Worship, Discipline, Visitation of the Sick, Burial, Baptism, the Lord's Supper, Marriage, Fasting, &c.—a considerable number of Prayers—and Calvin's Catechism. Much of this material was retained from the Service Book of the English Congregation at Geneva as afterwards noticed.

#### I.—FROM BEGINNING OF REFORMATION TILL 1562.

##### *Origin of Psalter, &c.*

In tracing the progress of the Psalters both of England and Scotland three stages are observable. 1. The appearance of Coverdale's psalms in the former and of Wedderburn's in the latter country; 1538-40. 2. The 44 psalms by Sternhold and Hopkins in their original form and without tunes; 1549-53. 3. The Genevan publications with tunes; 1556-61.

The "Gostly Psalmes and Spiritual Songs" of Coverdale were, as stated in the first edition of "Foxe's Martyrs," condemned to the flames in 1539. The date of their publication is uncertain, but was probably not more than a year or two previous. They could not, therefore, have been very generally known; but they would at least serve to prepare the way for the more successful enterprise of Sternhold and his coadjutors. These compositions were set to Gregorian Tones and German Chorals, including the famous *Ein Feste Burg*. The number of psalms is 13, but 2 of them have second versions. The songs are 26, but in several cases there are two on the same subject.

The suppression of this book was quite in harmony with other tyrannical proceedings in matters of religion during the reign of Henry VIII. It seems to have had the effect of preventing the appearance of any such effusions during the eight remaining years of that monarch's life. Sternhold, who comes next into view as a psalmist, held a situation in his household, and received a legacy at his death, but at whatever date he may have commenced his labours, no publicity was given to them, so far as is known, till the accession of Edward VI.

In Scotland the Reformation had made considerable progress before the year 1540, but no notice appears to exist of the use of metrical psalms previously to that time. Soon after, however, evidence presents itself that a metrical version of a number of the psalms—how many is uncertain—had originated and come into use to some extent in that country. The historian Calderwood, under the year 1540, gives an account of three brothers of the name of Wedderburne, belonging to Dundee; and concerning John, the second of the three, he makes the affirmation that "he translated manie of Luther's dytemes into Scottish meeter, and the Psalmes of David;" and that these performances were put into print about this time appears to be borne out by the statement of Row, the church historian, that amongst "the more particulare means whereby many in Scotland got some knowledge, &c., there were some *bookes sett out*, such as \* \* \* Wedderburn's Psalmes, and Godlie Ballads, changinge many of the old Popish songs unto godlie purposes." This collection is referred to by James Melville in such terms as also imply its being in print in 1570. "He (*i. e.* a 'post,' or common carrier) shew me first Wedderburn's Songs, whereof I learned diverse *par cœur* with great diversitie of toones." No copy of the early editions remains, but, from comparison of titles and other considerations, it is evident that a book still existing, and entitled "Ane Compendious Booke of Godly and Spirituall Songs" &c., is a reprint—though, as intimated in the title, with some additions. The date of the copy in the Advocates' Library, Edinburgh, is 1621. Copies of earlier editions are said to exist, but as this is described as "newlie corrected and amended by the first original copie," it may be regarded as authoritative. The number of psalms is about 20, and they are not interspersed amongst the songs, but occupy a separate division.

The more private ends intended to be served by these compilations are plainly indicated in their respective prefaces. One of them was the displacing of unclean and otherwise objectionable songs. Thus Coverdale: "Would that our minstrels had none other thing to play upon, neither our carters and ploughmen other thing to whistle upon, save Psalmes, Hymns, and such godly songs as David is occupied withal. And, if women sitting at their rocks or spinning at the wheels, had none other songs to pass their time withal than such as Moses' sister, Elkanah's wife, Deborah, and Mary, the mother of Christ, have sung before them, they should be better occupied than with *hey nony nony, hey troyly loly*, and such like fantasies." Another end was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds "We have heir an plain text that the word of God *inressis* plenteously in vs by singing of psalms and spiritual songs, and that specially among young persons and sik as are not exercised in the Scriptures. For they will sooner consuete the true word nor quhen they heir it sung in Latine the quhilk they wot nocht what it is. But quhen they heir it sung, or singe it themselues into their vulgar toung with sweet melody: then sall they loue their God, with hart and minde. \* \* \* Praise to God, Amen."

The more directly religious use of these effusions in worship, though not explicitly declared, seems to be implied. Coverdale speaks much of thankfulness, and exclaims "O that men's lips were so opened that their mouths might shew the praise of God." It is evident also from the use of the word 'we' in some of the hymns that they were intended for meetings; *e. g.* "Now seynge we are come together." The same construction may reasonably be put upon the psalms at least, in the Scottish Collection. The latter is however destitute of tunes. The *Songs* are evidently constructed for common secular melodies, but no indication is afforded of what music should be used for the *psalms*, except in one instance, which is proposed for the tune of *Exaudi Deus Orationem Meam*, (Psalm 55th,) probably a Gregorian Tone adapted. It may therefore be inferred that every one was left to supply the defect as he best might.

The following incident in the year 1546 shows that Wedderburne's Psalmes were then in use, at least in private. "The Martyr Wishart, on the evening previous to his apprehension, before retiring to rest, said to his friends at Ormestoun 'Will we sing a psalm,' and so he appointed the 51st Psalm, which was put in Scotische meter, and began thus—

Have mercy on me now good Lord  
After thy great mercy," &c.

*Knoc's History, Book I.*

These lines begin the second stanza of Psalm 51st in the Collection, a proof of its identity with that known in the days of Wishart.

Four years later, it is stated in Fox's Account of the Martyrdom of Adam Wallace, that he "passed ouer that night in singing, and lauding God to the cares of diuers hearers, having learned the Psalter of David without booke to his consolation." It is probable, though not certain, that the same series of psalms is here referred to. At all events the incident affords another instance of the private devotional use of the psalms at this period.

Before taking leave of the Collection, it may be added that it seems to have been largely used even after it had been laid aside for the purpose of worship. In the Inventory of Smyth, printer, Edinburgh, of date 1602, there occurs the item, 123½ copies of "Dundie Psalmes." Dundee was Wedderburne's native place, and Smyth had issued an edition of the Collection under consideration two years before, so that the identity seems unquestionable.

Reverting to England, the following clause occurs in the First Act for the Uniformity of Divine Service under Edward VI., 1548:—

It shall be lawful for all men as well in Churches, Chapels, Oratories, or other places to use openly any psalm or prayer taken out of the Bible, at any due time, not letting or omitting thereby the service or any part thereof.

Though the term psalm here is not expressly defined as metrical, yet various writers of authority, as Strype and Burnet, so understand it; and therefore refer to this passage as the first public sanction to the use of such psalms in

worship. In regard to the question whose renderings are referred to, Strype supposes they are those of Sternhold, and adds—

It is certain that Sternhold composed several at first for his own solace; for he set and sung them to his organ. Which music King Edward VI. sometime hearing (for Sternhold was a gentleman of his privy chamber) was much delighted with them, which occasioned his publication and dedication of them to the said King.

Another author quoted by Holland (Psalmists of Britain I. 94) addresses King Edward thus—

Your majesty hath already geven a notable exhample in causing the psalmes brought in fine Englysh meter, by your godly disposed seruant Thomas Sternholde, to be song openly before your grace in the hearyng of all your subjects.

Viewing these extracts in connection with the fact that Sternhold published 19 psalms some time before his death in 1549, (Disser. III, p. 25.) the following inferences appear highly probable—that these psalms appeared in 1547, or at least a considerable time before the Act of 1548—that the King appointed or allowed the use of them in the Royal Chapel—that there is a tacit reference to them in the Act—and that many would soon after imitate the example of the Sovereign by employing them in worship. The collection was in 1549 enlarged to 44 psalms, including seven by Hopkins, as stated in Disser. III. p. 25. To this period Burnet seems to refer when he speaks of psalms translated into verse, “which were much sung by all who loved the Reformation, and in many places used in churches.” (*Hist. of Reform. part II. Book I.*) Doubtless all trace of this progress would disappear from the Established Church during the reign of Mary.

1555. Knox, in relating the death of Elizabeth Adanson, states that “A littell befor hir departyure she desyred hir sisteris and some others that was besyd hir to sing a Psalm; and amonges others she appointed the 103. Psalm, beginnyng ‘My saule praise thow the Lord alwyce.’” This psalm is not in the Wedderburn collection as it now stands, and if held to be of Scottish origin, it is necessary to suppose that psalms were in circulation at this date which have not been preserved. But the quotation agrees with the first line of Psalm 146 in the collection of 44 already noticed, being one of the seven contributed by Hopkins; (Table, Disser. III p. 28) and it may be presumed that the historian has merely mistaken the number. It is a reasonable inference that this little collection, which proved to be the foundation of both the English and Scottish Psalters, had already obtained some degree of currency in Scotland.

Passing from the more private to the public or congregational use of metrical psalms in Scotland during the years thus glanced over—a decisive testimony thereto occurs in the “Brief Discours of the troubles begonne at Frankfort;” ascribed with much probability to William Whittingham, but at all events written by one personally concerned in the transactions narrated. The violence of persecution under the reign of Mary of England having driven many of her protestant subjects into exile, those of them who took refuge in Frankfort-upon-the-Maine proceeded, in 1554, to arrange a form of public worship, and the following among other points was agreed upon: “The people to singe a psalme in meetre in a plain tune, as was and is accustomed in the Frenche, Dutche, Italian, Spanishe, and *Scottische* churches.”

But though the practice in Scotland must have been as thus indicated, for at least a few years prior to 1554, neither Knox nor Calderwood mentions any express instance of psalm singing in connection with public preaching. Nothing is said of the manner in which worship was conducted at the meetings held by Wishart, Rough, Knox, Willock, and others, previously to 1556; which, strictly speaking, forms the starting point in the history of Scottish Psalmody, considered as a matter of Ecclesiastical Order. Similar silence is maintained respecting the more private religious meetings of the protestants. Thus Calderwood under 1555—

The professors of Edinburgh had their privat conventionis this yeere, in the feilds in sommer, in houses in winter. William Harlaw and Johnne Willocke were their teachers; sometimes Paul Methven, and Johnne Dowglas. They had their owne elders and deacons, \* \* \* \* The small number increased daylie, untill the time of publick reformation.

Dr. M’Crie, however, (Life of Knox, vol. I., note K.) speaking of Wedderburn’s psalms, observes that “they were commonly sung in the assemblies of the protestants in the year 1556.” But it does not appear on what authority the statement is made.

Differences of opinion soon arose at Frankfort respecting the order of public worship, one portion urging adherence to the English Liturgy, and another contending for a simpler form of service. John Knox of Scotland, at that time residing at Geneva, was invited, along with two others, to undertake the pastoral charge of the congregation; and having complied with the proposal, he soon found himself deeply involved in the prevailing dissensions. Of several attempts made to unite parties it is only necessary here to notice one, which is thus recorded in the “Brief Discours” already referred to:—

“The Congregation coulde not agree vpon anie certeine Order; till after longe debatinge to and fro, it was concluded, that Maister Knox, Maister Whittingham, Maister Gilby, Maister Fox, and Maister T. Cole, shulde drawe forth some Order meete for their state and time; whiche thinge was by them accomplished and offred to the Congregation (beinge the same Order of Geneva which is nowe in print.) This Order was verie well liked of many; but suche as were bent to the Booke of Englande coulde not abide it; \* \* \* \* In th’ende, an other waie was taken,” &c.

This occurred early in 1555, and in March of that year Knox found it prudent to withdraw from Frankfort; and after residing for some time at Geneva, he returned to Scotland. Meanwhile Whittingham who, though from England, acted closely with Knox in these transactions, seeing no prospect of an adjustment of differences, carried out the project of removing to Geneva with such of the refugees as adhered to his views. An English congregation was thus formed there in November, 1555, which made choice of Knox and Goodman as co-pastors; and Knox, in compliance with their invitation, returned to Geneva in September, 1556.

It was for the use of this congregation, and under the auspices of its leaders, that the work was published which is entitled “The Forme of Prayers and Ministration of the Sacraments, &c. vsed in the English Congregation at Geneva, \* \* \* \* M. D. LVI.” At the end of the volume, and also at the end of the preface, the year is repeated, with the addition “the tenth of february.” This “Forme” is expressly stated in the passage above quoted to be the same with that prepared for, though not adopted by, the Frankfort refugees. In the “Contentes of the Booke” 12 pieces are enumerated. The first 10 relate to Church Doctrine, Worship, and Discipline, and to these the title properly refers, as the remaining two have separate titles. This “Forme” came afterwards to be termed the “Order of Geneva,” not from its relation to the native Protestant Church, but because it was first used by the English congregation in that city. It was also designated “The Book of Common Order.” The 12th document is Calvin’s Catechism, and the 11th, with which the present enquiry is chiefly concerned, bears the following special title:—

“ONE AND FIFTIE PSALMES OF DAVID IN ENGLISH METRE, wherof 37. were made by Thomas Sterneholde: ad the rest by others. Cōferred with the Hebrew, and in certeyn places corrected as the text and sens of the Prophete required.” Deuice. “Jam. V. If any be afflicted,” &c.

The 51 psalms consist of the 44 by Sternhold and Hopkins, (1549–53,) but considerably altered, with the addition of seven furnished by Whittingham. It does not appear whether this compilation of psalms formed part of the arrangements proposed for the congregation at Frankfort, or at what precise time the resolution to prepare it was entered upon. But the germ of it seems to lie in the resolution of that congregation in the year of its formation (1554):—“the people to singe a Psalm in meetre,” &c., as above quoted, and again, “the people to singe ane other Psalm as afore.”

To this volume a somewhat copious preface is attached, which, on good grounds, is attributed to Whittingham. The portion relating to the psalms is here extracted, as it throws a clear light upon the views according to which the psalmody of the English Church at Geneva was moulded, and which were afterwards more fully developed in the Psalter of the Church of Scotland.



"But because prayers are after two manner of sortes, that is, either in wordes only, or els with songe joynd therunto; and thys latter part, as well for lack of the true use therof, as due consideration of the same, is called by many into dout, whether it may be used in a reformed church; it is expedient that we note briefly a few things pertyning therunto. S. Paul geving a rule how men shulde singe, first saith, 'I will singe in voice, and I will sing with understanding.' And in an other place, shewing what songes shulde be songe, exhorteth the Ephesians to 'edifie one an other with psalmes, songes of praise, and such as are spirituall, singinge in their heartes to the Lord with thankes geving.' As if the holy ghoste wolde saye, that the songe did inflame the heart to call upon god, and praise him with a more fervent and lyvely zeale. And as musike or singinge is naturall unto us, and therefore every man deliteth therein; so our mercifull God setteth before our eyes, how we may joyce and singe to the glorie of his name, recreation of our spirits, and profit of our selves.

"But as ther is no gift of god so precious or excellent, that Satan hath not after a sort drawn to himself and corrupt, so hath he most impudently abused this notable gifte of singinge, chiefly by the papistes his ministers, in disfiguring it, partly by strange language, that can not edifie, and partly by a curious wanton sort, hyringe men to tickle the eares and flatter the phantasies, not esteeming it as a gifte approved by the worde of god, profitable for the church, and confirmed by all antiquitie. As, besides other places, is most manifest by the wordes of Plinius, called the younger, who, when he was depute in Asia unto the Emperour Trajan, and had receyved charge to enquire on the Christians to put them to death, writ emongs other things, touchinge the Christians, 'That their maners were to singe verses or psalmes early in the morninge to Christ their god.' \* \* \* \* \* Seinge therefore god's worde dothe approve it, antiquitie beareth witness therof, and best reformed Churches have receyved the same, no man can reprove it, except he will conteme God's Worde, despise Antiquitie, and utterlie condemne the godlie reformed Churches.

"And there are no songes more meete then the Psalmes of the Prophet David, which the holy ghoste hath framed to the same use, and commended to the Church, as conteyning the effect of the whole Scriptures, that hereby our heartes might be more lyvelie touched, as appereth by Moses, Ezechias, Judith, Debora, Marie, Zacharie, and others, who by songes and metre, rather then in their commune speache and prose, gave thankes to god for suche comfort as he sent them.

"Here it were to longe to intreate of the metre; but for asmuche as the learned doubt not therof, and it is playnly proven that the psalmes are not only metre, and conteyne juste Cesures, but also have grace and msjestic in the verse more then any other places of the Scriptures, we nede not to enter into any probation. For they that are skiffill in the hebrewe tounge, by comparinge the psalmes with the reste of the scriptures, easelie may perceyve the metre. And to whome is it not known, how the holy ghoste by all means sought to helpe our memorie, when he facioned many psalmes accordinge to the letters of the alphabet; so that every verse beginneth with the lettres therof in ordre. Sometimes A. beginneth the halfe verse, and B. the other halfe; and in an other place, three verses, yea and eight verses with one letter, even the psalme throughout; as if all men shulde be inflamed with the love therof, lothe for varietie of matter, and also briefenes, easines, and delectation.

Nowe, to make you privie also why we altered the ryme in certeyne places of hym, whome for the gyftes that God had gevyn him, we esteemed and revered, thys may suffice: that in this entrepryse, we did only set God before our eyes, and therefore wayed the wordes and sense of the Propete, rather consideringe the meanyng therof then what any man had wrytt. And chiefly beynge in this place, where as moste perfite and godly judgement dyd assure us, and exhortations to the same encourage us, we thought it better to frame the ryme to the Hebrewe sense, then to bynde that sense to the Englishē meter: and so either altered for the better, in such places as he had not attayned unto, or els where he had escaped parte of the verse, or some tymes the whole, we added the same, not as men desyrans to fide fautes, but onely as suche which covrete to hyde theym, as the learned can judge."

This collection is interesting, inasmuch as all the psalms it contains, and 42 of the tunes, were subsequently incorporated without change into the Scottish Psalter, which thus virtually begins its history at this point. Here also, the divergence of the Scottish from the English Psalter takes its rise.

The prose documents in the volume include various directions respecting the singing of psalms in connection with public religious services. See *Disser. I. p. 2. & p. 15.*

The next topic is the introduction of this work into Scotland. The explanation is mainly to be found in the harmony of religious sentiment between the English exiles in Geneva and the Scottish protestants. But the agency of Knox, as the connecting link between these parties,

constitutes a prominent feature in the case. He was one of the five who originally framed the "Order" for the Frankfort congregation, which differed little from that under consideration; and it is evident, from the history already referred to, that the part he took in the work was at least as conspicuous as that of any of the others. He had subsequently visited Scotland, where his influence with the protestant party was paramount: and it is obvious, that, though absent from that portion of the exiles who accompanied Whittingham to Geneva, his intercourse with them was not interrupted. Indeed the speedy resumption of the pastoral relationship indicates that, on both sides, it was regarded as suspended rather than dissolved. It may be assumed that the task of preparing the psalms under consideration devolved upon Whittingham. Being the author of the additional seven, there can be little doubt that he made the emendations upon the others referred to in the title. But Knox must have concurred in the steps thus taken, as the opposite supposition is inconsistent both with his position as pastor, and the part he had taken in preparing the accompanying documents. Most probably he and other leading parties in Scotland had the object in view, which was afterwards realized, of providing a manual of worship suitable for their own country.

Some obscurity, however, involves the questions, when this collection came into public use in Scotland; and whether Wedderburn's continued in possession till supplanted by this; or the 44 by Sternhold and Hopkins had been used intermediately? Probably the practice was various in different congregations or districts. The following seem to be the chief items of information obtainable upon these points. In the "Ordoure of the Election of Elders in the Kirk of Edinburgh," framed in 1558, (compare Vol. 1., p. 300, with Vol. II., p. 151, of Knox's Works, by Laing,) direction is given to sing "this portion of the 103 Psalme, ver. 19, *The hevins hie ar maid the seat and so forth.*" These words are from the version by Sternhold, which was included in the 1556 publication, but as it had also been one of the previous collection of 44 psalms, it cannot be positively affirmed which of the two is referred to. In precisely the same position is the 128th psalm, appointed to be sung in the Form of Marriage in the Order of Geneva 1556, and the identity of which is also settled by a quotation. Similar uncertainty attends the statement by Knox, that after the St. Giles' uproar in Edinburgh in the year 1558, "the brethern assembled themselves in such sort in Companies synging psalmes and prasing God, that the proudest of the enemies war astonied." But it is very probable, considering the circumstances above noticed, that by this time the 1556 collection had been adopted, at least in Edinburgh.

There is authority for stating that in 1558 another edition of the "Forme of Prayers, &c." was issued at Geneva, but no copy of it is known to remain. In 1559 Knox returned finally to Scotland. The Reformation there advanced rapidly, and in 1560 the first General Assembly of the protestant Church was held. In this year was drawn up the "Forme" for Election of Superintendents and Ministers, which concludes with directing the 23d Psalm to be sung; and as that psalm first appeared in the collection of 1556, a decisive recognition of that collection is thus afforded. In the same year the "First Book of Discipline" was framed, which recognises the "Forme of Prayers" as "owre book of Common Ordour," and "the Ordour of Geneva whilk now is used in some of oure 'Kirks.'" The immediate reference is to the prose documents in the volume, but it must be inferred that the psalms are included, and that they were, at this date, current in Scotland.

In this year, moreover, the collection of 51 psalms was extended to 65. and in that following to 87. The particulars of these additions fall to be considered under subsequent Dissertations, but it is proper to state here that they were evidently made under the auspices of the same parties as were concerned in the publication of 1556; (for proof see *Disser. III., p. 25*) and as they were soon after incorporated entire into the Scottish Psalter, they may be regarded as virtually steps in its progress. Whether these enlarged collections obtained immediate circulation in Scotland is not quite apparent, though it must be considered probable. In December, 1562, the General Assembly directed "that an uniforme Order should be kept in Ministration of

the Sacraments \* \* \* \* according to the Booke of Geneva," and it is reasonable to suppose that this would be understood to include the use of the psalms as they stood at that date. The word "bokes" in the title of the complete Psalter (fac-simile 1.) must also refer to more than one previous edition. There seems to be on the whole fair grounds for regarding the course of things to have been this:—that from about 1540 till about 1550 Wedderburn's Psalms were used—from 1550 till 1557 the 44 by Sternhold and Hopkins—from 1557 till 1561 the same, with Whittingham's first alterations and additions, and from 1561 till 1564 this, with the enlargements above mentioned.

The following passage is from the tract entitled "A Historie of the Estate of Scotland," (*Miscellany of Wodrow Society*) and describes the proceedings of the combination of protestants designated "The Congregation," on returning from their negotiation with the Queen Regent in 1559:

Where they found in their way any kirks or chappells, incontinent they purged them, brekin down the altars and idolls in all places where they come. And so praising God continually, in *singing of psalmes and spirituall songs*, they rejoiced that the Lord wrought thus happily with them.

It may be supposed that the psalmes were those of Geneva, and the songs those of Wedderburn.

In England, after Elizabeth ascended the throne, the state of church music under Edward VI. was restored. In 1559 a series of Injunctions was issued regarding Ecclesiastical matters, in which, after the continuance and regulation of the Liturgical music is provided for, it is added—

And yet nevertheless for the comfortinge of such as delite in musicke, it may be permytted that in the hegynninge or in the end of common prayers, either at mornyng or evenyng, there may be sung an hymne or such lyke songe, to the prayse of Almighty God, in the best sorte of melodye and musicke that may be conveniently devysed.

As in the case of the act under Edward, versified psalms are not expressly specified here, but they have always been regarded as included; and there appears to be no authority for the use of metrical compositions in the Church of England, except these two enactments.

The following passages from Strype, &c. furnish examples of the actual use of such psalms in London, 1559–60.

"Mr. Veron, a Frenchman by birth, but a learned protestant and parson of St. Martin's, Ludgate, preached at St. Paul's Cross before the Mayor and Aldermen, and, after sermon done, they all sung in common a psalm in metre, as it seems now was frequently done, the custom being brought to us from abroad by the Exiles."

"The new morning prayer began at St. Antholine's, the bell beginning to ring at five, when a psalm was sung after the Geneva fashion, all the congregation, men, women, and boys, singing together."

Grindal, the new Bishop of London, preached at St. Paul's Cross, the Mayor and Aldermen present, and a great auditory. And after sermon a psalm was sung (which was the common practice of the Reformed Churches abroad) wherein the people also joined their voices.

"Religion is now somewhat more established than it was. The people are everywhere exceedingly inclined to the better part. The practice of joining in popular church music has very much conduced to this. For as soon as they had commenced singing in public in one little church in London, immediately not only the churches in the neighbourhood, but even the towns far distant, began to vie with each other in the practice. You may now sometimes see at Paul's Cross, after the service, six thousand persons, old and young, of both sexes, all singing together, and praising God. This sadly annoys the mass priests, for they perceive that by this means the sacred discourses sink more deeply into the minds of men, and that their kingdom is weakened and shaken at almost every verse."

It can hardly be doubted that the book used on these occasions would be the Genevan of 1556, which seems also to have been known in London even during Mary's reign, as it is most probably the one referred to in the defence of the Separatists before the Bishops in 1567.

Remembering that in Queen Mary's days there was a congregation, not only of exiles abroad, but in the city of London, which used a book differing from the Book of Common Prayer, we resolved to meet privately and use the same book.

In closing the period of incomplete Psalters, it may be proper to notice two incidents relating to Mary of Scotland. On the night of her arrival at Holyrood from France (1561) there came under her window, says Brantome, "cinq ou six cent marands de la ville, luy donner, subade de meschants

violons et petits rebecs, dont il n'y en a faute en ce pays-la; et se mirent à chanter pseumes, tant mal chantez et si mal accordez, que rien plus. He! quelle musique?" It is doubtful, from this account, how far the instrumental and vocal elements were combined; but that such a number should attempt to sing psalms in parts on such an occasion, out of the population of Edinburgh and neighbourhood at that period, indicates pretty general cultivation of church music—though it may well be supposed that if tried by the professional standard of France the performance would appear coarse. Calderwood relates the incident thus—

"Some honest citicens went accompanied with some musicians and saluted her at her chamber window with musicke. She was so well pleased with the melodie, as she alledged, that she willed the same to be continued some nights after."

A few weeks later, on returning to Edinburgh after a short absence, the Queen was received with much pageantry. The following is from the "Diurnal of Occurrences in Scotland," p. 68:—

"Thair was ane port made of tymber \* \* \* \* upon the quhilk port was singand certane barnes in the maist hevnilie wyis; under the quhilk port thair wes ane cloud opynwand with four levis, in the quhilk was put ane bony barne. And quhen the quenes hienes was cumand throw the said port, the said cloud opynmit, and the barne discendit douw as it had bene ane angell, and deliueret to her hienes the keyis of the town, togidder with ane Bybill and ane Psalme Buik, couerit with fyne purpourt veluot," &c.

The "Psalme Buik" would doubtless be the Genevan one of 1560 or 1561, probably the latter, for as this took place in October there might be ample time for importation.

## II.—FROM 1562 TILL 1600.

### 1.—List of Editions.

The Psalter which was employed by the Church of England generally, till the appearance of Tate and Brady's version in 1696, and in greater or less measure for a long period thereafter, was first published in a complete form in the year 1562; but though the older authorities, as Warton and Hawkins, specified that year, some recent inquirers called the fact in question, as no copy of such an edition was known to remain. This doubt, however, has been removed, as a copy has lately emerged into view, which the present writer has enjoyed the privilege of examining. The particulars of the Literary and Musical subject-matter of this compilation will be found under subsequent Dissertations.

The steps taken for providing a complete Psalter for the Church of Scotland cannot be stated in detail, as the early Records of the General Assembly have unfortunately perished. The following statement, however, occurs in a paper ascribed to Calderwood the historian, and drawn up in opposition to the reception by the Church of the Metrical Version avowedly prepared by King James VI. "In the General Assembly convened at Edinburgh in Dec. 1562, for printing of the Psalms, the Kirk lent Robert Likprivick printer twa hundredth punds to help to buy irons, ink and paper, and to fie craftsmen for printing." From this it may be inferred that as soon as the proceedings relating to the Book of Discipline had been completed, that is, in the course of the year 1561, the attention of the church had been directed to the subject of the Psalter. The expression "for printing the Psalms" seems to imply that at the previous meeting in June the intention had been formed of taking action in this matter; and at the same time the collection of 87 psalms published at Geneva in 1561 may have been approved of, and a committee appointed to procure materials for completing the work. This committee would certainly include Knox, on account of the circumstances already referred to, and Messrs. Robert Pont and John Craig, who supplied a considerable portion of the required material. During the ensuing six months, there would be adequate opportunity of inspecting the recently published English Psalter. It is probable, that at the Assembly of December, the committee reported their proceedings, and that these were formally sanctioned; or at all events, that the course to be followed was then decided upon. What this course was appears from the result. The 87 psalms of Geneva were retained—42 were selected from the lately published portion of the English Psalter—and

21 were newly furnished by Pont and Craig. For the modifications made, see *Disser. III.*, p. 30.

The process of printing was completed previous to the Assembly of December 1564, but subsequently to the June Assembly of that year, as is plain from the following entry in the *Buik of the Universal Kirk*.

"Sess. 2d holdin the 26 of December, 1564. It was ordained that everie Minister, Exhorter, and Reader sall have one of the *Psalm Bookes* lately printed in Edinburgh, and use the order contained therein in prayers," &c.

With this accords the statement in the "Reasons against the Reception of King James's Metaphrase," referred to above, that the "Psalms allowed by the General Assembly should be sung in the Kirks of Scotland as they have been since 1564."

The only copy of this impression, known to remain, is preserved in the Library of Corpus Christi College, Oxford. There is a copy of an impression of the following year in the Advocates' Library, Edinburgh—(Fac-similes 1 and 2)—being the earliest left in Scotland. Another copy of the latter is in St. John's, Cambridge, erroneously described by Dr. Cotton as of the former year. These two impressions are found to be entirely alike, so that they may be regarded as forming one edition, which is therefore designated that of 1564-5. Further particulars respecting it are given in the Appendix and in *Disser. III.* & IV. The prose documents previously recognized in Scotland as jointly forming the "Order of Geneva" are retained, with considerable additions, as intimated in the title page.—(Fac-simile 1.) Calvin's Catechism is also attached, and the whole preceded by "A Kallender with an Almanack for 12 yerres." The psalms occupy pp. 1-460, and a page contains about 25 lines, divided as in the Reprint.

On comparing the Scottish with the English Psalter, important differences appear. 1. The former adheres out and out to the last publication by the Exiles in 1561, whereas the latter departs from it in 20 instances. 2. The psalms added to complete the respective works differ in 21 instances, making 41 in all. 3. The Scottish exhibits a much greater variety of metre. 4. Even in those cases in which the translations are in substance the same, the variations in words, lines, and even entire verses, are very numerous. (*Disser. III.*, p. 30.) 5. The English is accompanied by about 20 hymns, while the other at this stage has no such appendage. 6. The tunes in the English are 67, of which 18 are to hymns. The Scottish has 145.

Apparently nothing, except conjecture, can be offered in explanation of the departure by the English Editors from the previous course of the Psalter. It may have been supposed that, with fewer tunes and forms of metre, the work would be better adapted to the mass of the people; or that an instrument of praise, which was to be combined with others included in the Liturgical service, required less variety than if it stood alone. Something, also, may have been due to a change of management. The Scottish Church adhered strictly to the Psalter of the Exiles so far as it had gone, and completed it on the same principles, besides retaining the prose Standards by which it had been accompanied. The governing body continued unchanged, and the Church was virtually an expansion of that of the Exiles. But in England the Genevan party, after the return, was mixed with the Puritan body at large, and these with others whose views were widely different. It is not unlikely that the influences thus arising may have led to a modified policy in regard to the Psalter.

Whether any individual specially conducted the editorial work connected with the first appearance of the complete Scottish Psalter seems to be quite unknown. If, as assumed above, a Committee of Assembly prepared the materials, there would be little left to do, except to secure accurate printing. The name of William Stewart appears as the author of a prefatory Sonnet, and the writer of some explanations regarding the Calendar, &c. (Appen. p. 2.) Nothing is known of him, but it may be supposed that he was an Elder of the church, and that he had less or more to do with the preparation of the volume. The edition is executed with great accuracy, both in the literary and musical divisions.

The same want of knowledge respecting editorial superintendence characterises the whole series of subsequent editions till that of 1635 is arrived at. Many of these, however, are mere reissues, in which correct printing was

the chief object required; but though this object has been tolerably well attended to as regards the words, the case is in many instances very different in reference to the tunes.

In February 1565, Lekprevik obtained a letter under the Privy Seal authorizing him to print the *Psalms of David* in Scottish Metre; from which it may be inferred that he had acted only by the authority of the Church in preparing the impression of the previous year. In 1567 he was constituted printer to the King for 20 years, and others were forbidden to print the "*Psalms of David*" and some other books, or "to bring hither the same out of uthir cuntries." This grant was confirmed in 1570.

In 1568 an edition of the "*Psalmes Booke*" was issued in Edinburgh, by Thomas Bassandyne, to which the General Assembly took exception on account of a song "callit *Welcum Fortoun*" appended to it; and this, besides another book with an objectionable title, he is charged with having "prentit without licence of the Magistrate or reviseing of the Kirk. Therfor the hail Assemble ordainit the said Thomas to call in again all the said bookes that he hes sauld, and keep the rest unsauld until he alter the forsaid title, and also that he delete the said song out of the end of the psalm book. And farther that he abstaine, in all tyme coming, fra farther printing of any thing without licence of the supreme magistrate, and reverseing of sick things as pertain to religioun; be some of the Kirk appointed for that purpose."—*Book of Univ. Kirk*. No copy of this edition, or of the song objected to, is known to remain.

The CL. *Psalms of David* in English metre. With the *Forme of Prayers, and Ministration of the Sacraments* &c. vsed in the *Church of Scotland*. Whereunto besides that was in the former bookes, are added also sundrie other Prayers, with a newe & exact Kallender for xvi. yerres next to come.

[Reference to Contents, and Printer's device.]

Printed at Edinburgh by Thomas Bassandyne dwelling at the nether Bow. 1575. Cvm privilegio.

The Bodelean copy of this edition wants the psalms. Another copy, having the Psalter complete, is in the possession of Mr. David Laing, Edinburgh. It includes Calvin's Catechism, with printer's name, and the date 1575. The general title is wanting, but the date of the volume is ascertained by comparison with the Bodelean copy. There has been no special title to the psalms. The size of the letterpress page is about five by three inches—22 lines of the psalms in a page, arranged in eights, with spaces, as in other editions—type as large as that of 1635—psalms occupy 498 pages—printing good. The references to tunes are in a peculiar script-like type, which occurs in no other edition, and of which the following is a specimen:—

Sing this as the 10. psalm.

Sing this as the 10. psalm.

Contents of the psalms in Roman type larger than in 1565—no Latin titles—music neatly printed. There are the following spiritual songs:—The Lord's Prayer, the X. Commandments with the prayer following them, and the Second Lamentation: also *Veni Creator*, separate from the others. This is the earliest appearance of any of these songs in the Scottish Psalter, so far as yet discovered. Another originality is a 'Conclusion' to Ps. 148th, which is placed at the very end of the book. It is the same as that for Ps. 136th, in Edition 1595, Appen. p. 9.

Another edition, by Bassandyne, of 1578, is given in Appendix to Dr. Lee's *Memorial*, &c. in his own possession; but no particulars concerning it are stated, except that it was published at the Nether Bow, Edinburgh, (cum privilegio) In his last Will "Ane psalmes of David price xviiiid" is mentioned. From the price this must have been a small edition. Also "323 Douglas psalmes the pece vid." It is not known what these were. Further "Six great psalmes Inglis prent, bund, the pece iiis., and 141 of the same unbund, the pece iiis." This may have been an edition of the English Psalter, but more probably it was one of the Scottish, printed in England.

Bassandyne died in 1577, but Arbuthnot, who had previously entered into partnership with him, continued the business, and was constituted King's printer in August, 1579. He had, six months previously, received license for seven years to print the psalm book, &c.—printing or importation being prohibited to all others. It cannot be doubted that something would result from this grant, but no specimen or account of an edition by this printer is known.

Another Edinburgh printer, named Ross, cotemporary with Bassaandyn, must have produced one or more editions. In his last Will are mentioned as part of his stock "27 psalme buikes with the noittis, half bund, 8s. the piece, 40 little psalme buikes vnbund quhit paper, 6s. 8d., and 300 littell psalme buikes vnbund, price of the peice thre s, vi d." And in Bassaandyn's Will, whose stock in business seems to have been considerably extensive, is specified "Ane of John Ros psalmes of littill volume 5s., and 211 of John Ros psalmes vnbund, the pece vis." These editions may be regarded as extinct.

1587. Special Title. The PSALMES OF DAVID IN METRE, with Divers Notes and Tunes augmented to them. James V. If any, &c. (Device.) Imprinted at London, by Thomas Vautrollier dwelling in the Blackfriars. Cum priuelegio. An. M.D. LXXXVII.

Latin titles in small Roman—Contents in italic much like that of 1635—page deeper than the 1575 edition, and contains 26 lines—pages occupied by psalms 259–752.

The number of spiritual songs is here found to be the same as in the edition of 1595 (Appen. p. 4), but the Veni Creator stands first. The 'Conclusion' noticed under 1575 is continued, but is placed after the psalm to which it belongs. There is no other Conclusion in either of these editions, nor prose version of psalms, nor prayers upon the psalms.—*Mr. D. Laing, Edin.*

In the same year another edition in 12mo was "imprinted at London by Vautrollier. With Licence." Said, by Lea Wilson, to be in an exceedingly small and beautiful type.—*Brit. Museum, and Lumbell.*

An imperfect copy remains of an edition which resembles the larger one by Vautrollier in several particulars, especially in having the same number of lines in the respective pages all through. It is probably of earlier date, and as Vautrollier is said to have had a printing establishment in Edinburgh in 1584–5, it may be referable to that period. It has all the songs of 1587 except the Veni Creator.

1589. John Gibson, Edinburgh, obtained the Royal authority for printing bibles and psalm books, (Lee's Memorial,) and probably he availed himself of the privilege; but no edition of the Psalter in his press, at this period, seems to be known.

Of the following, copies remain in Glasgow University Library, and that of Trinity College, Dublin.

"The Pſalmes of David in Metre, with diuers Notes and Tunes augmented to them. James V. 13. If any be afflicted, &c. Middleburgh. Imprinted by Richard Schilders, printer to the States of Zealand. 1594."

Device on title page, a printing press in operation, with inscription Gen. iii. 19. Latin titles to psalms. Size of page somewhat larger than that of 1564–5, and tunes the same so far as examined. The Spiritual Songs are the same, and with the same tunes as in the edition of 1595, mentioned below.—See App. p. 4, and Disser. III. p. 34. According to Lowndes, a copy was sold in London at £10.

Henry Charteris was established as a printer in Edinburgh some time before 1582, as he printed certain acts of parliament in that year. In 1594 he produced an edition of the Psalter, a copy of which is mentioned in the list of those possessed by the late Principal Lee of Edinburgh, but of which no further information can be furnished. In the following year however, an edition issued from his press, which must rank amongst the first in importance, and forms one of the leading stages in the history of the Psalter. The general title to the volume is as follows:—

The CL. Pſalmes of David in Meter with prayers and Catechisme, according to the form vſed in the Kirk of Scotland. With fundrie other things quhilk fall be declared in the Table next following the Kalender:

Edinbvrgh, printed be Henrie Charteris 1596. Cum priuelegio regali.

For special Title to Psalms see fac-simile 3. The date is a year earlier than that of the prose part of the volume. The latter also presents a different arrangement of the several documents from that of previous editions, the object being, as explained in the preface, to admit of the separate sale of two or more portions. Two of the reasons assigned are—

"The eis of men in travel, and being from thair hame quha glaidlie vould carie ane thin buik (as this of the prayers) is

that can not eſlie carie the bail Pſalmes \* \* \* \* \* Befides that ilk pur child can not attain to the bying of the bail Pſalmes he may haif the ſamin with ye Catechisme of eſie price."—Appen. p. 2.

This edition is distinguished from all others by a remarkable series of prayers in the Scottish dialect, one being appended to each psalm, and "agreing vrith the meining thairof." It also presents for the first time, so far as appears, the set of Metrical Doxologies termed 'Conclusions,' one adapted to each form of metre; the intention being that each psalm should be terminated by one of these formulas. Both Prayers and Conclusions are quoted in full in the Appendix, as also the ten Spiritual Songs, which are extracted from this in preference to the Middleburgh Edition of 1594, as it is doubtful how far the latter was intended for Scottish usage. The edition has this further peculiarity that the contents to the psalms are greatly abridged, (App. p. 5, 6.) Further remarks upon these special features are reserved for Disser. III. So far as the tunes are concerned, this edition is of inferior authority, the inaccuracies being very numerous. A copy in excellent preservation, and of which the Editor has been kindly allowed the use, is in possession of Mr. Laing, Edinburgh. Cotton refers to *Public Library, Cambridge.*

1596. Lee's Memorial mentions a copy as in his possession. Included also in Lea Wilson's Catalogue. Probably the same with that of which William Euing, Esq., Glasgow, possesses a copy. Title as Vautrollier's, quoted above. Printed by Richard Schilders, printer to the States of Zealand, 1596. Edging round title is shown fac-simile 11th. Type small, and prose documents wanting; from which it may be inferred that it was intended to be bound with bibles. Spiritual Songs, in number and order, as in Vautrollier's, 1587. Prose version of psalms wanting.

The above Memorial also notices a Middleburgh edition of 1597, concerning which no particulars have been ascertained, but in all probability it resembled that last described.

1596. Lee's Memorial, p. 49. Dr. Cotton has mistaken Dr. Lee in this instance, and applies to this edition the description given of Gibson's, which falls to be next noticed.

In July, 1599, a royal order appears, of which the following is part:—

His hienes being perfytle informit how Johne Gifboun his hienes buik binder hes vpoun his awin grit charges and be his priuate meane and deuyfe cauft imprent within Middilburgh in Flanderis ane new pſalme buik in littill volume contening bath the Pſalmes in verſe as lykways the ſamyn in proſe vpoun the margine thairof In ane forme never practizit nor deſiit in any heirtfofor And tending gritlie to the fortherance of the trew religion and the particular weil of the profeſſours thairof within this realme. Quhairfore to the intent he be not frutat of the commoditie due to his ſaid invention and deburſement Thairfor gewand and grantand his hienes full frie and onlie Licence and Libertie to him his airis and assignas To caug bring hame the ſaid hail impreffion of the pſalmes in the forſaid forme Sell and Dipone thairon to his hienes legis at conuenient pryces and uſe thame euerie way to his behove.

All others are then discharged, under penalties, from bringing 'hame' or selling any of the said impression. It is at this point that the feature of the prose version on the margin first occurs in the history of the Psalter. Dr. Lee states that his Middleburgh editions of 1596 and 97 do not answer to the description here quoted; from which it may be inferred that they wanted the prose version. This is also the case with the 1594 edition above noticed. There seems to be no trace therefore of this edition, unless it be the same with that specified in Lea Wilson's Catalogue under 1599, as a 16mo, printed by Schilders, having the Genevan prose. This is indeed described as Sternhold's version, and for the use of the English church, but probably that church made use of the Scottish variety of the Psalter. Wilson's copy, however, cannot now be referred to, and no other seems to be known, so that the matter remains uncertain.

1599. A licence was allowed to Robert Smyth, Edinburgh, "to imprint be himself his servandis and vtheris in his name within this realme \* \* \* \* \* and psalme buik als oft as occasion sall serve," &c. A copy of an edition in 12mo, by this printer, is to be found in the *British Museum*. General Title as follows:—

The CL. psalmes of David in meiter with the form of prayeris and administration of the Sacraments &c. usit in the Kirk of Scotland. Quhair unto ar addit sundry othere prayeris with the Catechisme of M. Johne Calvin, and ane Kalendar. (Ornament.) EDRINBURGH ¶ Printed be Robert Smyth dwelling at the nether Bow. 1599. Cum privilegio regali.

This edition has no songs except the Second Lamentation, and of that only three stanzas. Page about four inches deep, containing 32 lines. Latin titles but no contents to the psalms. The spelling is adapted in numerous words to the Scottish vernacular pronunciation.

Smyth died in 1602, and in his Inventory occurs the item "50 Psalme buikis."

Notwithstanding the grant to Lekprivick, there is no certain knowledge of any subsequent edition of the Psalter from his press; but there is one in the possession of the Antiquarian Society in Edinburgh, conjectured, from the appearance of the type, to have been his, and from MS. jottings to be of date 1578. Small 8vo—large black letter—title wanting—psalms 448 pages—usual prose documents—no contents to psalms—one spiritual Song, The Lamentation, 'O Lord in thee, six stanzas.

These two editions have the peculiarity of being without tunes. Both were doubtless intended for the poorer class of purchasers.

## 2.—Public Action, Ecclesiastical and Civil.

Under this title, it is meant to present such information as is available in reference to those features of the Reformation Church and portions of its procedure, as also those steps taken by Civil authorities, which bore upon the actual use of the Psalter and the cultivation of its music.

And (1.) in regard to Enactments. Though the "Book of Discipline" had been published, the "Book of Common Order" was still retained as a church standard, and its directions respecting psalm singing, partly quoted at p. 2, thus remained in force. In regard to ordinary public worship, instructions are given that the people after prayer "sing a psalme altogether in a plaine tune," and that the minister after another prayer "proceedeth to the sermon;" next, that after sermon come a prayer, including at the end the Lord's Prayer and Creed—and that "then the people sing a psalme, which ended, the minister pronounceth one of these blessings, and so the congregation departeth."

The following also occur in relation to certain special services—

After the appointment of ministers, elders or deacons; "The people syng a psalme and departe." In 1560 the 23rd psalm is specified for this purpose.

After the administration of the Lord's Supper; "The people shall sing the civl. psalme, or some othere of thanksgiving." After this the blessing, "and so they ryse from the Table and departe."

Nothing said of a succession of tables. If there were, it is probable each would be closed in this manner.

After marriage; "Then is songe the 128 psalme or some othere, apperteynyng to the same purpose."

In the "Treatise of Fasting," 1565, the public services on the Sabbath appointed for that exercise were to be concluded thus—

Forenoon—"The fiftie one psalme shall be sung whole."

Afternoon—"The VI. psalme shall be sung."

In the "Order of Excommunication and Publick Repentance," 1567, the following directions occur:—

In case of Repentance; "Then after shall the church sing the CIII. psalme so much as they think expedient."

In case of Obstinacy; "The assembly sall be dismissed, after they have sung the 101st psalme, or one portion therof, as it sall please the Congregation."

In case of Restoration; "Then sall ane psalme of thanksgiving be sung."

In the "Book of Discipline," besides the passage already quoted, (p. 3 above,) there occurs another, which draws a distinction between things "so necessarie that without the same thair is no face of ane visible kirk," and other things less strictly essential. Amongst the latter is classed the singing of psalmes, "for in some churches the osalmes may be conveniently sung, in utheris, perchance they can not." On the subject of Buryall the following instruction is given:—

For avoyding all inconveniencis we judge it best that neather singing nor reading be at the Buryall: for albeit thingis song and red may admonishe some of the living to prepar thame selfs for death, yit shall some superstitious and ignorant personis ever think that the workis synging or reading of the living do and may profit the dead. And thairfor, we think it most expedient that the Dead be conveyed to the place of buriall with some honest company of the church, without eathir singing or reading; &c.

In the Second Book of Discipline, 1581, the "Takers up of the psalmes" are twice mentioned in the list of classes entitled to receive a share of the revenues of the Kirk.

The steps taken by the church in furtherance of the printing and diffusion of Bibles, Psalm Books, &c. deserve notice in this connection. These are very fully stated in the Memorial for Bible Societies, 1824. One of the Articles in a petition, presented by the Assembly to the Regent in 1574, relates to a proposal to bring to Scotland a French printer of celebrity, who had been banished from his country; and entreats his grace to consider his offer and take order therewith. And in "Articles proponed to his Majestie and Counsell," 1580, there occurs the following, which concerns one of the publishers of the Psalter.—See list of editions, p. 14.

"Because there is greyt necessitie of a prenter within the countrie, and there is a stranger banished for religioun, called Vautrolier, quha offers to employ his labour in the said vocatioun, for the weil of the countrie, it will please your Grace and Counsell to tak order herein as your Grace thinks guid, and to give license and privilege to him to that effect, if it sall be thought expedient be your Grace and Counsell."

The following are Acts of the Scottish Parliament, 1579:—

First, it was "statute and ordeaned that all Gentlemen worth 300 merks of yearlie rent, and all substantiall yeomen, &c. worth 500 pounds in lands or goods be holden to have ane bible and psalme booke under the paines contained in the said act." This law seems to have been enforced in Edinburgh at least, where parties were ordered "for eschewing of all fraude" to "bring their bybills and psalm buiks, to have their names writtin and subscrivrit be the Clerk." And in November, 1580, there was an order to pursue all persons "that has incurrit the payne" of this act.

The other Statute is of considerable interest—

"For the instruction of the youth in the art of musik and singing, quhilk is almaist decayit, and sall shortly decay, without tymous remeid be providit, our Sovereane Lord, with advise of his thrie estatib of this present parliament, requisitis the provest, baillies, counsaile, and communitie of the maist special burrowis of this realme, and of the patronis and provestis of the collegis, quhair sang scullis are foundit, to erect and sett up ane sang scull, with ane maister sufficient and able for instruction of the youth in the said science of musik, as they will answer to his hienes upoun the perrell of their fundatioun, and in performing of his hienes request do unto his majestie acceptable and gude plesure."

(2.) The points that remain to be noticed are of the nature of Institutions or Agency.

The designation of the leader of the singing in public worship was that of "Uptaker of the psalme." This office was combined in many instances with that of Reader, and in others with that of Teacher of the "Sang or Musick Schule." Defective supply in some places was obviously the explanation of the passage in the First Book of Discipline quoted above. Of the expedients resorted to a specimen is furnished in Melville's Diary, 1570:—

The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie entertained a blind man, wha haid a singular guid voice, him he causit the doctor of our scholl [Music School, Montrose,] to teache the wholl Psalmes in miter, with the tones thairof, and sing tham in the kirk, be heiring of whome I was sa delyted, that I lernit manie of the Psalmes and ioones thairof in miter, quhilk I haiff thought ever sen syne a grait blessing and comfort.

The "Sang Schules" existed prior to the Reformation. They would arise from the necessities of popish worship. Boys behoved to be trained for chanting, and those so employed required to be able to read Latin, so far at least as the church services were concerned. The "Sang Schule," therefore, was the Elementary Seminary, as compared with the "Grammar Schule;" and the two in combination seem to have formed the preparatory course to attendance upon College. While primarily intended for

church students they were also open to others, and it looks as if a considerable number had taken advantage of them. The "Sang Schule" seems also to have included the departments of writing and arithmetic, and probably reading in the vernacular. After the Reformation, when it was no longer deemed essential to maintain a company of singing boys, besides an adult choir, in every considerable place of worship, and when the dissemination of knowledge in reading and writing had become a primary object to the church, it is natural to suppose that the musical element in these Seminaries would descend, and the other elementary branches rise in public estimation. But it may be inferred that the edict of James would tend to arrest the progress of decline in musical teaching, and would lead to an increase of the number of the "Sang Schules." There is no definite information respecting the musical materials employed in these 'Schules' during this period, but it cannot be doubted that the tunes of the Church Psalter would form a leading ingredient. Two of the persons mentioned in the old preface to the following Reprint as amongst the original harmonizers of these tunes were teachers of "Sang Schules," (Disser. IV., p. 49.) which circumstance shows that that branch of music received attention from such functionaries. See also the above passage from Melvill.

The position which the ordinance of praise occupied in public worship may be understood from the account given of it in the "Seven days' Conference," by Cowper, Bishop of Galloway. The writer was one of those who consented to accept the Episcopate in the reign of James VI., and may be regarded as perhaps the best of the company. He died in 1619. Though his description relates to his own day, it seems also to be applicable to the whole period intervening from the Reformation; for there is little reason for supposing that, even during the time of Episcopal ascendancy, the ordinary course of the Sabbath service was much altered. A countryman is introduced as informing a Romanist concerning protestant worship. Attention is first called to the preliminary service conducted by the Reader. After noticing the prayers the following occurs:—

Every one is preparing, as you see, their psalm books, that all of them with one heart and mouth may sing unto the Lord. There is the psalm which the reader hath proclaimed. If you please you can sing with them; or if you cannot, follow them in your heart.

The reading of Scripture is next adverted to, and the description proceeds—

These are the three exercises, which are used in all our congregations every Sabbath, one hour before the preacher comes in; first prayer, then psalms, then reading of the holy scripture \* \* \* You hear the third bell ringing, and at the end of the bell-ringing, the preacher will come.

After some converse, the preacher's service is described more shortly:—

First he will conceive a prayer \* \* \* then he falls to the preaching, which some hear with their heads covered, some otherwise, \* \* \* a thanksgiving [prayer] After which there is a psalm sung by the whole congregation. And then the minister blesseth the people, &c.

Cowper, as Dean of the Chapel Royal, officiated in the Abbey Church in Edinburgh, and "he speaks of this manner of worship as having been general."

Amongst the endless variety of officials in the Romish Church that of Reader seems to have been included; and this circumstance may have led to the employment of such functionaries after the Reformation, in places for which ministers could not be provided. (See list in Miscellany of Wodrow Society, 1574.) Their public duty was to read the prayers in the Book of Common Order—to read portions of Scripture—and to announce the psalms to be sung. In 1580-1 steps were taken to abolish the order, but they continued to be employed, in the capacity of assistants to ministers of the more important congregations, till the adoption of the Westminster standards. In this position the Reader occupied the first hour of public worship on Sabbath, and was often employed in similar service during the week. Singing of psalms seems to have taken up a reasonable proportion of the time. Where there was no minister, the Reader had a second diet similar to the first. His place was the desk below the pulpit, also used by the preacher. In the First Book of Discipline there are various passages relating to this order.

The Minister's part of public worship embraced two diets, one immediately following the Reader's service, and the other after an interval. The latter was, in rural districts at least, frequently devoted to catechizing. How often psalms were sung during each diet is not quite evident; but there was one before the close of the service, and at least one more during the earlier part of it. Week-day services were also common, and were conducted in the same manner.

Among the institutions of the church family worship may appropriately be included. It seems to have been inculcated and practised by protestants from the beginning of the Reformation; and in times of difficulty would often be maintained when public worship was impracticable. The singing of psalms was from the first a constituent element of this service, and the daily practice of church tunes, in the private form, must have largely contributed to facility in the performance of them on the congregational scale. The passage from the Book of Discipline, quoted p. 3, obviously refers to private exercises, and immediately after it is added—

In private houses we think it expedient, that the most grave and discrete person use the Common prayers at morn and at nycht, for the comfort and instruction of others.

And amongst the prose materials forming the Book of Common Order there is "*A Forme of Prayers to be used in private houses, euerie morning and evening.*"

These more general appointments are elucidated by others of a local description by Church Courts and Burghs, such as the following:—

*Ayr, Burgh, May, 1559.* Quo die, Comperit in jugement George Cocherane, and he being discharged of his service and feall fairsaid; deluyerit to James Kennedy, Dein of Gild, the key of the organe loft, protestand that throw his non-service within the kirk of Ayr, in tymeis cuning as he has done in tymeis bygane, it is nocht allegit that he, of benevolence, left the said cure for any oppinion, bot be vertue of his discharge fairsaid.

Ditto Nov. 20. Appoynts John Or to teache the airt of grammar to the bairnis of this burgh, with maneris convenient, and in absence of Christopher Guidman. sall say and reid the Common Prayers and minister the sacrament. \* \* \* Allows him "20 pundis in the yeir of feid, and xxiis. in the yeir for ilka bairn." Other teachers prohibited.

*Aberdeen, Kirk-Session 1574.* Admonition was gwen to John Cumyng, and to the maister of the sang schole, that they give no play nor any priviledge to theyr scholars, in the dayes dedicated to superstition in papistrie, but shal reteyne them those dayes at theyr lessonis.

That the organ with all expeditioun be removit out of the kirk, and maid profit of to the vse and support of the pure.

*Aberdeen, Burgh, 1570.* Anent the supplicatioun exhibit and presentit to the Consel he Andrew Kempt anent the tyecheing and instrucking of the childryne and bairnis of the sang scoll, quhilk presentlie is destitit of all exercitioun, \* \* \* the hail consall present for the tyme, all in one voice, in respect that Schir Johnne Blak, quha was anes maister of the said sang scoll, is presentlie absent of the realme, and na exercitioun of musick vit in the said scoll, lyk as thair hes bene na exercitioun thairin thir diuersis yeris bygane, \* \* \* reyllie aduyisit, acceptit and admittit (induring thair will) the said Andrew Kempt to the said office, to teiche and instruct thair youthheid and chuldrene in the said facultay of nwseik, meauers, and wretew, for payment of sic lesum dewetie as wse hes bene, and as he appoyntis witht the parentis and freindis of the bairnis.

1577. The said day, the consell grantit the soume of four pundis to the support of James Symsoun doctor of theyr Sang Scull, under Sir Johnne Blak, to help to by him dloythis, for his guid service the tym bygane and in houp of his continuance in tym to cum.

Item, to the maister of the sang schoill, for his fee of the twa termis xiiij. l. xiijs. iiijd.

1587. John Andersoun admitted "master of the sang scull, now vaikand he decessis of John Blak to haue for his stipend yeirly, the soume of tentic pundis monce of this realme."

1596. To the maister of the sang school for nis pensoun of the saids tua termes 80 lib.

1598. Gavin to Patrick Walter for the uptaeking of the psalme in the new kirk, according to an Act of Counsall, of the dait the xvii day of Januar, 3 lib. 6s. 8d.

Aug. 1597. To be na uther school within the burgh, except the music school, bot sic as sal be subalterne to the maister of the grammar school.

Nov. 1597. The prouest baillies and consell findis that maister William Skene, maister of the sang school, sall serve

bayth the kirks in uptaking of the psalme theirin everie Sunday; the ane kirke be himself and the uther be the doctour or sum of his discippallis that can discharge himself theirin sufficientlie. They add "ten merkis to his stipend of sexsooir merkis."

1598. The said day, the prouest, baillies, and counsell, in respect that Maister Willeam Skene, last maister of the sang schooll of this burgh, is laitie departit this lyf, and considering gif the said schoole be dissolvit and skailit, it will tend to the prouidence of youth of this town, and vnderstanding Johne Leslye, in Kynyor, to be a qualefeit musician, albeit he can not instruct his scholeris in playing, theirfor to the effect that the schooll suld nocht dissolve, and quhill a qualefeit man be provydit to occupie the place, hes appoyntit and nominat the said Johne Leslye to teich the musick schooll of this burgh, quhill the feist of Candillemes nixt to cum allanerlie, and ordanit him to hawe the sowme of tuintie merkis for his panis during the said space, to be payit to him be the thesaurer of this burgh, besyd the scholedge deutie to be takin be him of his scholeris, conforme to vse and wout, and the said Johne Leslye being present, acceptit the charge forsaid in and vpon him, vpon conditions aboue specifit, and promittit faythfullie to leane the said charge quhensoever the prouest, baillies, and counsell thinkis expedient.

A subsequent entry assigns Leslye 13 lb. 6s. 8d. as his salary from Nov. 12th till the following Candlemas.

*Couper, Burgh, 1581.* Item, to the maister of the sing scole fe, vj. li. xiijs. iiijd.

*Dunfries; 1590.* To the reaser of the psalmis ls.

1574. *General Kirk of Edinburgh.* The kirke ordanis Edward Hendersoun and his sonne, to sing the psalmis on the preaching dayis in sic touns as are maist coloun for the kirke.

*Jan. 1599.* Ordanit to pay the sowme of fyue merkis money to Patrick Walter for the uptaking of the psalme in the new kirke this yeir bygone.

*Burgh of Canongate Edinburgh, 1584.* The quhill day the baillies and counsell hes appointed and agreed with Walter Broune to serve in the kirke in reiding the prayeris, uptaking of the salmes, and serve as anc clerck in the sessione for the space of ane yeir fra Witsunday nixt to cum for x. li. of fe allanerlie. Begynnand the first payment at Martimes nixtocum.

*Glasgow, Burgh, 1577.* Item to Sir Willia Struyis for male of ane chalmere to be ane sang schole the said yeir. xi.

1579. Similar, to Duncan Finlaye.

1594. Mr. David Weems and Mr. John Coupar having engaged for the Session, to pay to the Toun Thesaurer 80 merks yearly, for a sangster, Mr. Weems repaits that Mr. John Bell hath obtained a gift from the Toun of the duties of the new Kirke, upon which the Session engages for the said 80 merks.

*Glasgow, Kirke Session, 1587.* "Ordean Mr. William Struthers, teacher of musick, shall sing in the High Kirke, from the ringing of the first bell to the minister's coming in; and appoint four men to sit beside him, beneath the pulpit; and, in the mean time, that the chapters be read by the reader successively to the singing." *Sep. 21.* That all persons in time of prayer bend their knee to the ground.

1588. That the sangsters in toun sing with Mr. William Struthers on Sunday.

1597. The Session thinks it good there be a psalm sung in the Laigh Kirke it being the paroch Kirke of Glasgow on the sabbath, both before and after sermon according to the use in the like within the High Kirke.

1596. *Presbitery of Glasgow.* The presbiterie ordanis that thair be na thing red or sung in the new kirke be Johne Buccchane reidare thair, bot that quhill is content in the word of God.

### 3.—Illustrative Incidents.

Calderwood in recording some of the sayings of Knox includes the following:—

1565-7. To her (Queen Mary's) husband (Darnley) sitting in the Kinge's seate in the Great Kirke, he said "Hawe yee, for the pleasure of that dame, cast the psalme-booke in the fire? the Lord sall strike both head and tale."

1570. James Melvill relates of himself that in his 16th year he was much exercised in mind respecting the further prosecution of his studies, and after earnest prayer rose from the ground with "joy and grait contentment in hart."—"returning and praising his God singing sum psalmes."

1572. Describing his studies at St. Andrew's he thus speaks regarding the Primaries.

Bot the graittest benefit I had of him was his daylie doctrine at the prayeris in the kirke, everie morning; for he past throw the twa bukis of Samuel, and twa of the Kings, very pleainlie and substantiuslie quhill I rememberit the better ever since. He causit sing counmouthe the 44 and 79 Psalmes, quhill I lernit *par ceur*, for that was the yeir of the bludie massacres in France, and grait troubles in this country.

1574. The next passage immediately follows that quoted in *Disser. I.*, p. 7.

My naturalitie and easie lerning by the ear maid me the mair unsolide and unreadie to use the forme of the art. I lovit singing and playing on instruments passing weil, and wald gladdie spend tyme wair the exercisce thairof was within the Collage; for twa or thrie of our discipples played fellon weil on the virginals, and another on the lut and githorn. Our Regent had also the pinalds in his chalmere, and lernit some thing, and I eftir him; bot perceaving me ower nikle caried efter that, he dishaited and left of. It was the grait mercie of my God that keipit me from anie grait progress in singing and playing on instruments; for, gif I had attained to anie reasonable missure thairin, I had never don guid utherways.

1579. On the 17th of October the King made a public entry into Edinburgh, and was received by the Magistrates with much display. Amongst the ceremonies was one resembling that made use of in the case of the Queen his mother, as above noticed. In connection with this it is stated that "the musicians sang the xx. psalme, and others played upon the viols." Whether this playing was an accompaniment to the singing, or a separate performance is not clear. There followed a service in the Great Kirke which was concluded by again singing "the xx. psalme."

From the Testament of Edward Henrysoun "Maister of the Sang Scole of Edinburgh and Prebendare of St. Gelis Queir."

Thair wes awin to the said unquhile Edward Henrysoun, be the gude toun of Edinburgh for bigging of the Sang Scole xij lib.

Melvill describes the procedure of Andrew Melvill, Smeaton, and others who lodged with John Durie on public occasions in Edinburgh.

In tyme of mealles was reasoning upon guid purposes, namlie, maters in hand; thairefter earnest and lang prayer; thairefter a chaptour read, and everie man about gairf his not and observation thairof:—Thairefter was sung a psalme.

Under the same year (1579) he continues—

Far graitter and sweittar haid I in Glasgou of a gentillman's hous in the toun, wha intertained maist expens and playars, and brought up all his bernis thairin.

1582. The following is Calderwood's account of the return of Durie to Edinburgh after a temporary banishment, vol. viii., p. 226, *Wodrow edition*:—

John Durie cometh to Leith at night the 3d of September. Upon Tuesday the 4th of September, as he is coming to Edinburgh, there met him at the Gallowgreen 200, but ere he came to the Netherbow their number increased to 400; but they were no sooner entered but they increased to 600 or 700, and within short space the whole street was replenished even to Saint Gelles Kirke: the number was esteemed to 2000. At the Netherbow they took up the 124 Psalme, "*Now Israel may say,*" &c., and sung in such a pleasant tone in four parts, known to the most part of the people, that coming up the street all bareheaded till they entered in the Kirke, with such a great sound and majestic, that it moved both themselves and all the huge multitude of the beholders, looking out at the shots and over stairs, with admiration and astonishment: the Duke himself beheld, and reave his heard for anger: he was more affrayed of this sight than anie thing that ever he had seen before in Scotland. When they came to the kirke, Mr James Lowsone made a short exhortation in the Reader's place, to move the multitude to thankfulness. Thereafter a psalm being sung, they departed with great joy.

Melvill describes the occurrence thus—

Going up the streit with bear heads and loud voices, sang to the praise of God and testifying of grait joy and consolation, \* \* \* till heavin and erthe resoundit. This noyes when the Duc, being in the toun, hard, and ludgit in the Hie-gat, luiked out and saw, he rave his berde for anger, and hasted him at the toun.

Of the two tunes attached, in the following Reprint, to the psalm chosen on this occasion, there can be little doubt that the former, which is composed in the Major mode, was the one made use of. This tune was adopted from the French Psalter for this psalm when first published, and was continued as its proper tune through all the editions of the Scottish Psalter till that of 1635; when, besides this, a second tune, in the Minor mode, was published for the psalm. The latter, therefore, did not see the light, so far as is known, till 53 years after the return of Durie.

In reference to the night immediately following, Calderwood adds, Vol. III., p. 647—

Some of the best affected citicens watched, to the number of two or three hundredth, in the backe of the kirke, for the safetie of their ministers. The provest and James Adamsonne, with threathnings, commanded them to goe home to their houses; but they continued watching and singing psalmes all the night.

1584. Melvill was one of the ministers who, with certain of the nobility, were forced, by an outburst of Court despotism, to take refuge for a short time at Newcastle, in England. He was employed to draw up a set of regulations for the spiritual edification and government of the company thus formed. The following are included:—

"Ther salbe at everie meall, immediatlie efter thanksgiffing at dinner and supper, a Chapter read of the historie of the Bible, and handlit schortlie as tyme and occasion sall require; and thereafter a Psalme, or reasonable section thairof, being lang, salbe song." \* \* \* "And this mikle for the exercise of doctrin and prayer; for the quihik it is necessar that everie an, that can reid, haif a Byble and Psalme Buik."

1585. In the account of his return from this banishment he observes—

As in going, sa in returning, we fund the bountifull and gratius hand of our God with us, sa that we haid occasion divers tymes to sing unto the praise of our God that 126 Psalme, with manie ma.

1584. The following are by Calderwood. The first is from his account of the death of Mr. James Lowsone, one of the most notable ministers of the period:—

He being tried, as in a farie furnace, the space of thrittie-foure dayes, never uttered so muche as one impatient word, but most comfortable and zealous sentences, more moving (with his eyes lifted up to heaven, his hands stretched out) than anie gesture or behaviour of a most zealous preacher in the pulpit can expresse; not onlie preaching, as if he had bene in pulpit, but also singing psalmes, and provoking others to sing with him: Three dayes before his death, he caused sing the 103d Psalme; and again immediatlie few houres before his death. When voice could not serve, his lippes were perceaved labouring to utter the words which were sung.

1591. King James, after his escape from the attempt of Bothwell upon his life on the 27th of December, went to the Great Kirk of Edinburgh on the following day. Mr. Patrick Galloway discoursed upon the delivery "and declared the King was come to give publick thanks to God for the same." \* \* \* \* "The 124th Psalme being sung, they dissolved."

1594. Upon Fryday, the third of May, the King's horsemen mustered at Leith, before noone. The king asked everie man's surname; and finding one among them called Christesone, he said, "If yee were in St. Giles' Kirk, and a Psalme Book in your hand, yee would be called an hodie man." Such profane speeches were frequent in his mouth.

In the account of proceedings connected with the Baptism of Prince Henrie these notices are found—

Therafter, the musicians sung the 21st psalme. \* \* \* The bankett ended, thanks being giving to God, there was sung the 128th psalme, with diverse voices and toones, and musical instruments playing.

### III.—FROM 1600 TILL 1655.

#### 1. *List of Editions continued.*

The following Title is from Dr. Cotton's work, p. 404:— "The CL. PSALMES OF DAVID in prose and meter. For the use of the Kirk of Scotland. At Dort, printed by Abraham Canin, at the expenses of the aires of Henrie Charteris and Andrew Hart. 1601. Cum privilegio."

Size 16mo. The usual prose accompaniments. Psalms occupy 408 pages. Mr. Lea Wilson had a copy. This seems to be the first edition definitely ascertained to possess the prose version on the margin. Sold at £4, 13s. *Lowndes.*

Another edition of 1601 in small Svo, at Dort, printed by Isaac Canin, "with diuerse notes and tunes," is mentioned in Lea Wilson's Catalogue. "Diligentlie corrected from many faults escaped heertofore: and now lastlie deuided into parts as they are to be sung in the Kirk of Scotland, at the expenses," &c., as in last case. "Cum privilegio regali." Small type—double columns—wanted the prose version, and was adapted to an edition of the Bible. Dr. Lee had a copy, and describes the edition as beautiful.

In these cases the peculiarity appears of Edinburgh publishers employing foreign printers in preparing Psalters for sale in Scotland. But a trade in importation of continental books had been previously carried on, (Lee's Memorial,) and these transactions were only an additional step in the same direction. Doubtless there was a reason in the quality or the terms of the foreign workmanship. This was urged in the trial of Archbishop Laud in defence of his interference with the importation of books into England.

By the numerous coming over of Bibles, \* \* \* \* from Amsterdam, there was a great and a just fear conceived, that, by little and little, printing would quite be carried out of the Kingdom; for the books that came thence were *better print, better bound, better paper, and for all the charges of bringing, sold better cheap.* *Trials and Troubles of Laud.*

Edition 1602. Middleburgh. "imprinted by Schilders," has the Latin titles, the prose version on the margin, and the ten spiritual songs of Edition 1594. The longer psalms are divided into portions. The three tunes, afterwards called Common, found in Edition 1611 (Diss. IV. p. 40.) are also to be met with here, disposed of in much the same manner. Other musical features also are substantially alike. The description therefore of Edition 1611 may be applied to this, which seems to have been its prototype. (App. p. 3, 19, and 24-5) The copy examined by the Editor is in the British Museum. The size of page is enlarged by the addition of the prose version, so that this edition resembles in this respect those of 1615, &c., (fac-similes.) On the general title page is the Royal Arms of Scotland, and on that for the psalms King David with harp. According to Lowndes, copies have realized £4, 4s. and £9, 17s. 6d.—*Lambeth; Balliol Col.*

1603. R. Charteris, Edinburgh, 18mo. "The division of the meter that in uther Bookes is noted be the distance between the lynes, is in this Booke knowne by this marke:" Lea Wilson and Dr. Lee. Probably the same described by Lowndes as 24mo. Another edition of this year, printed at Dort, is mentioned as in Dr. Lee's collection.

In 1606 Thomas Findlason, Edinburgh, was empowered under the privy seal to print the "Auld and New Testaments in our vulgare toung in hail or in pieces and in quahatsunever volumes greit or small with the Psalme buik baith in prois and metour and in quahatsunever volume greit or small, the dowbill and singill Catechise," &c.: but no results as regards the Psalter are known.

Andrew Hart, Edinburgh, now appears as the leading printer of the Psalter. Lowndes notes an edition by him of 1609, size 4to, which probably was intended to bind with some imported edition of the Bible, as Hart's own edition of 1610 was in folio.

1611. There are two editions of this year by this printer. One of small size and type, with the prose on the margin. The tunes abound with gross mistakes. Yet this little volume has two peculiarities, App. p. 2 and 3, also Diss. III. p. 38. The other edition is of the size of 1615. In various respects it differs from other surviving native editions, though most of these variations were anticipated in that of Middleburgh 1602. They are—1. *Literary.* The prayers and conclusions of 1595 disappear. The ten hymns are reduced to three. The longer psalms are divided into portions. The Geneva prose version is given on the margin. App. p. 3 and 4. 2. *Musical.* Three tunes of four lines are set to a number of psalms each, while many of the proper tunes are suppressed. Three proper tunes are adopted from the English Psalter. The printing of the music is very faulty. For details see App. p. 19, 25 and 27 and Diss. IV. p. 40. A copy brought £3, 7s. *Lowndes.* Copies of both of the editions of this date are in the possession of Mr. David Laing, Edinburgh. The larger is also in the Bodleian Library.

1614. Edition in 12mo, by Andrew Hart, Edinburgh, "after the forme that they are used to be sung in the Kirk of Scotland." Mentioned in Lea Wilson's list.

In 1615 a handsome and well printed edition of the Psalter issued from the press of "Andro Hart," Edinburgh. General title:—

THE CL. PALMES OF DAVID in prose and meeter with their whole usual Tunes, newly corrected and amended. HEREVNTO IS ADDED the whole Church Discipline, with many godly prayers, and an exact Kalendar for xxv yeeres; and also the Song of Moses in meeter neuer before this time in print. David with Harp as in fac-simile. EDINBURGH, printed by Andro Hart, Anno 1615. Special title the same, wanting the second sentence.

In the Literary department the divisions of the psalms are dropt—the Contents to psalms accord with 1564-5—and some additions are made to the Spiritual Songs.—Diss. III. and fac-simile 5th.

In the Musical department this is one of the most correctly printed editions. It sets aside the interferences of 1611 with the proper tunes, and restores the greater portion as in 1564-5. There are a few changes, however,



and a special feature of the edition is the equalization of the length of the notes in almost all cases.—App. p. 27.

A still more striking peculiarity, in comparison with preceding editions, is the formal introduction of a distinct class of tunes, entitled 'Common,' Dis. IV., p. 40. On considering this step some light appears to be thrown upon the deviations of 1602 and 1611 from preceding impressions, and the return to the former arrangement in those that followed. The need would be felt for shorter tunes than those belonging to individual psalms, and hence would arise the encroachments upon the 'Proper' system, and the approaches to the 'Common,' which these two editions exhibit, and which were doubtless drawn from the example of the English Psalters of Este and Allison. Probably the Scottish Psalter would have retained the form it assumed in 1611, had not the expedient been adopted of forming the common tunes into a new class; by which the double object was served of allowing the Proper tunes to remain in all their original fullness, and of providing for the convenience of those who required something more simple. All parties were thus at liberty to use either the one or the other or both to whatever extent they pleased. App. p. 18.

Copies of this edition are to be found in the Advocates', Edinburgh, and several other leading libraries of Britain, and also in the possession of the Editor and various other private individuals.

There is a 1615 edition in 4to, intended for binding with bibles, and often found in connection with those of London of that year.

An edition of 1617 by A. Hart, included in the list furnished in Principal Lee's Memorial, the Editor has not seen. He has however examined another of Hart's of 1621 belonging to Mr. David Laing. It is very much a reprint of 1615, but inferior in execution, and probably intended to sell at a lower price. One or two differences in the common tunes are noticed in App. p. 29.

Up till this time it does not appear that any edition of the Psalter had been printed in any part of Scotland except its Capital. But several editions were now produced in Aberdeen, by Edward Raban, who is said to have been the first who conducted the business of printing in that city, and to have settled there about the year 1622. Kennedy, in his Annals of Aberdeen, affirms that he issued a "pocket prayer book for the service of the Church in the year 1625, with the Kalendar, and the psalms set to music." There does not seem to be any corroboration of this statement; but in 1629 there appeared from his press two editions—one for bibles, and another in 16mo. Pickering's sale catalogue and Lea Wilson mention an 18mo edition of 1632. Another of 1633 without the prose version, and probably for bibles, is noticed in Lee's list.

The title of the Bible edition of 1629, 4to, runs thus—

The CL. psalmes of the princelie prophet David in English metre, according as they are sung in the Church of Scotland, with many godly prayers &c printed in Aberdeene by Edward Raban for David Melvill. Anno Domini 1629.

But the best known and most important of Raban's Psalters, is that to which reference is repeatedly made in the Appendix, and of which fac-simile specimens are furnished. It revives the 'Conclusions' in full, but considerably modernized in spelling, and it stands alone in presenting upon the margin the prose version from the authorized translation of King James, the Genevan version being adhered to in all other cases, (Disser. III. p. 35.) The music is carefully printed on the whole, and, so far as concerns the proper tunes, has evidently been based upon the original edition of 1564-5. It however continues the 12 common tunes of 1615 and makes some additions. A still more emphatic peculiarity is the appearance of harmony, which however extends only to the Common tunes. Two of them are in Reports. App. p. 20 and 23.

A copy of this edition is in the possession of William Euing, Esq., Glasgow. Principal Lee's copy is said to have sold for £5.—*In various Public Libraries.*

There remains a copy (minus the title) of a small edition, which the following notice shows to be one of Raban's:—

Here follow the Common Tunes, in four parts, in more perfect *forme than ever heere-to-fore*: Together with the Tunes to the whole psalmes, diligently *revised and amended*, By the most expert Musicians in ABERDENE.

As this edition wants one of the two tunes in Reports found in 1633, and gives the Genevan version of the prose

psalms, it must be earlier than that date; and may be presumed to be that either of 1629 or 1632. There are 15 Common Tunes, of which the first 12 are the same, and in the same order as in 1615. The last is Bon Accord, said to be "for the xii. psalme." No. 13 is the tune 'Munros' of 1635, here termed 'Montrose,' not Glasgow, as it is in 1633. No. 14 is Elgin. The Common Tunes are harmonized in four parts and Bon Accord in Reports, this tune having the same peculiarity as in 1633—that the Church part is the Treble. The harmonic arrangements are not quite the same as those of 1633, but, though somewhat earlier, the quality of the edition does not seem to call for their production in full. One or two specimens are given. App. p. 29. (*Mr. D. Laing.*) No contents to psalms—Common Metre Conclusions as in 1635, but none for other metres; Spiritual Songs as in 1615, except that the Song of Moses is wanting, and the order alike with one exception.

Andrew Hart of Edinburgh died in 1621, but several subsequent editions of the Psalter bear to have been printed by his heirs. One is a 16mo of 1630 in prose and metre, one an 8vo of 1632, and another in metre only, and probably for bibles, in 1633. (See Lee's Memorial.) An edition of the very small size, dated 1634, (*British Museum, &c.*) merits a fuller notice. The common tunes are increased to 16 (App. p. 20) and are harmonized, the arrangements being very like to those of 1635. Dumfermling is in four parts, as in Edition 1633. Each tune fills a page. The proper tunes are without harmony, and Psalm 46th has the old melody. The Spiritual Songs are much as in 1635, and the older ones are furnished with the tunes of earlier editions. The Argument and scripture passages of 1633 and 1640 are also given.—App. p. 2 and 3

This brings the history up to the date of the edition which has been selected for reprinting, and in which the Psalter reaches its climax by the increase of Common tunes, and the addition of harmony to the entire musical materials. But it is unnecessary to describe what it is put in the power of the reader to inspect for himself. See however the remaining dissertations, fac-similes, notes, and appendix. A considerable number of specimens of this edition remain in public libraries, and in the hands of individuals—*e. g.* Mrs. Johnstone, Dumfries, a descendant of William, brother of John Knox; Messrs. William Euing, Glasgow; T. L. Hately, Edinburgh; Professor Mc'Grie, London; Rev. Mr. Knight, Weymis, &c.

There is a small edition of the same year printed by Robert Young, his Majesty's printer, Edinburgh. Eph. v., 18 and 19, quoted. No tunes.—*Rev. Mr. Roger Auchinleck.*

Only two editions appear to have been issued after 1635. One consists simply of remaining copies of Hart's, 1634, with new title, &c.

"The CL. PSALMES of David in prose and meeter with their whole usual Tunes newly corrected and amended—(Devise, a Thistle.) *Edinburgh*, printed by James Bryson, and are to be sold at his shop, a little above the Kirk-Stile at the sign of the Golden-angel. 1640."

Diss. IV., p. 41. Copies. Mr. T. L. Hately and Mr. D. Laing, Edinburgh.

The other is of the same date, and by the same printer. It is in 4to, and must have been intended for bibles only.

In the Catalogue of the Abbotsford Library (Maitland Club) a copy of this edition is mentioned as bound with a bible in crimson velvet, with silver embroidered ornaments and silver clasps. This bible had belonged to Mrs. Haliburton of Newmains, Sir Walter Scott's great-great-grandmother, who died in 1747, aged 97.

The following notices of stock are from the last Wills of Booksellers, already referred to:—

1603. *Mrs. Charteris.* 300 psalme bulks with the prois on the margen at 6s. the pece. 300 small, of one other sort at 6s.

1606. *Charteris.* 456 psalmes in Octavo, fyne prent at xiijs. iiijd. the pece. 216 [similar] at 12s. 264 in Oct. picall letter at 7s. 34 [same] in filletis at 29s. 4 [same] ouergilt at 4s. 4d. 2380 quahoir 320 printed at London 5s.

1642. *James Brysson.* Testaments and psalmes mentioned as if bound together. 450 psalmes in folio, 300 for Bibles. &c.

Some of the editions referred to in these Wills seem to be different from any of those described in the above catalogue. There is indeed reason to suppose that many editions were printed of which no trace remains.

## 2.—Public Action Continued.

1601. Proposals were submitted in the General Assembly for improving the common translation of the Bible, (Genevan,) the metrical version of the psalms, and the prayers usually bound up therewith. The King himself favoured the assembly with a speech in support of these measures. "As for the translation of the psalmes in metre, it was ordeaned that the same be revised by Mr. Robert Pont, and that his travells be revised at the next Assemblie." Since no further notice is taken of this project, it may be inferred that it was silently dropped. The King seems, however, to have sometime afterwards formed the intention of employing his own pen in producing a new version. But it was not till the year 1631 that such a performance was actually submitted to the church. Charles was then on the throne, and the pseudo-Episcopacy forced upon the church was in full operation. The matter is thus stated by Row—

There was also a report that the King would have the Psalms of King David, translated and paraphrased by King James his father, to be received and sung in all the kirks of Scotland; and some of the books were delievered to presbyteries, that ministers might advise concerning the goodness or badness of the translation, and report their judgments (not to the General Assemblie, for, oh! that great bulwark of our Kirk was demolished,) but to the Diocesan assemblies; yit that mater was laid asyde for a while. The work was commonie thought to be rather Sir William Alexander's of Menstrie than the King's; howbeit, it is most probable that both hes had an hand in it.

Mr. Holland, in his notices of King James and Sir William Alexander of Menstrie (ultimately Earl of Stirling), has pretty conclusively disposed of the claims of the former to the authorship of the version which has borne his name; and has confirmed the opinion generally entertained by those who have looked into the question, that to the latter the work is all but entirely due. Bishop Williams, who cannot be suspected of understating the case, says, in his sermon upon the death of James—"This work was staid in the one and thirty psalm." That number accords with the contents of a manuscript in the British Museum in the handwriting of James. Evidence is afforded to prove that the remaining psalms, amounting to four-fifths of the whole, were translated by Sir William. But it is further shown that even those on which the Royal mind had laboured were so much amended and recast by the same "trustie and weilbeloved" coadjutor, that it must have required all the filial partiality of Charles to discover their identity.

The reception of this new version was opposed by the body of the church and ministers. The grounds of opposition are summed up in a document usually ascribed to Calderwood, and preserved in the Bannatyne Miscellany. Some portions of it are quoted elsewhere in these Dissertations, and the following is the substance of what remains:—

The church has a prescriptive right to the existing psalms—Both pastors and people be long custome are so acquainted with the Psalmes and the Tunes thereof, that as the pastors are able to direct a psalme to be sung agreeable to the doctrine to be delievered, so he that taketh vp the psalme is able to sing anie and the people for the maist part to follow—Both pastors and people have some psalmes or parts of psalmes be heart, as may best serve for their different disposition and case of conscience, and for the changes of their external condition—In other Reformed Kirks their psalmes are not absolutely perfect, yet they will not reject them for a small blow or mae—If psalmes be removed other things might follow as Confession of Faith &c.—It would be ungrateful to extinguish the memory of so many worthy men, by whose care and paines God had vouchsafed so many benefites vpon his Kirk.—This labour was vnderaken without direction and approbation of the Kirk.—The people are acquainted with the old Metaphrase more than any book in scripture, yea some can sing all or the most part without buik, and some that can not read can sing some psalmes. Therefore our Kirk would not accept of anie other. Howbeit some parts might be bettered, yet they would not admit that the whole should be changed. Referring to the appointment of Pont to revise the psalms, it is argued that if that faithfull man, who was both holie and learned, had found any just cause of alteration, nether he nor the Assemblie who should have taken compt of his diligence would have suffered that mater to be buried in oblivion—Montgomerie and some others principalls of English poesie in ther tymes, as they gave ther essays of som psalms yet extant, so they offered to translate the whole book frielle without any price for ther paines.—This work is holie and strict and abydes not any youthfull or heathenish libertie, bot haue we not such in this

new metaphrase. Tak these for a taste. Ps. 72:6. "Or like soft pearles of quickning showers." Ps. 78:20. "Soe wounded rockes gave cristall blood." Ps. 148:3. "You flaming Lord of light \* \* \* pale Lady of the night," &c.—The people must be taught to understand French Latin and hard English tearmes, before they can sing with understanding, as "regall, brandisht, guerdoned, simistrous,"—vther kirkes will call us light headed Scotts.—The verie privat use aught to be suppressed, because some persons will labour to haue them by heart, who sould rather haue these which are song in the Church, for who sall studie to both?—The countrie sall be burdened with the loss of 300000 buiks of the old, and with the cost of 600000 of this new meeter, during the privelege which we hear is to be granted to the chief author.

Whether on account of the general dislike shown towards it, or from a conviction that it required revival, the new version was not pressed at that time. "The Bishops," says Stevenson, "were ashamed to push the receiving and using thereof; and so it was laid aside." But the project was not abandoned. In December, 1634, Charles "being fully convinced of the exactnesse" of the translation, enjoined the Privy Council of Scotland "that no other psalmes of any edition whatsoever be either printed heir-after within that our Kingdom, or imported thither, either bound by themself or otherwaye, from any forrayne parts." Meanwhile the version was subjected to a process of emendation, many portions being largely altered or entirely re-written, and in this improved form it was re-issued in 1636, and attached to the new Service Book prepared for Scotland, under the dictation of the King and his Prelatic advisers. But suddenly these and other elements of the system, forced so pertinaciously upon a reluctant church and people, went down like a house of cards before the onslaught led by Janet Geddes, and the proceedings of the Glasgow General Assembly of 1638.

Though the substitute proposed by King Charles I. was so decidedly rejected, the imperfections of the old version, and the question of superseding it by a better, must have attracted general attention soon afterwards. George Gillespie, in his speech to the General Assembly of 1647, uses the expression, "All grant that there is a necessitie of the change of the old paraphrase," which may be understood as expressing the state of opinion for some years previous. A similar feeling arose amongst the more educated class in England, where the various metrical translations of the psalms which had appeared, especially those of Withers and Sandys, together with the general progress of literature, had doubtless elevated the standard of taste in sacred poetry. But the grand impelling motive was that expectation of realizing uniformity of Church order throughout the three kingdoms, which arose out of the combination of the Scottish Covenanters with the English Parliamentarians in 1640-3. The existing Psalters were not compatible with such uniformity, as reckoning entire psalmes, verses, and lines, they differed to the extent of about one-third.

As early as 1641 an important document was drawn up and transmitted to parties in England, by Alexander Henderson, as representing the Scottish Church, entitled, "*Our desires concerning unity in Religion,*" &c.; in which mention is made of "One Directory for all the parts of the public worship of God." Some negotiation had taken place prior to 1643, as in that year Robert Baillie, when looking forward to the Westminster deliberations, anticipates that "one of the points of their conference would be anent a new Psalter."

It does not belong to the object at present in hand to give a detailed account of the rise and progress of that version of the psalms which in 1650 was adopted by the Scottish Church, and continues in use to the present day. The proceedings of the Westminster Divines, of the English Parliament, of the Scottish Assembly, and finally of the Committee of Estates, in the prosecution of this enterprise, though falling within the last years of the old Psalter period, really pertain to the history of its successor. After very careful preparation, the new version received the sanction of the Commission of Assembly, "to be the only paraphrase of the Psalms of David to be sung in the Kirk of Scotland"—the old and every other paraphrase being discharged, either for congregation or family use, after the first day of May, 1650.

Fyftene day of May 1650. At quhilk day and tymé the new psalme buikes wer red and ordanit to be sung throw all the kingdome.—*Nicol's Diary.*

It cannot be doubted, however, that in the remoter portions of Scotland, some years must have elapsed before the old Psalter was fully displaced by the new. But probably the revolution was fully carried out before 1656, in which year Baillie is found exclaiming, in a letter to Francis Rous, the author of the original draft of the version—"Why is not your Psalter in England practised as it is here, and no other? Will you there never come to any order?"

For the reason just stated no notice is here taken of the measures of the Scottish Assembly in 1648-50 relative to Scriptural Songs—or of the Directory for Public Worship, framed at Westminster. Respecting the conclusions to the Psalms, and the Chapel Royal, see Diss. III., p. 35, and *Disser.*v., p. 55.

When the office of Reader was brought under discussion by the Westminster Assembly the decision was against its retention. Baillie states (Letters 1645) that the members were personally inclined otherwise, but "could find no warrant for such an officer in the Church." It is well known that the Scottish Church, though disappointed in their hope of uniformity, proceeded faithfully to carry out the Westminster arrangements. The abolition of the Reader's functions occasioned the following entry in Nicol's Diary under 1653:—

It wald be rememberit that, in the yeir of God 1645, the reiding of Chapteris in the Kirk, by the Common reidar, and singing of psalmes wer dischargit; and in place thairof come in the lectureis, quhilk indured till the incoming of the Englishe army. This did not content the pepill becaus thair was no reiding of chapteris nor singing of psalmes on the Saboth day; quhairfor the ministeris thocht it guid to restoir the wonted custome of singing of psalmes, as als the exercise of the Catechisme \* \* \* fra the second bell to the thrid for the edification of the pepill. This began in October 1653.

The statement here is plainly confined to the hour formerly allowed to the Reader, ending with the third bell, when the minister's service began.

The order of public worship seems to have continued unchanged till 1645. There are traces of an afternoon as well as a morning hour for prayer, that is, a short service by the Reader, but probably this would only be maintained in towns. Thus, Glasgow Kirk Session Record, 1619, mentions two Readers, one of them appointed "to read daily as well the morning as the evening prayers from April to October, at seven morning and five evening, and the other part at eight and six." The General Kirk of Edinburgh, 1574, appoint an alteration of hours for the same purpose to seven and five; and that of Stirling, 1629, from these hours to eight and four. The first of these extracts seems to refer to week days. Daily prayers in "greit townis" were recommended in the First Book of Discipline, but during the time of Episcopacy, the practice of the English Cathedrals may have been adopted, in having public prayers twice daily in the seats of Diocesan authority.

Family worship is so frequently inculcated by Church Courts, lower and higher, that instances are almost superfluous. A single specimen follows—

1647. Intimation is made, that every family have family worship morning and evening, and such who have it not, are to be debarred from the Communion.—*Glasgow, Kirk-Session.*

The Acts of Assembly 1639, 1642, and 1647 may also be referred to. The last especially is important, both from its minuteness and the circumstances out of which it arose. In the records of the Kirk Session of Stirling, 1639, complaints are entered of "religious meetings protracted for great part of the night"—occupied with prayers, *singing psalms*, exposing scripture, \* \* \* and conducted by strangers from England and Ireland. Baillie speaks as if these censures were judged too severe. But it was deemed necessary to frame an act by which private worship might be judiciously regulated, and the task was committed to Alexander Henderson.

References to family worship may also be found in the sermons of those times. One example from that of Welsh of Ayr on the Second Commandment may suffice.

I beseech as many of you as make conscience of the worship of God that ye use the private means in your house at the least morning and evening every day. I wot well some of you have found the blessing of God there in your families.

From such sources it is probable that many passages could be adduced in reference to the duty of praise in

general. There are several in the sermons of Robert Bruce, e.g. the following in that on Ps. 40th—

Only God putteth the song of praise in our mouth, and maketh us to sing this new song in our heart; for by nature none hath knowledge to praise him nor will praise him. It is not possible that the heart can praise him except it have a taste of his sweetness. All the benefits of the Lord, whether they be spiritual or temporal, should be as many occasions of praise, &c.

Two writers of this period respectively apply the terms *Precentor* and *Clerk* to the leader of the Church singing. The expressions "reaser of the psalms" and "he that takes up the line" are also found.

There appear few traces of Choirs in the church service during the entire Psalter period. Former experience had led them to be considered as *substitutes* for congregational singing; and the possibility of their proving *helpers* to it may not have been realized. The amount of part-singing maintained, therefore, may have been chiefly by individuals dispersed amongst their fellow worshippers. Yet the notices from the Glasgow Session Record, 1587-88, (p. 17 above,) seem to refer to a company of choristers, and it is impossible to say how many such instances may have existed. It may be supposed that they increased during the sway of Episcopacy, as the influence of the Chapel Royal and of the Bishops would operate in that direction. The Psalter of 1635 may be regarded as prepared, amongst other ends, for the convenience of choirs, from the peculiar manner in which the parts of the common tunes and those in Reports are disposed. (Fac-simile 18th.) It appears that the pupils of the "Sang Schules" were in some cases seated beside the precentor to assist in the psalmody.—Stirling Session Record, 1621, quoted below.

The publications of the Maitland Club furnish what remain of the results of an enquiry, appointed by the General Assembly, into the state of Education. The date is 1627. The following relate to musical teaching:—

Page 54. "Ane schoole we haue as it is needfull hot no maintenance. Yit thair was provydit ane rent for twa, ane to teache the grammer and ane thair mwsick, for ane Halkerstoun provest of Creichtoun dotit ane tenement of land in Edinburgh quhilk belangit to him in heretage to the Colledge of Creichtoun, quhilk ludging was eftirward fewit to vnaquhill Johne Johnston buy his brother Mr. Adame Johnston Provost of Creichtoun out of the quhilk the teacher of the grammer had twentie foure merkis and the teacher of the mwsick als mutche. Quhilk moneyis vnaquhill Mr. Alexander Andro and Mr. Ritcher Kene wryter was last possessouris thairof, the ane being prebendar of the grammer schoole the vther of the mwsick schoole without discharging of the dewtie. Now the Provost and bailies of Edinburch possessis the said ludging sauld to thame be the airis of vnaquhill Johne Johnston."

Page 76. "Item thair is ane musick schoole in Mussilburgh, quhairvnto vnaquhile King James quha lait decessit of worthie memorie gifit iij merkis money furth of the yerlie dewtie of the erectit Lordschip of Newbole. This pensoun was gevin be the vnaquhile Kingis Majestie to vnaquhile Mr. Andro Blakhall Muister for the tyme at the said kirk of Mussilburgh, and to his sone Mr. Andro Blakhall present Minister at Abirady, to the vse and behove of the said musick schoole, and the said Mr. Andro hes sauld and dispoit the said pensoun, Sua that the parochine and the schoole is frustrat of his Majesties gift."

Notices of an earlier visitation of parishes are furnished in M'Crie's Life of Melville, II., Note T. There were various legal enactments from 1600 till 1655, amongst which that of 1616 is somewhat prominent; but there is no reference to musical teaching. The "Sang Schules" continue to be mentioned in public records. In Aberdeen, and probably in other considerable towns, a school for Writing had been formed distinctly from the 'Sang' or elementary school, but the latter may still have retained the teaching of English reading, though it cannot be doubted that that branch would also be taught in other schools of a private description.

A few additional extracts from the proceedings, first of Burghs and next of Church Courts, are appended—

*Aberdeen*; 1600. To pay the sowme of fyve merkis money to Patrick Walter for the vptacking of the psalme in the new Kirk this yeir bygane.

1601. A long proclamation was issued by King James appointing the "fyft of August in all tymes and ages to cum" as a day of thanksgiving throughout the kingdom for his delivery from the Gowrie Conspiracy. The Council accordingly prohibit all business, and direct that "everie ane after the preitiching and thankisgeving, spend the rest of the day in all lauchful and honest gladnes, and accompane thair magistratit throu the toune in singing of psalmes and prasing of God."

1605. "The hous callit the Kirk ludge" to be "devydit in thrie housis," for "the sang school, and the twa Inglis schoolis, teichit be the twa reidaris." The Council however explain that they "ar onlie obleist to find a grammer schooll and ane sang school, and nawayes to find ouny Ingliche schoolis."

The deliverance of the King from the gunpowder plot ordered to be celebrated. "Euerie maister of household to accompanie the magistratis and ministrie, passing throw the hail streitis and singing of psalmes, and magnefing the Lord for the said benefit."

*Ayr.* 1627. To the maister of the Musik for teaching and taking vp of the psalmes in the kirk x. hollis viutuall and 13 lb. 6s. 8d. of silver. The maill of the Musik School 8 lbs.

*Banf.* 1628. For reiding of the prayers and uptaking of the psalmes xx. l.

*Craill.* 1622. For the vptaker of the Psalme xx li.

*Couper.* 1601-2. Gevin to Johne Nicholson, be vertew of the ordinance of Counsall for the maill of the Sang Schoole of the Martemas and Witsunday terms, 18 lb. 1628. To Mr. Alexander Tyllideaphe, Maister of the musick scool, j<sup>l</sup> li.

*Dambarton.* 1621. To the teicher of the Ingliche Schoole and musick j<sup>l</sup> li.

*Dunfries.* 1633. To the readar and Maister of the Sang Schoole iij<sup>l</sup> li.

*Dunbar.* 1621. To the teicher of the Ingliche Schoole and musick j<sup>l</sup> li.

*Dundee.* 1602. To the master of the Sang Scule lxxx. li. 1621. To Mr. John Mow, Mr. of the Music Schoole for his fee and hous maill ccl. li.

1628 & 1634. To the same ij<sup>l</sup> lxxvj. li. xijjs. iijjd.

*Elyon.* 1622. To the Master of the Music Schole j<sup>l</sup> li.

1633-4. Maister of the grammer and Musik Schuillis ij<sup>l</sup> xxx. li. A payment in 1622 recognizes separate masters for these.

*Glasgow.* 1608. Giffin upon the third day of Merche, 1608, to Jon Buchan, Mr. of the Sang Scoule, for Witsunday and Martymes termes, maill of his hours, [house.] xx l.

1626. The provest and baillies agreit with James Sanderis to instruct the hail hairnes within this burghie that is put to his schole, musik for ten shillings ilk quarter to himself, and fortie pennies to his man; and thairfor the said provest and baillies discharges all other sangsters within this burghie, to teache musik in tyme coming during their will allanerlie.

1638. Forsameikle as of befor thair was an act sett down in favouris of James Sanderis, reidder, that na maner of persone sould be permittit to teiche musik within this broucht, or keip ane schole to that effect, except himself allanerlie, as the act in the self bearis. And now, seing that the musik schoole is altogidder decayit within this said broucht, to the great discredit of this cite, and discontentment of sundrie honest men within the samin, who has bairnies whom they wold have instructit in that art: And that Duncan Birnet, who sometime of befor teachit musik within this broucht, is desyrus to tak up the said scholl againe and teiche musik thairin; quhatrpon the said baillies and counsall convenit the said James Sanderis befor thaim, and eftir deliberatioun thairanent, they, with consent of the said James Sanderis, (in respect of the former act sett down in his favour) hes grantit licence to the said Duncan Birnet to tak up ane musik scholl within this broucht, during their will and pleasour; he taking for the toun bairnis such skollgis as is contentit in the act sett down of befor.

1646. Anent Jon. Cant, Musician, it is inactit, concludit, and agriet, that the Provost, Baylizes, and thair successors in office, sall pay to him zeirlie, for the space of fyve zeirs, efter Witsunday last, quhilk was his entrie, for to raise the psalmes in the Hie Kirk on the Saboth, and in the Blackfreis at the weik sermons, and for keipping of ane musik schole, fourtie punds moneye; and, with all, recommends him to the Kirk Sessione, that he get the eight scoire merks zeirle the saids fyve zeirs, usit to be payit of befor to James Sanders, with fourtie merks farder quhairunto they by thir presents present him, he always teaching the tounes barnes vocall musik for threttie schillings in the quarter, and both vocall and instrumentall musik for fourtie schillings.

*Inverness.* 1628. Giffin to Master of the Music Scoul xxxvj. li.

*Irving.* 1633. Our doctour and musicier j<sup>l</sup> li.

*Lancark.* 1628. To ane uther scholemaister that teichis the musik iij<sup>l</sup> xvj. li. xijjs. iijjd.

*St. Andrews.* 1627. To the maister of the Musik Scholl, and for taking up of the psalme at preacheing and prayeris, of fie ij<sup>l</sup> li. The same for 1632.

*Tayne.* 1628. To Mr. Johne Tullidief, reider and master of the musik schooll, j<sup>l</sup> li.

*Wigton.* 1633. Imprimis gevin to ane Schoolmaister for teiching the grammer schoole, reiding and raising the psalmes in the kirk yeirlie, ij<sup>l</sup> merkis.

*Aberdeen Kirk Session.* 1604, July. The hail famelie sall keep halie the Saboth day, and that by abstinence from play and corporall labour thairon; sall resort to thair awin parochie kirk, heir all the sermons thairin, and quha can reid sall lerne to sing and prais God publictlie.

1604, October. All men and women in this burgh quha can reid, and ar of famous report and habilitie sall hawe bybles and psalme bukles of their awin, and sall bring the same with thame to thair parochie kirkis thairon to reid and praise God.

1610. The samen day, the session findis fault that the psalme is not sung ordinarie befor and efter the morning prayeris on the Sabboth day as wes wount to be done of befor; and thairfor ordanis the master of the sang school to tak vp the psalme ewerie Saboth in the morning, both befor and efter the prayeris in tyme cuming, according to and vse wount; and ordanis the kirk officer to intimat this ordinance to James Sanderis, present maister of the musick schooll, and to charge him to give obedience to the same.

1611. The said day, David Ronaldsoun is ordanit to disturs threttie sex s., for bying of a new psalme buik, to Mr. Richard Ross, reidar in the and kirk, quhilk psalme booke the said Mr. Richard is ordanit to mak furth cummand to the towne.

*Glasgow Kirk Session.* 1604. A sark and a bonnet, and afterwards a coat, to be bought to him that carries up the line in the High Kirk. 1608, he that takes up the line in the High Kirk to get 20 merks quarterly. 1646, John Cant is chosen by the Session to be reader in the High Kirk, and at the weekdaye's sermons. 1648, Baptism and singing of psalmes, to be after sermons on weik dayes, and the dores closed that none go out from the baptism. 1653, &c. the Session payes the precentor's quarter fall, 26 pounds, 13 shillings, 4 pence; and to a year's precenting in the Outer Kirk, 40 pounds.

1618. *Stirling Kirk Session.* Johnne Sharar and Johnne Johnsone haeleis reportis that the magistratis and counsell of this burgh hes thoctit meit that Mr. Johne Row sall have for uptaking of the psalme yeirlie x. merkis moneye; the ane half therof to be payit be the towins thesaurer, and the uther half be the kirk furth of their penalteis; quherunto the brethrein of this assemble agreis.

The present Assemble understanding that thair is ane ungodlie custume usit be sundrie honest men in ganging in the Uttir kirk upon the Sabboth befor the minister enter in the pulpet, quhen God his word is red publictlie and the salms sung in the Inner kirk, quherby the said holie word is nocht reverenced as becumis; and therfor the present assemble dischaigis all sic perambulatione in tymes cuming, and commands that all the accustomat doaris therof sall, incontinent after the entrie within the uttir kirk, repair to thair awin accustomat seats and give cairfull attendence to the preaching and reeding of God his word and praising of his holie name, be singing of psalmes in all tyme cuming.

1620. The quhilk day the brethrein of the kirk, at desyr of the Magistratis and Councell, consentis to give David Murray musician, for uptaking of the psalme in the kirk and teaching of ane musick schooll in this toun, xx. merk yeirlie during his service.

1621. The hrethrein of the kirk, be advyse of my Lord Provost, thinkis meit that the pulpet and Reederis letrun salbe taine doune and reedefeit againe; and therefore they ordain that the samin be done be Johnne Johnsone and Duncan Watsone maisters of the kirk warb be advyse of my Lord Provost, the Minister, Johne Sharar Dean of Gild, and Johne Williamsone toun clerk; and that they mak commodious seatis about the fit thairof meit for the maister of the sang schooll and his bairnis to sit on, for singing of the psalmes in the tyme of the holie service of the kirk.

### 3.—Incidents Continued.

The following relates to John Welsh, minister in Ayr, during the first years of the 17th century:—

His manner was, after he had ended a skirmish amongst his neighbours, and reconciled these bitter enemies, to cause cover a table upon the street, and there brought the enemies together; and beginning with prayer, he persuaded them to profess themselves friends, and then to eat and drink together. Then last of all he ended the work with singing a psalm.—*Life of Welsh.*

1605. Welsh and others being taken from the Castle of Blackness to be tried at Linlithgow for his offence in asserting the liberties of the Kirk, "the guard came to the castle to fetch them very early in the morning."

So soon as Mr. Welsh heard the trumpet at the gate, he sprang out of his bed, and called to the rest, "courage, now brethren, let us sing," and began himself, they joyning with him then singing the eleventh psalm.—*Livingstone's Characteristics.*

1606. Now the time is come he must leave Scotland, and never to see it again: so upon the 7th of November, in the morning, he, with his neighbours, took ship at Leith: and though it was but two o'clock in the morning, many were waiting on with their afflicted families to bid them farewell. After prayer, they sung the twenty-third psalm: and so with the great grief of the spectators set sail.

During his residence in France, the following occurred, a Popish Friar being present:—

Before dinner, Mr. Welsh came from his chamber, and made his family exercise according to his custom. And first he sung a psalm, then read a portion of Scripture, and discoursed upon it: thereafter he prayed with great fervour, as his custom was; to all which the friar was an astonished witness.—*Life of Welsh.*

1606. When he [Andrew Melvill] was brought before the Privy Council, Bishop Bancroft, the preses, (in absence of the King) "comanded him to kneele, that he might answer to the Counsell and their demands upon his knees, according to the custome of England, (for so these that were accused of high treason used to answer.) But Mr. Andro Melvill refusing to kneele, the Bishop commanded some officers or sergeants-[maces] to put him to his knees; which when they had done, the honest servant of Jesus Christ being on his knees with his eyes elevate, and his hands lift up to heaven, prayed, To thee, O Lord, I make my moane, &c., and presentlie started to his feet againe. This doing als oft as they compelled and forced him to kneele. The Bishop sieing that he could not help himselfe, but that still he complained and prayed to God when he was forced to his knees, did permit him to answer standing.—*Row, under 1610.*

The words used by Melvill on this occasion seem to have been the first lines of the metrical version of the 130th psalm. The line quoted, however, is not quite correct.

1607. Mr. William Cranstoun, minister at Kettill, walking in the session-hous, at his meditation, and finding himself troubled with the closeness of the aire, goeth out of the session-hous to the pulpit, partlie for more open air, partlie that his affection might be stirred up with singing the psalmes. Will he was sitting in the pulpit, a messenger is sent to him with a letter. He receaveth, and putteth it in his pocket, not having leasure for other thoughts to read it. A little while after, another messenger is sent in the lords commissioners' name, to bid him come down. He answered, he came to that place in the name of a greater Lord, whose message he had not yitt discharged; and with that named a psalme to be sung, because he saw the people somewhat amazed.—*Calderwood.*

Melvill adds that it was "eftir the second bell" that Cranstoun went to the pulpit, which shows that the *Reader's Service* was going on, and the psalm then sung were those by which he "desyred to haif his spirit and affectionne steirit upe," before beginning his own.

1608. After thanksgiving conceived by the Moderator, was sung the 133 psalme and so the Assemblie dissolved.

George Sprott, sometyme servant to the unquhile Laird of Restalrig, was hanged at the Croce of Edinburgh for concealing the treason alledged committed by the unquhile Erle of Gowrie \* \* \* He affirmed that Restalrig was privie to the treason, and himself also as a servant, howbeit not as an actor: willed the people to pray for him to God for pardon to him that concealed that treason, and sang a psalme.—*Calderwood.*

1611. The following is part of Calderwood's account of the death of Mr. John Chalmers, minister of Creith:—

Efter he had gotten some refreshment by sleepe on Monday, he was asked how he was. He answered, he was blyth, and said he had a desire to sing, because he found that God had given his speeche to him againe to gloriſie him; and desyred the 124th psalme could be sung. Which being edit, he desired the 103d psalme to be sung; efter that, he conceived a prayer.

1620. Although he (Principal Boyd of Glasgow) was an man of an sourelike disposition and carriage, I always found him see kind and familiar as made me wonder. Sometimes he would call me and some other three or four, and lay downe books before us, and have us sing setts of musick, wherein he took great delight.

There was only two recreations I was in danger to be taken with. \* \* \* The other was singing in an consort of musick, wherein I had some little skill, and took great delight; but it was some thirty-six years since I used it.—*Livingstone's Autobiography.*

The following four passages occur in the Life of Robert Blair of St. Andrews:—

1605. And so growing up to the twelfth year of my age, when the time came of celebrating the supper of the Lord, I was admirably taken with the sermon that day, the text being in the Song of Solomon; and being appointed to stand by the minister with my Psalm-hook in my hand, I was greatly ravished in my spirit with the first exhortation at the table.

1619. Though that scorching fever was burning my body, yet the love of God burning more fervently in my soul made me to feel no pain at all. It was not possible to my tongue then, nor my pen now, to express the great gladness and exulting of my spirit. I extolled my Lord and Saviour, yea, I sang to him, especially the 16th Psalm, for I felt within me that which is written in the end of that psalm.

1624. He describes the manner in which he passed the night with a person who was labouring under the persuasion that Satan would come to take him away.

I began with prayer, and thereafter expounded the doctrine of Christ's temptations, closing with a prayer and singing of a psalm, and after that did the like upon another passage of Scripture, and after that another, still intermixing prayer and singing till towards the morning.

1631. &c. While suspended from the ministry. "To awaken and cheer up his heart he did in secret sing psalms to God; he did much delight in and was often refreshed with reading,

meditating, and singing of psalms in secret, especially the 23d, 33d, 71st psalms. In this he found great sweetness, and that the heart was the better seasoned all the day."

1617. The ministers assembled in the Musicke Schoole [Edinburgh.]

1619. Mr. Patrick Henrisone, reader, being summoned, conceived before the His Commission. "He was accused for absenting himself from his owne place on *Christmas day*, and placing another in his roume, to tak up the psalme. An act was made that he should be deposed, if he did the like hereafter; against which act he protested."—*Calderwood.*

Henrisone was master of the "Song Schoole." He was dismissed from his situation as Reader in 1637 for refusing to read the Service-book.

16— John Mein, merchant in Edinburgh, a solid and steadfast professor of the truth of God. He used summer and winter to rise about three in the morning, and always sing some psalm as he put on his clothes, and spent till six o'clock alone in religious exercises, and at six worshipped God with his family, and then went to his shop.—*Livingstone's Charac.*

1629. In the month of Februarie this year, the ministers of Edinburgh resolved to give their people the communion, because they had not gotten it the year preceeding; but it was given with such confusion as was pitifull to behold; some of the ministers kneeling, some sitting, some standing, and such confusion among the people also: The minister giving the elements out of his hands to each one, and the reader reading, or the people singing at that same tyme, &c.

1633. On the Sabbath, June 23, the King [Charles I.] came to the great Kirk of Edinburgh, to heare Sermon, and after he was sett down in his awin place, the ordinarie Reader being reading the word and singing psalms (as the ordinarie custome was then) before sermon, Mr. John Maxwell, minister of Edinburgh, but now made Bishop of Rosse, came doune from the Kings loft, caused the Reader remove from his place, sett dome there two English chaplains, clad with surplices, and they with the help of other chaplains and Bishops there present, acted their English service.—*Row.*

According to Stevenson the Reader was P. Henrisone or Henderson above mentioned.

Baillie states that the famous Glasgow Assembly of 1638 was concluded by singing the 133d psalm, John Row (the historian, apparently) officiating as precentor.

The same writer, describing the Scottish army at Dunse Law in 1639, proceeds thus—

Had ye lent your eare in the morning, or especiallie at even, and heard in the tents the sound of some singing psalms, some praying, and some reading scripture, ye would have been refreshed.

In similar terms John Livingstone speaks of the same forces in England in 1640—

After we came to ane quarter at night, there was nothing almost to be heard throughout the whole army but singing of psalms, prayer, and reading of scripture, by the soldiers in their severall huts; and as I was informed there was large more of that sort the year before, when the army lay at Dunse Law.

1640–50. College regulations; the former probably from Baillie's overtures to the General Assembly, the latter some years afterwards, from Laws for Aberdeen College.

The masters wold see every scholar have a Bible and Pareans and be assured that in the houses where they board, they did daily read Scripture, pray, sing psalmes, and confer on scriptures.

Item a prandio in veteri a coena in novo testamento sacrae scripturae aliqua portio ab alumnorum altero indies lingua vernacula legatur, et Anglici psalterii versas aliquot, praecinentes etiam [alumnorum] uno peritiori, publice canentur.

1644–65. His strong, clear, and melodious voice, joined to a good ear gave him a great pleasure in music, in the theory and practice of which he had a more than ordinary dexterity, and he failed not, with mighty joy and satisfaction, to employ frequently his voice for the noblest use of it, the praises of his maker and Saviour, in which part of divine worship his soul and body acted with an united and unwearied vigour.—*Dunlop's Life of William Guthrie, written in 1720.*

In the year 1646, King Charles 1st being in the hands of the Scots, a Scotch minister preached boldly before the king at Newcastle, and after this sermon called for the fifty-second Psalm, which begins, "Why dost thou tyrant boast thyself, thy wicked works to praise." His Majesty thereupon stood up and called for the fifty-sixth Psalm, which begins, "Have mercy Lord on me, I pray, for men would me devour." The people waived the minister's Psalm, and sung that which the king called for.—*Whitelocke's Memorials, 231.*

A memorandum in the Family Bible of Zachary Boyd, of Glasgow University, is here inserted on the authority of G. Neil, editor of Selections from "Zion's Flowers," by that author.

13 October on Sabbath 1650 anno, at Cromwell's (coming) I expounded the eight of Daniel \* \* \* The psalm I preached on was the 38 psalm, v. 13, 14, 15. Wee did sing psalm 79 from the beginning to the 8 verse, and the rest of the Psalme after Sermon. Divers sojourns did sing with us.

This was in the Cathedral, Cromwell being present. The psalm was evidently meant to express Scottish Church feeling in the circumstances.

The foregoing statements have been arranged in the order of time, but if viewed according to subject-matter they comprise—1. The progress of the Psalter (1.) in its initial stages, and (2.) after the completion of the metrical version;—general features only being noticed, as the materials are more fully considered afterwards. 2. Public action relating to the Psalter, (1.) General, being that of the supreme authorities ecclesiastical and civil; (2.) Local, that of inferior church courts and of burghs. 3. Incidents of a more private nature, but relevant to the object under consideration. Under the first of these divisions, and the

former part of the second, it is believed that all the more important items of attainable information have been supplied; but it is probable that under the remaining heads, much additional matter might, by further research, be accumulated. What is furnished, however, is sufficient to afford a tolerable idea of the condition and habits of the Scottish people in regard to the practice of psalm singing, during the old Psalter era. In the perusal it will be proper to keep in view the concurrent events in the history of the church. These it would be out of place to introduce here, but they are elsewhere adverted to in so far as they have a bearing upon the interests of psalmody in those times.

Attention might be called to sundry minor particulars contained in these ancient memorials, as for example the remuneration allowed to precentors; as also to various comments and inferences which they suggest, but the length to which this Dissertation has extended renders it necessary to leave these things to the reader's observation and reflection.

## DISSERTATION III.

### THE LITERARY MATERIALS OF THE PSALTER.

On comparing the method of celebrating Divine praise adopted in Scotland and some other parts of Europe at the Reformation with that of the Romish Church, three new and distinguishing features are observable. 1. The use of metrical psalms in the vernacular. 2. The choice of a peculiar style or description of tunes in connection with them. 3. The employment of these materials by the body of the people. Reserving the second of these for after consideration, it may be proper to glance at the influences which led to the recognition of the first and third in connection with the great ecclesiastical revolution referred to.

In regard to metrical compositions, there had always been in use in the services of the church a small selection of the psalms in prose—some scripture hymns, as the Magnificat, and a considerable number of Ecclesiastical Hymns, as "Veni Redemptor gentium," "O lux beata Trinitas," &c., the whole being in Latin. From these the transition was not very great to the idea of metrical psalms and hymns in the common dialects. It is an ascertained fact that various versions of this description had been formed prior to the Reformation, some of them reaching back to a high antiquity. As these, however, had no place in the church service they would be known to few, except by small selections or individual specimens multiplied by the pen. To what extent they were connected with music and sung devotionally in private during remoter ages, it is probably impossible to ascertain; though considering the calls to that duty which the psalms themselves embody, it can scarcely be supposed that such use of them was altogether unknown. But whether sung or merely read, these versions would assist in preparing for the movement towards metrical psalmody which signaled a later age. There is reason to believe that during the 14th century, singing of psalms and hymns prevailed both privately and at meetings, amongst the Lollards and the disciples of Wickliffe. One of the explanations given of the name Lollard (a singer) is founded upon this peculiarity. In Bohemia, a hymn book was published, in the native dialect, in 1504, for the use of the Hussites, who then numbered 200 congregations; and of Huss himself and Jerome of Prague it is recorded that "they sung hymns in the flames to the last gasp without ceasing." As to singing by congregations, as opposed to the delegation of that duty to choirs, though as a general rule it had disappeared from the church long before the Reformation, remnants of it must have lingered in various localities, and at least the memory of it in others; as, otherwise, it would be difficult to account for the facility with which it was revived and extended by Huss and others in the 15th century, and by Luther in the 16th. The practice of the Waldensian community—the traditions preserved by the descendants of those who had longest resisted the encroachments of Rome, such as the Culdees in Scotland—a deep

conviction of the unprofitable character of the Popish system—and, above all, the calls of Scripture, as in that passage which is quoted in so many of the early protestant Psalters, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"—must all have combined in leading the Reformers to the conclusion that the people should be reinstated in the enjoyment of the long-lost privilege of "praising God in his sanctuary."

Such influences, combined with the awakening of spiritual life, and the genius of some leading Reformers, especially Luther, account for that splendid efflorescence of sacred song which universally characterized the Reformation movement. As however the Protestant world soon divided into two grand sections, designated the Lutheran and Reformed Churches, so each, even in the early stage of its history, exhibited a feature of distinction in regard to the subject-matter of popular singing. In the former, hymns constituted the chief element, with a moderate mixture of psalms; in the latter, the case was reversed, the psalms occupying the primary place, supplemented by a limited hymnology. In tracing the psalmodic branch of the great movement, Warton and others after him ascribe its origin to the French poet Marot, and its introduction into Britain to Sternhold's imitation of that author. But neither of these representations is strictly correct. As early as 1524 Luther, according to his biographer, Melchior Adam, wrote thus to Spalatin—

"We intend, according to the example of the prophets and ancient fathers of the church, to make psalms or spiritual songs for the common people, that the word of God may continue among the people, if not otherwise, yet surely in the psalms."  
\* \* \* The verse to fit the humblest capacity,"

The psalms produced in Germany prior to the first 30 issued by Marot in 1540 were probably few, and seem to have been dispersed amongst numerous hymns, and thus lost sight of; but they are entitled to the credit of having given the first great impulse to the cause of Metrical psalmody. In accordance with this view it deserves notice that Coverdale's English Psalms (p. 9th above) were formed directly upon the German model, as is evident from the metres adopted, and the German tunes applied to them, as also from the fact that they preceded Marot's by at least two years. The same view must be taken of the psalms by Wedderburne (p. 9th), the author of which had, been in Germany for a time, and had enjoyed the instructions of Luther and Melancthon. On the other hand the merit seems due to Calvin of procuring the versification of the entire body of the psalms, of drawing a decided line of distinction between inspired and uninspired compositions, and of giving the former the prominent place in the service of the church.

But though there is no reason to suppose that the general idea of versified psalms was first imported into Britain from France, it can scarcely be questioned that Marot's performances were the immediate model of those of Sternhold, and that the success which the former met with incited the latter to imitation. There are various features of resemblance between the two enterprises. Both poets were laymen, and both connected as servants with royal courts. Each produced only a limited portion of the psalms, and that portion by two instalments, and in each case the version was completed by the labours of others. Both seem to have originally aimed at nothing more than private religious edification, yet both attained the rare distinction of having their productions adopted for public worship in their respective countries, and, after the completion of the versions, continued in such use for a lengthened period.

The Literary Materials which are now to be noticed, comprehend the contents of the Reprint and of the First Division of the Appendix, and are to be considered in the aggregate, irrespective of particular editions. They consist I. Of the Metrical Version of the Psalms as the chief element, and II. Of the various appendages thereto, including I. The Prose Version of the Psalms; 2. Contents to each Psalm; 3. Metrical Doxologies termed "Conclusions;" 4. Prayers upon the Psalms severally; 5. Spiritual Songs; 6. Prefatory Matter, &c.

## I.—THE METRICAL PSALMS.

### I.—AUTHORSHIP AND PROGRESS.

THOMAS STERNHOLD was Groom of the Robes to Henry VIII. and Edward VI.—date of birth unknown—place said to be Hampshire—spent some time at Oxford—was esteemed pious—his last will is dated August, 1549, from which it is inferred that he died about that time. This is confirmed by the title to the psalms published in that year as quoted below.

The first instalment of Sternhold's Psalms, and the starting point of the version which afterwards became so notable, bears the following title:—

"Certayne PSALMES chose out of the PSALTER OF DAVID and drawe into English metre by Thomas Sternhold grome of y<sup>e</sup> Kynge's Maiesties robes. Excudebat Londini Edvardus Whitchurche."

The size is termed 16mo. There is no date, but as the work is dedicated to Edward VI. it could not have been earlier than 1547. The number of psalms is 19, which, according to Dr. Cotton, are the first five, and Nos. 20, 25, 28, 29, 32, 33, 41, 49, 73, 78, 103, 120, 122, and 128. Instead of 33 and 122 it is probable that the correct numbers were 34 and 123.

The following is a portion of the Dedication:—

"To the most noble and vertuous King, oure Soueraygne Lord Kyng Edward the vi Kinge of Englande, Fraunce, and Ireland, &c. Thomas Sternholde, Grome of hys Maiestie's robes, wyssheth increase of healtie, honour and felycytie. Althoughge moste noble Soueraigne, the gromes of my wit doth not suffyce to searche oute the secrete mysteres hidden in the boke of Psalmes, whyche by the opinion of many learned men, comprehendeth the effect of the wholle Bible: yet trustig to the goodnesse of God, whyche bathe in hys hande the key thereof, which shutteth and no man openeth, openeth and no man shutteth, albeit I cannot geue to youre Maiestye great loaues thereof, or bring into the Lorde's barne ful handefulles; yet to taintent I woulde not appear in the haruest vterly ydle and barraine, being warned with the example of the drie figtre, I am bold to present unto youre Maiestie, a fewe crummes whyche I haue pycked vp from vnder the Lorde's borde.—Seing further, that youre tender and godly zeale doeth more delight in the hollye songes of veritie, then in any fayned rymes of vanytie, I am encouraged to traunyle further in the saide booke of psalmes: trustynge that as your Grace taketh pleasure to heare them song sometymes of me, so ye will also dellyght not only to see and reade the youre selfe, but also to commaunde them to bee songe to you of others: that as ye haue the psalme it selfe in youre mynde, so ye maye iudge myne endeouure by youre eare."

In 1549 appeared the following:—(12mo, Gothic letter.)  
"Al such *Psalmes of David* as Thomas Sternehold late grome of ye kinges Maiesties Robbes didde in his life, time draw into English metre. Newly enprinted by Edwarde Whitchurche. *Cum privilegio ad imprimendum solum.*"

In this volume (described as 12mo) the number of psalms is 37, consisting of the first 17 and those marked St. in the first column of the Table which follows.

At this date the second and ultimately the chief contributor to the English Psalter comes into view.

JOHN HOPKINS. Dates of birth and death uncertain—described as a Clergyman and Schoolmaster in Suffolk—little known of him. He was evidently editor of the publication just named, though it does not appear how he was led to act in that capacity. He took occasion to introduce 7 psalms of his own at the end of Sternhold's 37, (Col. 1st of Table) and preaced them as follows—

"Thou haste here (gentle Reader) vnto y<sup>e</sup> psalmes that were drawn into English metre, by M. Sternhold vii moe adomed. Not to the intet that they should bee fathered on the dead man, and so through his estimation to bee the more highly esteemed: neyther for that they are, in myne opinion (as touching the metre) in any part to be compared with his most exquisite doinges. But especially for that they are fruitfull, although they bee not fine: and comfortable vnto a Christyan mind, although not so pleasaut in the mouthe or eare. Wherefore, yf thou (good reader) shal accept and take thys my doying in good part, I haue my hearte's desire herein. Farewell. J. H."

Between 1549 and 1553 this collection of 44 psalms appears to have been several times republished, but without change. Nothing is known of Hopkins' proceedings for nine years afterwards. Strype mentions his name among the exiles during Queen Mary's reign, but without intimating his place of refuge. He obviously had no connection with those who left Frankfort for Geneva.

WILLIAM WHITTINGHAM, born 1524 in county of Chester—educated at Oxford—of high repute for learning and ability—joined the company of exiles at Frankfort in the reign of Mary—adhered to those who left Frankfort for Geneva in 1556—married the sister of Calvin there—succeeded Knox as pastor there in 1559—returned to England during 1560—was in France 1560–63 with the Earls of Bedford and Warwick—in 1563, though still adhering to puritan views, was, by the friendship of the Earl of Warwick, made Dean of Durham, which office he held till his death in 1579. A Wood (Athenæ Oxon.) charges him with certain acts of vandalism while Dean, but they are probably exaggerated. He intimates also that he was well skilled in sacred music, and that the choir of his church at Durham was provided with the best anthems, &c. He was one of the chief translators of the Geneva Bible.

In 1556 when that party of the English exiles at Frankfort which adhered to the views of Knox and Whittingham had retired to Geneva, they proceeded to frame a Manual of Church Order and Worship; and adopted for the latter purpose the 44 psalms already noticed, after considerable modifications, together with 7 additional from the pen of Whittingham. See column 2d of said Table. It may be presumed that the modifications referred to were also by Whittingham, though Anthony Gilby and probably some others of the exiles were qualified to assist. The whole volume, being raised to the position of an ecclesiastical Standard, must have obtained the sanction of the authorities in the church.

No further change is known to have taken place till 1560, when by the addition of 14 psalms the entire number became 65. These 14, with their authorship, are found in column 3d of the Table. Whittingham may have been in England at the time of publication, as he is believed to have left Geneva in May of that year.

This edition, though it occupies a place between those of 1556 and 1561, differs in certain respects from both. It stands in relation, to some extent, to the Psalter of the Church of England, completed two years later; while in substance it is a continuation and enlargement of that of 1556. The fifty-one psalms of that year are all retained as they were, and of the 14 additional psalms, 9 are by Whittingham, and 2 by his friend Pullain, belonging to the same party of exiles, as mentioned below. Further, these 11 psalms were all retained in the Genevan edition of next year, and in the completed Scottish Psalter of 1564. (Concerning the tunes, see Dissert. IV. p. 41.) On the other hand, the only copy of the 1560 edition known to remain wants the Genevan "Forme of Prayers," &c., but is bound up with the English Liturgy of the same year; "Imprinted at London by Rycharde Juggie and John Cawoode, printers to the Queenes Maiestie, MDLX." These parties may have printed the psalms also, though their names are not repeated in the title attached to them, which runs thus—

The Psalmes of David in Englishe Metre by Thomas Sterneholde and others: conferred with the Ebrue, and in certeine places corrected, as the sense of the Propheet required; and the Note ioyned withal. Very mete, &c. Newly set fourth and allowed, &c. [James V. & Col. III. quoted.] 1560.

The omitted parts are as in Edition 1562, see below.

The phraseology of this title accords partly with that of its Genevan predecessor, but to a greater extent with that of the subsequent English Psalters. Another peculiar feature is the introduction of two psalms by Robert Wisdom, one being the 125th, which was ultimately, though not at first, received as a second version into the English Psalter, but was excluded from the Scottish—the other a rendering of the 67th, which was never admitted into either. The former beginning “Those that do put their confidence,” may be found in any copy of the Old English Psalms, but the latter seems to have been entirely lost sight of, and is therefore extracted as a rarity.

God be mercyfull unto us,  
And grant us all his blessing,  
Shew vs his face moft glorious,  
vnto eternall life flouing.  
That we on erth may know thy way,  
Thy holy word in veritic  
That Iefus Chrif frō day, to day,  
Amōg all heathen may preached be  
And all conuerted Lorde unto thee.

So fhall men finge thy laude & praies,  
In all tonges and in countreis all,  
Which doth reioyce our hertes alwaies,  
Men fhall be glad both great & finall.  
That thou on earth are iudge moft right,  
punifhing finne and wickedneffe:  
Thy worde is the true candell light  
That fhineth in this worldes darkneffe,  
And leadeth men to rightwifneffe.

wherefore the people nowe doth prayfe,  
Thy holy name thorow good liuing,  
the Earth geueth frute, thy word doth rayfe  
our hertes to loue thee (O God) liuing,  
bleffe us God father of mercy.

Bleffe us God the Sonne O Chrif Iefu,  
bleffe us O God the ghoftholy

‘The whole world with thy grace renue,  
to the one god be all glory. Amen.

Wisdom is respectfully and affectionately spoken of in Becon’s “Jewel of Joy,” though his performances were sometimes ridiculed by his cotemporaries. (See Warton and Holland.) One of his hymns beginning “Preserue us Lord,” was admitted into the English Psalter. He became Archdeacon of Ely, and died in 1568.

JOHN PULLAIN. “Born in Yorkshire and admitted senior student of Christ Church 1547, at the age of thirty. He preached the Reformation privately at St. Michael, Cornhill, 1556, but afterwards became an exile. He returned in the happier period of Elizabeth and was made Archdeacon of Colchester. Died 1565.” *Censura Literaria* X., p. 11. Pullain’s name is mentioned in the “Brief Discours” as among the exiles at Geneva in 1557.

An anonymous rendering of Ps. 95th, (in the book itself misprinted 94th,) was also added at this date. It has resemblance to that of Hopkins, 1562, but they differ too much to be regarded as the same. More probably this was the work of some one else, afterwards recast by Hopkins; as that author acknowledged all his other productions, and does not re-appear in the field of contribution till two years later.

The question now arises, under whose auspices was this edition issued? There seem to have been, as regards metrical psalmody, three parties in the English Church at this period—1. Those who disapproved of it altogether; and it was doubtless owing to their influence that it was not *enjoined* as part of the Church service, but left on the looser footing of *permission*. 2. Those who approved of it, but only as an optional appendage to the Liturgy; and their views seem to have been met by the arrangement actually sanctioned under Elizabeth. 3. Those who wished to make it more prominent in the service, and to abolish the Liturgy, or reduce it to something like the Genevan “Forme of Prayers,” &c. The 1560 Psalter must have been superintended by the second, or the third, or a union of both. Neither of the latter suppositions is very compatible with the fact that the third party, represented by

the Genevan Exiles, prosecuted their own undertaking, as falls to be noticed immediately. Yet if the second party, to which Wisdom belonged, proceeded alone in the matter, how did the third come to furnish 11 out of the 13 additions? Probably the solution is this. It is known that the Exiles published an edition of their “Forme of prayer,” &c. in 1558; and the 11 psalms may have been added at that date, though, as no copy is known to remain, this cannot be affirmed. Assuming the fact to have been so, the second party would have merely to adopt the 62 psalms thus provided, and make their own additions, which consisted of three psalms and a few Spiritual Songs. This work entered upon that line of divergence from the edition of 1556, which found its terminus in the English Psalter as distinguished from the Scottish. Looking at the bulk of its materials, however, it may be regarded as substantially one of the Genevan series of publications.

In 1561, The Genevan Exiles enlarged their Psalter to 87 psalms, made up of the original 51, the subsequent 11, and 25 new renderings. The 67th (Wisdom’s,) 95th and 125th of 1560 are excluded. The additions of this and the previous year are detailed in columns 3d and 4th of Table, p. 28. The Spiritual Songs under both years are described in p. 33-4.

The only new contributor to this edition is

WILLIAM KETHE—described by Strype and Warton as a native of Scotland, and his name indicates Scottish extraction—joined the exiles at Geneva in November, 1556—was employed by them after the death of Queen Mary in negotiations with some other English congregations—afterwards went to England—in 1563 and 1569 was chaplain to the forces under the Earl of Warwick, and is praised for his courage, steadfastness, and laboriousness—about 1571 was settled as a minister in Dorsetshire—time of his death uncertain. His rendering of the 94th psalm was published in 1558, attached to a tract by John Knox. Warton styles him “no unready rhymor.”

The following passage in the “Brief Discours,” p. 191, is entitled to attention here. The time referred to was the end of January, 1559:—

“Nowe when as W. Kethe was returned to Geneva with answer from the Congregations and Companies, that were dispersed in sundry places of Germany and Heluetia, the Congregation prepared themselves to depart, sauinge certeine whiche remained behinde the reste, to wit, to finishe the bible and the psalmes both in meeter and prose, which were already begun, at the charges of such as were of most habilitie in that Congregation. And with what successe these workes were finished, (especially the Bible) I must leaue it to the Judgements off the godly learned.”

It is plain that Kethe was one of those that remained, and that his special task was to prosecute the metrical translation of the psalms, as his pen produced the whole of the 25 additions published in 1561.

The first part of the General title of this volume is the same as in the Edition 1556; it then proceeds—

VVherunto are also added the prayers which the vfe here in the French Church; vvith the Confession of Faith vvhich all they make that are receiued into the vniuersitie of Geneua. [Reference to Contents and Scripture quotation, “No man can lay,” &c.] Printed at Geneva, by Zacharie Durand, M.D.LXI.

The special title to the Psalms runs thus—

FOUR SCORE AND SEVEN PSALMES of David, [&c. much as in 1556, p. 10.] Whereunto are added the Songe of Simeon, the ten commandements, and the Lord’s prayer. JAMES V. If any man, &c. MDLXI.

It was in the following year (1562) that the English Psalter was completed. On comparing it with the preceding publications it is observable that the 44 psalms of 1549 are all retained, and that of the 43 psalms added in 1556-61 there are 20 retained and 23 rejected. The 86 versions required to complete the work, and a duplicate version of Psalm 51, were all new. Three of these bear the name of Sternhold, which seems strange after it had been announced that the 37 published in 1549 were all that he had “in his lyfe tyme drawn into Englyshe meeter;” but as there is no reason to question the authorship, it is necessary to suppose that these had been discovered subsequently to his death. Hopkins after long absence re-appears upon the field, and no fewer than 53 of the new contributions are from his pen. It may be inferred from this number that he had been prosecuting the work of translation during the interval from the publication of his first performances.



Two other translators now first come into view.

THOMAS NORTON. Born in Bedfordshire—became a Barrister at Law—said to have enjoyed something of poetical reputation—wrote also several tracts on the religious controversies of his age—Wood (*Athenae*) calls him a “forward and busy Calvinist”—26 of the psalms versified by him were received into the English Psalter in 1562.

M. This initial is attached to four psalms in the English Psalter, two of which are transferred to the Scottish. One supposition regarding it is that M is a mistake for N, and that the author was Norton. That set forth in the *Censura Literaria*, Vol. X. has been followed by Holland and various others, viz. that he “might be John Mardley, who turned 24 psalms into English odes, and made many religious songs.” But in the 1565 edition of the English Psalter one of the hymns usually bearing this initial has the name *Marchant* in full, and an edition of 1606 has this name modified into *Marbet*.

This evidence seems much preferable to the mere conjecture that because Mardley wrote some things of this nature, therefore he wrote *those in question*. There can be no doubt that the party thus discovered is the same who is mentioned by Ritson (*Bibli. poet.*), and in the extracts from the Register of the Company of Stationers by Payne Collier. He is described as author of “Verses to diverse good purposes,” of which nothing is known—of a Ballad, in vindication of Lord Wentworth, recently discovered—and of a “new yeres gite” intitled “w<sup>e</sup> spede retorne to god.” His name is spelled variously, *Marquant*, &c. Nothing seems to be known of his history.

The following is a reduced imitation of the Title of this very rare book:—

*THE WHOLE BOOKE of Pfalmes, collected into Englysh metre by T. Starnhold I. Hopkins & others: conferred with the Ebrue, with apt Notes to fynge thē wital, Faithfully perused and allowed according to thē ordre appointed in the Quenes maiesties Iniunctions.*

¶ *Very mete to be vsed of all sortes of people priuately for their solace & comfort: laying apart all vngodly Songes and Ballades, which tende only to the norisbing of vice, and corrupting of youth.*

JAMES. V.

¶ If any be afflicted let him praye, and if any be mery let hym fynge Pfalmes.

COLLOSS. III.

¶ *Let the worde of God dwell plentiuoslye in all wisedom teachinge & exhorting one another in psalmes, Hymnes & spiritual songs, & sing vnto the Lord in your herts.*

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An. 1562.

1563-65. It deserves notice that of the five instances of double versions of psalms which were ultimately admitted into the English Psalter, only one, the 51st, is found in the 1562 edition. See the Table below. The others are included in that of 1565, and some of them were adopted in that of 1563. Of the latter no copy is at present accessible, but from the account of it left by Lea Wilson, who possessed one, it appears that after the regular series of psalms, there occurs the heading, “Sertayne other psalmes that be vsually song;” and that first of these comes Whittingham’s version of the 50th. The remaining leaves are lost, and their contents are unknown; but it is probable that the Genevan 23rd was wanting, else it would have stood first, and that the Genevan 100th was included, because its tune, with part of the psalm, is found amongst those appended to the collection of harmonized tunes issued in the same year. It is likely that Wisdom’s 125th also obtained a place at this date, seeing that it had appeared in the London edition of 1560 above described.

If these conjectures be correct, the only addition made in 1565 was the Genevan 23rd. The 100th and 125th are also found in the edition of that year, which likewise places all the second versions, not as an appendix, but in their respective positions in the body of the book. Nothing seems to be known of any edition in 1564.

About two years later than the English (in 1564) the Scottish Psalter likewise appeared in a complete form. The particulars have already been stated (p. 12.) The last two contributors remain to be noticed.

ROBERT PONT. A person of varied and eminent attainments and of superior business talents, was born, according to Buchanan, at Culross, Perthshire—entered college at St. Andrews in 1543—was a member of the first General Assembly in 1560, and from that time till his death, at an advanced age, in 1606, took an active part in the business of the Church of Scotland. He held a ministerial charge in Edinburgh from 1571, and united with this for a considerable period, by the special allowance of the church, the office of Senator in the College of Justice. His psalms are 6 in number.

I. C. There is little doubt that these are the initials of John Craig, another minister who occupied a prominent place in the Church of Scotland from 1560 or soon after, till 1595, when he retired from public life. Was born in Scotland about 1512—became a monk—went to the Continent—became a convert to protestantism at Rome—narrowly escaped martyrdom—returned to Scotland after 24 years absence—was for 9 years colleague to Knox in Edinburgh—afterwards sent to labour in the north—in 1579 returned to Edinburgh and became minister of Holyrood house and of the king’s household—was the writer of the national covenant signed in 1580—died in 1600 aged 88. His renderings amount to 15.

The sources of information concerning the authorship of the psalms are the intimations attached to them in the early publications. Regarding the 37 by Sternhold and 7 by Hopkins in 1549 there are express prefatory statements, and in 1556 the abbreviations Th. St., and I. H. are prefixed to these 44 in precise accordance with these statements. The new psalms under the latter year are anonymous, but the authors both of these and of the additions in 1560 are given in the publication of 1561, which thus verifies columns 1, 2, 3, and 4 of the Table. Column 5th is drawn from the 1562 edition of the English Psalter, so far as concerns the psalms then first published. The preceding columns also are confirmed by that edition. There are however some discrepancies which require to be noticed. 1. In edition 1561, (1.) the 100th psalm is ascribed to Sternhold, but as Kethe furnished all the other additions of that year, it can hardly be doubted that this also is his. There is no reason to think that the Genevan exiles had intercourse with those who obtained possession of the few psalms by Sternhold which seem to have been discovered subsequently to his death. The rhyming of lines first and third is a feature found in none of Sternhold’s pieces. And another edition of the same year ascribes the psalm to Kethe. (2.) The 111th is reckoned to Kethe, but is in 1562 ranked as Norton’s. The former must be held as correct. The former reason under last case applies to this, and Norton makes no other contribution before 1562. 2. Under 1562 there are the following: (1.) Psalm 28th to Hopkins, but it is included among Sternhold’s in 1549. (2.) Psalm 66th to Sternhold, but the rhyming of first and third lines determine it to Hopkins, to whom it is ascribed in 1565. (3.) Psalm 102d to Hopkins, but other editions to Norton. The rhyme and the position of each in regard to the last 50 psalms decide for the latter. (4.) Psalm 128th has T. T. attached, which must be a mistake for T. S., this psalm being one of the original 44. (5.) Psalm 129th is marked W. W., but Whittingham’s version is one of the rejected, and in 1565 the new version is given to Norton. The authors of the new psalms, in the volume of 1560, are taken from the volume itself, except that of Psalm 95 which it leaves blank.

In these cases the names are given in the Table not as they are in the originals but as it is believed they should have been. It is proper to add that the copy of 1562 referred to wants two leaves, and assigns no author to its version of Psalm 100. The authors of Psalms 56, 61, 62, are therefore supplied from Edition 1565. That of the C. M. 100th continues unknown. The 1565 edition gives no name to either version.

The Scottish Psalter of 1565 supports the view here taken of the authorship of the 7 psalms just noticed, so far as it contains them; but it must be held as in error respecting the 45th Psalm, and its own version of the 23d. It is the primary authority for those furnished by Pont and

Craig, (col. 6 of Table,) but in regard to most of them it is confirmed by later editions. For the exceptions see Appendix, p. 19.

The details relative to both Psalters appear in columns 5th and 6th of the Table below. The names indicated by the contractions will be obvious. The continuance of a translation in successive editions is seen by reading across, and a new name indicates a different translation. Numbers are attached to new psalms under each date.

The first 17 psalms in regular order belong equally to each of the following dates and are therefore omitted. All of these were by Sternhold.

1549. 44 Psalms. Ps.	1556. 61 Psalms. Ps.	1560. 65 Psalms. Ps.	1561. 87 Psalms. Ps.	1562. Complete English. Ps.	1564. Complete Scottish. Ps.
...	...	...	...	18 St.	St.
19 St.	St.	St.	St.	St.	St.
20 St.	St.	St.	St.	St.	St.
21 St.	St.	St.	St.	St.	St.
...	...	...	...	22 St.	St.
...	23 Wh.	Wh.	Wh.	23 St.	Wh.
...	...	...	...	24 Hop.	24 Cr.
25 St.	St.	St.	St.	St.	St.
...	...	...	...	26 Hop.	Hop.
...	...	...	...	27 Hop.	Ke.
28 St.	St.	St.	St.	St.	St.
29 St.	St.	St.	St.	St.	St.
30 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	31 Hop.	Hop.
32 St.	St.	St.	St.	St.	St.
33 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
34 St.	St.	St.	St.	St.	St.
...	...	...	...	35 Hop.	Hop.
...	...	...	...	36 Ke.	Ke.
...	...	37 Wh.	Wh.	Wh.	Wh.
...	...	...	...	38 Hop.	Hop.
...	...	...	...	39 Hop.	Hop.
...	...	...	...	40 Hop.	Hop.
41 St.	St.	St.	St.	St.	St.
42 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
43 St.	St.	St.	St.	St.	St.
44 St.	St.	St.	St.	St.	St.
...	...	...	...	45 Hop.	Hop.
...	...	...	...	46 Hop.	Hop.
...	...	...	...	47 Ke.	Ke.
...	...	...	...	48 Hop.	Hop.
49 St.	St.	St.	St.	St.	St.
...	...	50 Wh.	Wh.	Wh.	Wh.
...	51 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	...	51 Nor.	...
52 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	53 Nor.	Nor.
...	...	...	...	54 Ke.	Ke.
...	...	...	...	55 Hop.	Hop.
...	...	...	...	56 Hop.	56 Cr.
...	...	...	...	57 Hop.	57 Po.
...	...	...	...	58 Ke.	Ke.
...	...	...	...	59 Hop.	Hop.
...	...	...	...	60 Hop.	Hop.
...	...	...	...	61 Hop.	Hop.
...	...	...	...	62 Ke.	Ke.
63 St.	St.	St.	St.	St.	St.
...	...	...	...	64 Hop.	Hop.
...	...	...	...	65 Hop.	Hop.
...	...	...	...	66 Hop.	Hop.
...	...	67 Wis.	...	...	...
...	67 Wh.	Wh.	Wh.	67 Hop.	Wh.
68 St.	St.	St.	St.	St.	St.
...	...	...	...	69 Hop.	Hop.
...	...	...	...	70 Ke.	Ke.
...	...	...	...	71 Hop.	Wh.
...	...	71 Wh.	Wh.	72 Hop.	Hop.
73 St.	St.	St.	St.	St.	St.
...	...	...	...	74 Hop.	Hop.
...	...	...	...	75 Nor.	75 Cr.
...	...	...	...	76 Hop.	76 Po.
...	...	...	...	77 Hop.	Hop.
78 St.	St.	St.	St.	St.	St.
79 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	80 Hop.	80 Po.
...	...	...	...	81 Hop.	81 Po.
82 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	83 Hop.	83 Po.
...	...	...	...	84 Hop.	Hop.
...	...	...	...	85 Ke.	Ke.
...	...	...	...	86 Hop.	Hop.
...	...	...	...	87 Hop.	Hop.
...	...	...	...	88 Ke.	Ke.
...	...	...	...	89 Hop.	Hop.

1549. 44 Psalms. Ps.	1556. 61 Psalms. Ps.	1560. 65 Psalms. Ps.	1561. 87 Psalms. Ps.	1562. Complete English. Ps.	1564. Complete Scottish. Ps.
...	...	...	90 Ke.	90 Hop.	Ke.
...	...	...	91 Ke.	91 Hop.	Ke.
...	...	...	...	92 Hop.	Hop.
...	...	...	...	93 Hop.	Hop.
...	...	...	94 Ke.	94 Hop.	Ke.
...	...	95	...	95 Hop.	Hop.
...	...	...	...	96 Hop.	Hop.
...	...	...	...	97 Hop.	Hop.
...	...	...	...	98 Hop.	Hop.
...	...	...	...	99 Hop.	Hop.
...	...	...	100 Ke.	100	Ke.
...	...	...	101 Ke.	101 Nor.	Ke.
...	...	...	...	102 Nor.	102 Cr.
103 St.	St.	St.	St.	St.	St.
...	...	...	104 Ke.	Ke.	Ke.
...	...	...	...	105 Nor.	105 Cr.
...	...	...	...	106 Nor.	Nor.
...	...	...	107 Ke.	Ke.	Ke.
...	...	...	...	108 Nor.	108 Cr.
...	...	...	...	109 Nor.	Nor.
...	...	...	...	110 Nor.	110 Cr.
...	...	...	111 Ke.	Ke.	Ke.
...	...	...	112 Ke.	Ke.	Ke.
...	...	...	113 Ke.	Ke.	Ke.
...	114 Wh.	Wh.	Wh.	Wh.	Wh.
...	115 Wh.	Wh.	Wh.	115 Nor.	Wh.
...	...	...	...	116 Nor.	Nor.
...	...	...	...	117 Nor.	117 Cr.
...	...	...	...	118 Mar.	118 Cr.
...	...	119 Wh.	Wh.	Wh.	Wh.
120 St.	St.	St.	St.	St.	St.
...	...	121 Wh.	Wh.	Wh.	Wh.
...	...	...	122 Ke.	Ke.	Ke.
123 St.	St.	St.	St.	St.	St.
...	...	124 Wh.	Wh.	Wh.	Wh.
...	...	125 Wis.	Wis.	Ke.	Ke.
...	...	...	126 Ke.	Ke.	Ke.
...	...	...	127 Wh.	Wh.	Wh.
128 St.	St.	St.	St.	St.	St.
...	...	129 Wh.	Wh.	129 Nor.	Wh.
...	130 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	...	131 Mar.	Mar.
...	...	...	...	132 Mar.	132 Cr.
...	133 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	134 Ke.	Ke.	Ke.
...	...	...	...	135 Mar.	Mar.
...	...	...	...	136 Nor.	136 Cr.
...	137 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	138 Ke.	138 Nor.	Ke.
...	...	...	...	139 Nor.	Nor.
...	...	...	...	140 Nor.	140 Cr.
...	...	...	142 Ke.	142 Nor.	Ke.
...	...	...	...	143 Nor.	143 Cr.
...	...	...	...	144 Nor.	Nor.
...	...	...	...	145 Nor.	145 Cr.
146 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	147 Nor.	Nor.
...	...	148 Pul.	Pul.	Pul.	Pul.
...	...	149 Pul.	Pul.	149 Pul.	Pul.
...	...	...	...	150 Nor.	Nor.

2.—VARIATIONS.

The difference between the English and Scottish Psalters in regard to the renderings of entire psalms, if viewed in the order of time, are as follow:—1. Both retained the 44 psalms by Sternhold and Hopkins of 1549, &c. 2. Of the 43 added by the Genevan exiles the English retained 20 and the Scottish the whole. 3. The English added 87, including one second version, in 1562; and of these 42 were transferred to the Scottish. 4. In 1564 the Scottish was completed by the addition of 21 from new sources. 5. In 1563 and 65, 4 second versions were added to the English. The versions thus came to differ in 41 instances, besides which the English contained 5 duplicates not in the Scottish.

Arranged according to authors the case stands thus—

	English.	Scottish.		English.	Scottish.
Sternhold, .....	40	39	C[rraig], .....	...	15
Hopkins, .....	60	37	Pout, .....	...	6
Whittingham, .....	12	16	Wisdom, .....	1	...
Kethe, .....	10	25	Anonymous, .....	1	...
Pullain, .....	1	2			
Norton, .....	26	8	Total, .....	155	150
M[arckant], .....	4	2			

In versification the Scottish exhibits the following varieties:—

99 psalms in Common Metre, 8, 6, 8, 6 Iambic.	
11 " Long " 8, 8, 8, 8 "	
5 " Short " 6, 6, 8, 6 "	

Besides these there are 27 varieties of metre, including 35 psalms, as follow:—

I.—*Iambic.*

4 lines of 6 syllables each,.....ps.	143.
6 " " " " " " " " " " " "	111, 120.
5 " 8 " " " " " " " " " "	36, 132.
6 " " " " " " " " " " " "	112, 113, 117, 127.
7 " " " " " " " " " " " "	76.
4 " 10 " " " " " " " " " "	110.
5 " " " " " " " " " " " "	124.
7 " " " " " " " " " " " "	83.
7, 6; 7, 6,.....	130.
9, 8; 9, 8,.....	118.
10, 11; 10, 11,.....	129.
6, 6, 6, 6, 8, 8,.....	136, 148.
6, 6, 8; 6, 6, 8,.....	122.
8, 8, 6; 8, 8, 6,.....	85.
8, 8, 8, 6, 6,.....	125.
9, 8, 9, 8, 6,.....	142.
10, 10, 10, 10, 11, 11,.....	50.
11, 11, 10; 11, 11, 10,.....	62.
10, 11; 10, 11; 11, 11,.....	138.
12, 12, 12, 10, 10,.....	126.

II.—*Anapestic.*

4 lines of 10 syllables each,.....ps.	67, 75.
6 " 5 " " " " " " " " " "	149.
6 " 10 " " " " " " " " " "	47.
11, 11, 10,.....	80.
10, 10, 11, 11,.....	104, 105.

Psalm 81 is composed of 9, 8; 9, 8 Iambic, and 6, 6, 5; 6, 6, 5 Anapestic: And Ps. 121 of 8, 6, 6, 8 Iambic, with 7, 7, Trochaic.

In the English a much larger proportion is in Common metre, the exceptions being 4 in short, 2 in long, and 12 in more peculiar stanzas, viz.:—Psalms 50, 104, 111, 112, 113, 124, 125, 126, 127, 130, 136, and 148. All of these coincide with the same psalms in the Scottish, except the 136 which runs thus—

Prayse ye the Lord for he is good  
for his mercy endureth for ever  
Geue prayse unto the God of Gods  
for his mercy endureth for ever &c.

It is observable that more than half of the specimens of diversified metre are imitations of metres found in the French Psalter, the psalms being in many cases the same; and that the tunes of the imitated psalms have likewise been adopted from that Psalter.—(Disser. IV. p. 41-2) Whether these imitations arose from a desire to manifest affinity with the Church of Calvin, and whether the metres were chosen for their own sakes, or from a preference of the tunes pertaining to them, are points upon which no information appears to be available.

The first specimen of Short Metre, Ps. 25, and the first of the more peculiar sorts, Ps. 120, occur amongst the earliest 19 by Sternhold. The first of Long Metre, Ps. 51, appears in 1556, and the first Anapestic in 1560. The earliest appearance of the other varieties can be ascertained by consulting the list and table above.

In proceeding to the verbal differences between the Psalters, it is necessary to keep in view the stages in the progress of each, as already stated.

I. The original 44 psalms of 1549-53 underwent alterations by the Genevan exiles for their publication of 1556, (see Preface, Disser. II. p. 11.) The extent of these alterations the Editor has not thought it necessary to ascertain, since they concern the history of the English equally with that of the Scottish Psalter; but, judging from specimens quoted by several writers, they seem to have been considerable. Holland quotes the following:—

Ps. I. 1.

The man is blest y<sup>t</sup> hath not gone by wycked rede astray  
Ne sate in chayre of pestylence, nor walkt in synner's way.

Ps. IX. 1, 6, 13.

O Lorde with all my bart and minde, I will geue thankes to thee:  
And speake of all thy wondrous workes, unsearchable of me.  
The force and weapon of thy foes, thou takest cleane awaie:  
When cities were destroyed by thee, their name did eke decaie.  
And though my foes dooe trouble me, thy mercy dooeth remain:  
Yea, from the gates of death, O Lorde, thou raisest me again.

Dr. Cotton extracts these verses of Psalm 19th from Edition 1551—

Eeche daye declareth by his course an other daye to come,  
And by the night we knowe likewise, a nightly course to runne.

In them the Lord made royally a settle for the sunne,  
Where, lyke a giant joyfully, he might his journey runne.

From the same edition a specimen of more extended alteration is furnished in the Censura Literaria X. 16. The first ten verses of Ps. 73 are almost entirely remodelled. The following form the original commencement:—  
How good is God to suche as bee, of pure and perfect hearte?  
Yet slip my fete awaye from hym, my steppes decline apart,  
And why, because I fondly fall, in enuye and disdayne.  
That wicked men all thynges enioye, without disease or payne.  
And bear no yoke upon their neckes nor burden on their backe:  
And as for store of worldly goodes, they haue no wante or lacke.

The Censura affords two instances more: Ps. VII., 13, and Ps. CXX., 3—

He wyll prepare his killing tooles, And sharp his arrowes preste;  
To stryke and pearce with violence, The persecutor's brest.

Howe hurtfull is the thyng—Or else how doth it styng,  
The tongue of suche a lyer;  
It hurtoth no lesse I wene,—Then arrowes sharpe and keue,  
Of whote consuming fyre.

As the 44 psalms passed unaltered from the 1556 edition into the Scottish Psalter, the Reprint affords the means of comparison with these extracts.

In the English of 1562 these psalms are not fully in conformity with the text of 1556. There are from 30 to 40 verbal variations, as 'which' for 'who,' 'issue' for 'children,' 'look' for 'see,' 'mortal men' for 'worldly men,' &c. In one instance however the English adheres to the 1556 while the Scottish departs from it. Ps. 73, 2.

Yet, like a foole, I almost slypt, my fete began to slide  
And, or I wist, euen at a pinch, my steppes awrie gan glide.

2. The 43 psalms added by the exiles at Geneva have been collated as they appear in 1556 and 1561. They accord substantially with the complete Scottish Psalter of 1565, which however presents many small discrepancies as compared with the later edition now reprinted, (App. p. 3.) There are also some changes which seem to have been meant for improvements, as in Ps. 104, v. 9, 'passe that' for 'that passe'; and some apparent misprints as the omission of 'ye' in Ps. 27, 8, and 'haste' for 'hate' in Ps. 37, 8. The more important differences are these:

Ps. Ver. 1561.

- 50 10 *Cattel* are mine.  
14 Offre to God—praise and heartie thankesgiuing  
and pay thy vows—vnto God euerliuing.  
16 To the wicked thus, &c.—*abused* for deformed.  
70 2 'so' omitted; 'furioushe' in 4 syllables—so in 1565.  
71 15 and thy *sauiing helth* teache.  
18 Forsake me not now lord—in this my gray horenesse  
Thy mighty power till I haue taught—this age & thir  
successe.  
19 For thou hast made wonderful things  
O God who is like thee.

119, 169, l. 3. And as thou hast Promes made.

Only 23 of these translations were adopted into the English Psalter, but these agree very closely with the Genevan copies; so that the differences between the Psalters, as regards these psalms, consist chiefly in emendations of the Genevan, made for the Scottish. Thus *e. g.* the readings above quoted from Psalm 50 are retained in the English.

3. There remain to be noticed the 42 psalms selected for the Scottish Psalter from the 86 original translations included in the English of 1562. These were evidently subjected to very careful revision. The changes are in many passages so extensive as to amount to a different rendering. Of such Ps. 26th, v. 1, 2, 3, and 10 is given as a specimen. Other emendations affect only a word or two, as Ps. 31, v. 2, 'heare me' for 'give me,' and v. 9 'sight' for 'might.' Such are omitted. The object sought is not so much to exhibit in full the differences between the Psalters as to make it obvious that considerable differences did exist, and that the Scottish compilers were at great pains in the endeavour to render theirs as perfect as possible. Modifications of the middle class, affecting single verses and lines, are given in full. The quotations are from Edition 1562, which the reader can compare with the Reprint, in accordance with which the verses are numbered.

## Psalm 18

- 24 For Lord with him that holy is—wilt thou be holy to.  
 41 And swepe them out \* \* —that stinketh in the street.  
 47 And fro my foe me delivered—and set me hier then those.  
 22  
 4 So diddest thou them deliver.  
 9 But Lord out of my mother's womb—I came by thy request.  
 23 All ye that feare hym praise the Lorde thou—sede of Jacob honor him  
 And with all reverence possible; thou sede—of Israel worship him.  
 26 and those that do their dever  
 To knowe the Lorde shall prayse his name—their hartes shall lyve for euer.  
 26  
 1 Lord be my Judge and thou shalt see—my pathes be right and playne:  
 I trust in God and hope that he—will strength me to remayne.  
 2 Prove me my God I thee desire, my wayes to search and try:  
 As men do prove their gold with fire, my raynes and hart espy.  
 3 Thy goodnes layd before my face—I durst behold alwayes  
 For of thy truth I tread the trace,—and will do all my dayes.  
 10 Whose hands are heaped with craft and guile—their life therof is full  
 And their right hand with wrench & wile—for bribes doth plucke and pull.  
 31  
 10 my yeeres in wo are past—v. 18 wanting in the English.  
 19 \* \* \* \* therefore—before the sonnes of men.  
 22 Thus did I say both day and night—when I was sore opprest.  
 Loe I was cleane cast out of sight, yet heardst thou my request.  
 24 be bolde and have a lust.  
 35  
 2 Lay hand upon thy speare & shield.  
 3 Gird on thy sworde and \* \* \* \*  
 That thou unto my soule doe say—lo I thy helpe at hande.  
 5 Let them disperse, and fle abrode, as winde doth drive the duste  
 And that the angell of our God, their might away may struth.  
 12 My cruell foes against me ryse.  
 13 Where I to them did owe good will  
 That they should pay my good with ill—my soule doth sore complayne.  
 14 l. 1. When they were sieke I morned therefore.  
 l. 3. With fasting I did faint full sore.  
 15 As they had ben my brethern dere.  
 16 But they at my dissease did joye.  
 17 l. 2, that all good things deride  
 at me doe grin with.  
 38  
 Only 2 or 3 verses are alike throughout; most of the others are much altered.  
 39  
 9 I was as dunne, and to complayne, no trouble might me move.  
 11 I faynt and pine away for feare.  
 40  
 6 Burnt offeringesthon delightste not in—I know thy whole desire  
 With sacrifice to purge their sinne, thou doest no man require.  
 The next 4 lines have no equivalent in the Scottish.  
 Meate offering and sacrifice—thou wouldest not have at all  
 But thou O Lorde haste open made, mine eares to hear withall.  
 7 l. 2. I come a meane to be.  
 8 \* \* \* \* should doe thy minde—whiche thyng doth like me well.  
 11 has no equivalent in the English.  
 12 My sinnes encrease and so cunn on—I cannot spy them out.  
 15 Always at me they rayle and cry.  
 45  
 3 O prince of might elect:  
 With honour glory and renoume—thy person pure is dect.  
 5 Thyne arrowes sharpe and kene, they harts so sore shall stinge,  
 That folke shall fall and knele to thee,—yea all thy foes, O kyng.  
 7 Because thou lonest the ryghte,—and dost the ill detest:  
 God even thy God hath pointed thee,  
 8 With mirh and sancours swete—thy clothes ar all be spreade:  
 9 Kinges daughters doo attend,—in fine and riche arayes:  
 in goulde and garments gaye.  
 Thy benty fayer and trim:  
 11 for why he is the Lorde thy God,—and thou must worship hym.  
 13 within his closet she doth sitte,—all dect in beaten goulde.  
 14 In robes well wrought with needle,  
 46  
 5 All things against her that rebel,—the Lord will truly stay.  
 10 Among the heathen high and low,—and all the earth throughtoute.  
 48  
 8 Within the pallaces therof,—God is a refuge knownen:  
 For loe the kings were gathered and—together eke were gone.  
 7 As thou with esterne winde the shippes—upon the sea doest breake,  
 So they werestayd and enen as,—we harde onre fathers speake.  
 8 Yea in the citie which our Lord,—for ever will upholde.

- 9 O Lorde we wayte and doo attende,—on thy good helpe and grace.  
 11 full filled be with ioyes:  
 and eke of Juda graunt O Lorde,—the danger to reioyse.  
 13 And marke ye well her bulworkes all—beholde her towres there:  
 That ye may tell therof to them,—that after shalbe here.  
 14 For this God is our God, our God,—for enermore is he:  
 yea and unto the death also,—our guider shall he be.  
 53  
 The rendering of the first 12 lines of the Scottish is entirely different—and represents 16 lines of the English.  
 55  
 10 Which things, bothe night & day throughtoute—doo close her as a wall:  
 19 The Lord, that first, & last, doth raigne—bothe now and euermore,  
 Will here when I to him complayne, and punish them full sore.  
 Forsure there is no hope that they,—to tourne will once accorde:  
 For why they will not God obey—nor doo not feare the Lorde,  
 60  
 4 l. 2. a token shall ensue.  
 6 The Lorde did speake from his owne place,—thys was his ioyful tale:  
 I will deuide Sichem by pace,—and mete oute Succoths vale.  
 61  
 5 The Lord doth my desire regard, and doth fulfill the same:  
 With godly giftes will he reward, all them that feare his name  
 6 The Kyng shall be in health maintaine, and so prolong his dayes:  
 That he from age to age shall raigne, for euermore alwayes.  
 64  
 8 l. 3. That they whiche then beholde theyr fall,  
 65  
 3 Our wicked lyfe so farre excedes,—that we should fall therin:  
 But Lorde forgene our great misdeedes,—and purge us from our synne.  
 5 Of thy great iustice heare us God,  
 8 Whiche morne and euen in great mirth, doo passe.  
 12 Whereby the desert shall begin—full great encrease to bring:  
 The litle hilles shall joy therin,—muche frute in them shall spryng.  
 66  
 11 Although thou suffer us so long,—in prison to be cast:  
 And their with chaus and fetters strong,—to lye in bondage fast.  
 12 Although I say thou snffer men,—on us to ride and raigne:  
 Though we through fire and water ren,—of very griefe and payne:  
 15 l. 2, of Oxen fat and Rammes:—no other sacrifice shall be.  
 69  
 4 My foes that giltye doo oppres.  
 12 Both he and lowe, and all the throng—that sit within the gate:  
 They haue me euer in theyr toug,—of me they talke and prate.  
 The drunkards whiche in wine delyte—it is their cheif pastime:  
 To seke whiche way to worke me spite,—of me they sing and rime.  
 14 l. 3. "as owe me wrath and ire."  
 74  
 8 Thy places they consume with flame,—and eke in all this toile:  
 they race downe to the soyle.  
 21 l. 2, with disappointed shame:  
 77  
 14 l. 1. that oft does show, 20 Through Moses & through  
 87  
 8 The trumpeters with such as syng,—therin great plenty be:  
 My fountayns & my pleasant springs  
 89  
 10 And Egipt thou Lord hast subdued—and thou hastit destroyed.  
 Yea thou thy foes with mighty arme,—hast scattred all abrode.  
 12 Both north and south, with east and west  
 15 l. 2. thy present power O God:  
 16 For in thy name, throughtout the daye,—they ioy and muche reioyce  
 and through thy rightousnes have they,—a pleasaunt fame and noyse.  
 19 Somtime thy will unto thy sauictes,  
 23 as I my scalfe have toulde:  
 My faithfull covenant to fulfill—my mercy I will houlde.  
 29 l. 2, for euer strong and sure: l. 4. while heaven doth endure.  
 39 The covenant which thy seruāt made.  
 40 Thou pluckst eke his hedges up with might—his walles doest thou confounde:  
 Thou beatest eke his bulworkes downe—and breakst them to the ground.  
 43 His swordes edge thou doost take away,—that should his foes withstand:  
 To him in warre ne victory,—thou geuest nor upper hand.  
 50 l. 4. borne in my brest haue I  
 51 Wherwith O Lord thyne enemies,  
 The steppes of thine anoynted one,—they cease not to defame.

- 92  
 1 It is a thing, bothe good and meete,—to praise the highest  
 Lorde:  
 and to thine name O thou most lye  
 6 The man unwise hath not the wit,—this geare to pas to bring:  
 And all such fooles are nothing fit,—to understand this thyng.  
 7 For euer shalbe wast. 10 But thou like as an Unicorn, 96  
 5 For all the Gods of Heathen folke,  
 11 The heavens shall great joy begin,—the earth shall eke rejoyce:  
 The sea with all that is therein,—shall shoute and make a noyce.  
 13 When he shall justly judge the worlde,—and rule his folke  
 with right. 99  
 5 all honour to him doo:  
 His fote stole worship ye likewise,—for he is holy too,  
 8 and answeert them againe:  
 Thy mercy did on them appeare,—theyr deedes diddest not  
 maintayne.  
 9 O laude and prayse our God and Lord 106  
 46 when erst they were their foes. 47 and sounding of thy fame. 116  
 16 l. 3. Son of thy handmayd thou hast broke. 131  
 1 O Lorde I am not puffed in minde,  
 135  
 13 verses are considerably altered, some of them very much. 139  
 5 l. 3. Thou me behinde holdst and before  
 14 These will I prayse, made fearfully,—and wondrously I am:  
 19 l. 3, to whom depart, depart from me, I say.  
 20 l. 4. beyng enemies to thee.  
 21 and not in earnest wise:  
 Contende I Lorde against them all,—against thee that arise? 144  
 12 That oure sonnes may be as the plants 147  
 10 His pleasure not in strength of horse—nor in mans legges  
 doth lye,  
 4. The 21 psalms by Craig and Pont were first published,  
 so far as is known, when the Scottish Psalter was completed.  
 If they underwent revision therefore, which is most probable,  
 it must have been while in manuscript.

### 3.—MERITS.

Numerous indeed is the list of writers who have expended their criticisms upon Sternhold and Hopkins; and it may well be regarded as a superfluous task either to indulge in additional observations, or to reproduce much of those already made. The reader is invited to read and judge for himself; but that he may do so with advantage, and that he may form a proper estimate of the criticisms referred to, a few explanatory statements seem to be necessary.

1. Almost the whole of this criticism has been expended upon the psalms as they appear in the *English Psalter*. But it must be remembered that in the *Scottish*, as now reprinted, 41 of the psalms are translated differently; and that in very many instances emendations have been made upon others, as has been shown above. A good deal of the critical matter, therefore, which the old version has called forth, whether appropriate to the peculiar features of the *Scottish* or not, was not written with these in view.

2. With regard to Sternhold specially, most of those who have recorded their opinions regarding him were not aware that what they had before them was a largely modified form of his productions. It has been shown that even the earliest completed editions of the *English Psalter* retained most of the changes made by the Exiles in 1556. Three psalms indeed first came to light when the version was finished in 1562, and these seem to have escaped the hands of Whittingham and his friends, though it is possible they were revised by whoever had charge of the work. One of these is the 18th, which contains the oft-lauded passage, v. 9–12, "The Lord descended from above," &c. At a later period additional emendations were gradually introduced by parties now unknown. Just criticism upon Sternhold, therefore, should be founded upon the first editions of his works. Even so eminent a writer as Warton has erred in this respect, by commenting disparagingly upon the line "Who like a *bridegroom ready trimm'd*," Ps. 19th, while Sternhold is guiltless in the matter, as his words are "Where lyke a gyaunt ioyfully."—See the verse quoted in p. 29.

The later emendations, approved of by some and condemned by others, have affected more or less the whole of the *English Psalter*; so that the remarks now made apply in some measure to all the contributors.

3. The strictures of many writers fail to discriminate the various authors concerned. They deal with the book as if one mind alone had been employed upon it, or at most refer only to the two best known contributors, and even between these make no distinction. It may be that all the pieces stand nearly upon the same level of excellence, but a careful examination could surely discover distinctive peculiarities. Warton, however, so far discriminates between Sternhold and Hopkins as to pronounce the latter to be "a somewhat better poet" than the former.

These facts reduce very materially the value of most of the criticism that has been lavished first and last upon this subject. But, taking it as it is, the greater portion is founded upon literary considerations alone, and is of course depreciatory. The writers think only of the tastes and habits of the more cultivated portion of society; and finding the old version chargeable with faulty rhymes and rustic words and phrases, as also wanting in that flow of style and refinement of diction which they consider essential to poetry, set no bounds to their severity or scorn. Warton may be adduced as an instance. Some of these—in this respect going beyond Warton—have not even the fairness to acknowledge that expressions which originally occupied a respectable position in the *English language* have through time sunk to the colloquial or the ludicrous.

But there have not been wanting defenders of this version, and of these Bishop Beveridge, Bishop Horsley, and Romaine may be mentioned as prominent examples. Such parties have looked mainly at these two characteristics: 1. Its fitness as an instrument of instruction and spiritual good to the common people. That it possessed this fitness is undoubtedly proved by the fact that it held its ground so tenaciously, for so long a period, in the face of repeated attempts to displace it by other versions royally privileged; though the force of custom and some other causes may have also contributed to this result. Even Warton admits that had the psalms "been more poetically translated, they would not have been acceptable to the common people." 2. Its fidelity to the original Hebrew. The alterations made by Whittingham, &c. in 1556 were evidently directed not to the improvement of the poetry, but to the closer conformity thereof to the text of which it purported to be a translation. (See Title and Preface, p. 10, 11.) This object was also attended to in the subsequent translations by the Exiles. Warton is candid enough to allow that Whittingham was "undoubtedly a scholar and an adept in the Hebrew language." The expression "Conferred with the *Ebrue*" is placed on the title of the completed *Psalter*, but it does not appear under whose auspices the process was carried out as regards the bulk of Hopkins' and Norton's contributions in 1562. It is doubtful if these authors had themselves the requisite knowledge, and if as great pains had been bestowed upon these, in this respect, as upon the earlier psalms. But, upon the whole, it seems to be admitted that the old version presented a much more faithful reflection of the original than that of Tate and Brady, by which it was at length superseded.

The latter order of critics may have been unduly blind to the literary defects of the version, and the necessity of something better suited to an advanced state of society; but their views were so far justified by the slow progress of education amongst the masses of the *English population*. The former class have certainly fallen into a more serious error in overlooking the important considerations now referred to, and in forming their estimate of the version upon its literary merits alone. Rhymes, measures, phraseology, and the gratification of a scholarly taste are but subordinate matters in comparison with the correct reflection of scripture truth, and the religious edification of millions of people. Yet in this, as in many other questions, a medium position may be regarded as the right one. It may be maintained, in opposition to the one party, that the version was very well adapted to the period succeeding the Reformation, and deserves to be held in respect for the incalculable good of which, during that period, it was the instrument; and in opposition to the other, that by the middle of the seventeenth century circumstances had become so far altered as to render an improved version

highly desirable, if not urgently requisite. Upon this view the Westminster Divines proceeded, and it was universally acted upon in Scotland, as has been already related, by the adoption of the version of Rous, after revision by the General Assembly.

The peculiarities of the Scottish variety of the old Metrical Psalms have been seldom or never discussed. English writers seem to have been entirely unacquainted with them, and in Scotland the version had been superseded ere the era of literary criticism had begun. Even antiquaries have been well nigh silent upon the subject. A few remarks may therefore be allowed. There are two points—the translations preferred, and the alterations made.

1. Of the translations preferred, 20 had been previously known in both countries, being part of 43 composed by the Exiles. But in Scotland these were earlier introduced, more unanimously adopted, longer continued in use, and thus more widely disseminated in proportion to population than in England. A change therefore, even if desired, of which there is no evidence, might be avoided on account of the inconvenience which it could not fail to occasion. Hence one reason for retaining them in preference to the substitutes chosen by the English. (2.) Of these 20 psalms all but four are in peculiar metres, and it must be inferred that the Scottish editors preferred having a considerable body of such metres, for they are found in most of the new psalms by Craig and Pont, in regard to which there could be no bias arising from previous use. As the English took an opposite course with respect both to the old and the new, they must have seen reason for preferring the common metre; and there can be little doubt that this reason consisted in the opinion entertained of the singing ability of the people. By this course the number of tunes used could be indefinitely small, and even of those printed the English Psalters have not half the number of the Scottish. Either therefore there was a difference in the musical aptitude of the two countries, or the English formed a juster estimate of what was practicable. The fact may have also weighed in England that the people were expected to acquire chants as well as psalm tunes, while in Scotland the former were excluded. (3.) In reference to the whole of the translations in which the Psalters differed, the question presents itself whether personal and party leanings had anything to do with the selections? As concerns the English the question is limited to the 20 already referred to, as there is no reason to think that the 21 by Craig and Pont had come to light before its publication in 1562. Of the 20, there were 4 by Whittingham, 15 by Kethe, and 1 by Pullain, while those retained of the same authors were 12, 10 and 1 respectively. With these, the section of the Church of England who had most influence in this matter was in less close relationship than with Hopkins and Norton, but it might be too much to suppose that the selections were materially affected by that circumstance. Yet the treatment of Kethe is somewhat singular, as not one of his psalms is admitted amongst those previous to the 100th, in which his rival was Hopkins, while there are 10 amongst the last 50 where he seems to have been confronted with Norton. Again as to the Scottish Psalter, the sympathies of its framers with Whittingham and Kethe were certainly stronger than with Hopkins and Norton; but while this feeling would contribute to the retention of the existing psalms by the former authors, it did not prevent the adoption of 38 pieces from the latter parties, when the work came to be completed. The final contributors Craig and Pont were in the closest possible relation to Scotland and its church, and it is reasonable to suppose that a feeling in their favour influenced, to some extent, the adoption of the renderings which bear their names. Yet there is no ground for the conclusion that they would have been preferred unless other considerations had tended to the same result.

After making allowance for these influences, it is only matter of conjecture how far either party was swayed by the comparative literary quality of the translations they adopted; but it is a proper question how far that quality justified their choice. The case in reference to England is limited to the 20 rejected psalms, as in regard to the additional 43, required to complete the number, nothing is known of any competing versions. Of these 20, the 67th and 71st by Whittingham, and the 149th by Pullain, may be pronounced at least not inferior to their rivals. Stanzas better and worse, passages rising to vigour or sinking to

doggerel, appear on either side. Whittingham's rendering of the 67th is more diffuse than that of Hopkins, but has more of character. Pullain's 149th falls to be compared with one of the most favourable of Norton's performances. In the 115th Whittingham and Norton are about equally poor in the description of the 'idols,' and both succeed better in the remaining verses. Of the 15 by Kethe, the 58th, 90th, 94th, and 101st are in Common Metre, and in these it can scarcely be affirmed that he rises perceptibly above the common level. But his compositions in Long Metre, viz. the 27th, 54th, 70th, and 88th, together with at least two in other metres, the 36th and 85th, clearly transcend their English substitutes, and manifest a combination of spirit and smoothness unusual in his day. With three that remain, the 62d, 138th, and 142d, may be classed that which will probably be deemed the worst of Whittingham's, the 129th. These were prepared in order to match certain French tunes, and it was evidently considered enough if they *sung* well though they should *read* indifferently. It was thought allowable to deviate from the accentuation of the words in deference to that of the notes. Thus in the 62d the words "salvation sure" must be read *sal - va - ti - on* sure, and 'endure,' 'appertaine,' 'vanitie,' and 'oppression,' accented *en - dure*, *ap - pertaine*, *van - i - tie*, *oppres - si - on*. And in the 142d the last words of certain lines must be thus accented: 'did call,' 'let fall,' 'and rent,' and so on. This sort of license must of course be judged by the standard then existing, but it certainly lessens the merit of the pieces to the modern reader.

The Scottish editors had the additional task of deciding between the 21 translations of Pont and Craig, and those of the same psalms by Hopkins and Norton. Whether other productions of the former writers, or any by other competitors, were taken into consideration, does not appear. Of those in common metre the 57th by Pont, and 24th, 108th and 140th by Craig seem entitled to a fully higher place than their English rivals; but the authors had the latter before them, of which evidence appears in the similarity of a few lines and phrases. In the case of the 141st, perhaps the balance inclines to Norton's rendering, which contains a verse preserved in the present Scottish version.

As incense let my prayer be—directed in thine eyes  
And the uplifting of my hands—as evening sacrifice.

But, as in the case of Kethe, a higher degree of superiority may be claimed for the long metre renderings, the 56th, 59th, 102d and 145th, with the 76th, 110th, 117th, 132d, 136th and 143d in other metres. Amongst these the finest specimen is undoubtedly the 145th by Craig, and perhaps next to this should rank the 76th by Pont. The remaining six, the 75th, 80th, 81st, 83d, 105th and 118th are subject to the drawbacks above noticed as applicable to some of those by Kethe. From the sorts of rhythm adopted and the awkwardness occasioned by writing for special tunes, most readers will at first form an unfavourable idea of them; which, however, will be mitigated when they are actually sung.

Some of these less felicitous rhythmic forms may have been chosen on account of previous usage. There is at least one clear instance of this in the 83d, of which the first line and several others, together with the structure of the stanza, accord with the version of the same psalm, in the old collection by Wedderburn. It is evident that this early version had continued in use, and had been sung to a French Psalter tune, up till the time when the new one was prepared; and that the tune and measure had become popular. The case is strictly analogous to that of the 124th and others, which were, doubtless for the same reason, transferred from the version of psalms now under consideration to its successor of 1650.

2. The emendations made would embrace two objects. (1.) To effect a closer agreement with the Hebrew, the description upon the title pages of the Genevan editions "corrected as the sense of the prophet required" being still carried out. *E.g.* In the following cases the defects of the English readings are supplied in the Scottish.

- Ps. 35. 15. the term *friend* omitted.  
 " 40. 7. "a meane to be" not in the Hebrew.  
 " 46. 5. the idea of *speedy* help left out.  
 " 10. *exaltation* or *praise* not expressed.  
 " 55. 10. the sense is *walking upon* not *enclosing* by walls.  
 " 19. the element of *change* is not brought into view.

## 1.—THE SPIRITUAL SONGS

Are of two sorts—metrical renderings of portions of scripture, as the Song of Simeon—and pieces of a more general description, as the Humble Sute. The difference is of the sort commonly expressed in Scotland at the present day by the terms Paraphrases and Hymns. But the two classes are mixed up together, and the total number is only 14, though some of them are lengthy.

The scriptural translations of the Reformed churches seem to have arisen from a desire to furnish an equivalent to the prose passages chanted in the Romish service. In a Dutch Psalter dating as far back as 1540 there are the following:—Isa. XII.—Song of Hezekiah—of Hamah—of Moses, Exod. XX. and Deut. XXXII.—Song of the three Children—of Zacharias—of Mary—of Simeon, and of Elizabeth. There are also the Lord's Prayer, the Creed, and Te Deum. The Reformation produced Hymns in Germany in teeming profusion, and a selection of them was received into the church service books, but in the Western Churches the number thus adopted was greatly restricted. 'Cantiques' have been appended to the French psalms all along their history. In the edition of 1543, entitled "Cinquante psaumes de David par Clement Marot," there are the Song of Simeon, the 10 Commandments, the Articles of Faith, the Lord's Prayer, 'Ave Marie,' and metrical graces before and after meat. Others were afterwards added.

English compositions of this kind appeared in the Collections by Coverdale and Wedderburn already referred to. Amongst the former are The Ten Commandments—The Creed—Pater Noster—Nunc dimittis—Magnificat—and Gloria in Excelsis: amongst the latter the "ten Commandments"—a Catechism in metre, each stanza ending with "O God be merciful to us"—The Creed—Baptisme—The Lord's Supper—"Ane Song of our corrupt nature," &c. No specimen, however, of either collection was retained amongst those attached to the subsequent English or Scottish Psalters, the beginning of these being found in the publications of 1556–61 already described. In 1556 there was appended to the psalms the piece entitled "The Ten Commandments." In 1560 were added the Benedictus, Magnificat, Nunc Dimittis, Prayer after Commandments, (entitled "An Addition,") Lord's Prayer, and Creed. In 1561 all of these were dropped except the Ten Commandments and the Lord's Prayer, but there were added two other versions of that prayer and a new version of the Song of Simeon. See next page.

When the English Psalter was completed in 1562 all of the foregoing were adopted, except the additions of 1561. The other pieces which afterwards continued to be attached to the English Psalters—some before and some after the psalms—were all introduced at this date, except the Exhortations unto the praise of God before morning and evening prayer, and the Venite, which were added not later than 1565. The entire number of songs was 25.

From the statement of Mr. Todd, (*Observations*, p. 39,) it would seem that the *Veni Creator* is the oldest of all these hymns, and was used in consecrating Bishops, &c. under Edward VI. This accords with the fact that it usually stands first in the English Psalters. It might therefore be expected to have a place in the 1560 edition, considering the account already given of that publication. But as the only known copy is defective, it is doubtful what hymns were included besides those here specified. The fact that these five hymns are wanting in the Genevan Edition of 1561, but contained in the English of 1562, confirms the opinion, above expressed, that the 1560 was in more intimate relation to the latter than to the former.

Those ultimately admitted into the Scottish Psalter were

1. From the Genevan of 1566, The Ten Commandments.
2. " English of 1560, Prayer after Commandments, Songs of Mary and Simeon, Lord's Prayer, and Creed.
3. " " of 1562, *Veni Creator*, Complaint, Humble 'Sute,' Two Lamentations, and Thanksgiving.
4. The Song of Moses—and that beginning "What greater wealth" which are not found elsewhere.

But it is proper to notice that these songs were not introduced all at once into the Scottish as had been done with a slight exception in the case of the English Psalter. The first complete edition 1564–5 had no appendage of

(2.) To improve the style, e.g. Ps. 18; 41, 'lieith' substituted for 'stinketh.' Ps. 22; 23, a very irregular verse recast consistently with the metre. Ps. 45; 14, line first had seven syllables, which were afterwards altered to eight, but the metre requires only six, to which number the Scottish reading reduces it. Ps. 48; 7, 8, Lord rhymes to Lord, and attend, to attend. These were not meant for rhymes, but read awkwardly as if they were. This is corrected.

Page 30 will afford further examples of both sorts, and many more may be found by a full collation of the psalms under consideration, as they appear in the two Psalters and in the original Hebrew.

It remains to notice the extent to which the entire series of psalms, as they are found in the Scottish Psalter, is ascribable to Scottish authorship. It can hardly be questioned that to this source are due the whole of the emendations which have just been considered. There is no reason to think that Whittingham or Kethe or any party in England had anything to do with them. It may be assumed that the members of the Scottish church who had the charge of carrying out the views of the General Assembly in regard to the Psalter, and especially Pont and Craig, were entrusted with the work of revision as part of their task. In regard to entire psalms, besides the renderings of Pont and Craig, Scotland seems to have the best claim to those of Kethe. From the notice of his history given above, the most probable conclusion that can be formed is that he was born and spent his youth in Scotland, though he afterwards removed to England, and ultimately settled there. And if all the circumstances already narrated be kept in view, it will be felt that, while an exile, his relations were at least as close to the Church of Scotland as to that of England. The whole number of Scottish translations in the Psalter thus becomes forty-six.

But the *quality* of many of these pieces is also entitled to consideration. Perhaps of the whole series of contributors Kethe is entitled to the highest place, if regard be had to the different elements of variety, fidelity, energy, and elegance. It will hardly be disputed that his 100th psalm was the gem of the entire collection. It was probably in deference to its popularity that the English editors, after dropping it in 1562, adopted it in 1565. It was another tribute to its merits that it was transferred to the new version of 1650, with the alteration of only one expression. And there is no metrical translation of any psalm in more general favour at the present day, wherever the English language is known. The fine tune originally attached to it can only have contributed in part to this extensive acceptance, for several rival renderings in the same measure have successively appeared. Of four specimens selected by Todd from the old psalms two are by Kethe, the 104th, v. 3–4, and the 107th, v. 27–29. See also the 113th, 122d, and 125th. Those of his pieces which were excluded from the English Psalter have already been noticed.

Of Craig's translations the 102d, 136th, 143d, and 145th, were transferred, as second versions, to the psalms of 1650; the first being very much, the next two considerably, and the last partially altered. All of them must have been in repute in their original form. They may bear a favourable comparison with the average of the old psalms, while the 145th takes a place amongst the most meritorious, and is not unworthy to stand alongside of Kethe's 100th. His 136th was, about the year 1580, received as a second version into the English Psalter, being the only instance of such an addition after 1565. The best of his other pieces have been already referred to, as also those of Pont, whose general merits as a versifier are scarcely inferior to those of Craig.

On the whole it is not too much to affirm that the Scottish contributions thus described are more than competent to bear comparison with the English, with which they are associated; and that the Scottish Psalter, with its emendations and versions peculiar to itself, constitutes a literary production of higher quality than the contemporary English one. How far its diversity of metre involved an advantage, or the contrary, depended to some extent upon the tastes, habits, and education of those for whose use it was intended; but considered in itself, it must be regarded as an element of superiority.

this nature whatever. In that of 1575, by Bassandyne, there are five. See *Disser. II.*, p. 13. In those by Vautrollier, London, 1587, Schilders, Middleberg, 1594, and Charteris, Edinburgh, 1595, there appear the 10 songs specified in the Appendix, p. *rr*. Subsequent editions are not uniform in this matter. The ten are continued in the Middleberg of 1602, but in that of Smyth, 1599, there is only the second Lamentation. In the small 1611 there is none, and in Raban's Bible edition of 1629 only the two Lamentations. Concerning others see Appendix, p. *rr*. It was not till 1634 that the list was completed as it stands in the following Reprint.

It remains to notice the authorship of the songs appended to the Scottish Psalter. The 'Commandments' appears anonymously in 1556, but in 1561, &c. it is assigned to Whittingham. It is doubtful whether or not the prayer thereafter is his. The Lord's Prayer is by ample evidence shown to be the production of Dr. Richard Cox, a notable clergyman of the Church of England. Born 1499—after connections with Cambridge and Oxford became master of Eton School—adhered to the Reformation—was preceptor to Edward VI.—in 1549 became Dean of Westminster—on the accession of Queen Mary joined the exiles at Frankfort—headed the strict liturgists there, and did much to foment the feelings of animosity between them and the puritan party—pursued a course towards Knox which seems open to severe reprehension, (see Brief Discourse, and Knox's Life by M'Crie.)—returned to England under Elizabeth, and in 1559 became Bishop of Ely—died in 1581. Hot zeal has been charged upon Whittingham and others of the puritans of that period, but it is impossible to read the proceedings of Cox without feeling that it was not all upon one side.

The 'Humble Sute' and the former Lamentation (O Lord turn not) have the initial M in 1562 and later English Psalters, (see p. 27 above). The Song of Simeon is in 1562 marked S, and in later editions is left without any token of authorship. There does not appear to be any clue to the meaning of S. Possibly Sternhold left this hymn along with the three psalms first published in the same year.

The Veni Creator, XII Articles, Complaint, Song of Mary, latter Lamentation (O Lord in thee), and Thanksgivings, are strictly anonymous. Warton includes the 'Articles' in a list which he ascribes to Whittingham, (*Hist. of Poet.*, Sec. 45.) but as he does not assign his authority, and is often inaccurate in minor matters, the statement cannot be trusted. Metrical Psalmody stood as low in his estimation as in that of Burney.

Of the two pieces attributed to Scotland there is no question respecting the former. The initials I. M. attached to the Song of Moses, (Appen. p. *rr*. and *xx*.) denote James Melville, nephew to the celebrated Andrew Melville, and a Minister of the Church of Scotland. His autobiography forms part of the publications of the Wodrow Society. Born in Fifeshire in 1556 or 7—educated at St. Andrews—1575 taught as a regent in Glasgow University—in 1580 became professor of Hebrew there—1586 accepted a pastoral charge in Fifeshire—took an active part, though of a gentle disposition, in the public affairs of the church, during a protracted period of difficulty and trouble occasioned by the erastian and prelatic tendencies of James VI.—was in 1607 ordered into exile at Newcastle—was offered a bishopric on condition of compliance with the Royal wishes, but declined—died in 1614 at Berwick. His 'Song of Moses' is included in an autograph collection of his poems in the Advocates' Library.

Nothing seems to be known concerning the author of the last of the series, beginning "What greater wealth."

Here follow the Songs of 1561 which were not admitted into either the English or Scottish Psalter.

#### THE SONG OF SIMEON.

Luke II. W. Whit.

Now, suffre me, o Lord,—as thou didst once accord,

Hence to departe in thy peace,  
Since I haue had the sight,—of thy great sauing might,  
Which shal our sinnes all release.

For him thou hadst prepare,—and to the worlde declare,  
By all the prophetes of olde:  
As to the Gentiles grace,—and Israel solace,  
Which is thine owne chosen folde.

#### THE LORD'S PRAYER.

W. Whit.

- Ovr gracious Father, which on hie  
Doest dwell, and hast all power and might,  
Thy glorions name, lord, sanctifie  
In heauen and earth, as it is right.
- Subdue in vs all sinne and vice:  
Thy worde & sprite in vs let reigne:  
Destroy the wicked enterprise,  
That we thy kingdome may obtaine.
  - Let vs in earth loue and feare  
Moste willingly obey thy wil,  
In heauens as thine angels cleare,  
with spede obey the same vntil.
  - Our life of thee receiued we haue:  
Our daily fode therefore vs giue:  
Not for one day, but stil we craue,  
That to thy praise we may here liue.
  - We are all borne the sonnes of ire,  
yet, lord, thy grace to vs excend.  
Forgiue our sinnes, we thee desire,  
As we do theirs, which vs offend.
  - Let satan hate in vs no place  
Though he vs tempte stil to and fro:  
But vs defend by thy good grace,  
From sinne and from our mortal fo.  
For thine is onely power and might  
And of them selues nocht cado men:  
Therefore all praise wil we by right  
Giue vnto thee for aye, Amen.

#### THE LORD'S PRAYER.

- Ovr Father and moste gracious Lord,  
Most riche in mercie grace and lowe,  
We lift our heart which one accord,  
To thee which dwelst in heauen aboue,  
Beseeching thee our hearts to frame  
That we may thinke nothig so deare,  
As to exalt thine holie name,  
& worship thee with loue & feare.
- Let not the craft of Satan stay  
The worke which thou hast once begonne:  
Who laboureth stil how to decay,  
The church & kingdome of thy Sonne.  
But lord, increase thy litle flocke  
And grante to them thy graces stoke;  
Let sathan canst no stumbling blocke,  
But to the end thy worde fulfill.
  - And thogh by nature all are bent  
Against thy wil stil to repine,  
Yet teache vs, lord, lest we be shent,  
How we our willes may frame to thine  
That euerie wight may so obey  
Thy wil in earth, with heart & minde:  
Euen as thine angels do alway,  
In whome all promptines thou doest finde.
  - We are constrainde by present nede,  
Meat, drinke, & clothes, and euerie thig  
To seke of thee, that thou woldst fede  
Vs selie soules which thy blessing,  
Daile therefore and euermore,  
By lawfull meanes our bread vs giue  
And of thy riches and great store,  
Grante vs sufficient, for to liue.
  - And forasmuche as we perceiue  
In vs great sinnes and wretchednes,  
Let vs thy fre grace so receiue,  
That we may fele ful forgiuenes:  
Moue vs also that we may do  
To men, as we wolde be done by:  
For so we shal be like vnto  
Him, that forgiueth, and no cause why.
  - Defend vs, lord, moste merciful,  
From all assaltes of the fiend fel,  
Who stil assaith to drawe and pul  
Our soules into the golfe of hel:  
And let thy grace vs so preserue,  
That we from il may saued be:  
Let vs not once frō thy worde sverue,  
And we wil giue all praise to thee.  
For of him selfe man can do nocht,  
Nor yet once feame his heart to pray,  
But he is thine: thou hast him boght:  
O lord, direct him in thy way.  
For euen all power, all strenght & grace  
To thee for euermore belong,  
As we confesse before thy face,  
And say, Amen, with heart and tongue.



It is natural to ask why the parties, whoever they were, who selected the spiritual songs for the Scottish Psalter, should have adopted some from the English and rejected others? The reasons are not known, but probable conjectures may be formed. It would be considered sufficient to have one version of each subject, and hence the rejection of four duplicates, including the Venite, which would be regarded as merely a second version of Ps. 95th. This accounts also for the absence of those above quoted from Edition 1561. Ecclesiastical views may have shut out the Te Deum, the Song of the three children, and the Creed of Athanasius. Literary inferiority or unsuitableness accounts for the exclusion of the remainder. Yet the claim of the Song of Zacharias does not seem much weaker than that of the kindred lyrics of Mary and Simeon.

The Songs borrowed from the English were but slightly changed. The most material difference is in the passage from the XII Articles, quoted in the Appendix, p. IV. The reading there given agrees with the English one, but was afterwards altered. The Song of Moses is the same in 1635 as in 1615 when it first appeared.

Of the two Scottish pieces, that with which the series closes is of respectable merit, but the Song of Moses, considering its date, has little claim to admiration. James Melville had many good qualities, but did not shine as a poet. Of the other performances, the general literary character is not very high. Perhaps the best are the Lord's Prayer, and the Second Lamentation. Hervey, the author of *Theron and Aspasio*, takes notice of the earnestness with which the last verse of the First Lamentation reiterates the cry of the soul for mercy. The collection as a whole was fitted to afford wholesome religious instruction, which was probably the chief end it was intended to serve.—See Diss. I., p. 4.

## 2.—PROSE VERSION OF THE PSALMS.

Probably the expedient of connecting the prose with the metrical psalms originated in Holland. The Latin prose is found in the margin of the Dutch Psalter of 1540 formerly referred to. The earliest appearance of this accompaniment to the French Psalter seems to be in 1560. It is found also in an edition of 1567. In both, the prose is in the vernacular. Nothing of this nature appears in the early English. The first Scottish editions thus furnished were printed in Holland, (notices Diss. II., p. 14.) but the Edinburgh publisher, John Gibson, is described as having "by his private meane and devyse causit imprint" the first of them, dated 1599. This feature may have been recommended to Gibson by his Dutch printers, but at all events he is entitled to share the honour of the improvement. It is probable that after it was fairly introduced it was retained in most of the subsequent editions, though there seems to be no positive information concerning those between 1602 and 1611, except that in the warrant to Findlasone, 1606, "prois and metour" are both mentioned. From 1611 downwards this appendage appears in all the best known editions, arranged in a narrow column upon the margin.—See Reprint and Fac-similes 7th and 19th. It is not common even in the later English Psalters, but it is found in that of 1605, which in this and several other respects seems to have been formed upon the model of the Middleberg edition of the Scottish, 1602. It is also in an edition of 1635, the version being that of the Liturgy.

The prose version of the psalms was taken from the Geneva bible, so called because prepared and published there by the English Exiles already referred to. It first appeared in 1560, small 4to, and within 56 years went through about 100 editions. Whittingham, Gilby, and Sampson, are supposed to have taken the chief part in the work; and Coverdale, Goodman, Cole, Knox, and Pullain, to have assisted more or less. ("Brief Discours," p. 26 above.) It appears that the psalms were the portion of the work first printed, as in 1599 a copy was presented to Queen Elizabeth as a specimen of the whole.

It may seem surprising that this version should have been continued in the Psalter after that which was authorized by King James had been published, (1611,) and onward even to the edition by Bryson in 1640; but the explanation is that the entire bible in the Genevan translation continued to be largely if not generally used in Scotland during these thirty years. This is shown in the

Memorial ascribed to the late Principal Lee, by references to authors who quote the Genevan in their works.

The Aberdeen Psalter of 1633 seems to be the only one in which the old prose version is displaced in favour of the new; which circumstance may have some connection with the fact that that part of the kingdom was distinguished for its forwardness in deferring to the designs of the Court in matters of religion.

The prose psalms as they appear in 1635, and in this Reprint of that edition, exhibit many small and some considerable differences from the Geneva bible. 'Who' for 'which,' 'my' for 'mine,' the singular for the plural, and a different division of verses, are pretty frequent. Besides these, the following are the chief:—

### Genevan.

Ps. Ver.	Ps. Ver.
11. 2. arrowes <i>upon</i> the string	78. 12. things in the <i>sight</i> of
17. 8. of the eye	<i>their fathers</i>
12. of praye	21. and also <i>work</i>
18. 7. foundations <i>also</i> of	47. with the hailstone
34. righthand <i>hath</i> stayed	80. 2. <i>and</i> Benjamin
19. 10. then <i>honie</i>	12. plucked <i>her</i> ?
23. 5. mine <i>adversaries</i>	81. 16. with <i>honie</i>
31. 3. direct <i>me</i> and	84. 7. They go from strength
8. in the hand	to strength <i>til every</i>
32. 4. and <i>my</i> moisture	<i>one</i> appear before
33. 4. Lord is <i>righteous</i>	God in Zion.
35. 2. upon the shield	85. 13. and <i>shall</i> set
12. things that I <i>knewe</i> not	90. 3. <i>ye</i> sons
38. 13. man who <i>openeth</i>	95. 9. <i>though</i> they had
42. 6. Hermonim	96. 13. for he commeth for he
44. 2. with thine hand	<i>commeth</i>
25. beaten <i>downe</i> unto	103. 14. we be made
45. 14. that follow	104. 6. coveredst
49. 20. like to the beasts	105. 34. and the grasshoppers
53. 2. God looked	106. 15. sent leanness
55. 10. about <i>it</i> upon	30. plague was staid
16. call <i>unto</i> God	37. and their daughters
56. 13. For thou hast	113. 1. praise the name
58. 7. be <i>as</i> broken	114. 8. which turneth
39. 16. and refuge in the day	115. 12. of vs: he wil blesse,
of my trouble.	he wil blesse, &c.
17. Unto thee O my strength	116. 16. I am thy servant: I
wil I sing; for God	am thy servant,
is my defence, and	118. 1. praise <i>ye</i> the Lord
my merciful God.	10. shall I destroy
61. 6. be <i>as</i> many	119. 114. and shield
62. 9. men are <i>lies</i>	126. 1. like them
64. 10. npright of heart	127. 1. wombe his reward
66. 6. <i>passes</i> thorow	130. 2. Lord heare
15. the burnt	136. 22. Israel <i>his</i> servant, for
68. 10. <i>dwelled</i> therein	138. 3. strength in <i>my</i> soule
18. up on <i>high</i>	139. 24. in the way
73. 16. Then thought I	141. 2. as an evening
18. and <i>castest</i> them	144. 13. That our <i>corners</i>
22. was a beast	147. 10. delighteth <i>he</i> in
75. 8. out of the same	148. 11. and all judges
77. 10. And I said	14. For he hath exalted.

Of these variations many are evidently intentional and meant for improvements, as the substitution of 'garner's' for 'corners,' in Ps. 144, 13; while others must have arisen from oversight, of which the most important is the entire omission of the 7th verse of Ps. 84, and of the 17th and part of the 16th of Ps. LIX. It is proper to add that in most of the cases, including Ps. XI. 2; LIX. 17; LXXVII. 12; and LXXXIV. 7; the edition of 1615 agrees with the Genevan.

On the ends intended to be served by the addition of the prose version to the metrical, see Diss. I., p. 4.

## 3.—CONCLUSIONS.

This term describes a set of stanzas, amounting to 32, being one for each form of metre, which were intended to be sung at the close of the several psalms, and probably, also, of divisions of psalms. In their substance they are doxologies, but that term is not applied to them. Each was framed to occupy a full repetition of the tune. In common metre the proper tunes absorbed 8 lines each, and as 3 verses of 4 lines are provided for the conclusion to that metre, it was evidently intended that there should be a choice between the first and second, but that the third, which was properly the doxology, should be used in all cases. When the 4-line tunes came into use, it is probable that the conclusion used for them would consist of the third

alone. Of the psalms in other metres some end with a fragment of a stanza, and the conclusion merely adds what is required to complete the tune; but it is observable that in these cases the psalms are short, and would not require to be divided.—See Appen. p. 6-9.

Metrical doxologies do not occur in the English Psalters generally, as appendages to the psalms. Several are found, however, in connection with the hymns, and the style of these does not exhibit any superiority to that of the Scottish. The following specimens are from an edition of 1576—

1. Forning part of the Veni Creator.

Laud and prayse be to the Father,  
and to the Sonne equal:  
And to the holy Spirit also,  
one God eternall.

2. Following the Venite and entitled Gloria Patri.

All laud and prayse be to thee Lord,  
O that of might art most:  
To God the Father and the Sonne,  
And to the holy Ghost.  
As it in the beginning was,  
For euer heretiofore  
And is now at this present tyme,  
And shall be euermore.

With some variations this forms the concluding stanza of the "Prayer unto the holy Ghost."

3. Concluding one of the 'Exhortations' by T. B.

Glory be to God the Father,  
And to Jesus Christ his true sonne,  
With the Holy Ghost in like maner,  
Now and at every season.

See also the close of the Creed of Athanasius and of the Prayer after the Commandments.

The idea of using such appendages to the psalms may have been borrowed from the Psalter of Parker, in which there is a *Gloria Patri* for each form of metre, amounting to six in all. Or it may have been suggested by the regulation in the English Liturgy, that "at the end of every psalm (in prose) and of every part of the 119th Psalm shall be repeated this hymn" *Glory be to the Father, &c.*

The oldest of the Conclusions, so far as is known, is that to Psalm 148, which is found in the 1575 edition by Bassandyne, at the very end of the volume, after the Table of first lines. It is introduced thus—

¶ This verse is to be sung at the end of the cxlviii. Psalm.

The spelling is somewhat different. There is 'moste' for 'maist,' 'holy' for 'halie,' and 'for' instead of 'be' in the last line. This conclusion is also found in Vautrollier's edition of 1587, immediately after the psalm, and in the same type, as if a part thereof. There is, however, no other in either edition, not even for common metre. It is difficult to explain why this psalm alone should be so furnished. There seems to be nothing intermediate between this instance and the full set in 1595.

Nothing has been ascertained respecting the authorship of the Conclusions, but the fact that they are not found elsewhere, the peculiarities of spelling, and the constant occurrence of such forms as 'quihlk' for which, leave no doubt that they were furnished by Scottish writers.

Respecting the use of these formulas in public worship something has been said in Diss. I, p. 1. The reader's attention is further invited to the following paper from the unpublished writings of the celebrated Robert Baillie. The date is uncertain, but may be guessed at about 1643. The Brownists referred to were the followers of Robert Brown, who passed through a somewhat eccentric religious career, and died in 1630. He appeared in Edinburgh with some of his adherents in 1584, (Calderwood IV., 1-3.) His views are regarded as having formed the germ of the system of Independency.

The fumme of my conference yesterday with three or four yeomen of my flock who refused to sing the conclusion.

Consider 1. If it be not a rashness in you, who ar fullie persuaded by long experience of my great respect and love towards you, to give over anie part of the publick worship of God without ever acquainting me or anie other person of the reasons that moved your minde to mak such a change in God's service. Will not this be found a neglect of that dutie whilk you ought in confidence towards my ministrie, which you say, and I beleve you, is verie dear to you?

2. If you fo readlie have embraced the scruples which privat men and frangers have caft in your minde about this one point, beware that this difpofe not your hearts to embrace more of these evil feed. I forwarne you, the rejecting of the conclusion is one of the first linkes of the whole chaine of Brunifme. We have oft feene, from this beginning, feducers, in this land, have drawne on there followers to scunder at and reject our whole psalmes in meeter, and then to refuse our prayers, then our sacraments, then our preaching, then at last our church, our covenant, and all. Everie erroneous way hath an evil spirit that leads on people from one point to another; and whom it finds inclinable to walk in that way, it lets them not rest till it hath drawne them to the uttermost end of the error. You doubt not but it was fo in Poperie and Arminianisme. Be assured the spirit of Brunifme is of the same nature. Wherefor, as you would be loath to caft away your whole psalmes, as you would be loath to give over your prayers, sacraments, preaching, as you would not forsak whollie our church, and your fwrne covenant; and drink downe all the errors of Brunifme, tak head to your spirit, whilk you find fo readie to learne the first leffons of these feducers.

3. Consider that while you enquire the ground of this conclusion, that it is not enutech for these feducers to tempt simple people to give to them the reason of everie part of the publick worship, or without farther to caft them away. It became them who require you to forsake the constant practise of our church to give you cleare Scripturall and particular reasons against it. But we ar content here to difpenfe with their pains, and give you some of these reasons quihk we have for that practise. The matter of that conclusion is nothing but the paraphrase in meeter of this one sentence, Glory be to God for ever. There is onlie two words paraphrased into it, GOD and EVER. That the Father, Son, and Holy Ghost, is a good paraphrase of the word GOD, none will doubt but hereticks, who deny the Trinitie. That the naturall paraphrase of EVER is, what was in the beginning, what is now, and what shall be, even these hereticks doubt not, nor anie other who have wit to conceive of eternitie. Or, if anie should doubt of this, yit, Revel. i. 8, would resolve them, which exprefes the eternitie of Christ in this paraphrase, who is, who was, and who is to come. I grant some of the Brunists reject all paraphrase and all meeting of Scripture, and fo our whole Psalme book, but you, I know, abhorre all such follie. So then the matter of the controverted conclusion being alone Glory to God for ever, the ground of it will be a number of Scriptures both in Old and New Testament: Psalmes xli. 13; xv. 1, 2; Gal. i. 5; Phil. iv. 18; 1 Tim. i. 17; 2 Tim. iv. 18; 1 Pet. iv. 11; v. 11; Heb. xiii. 21; 2 Cor. xi. 31; Revel. i. 6. These, and many moe Scriptures, are good grounds for all the matter which is in the conclusion. As for the putting of that matter in the end of a Psalme, the church, which hath power to order the parts of God's worship, 1 Cor. xiv. 40, hath good reason for it, for Christ, in that paterne of all prayers and praifes, teaches us to conclude for thine is glorie for ever.

As for the frequent repetition of it, we have it but once almost in one spiritual song, for everie portion of the Psalme which is right divided is a full spiritual hymne to ws. That it is lawfull to conclude everie prayer with the matter of this conclusion none of you doubts, for it is your dailie practise, according to Christ's paterne. Now, it is strange, if a praife, which you say is lawfull and pleases God, (should be unlawfull) when it is sung at the back of our praifes. The matter is the fame; the saying and singing are but diverse wayes of exprefing it. If it be convenient to mak this mater a conclusion of our prayers, it must be als, if not more, convenient to mak it a conclusion of our praifes; for it being a formal praife agrees more, and is in nature fibber to praifes, than to applications and prayers.

4. Consider the weight of the objections against it. It is an humane Popish invention. We denie it to be fo; for we have given good scripturall grounds for it. We grant it is a part of the Liturgie and Mafs Book too. But this proves it not to be anie worse then the Lord's Prayer and the Beleeve, which ar both in these evil books. True, the Brunists will teach you to scunder at both; yet they will grant that manie things in the Liturgie and Mafs Book also, as the whole book of Psalmes, much of the Old and New Testament, is no more the worke for the standing in these evil places, then the fun beams for shining on a dunghill.

It is objected againe, that they challenge not the lawfulness of the use of it, but its frequent repetition. 1. This objection seemes to be fashional, for pofe your minds if you can use it although never fo rarelie, you will find it is the lawfulness of the thing itself you denie, and not the frequent repetition of it onlie. 2. It is not oft repeated, since at most, it is but once in one song. 3. There is fo much instruction and edification and comfort in this short phrase, fo clear expressions of the honour of the three persons, fo evident demonstration of eternitie, that the churches frequent repetition of it hath not onlie the example of the Holy Ghost, who repeats the like weightie sentences, as the binding word of the Psalmes. So in Psal. 107, the same clofe is repeated four times; in the 118 the same words ar repeated five times; in the 136 Psalme the same is repeated 26 times: not only I say the like sentences are repeated off by the Spirit of God, but the same sentence we are speaking of is, in the alleagit places, by the Apostles and Psalmist, verie oft repeated, whiles in the mids, while in the end of the discourse.

They object 3. They may not be tyed to the use of a thing indifferent. 1. This maxime may not be granted except it be well limitt. 2. Will they have it a thing indifferent to give eternal glorie to God? 3. There is no ty laid on yow for the practise; but when it is left free to be used fometimes and omitted fometimes, you to yourself with a perpetuall abstinence, and with a superstitious fear of sin, whether the matter is lawfull and not finfull, refuse ever that peece of worship as polluted. But there is too much said of this matter. I earnestlie exhort you in the name of God not to flight these things I have said, but as yow would not continue to be an evill example to my flock, as yow would not contemn the truth of God in my mouth, as yow would not open the doore of your hearts to manie & dangerous novelties, returne to your former practise and chearfullie joine with me, your pastor, and the rest of the flock, to ascribe to the Father, Son, & Holie Ghost, that eternal praise which is dew to his name.

Though the introduction of these compositions is involved in obscurity, it cannot be supposed that they were forced into the Psalm Book against the wishes of the church authorities. Calderwood, who held rigid views in matters of Order, would not have allowed such an outrage to pass unnoticed. But on the contrary he describes the Kirk of Scotland as having come to "her perfection and the greatest puritie that ever she attained unto, both in doctrine and discipline," in the beginning of 1596, the year after their publication; and adds that in the end of that year began "the dooleful decay and declynning of this Kirk." It is more conceivable that they were inserted quietly, on the printer's own responsibility or that of other private parties; and their disappearance from most of the subsequent editions lends countenance to this conjecture. Even those for common metre are wanting in so important an edition as that of 1615. Very possibly those who had Episcopal leanings had most to do with their first introduction; but the absence of any trace of controversy on the subject warrants the inference that other parties acquiesced, so far at least as to make the use of them a matter of forbearance. It may also be inferred from the state of the psalm books that they were used only to a partial extent till after 1615. But it seems clear that prior to the date of the above paper the usage had extended so widely that the omission of them had become exceptional. See, however, the remarks in *Disser* I, p. 4.

It appears from Baillie's letters, under 1643, that a party in the church had been, for one or two years previous, engaged in agitation against the use of the *Gloria Patri* or Conclusions, along with some other features of public worship as then conducted. The proposals of this party are designated 'Novations,' so that the practices questioned must have been regarded as confirmed by lengthened usage. Baillie manifests concern to avoid public discussion in the case, but he speaks as a defender of the practices; and on the same side are found the leading men of the church—Henderson, Dickson, Rutherford, Gillespie, and Blair. The subject came under the consideration of the General Assembly of 1643, but in the prospect of framing a Directory for Public Worship, it was thought sufficient to pass an act forbidding disputation—

About different practices in such things as have not been formerly determined by this Kirk, and all condemning one of another in such lawfull things as have been universally received, and by perpetuall custome practised by the most faithfull ministers of the Gospell, and opposers of corruptions in this Kirk, since the first beginning of reformation to these times, &c.

This description must be applicable to the Conclusions in part, but whether as fully as to the other practices in question is uncertain.

The last notice of this formula of praise occurs in Baillie's letter of April 25th, 1645, descriptive of the proceedings of the Westminster Divines in preparing the Directory of Worship. The grounds on which it was set aside are thus stated:

Also about the Conclusion of the Psalmes we [the Scottish Commissioners] had no debate with them [the English Divines]; without scruple Independents and all sung it, so far as I know, where it was printed at the end of two or three psalmes. But in the new translation of the Psalmes, resolving to keep punctuallie to the originall text, without any addition, we and they were content to omit that whereupon we saw both the Popish and Prelatical partie did so much dote, as to put it to the end of the most of their lessons and all their psalmes.

The discontinuance of the doxologies when the new version of the psalms was adopted may thus be regarded as one of the concessions made by the Scottish Church to the English Puritans, in order to uniformity of worship.

These are extracted in full in the Appendix p. IX. from the edition of 1595, in which alone they appear, so far as the Editor has had opportunity of examining. The only known precedent is Parker's Psalter, in which a prayer, termed the 'Collecte,' follows every psalm, and probably this example was imitated in the Scottish. But though the prayers in the two cases are much alike in extent and in style, the subject matter, so far as they have been compared, is different. The following are Parker's 'Collectes' for Ps. 52, 92, and 126:—

Almighty God which in thy power and fearefull wrath beatest down all the vanitie of the worlde and spite of man's pride, graunt vs so to flourish as fruitfull Olyve trees in the house and Congregation of thy people that by trust of thy name we may be delivered from the curse and malediction of thy wrath through &c.

Almighty God, which art the contynuall ioye and perpetuall felicitie of all thy saynts, whom thou doost inwardly water with the dew of thy heavenly grace, whereby thou makest them to floryshe like the Palme tree in the celestiall courts of thy church: we beseech thee that thou would so discusse from vs the burdous weight of sinne, that we may enjoye their fellowship. Through Christ.

Graunt to al such as feare thy name O Lord, perpetual prosperity in the state of their lyues: referring all their actes and dedes to the glorification of the same, through Christ.

In Bassandyne's last will or inventory (1578) there occurs the item "1280 prayers upon the psalms, the peece 10d." It may be questioned whether these are the same with those under consideration, but it is not unlikely; and if so, it must be concluded that they were printed separately. If known in that form for a long time previous to their appearance in the Psalter, they might also subsequently.

No information has been obtained concerning the authorship, but for the same reasons as are adduced in the case of the 'Conclusions,' it must be held that they are of Scottish origin. They form a very interesting specimen of the style, orthography, and vernacular forms of the period; and, if allowance be made for dialectal peculiarities, they will not suffer much by comparison with the oft-lauded prayers of the English Liturgy. There seems to be nothing, except their appearance in one edition of the Psalter, on which to rest the opinion that they were made use of in public worship. Probably they were rather intended as aids to private devotion. Had they been used to any extent even in the preliminary service by the Reader, it cannot be doubted that they would have been referred to by Baillie along with the 'Conclusions' and kindred matters noticed in his letters as having come under consideration at the Westminster Assembly.

#### 5.—CONTENTS OR ARGUMENTS TO THE PSALMS.

The original 44 psalms of 1549 had contents in rhyme. The following are those of Psalms 1st, 9th, and 73d:—

*How happye be the ryghteous man, this psalme declareth playne:  
And how the wayes of wycked men, be dampnable and wayne.*

*The faithful geue grete thanks to God, for that he dooth destroye:  
Their enemies all, and helpe the poore, that none dooth them annoyne.*

*He wondereth how the foes of God, doe prosper and increase:  
And howe the good and godly men, doe seldom lue in peace.*

Rhymed contents form a feature of Archbishop Parker's Psalter. Even the preface is versified.

One of the alterations made in the Genevan edition of 51 psalms, in 1556, was the ejection of these and the substitution of Contents in prose. This course was continued in the enlarged Genevan edition of 87 psalms in 1561. It was also adhered to in the English and Scottish Psalters, as the general rule of the successive editions.

The materials used for this purpose are in substance the contents of the prose psalms in the Geneva Bible. A distinction, however, falls to be made between those printed earlier and those later than the Bible. In the former list are to be included the 51 psalms of 1556, and the 11 conjectured to have been first issued in 1558, (see p. 26 above,) though no copy is known to remain of earlier date than 1560; (Table p. 28.) Of these 62, one-half exhibit, in regard to their contents, considerable discrepancies, as compared with the Bible, viz. Ps. 2, 3, 4, 5, 12, 17, 20,

21, 28-30, 37, 41-44, 50, 67, 71, 79, 103, 114, 115, 119, 120, 121, 123, 124, 127-30. In these cases the contents must have been originally framed for the metrical psalms, and deviations made for the Bible, as the latter was not published till 1560; and though the Book of Psalms, as part of said Bible, was previously printed as a specimen, it seems to have been only a year earlier. The following are instances of these discrepancies as they appear in the edition of the Bible, 1560:—

Ps. II. Omits "and worldly power," also "setting vaine glory apart."

Ps. III. Omits "being persecuted and"—"by his own son Absalom"—"over his enemies." Adds "A Psalme of David when he fled from his soune Absalom."

Ps. IV. Omits all after 'treasures.' Adds "To him that excelleth on Neginoth, a Psalme of David."

Ps. V. First portion reads "David oppressed with the cruelty of his enemies, and fearing greater dangers, calleth" &c. Addition at the end as in last.

Ps. XII. Omits the clause after 'promises.' Addition at end similar to Ps. IV.

The contents to all the other metrical psalms were, it may be presumed, published subsequently to the prose version; and in most of these the latter is adhered to with trifling variations. There are six exceptions, viz Ps. 22, 65, 83, 95, 122 and 148. Considering the dates of first publication the modifications for Ps. 122 and 148 would be made in Geneva, those for Ps. 22, 65 and 95 in England, and those for Ps. 83 in Scotland. The differences in the Bible are these—

Ps. 122. *David rejoiceth in the name of the faithful, that God hath accomplished his promises, and placed &c.*

148. *He prouoketh \* \* \* \* Specially his church for the power that he hath given to the same, after that he had chosen them and toynd them unto him.*

Ps. 22. Greatly different. Ps. 65. Add after 'earth,' "but specially toward his church." Ps. 95. Wants the clause after 'promise.' The English Psalter of 1562 agrees with the Scottish in Ps. 22—in Ps. 65 retains the words after 'earth,' and in 95 ends with the word 'promise.' Ps. 83. All different.

Various editions are without Contents. The peculiar form in which those of 1595 appear is shown at length in Appendix, p. v. Those of 1560 agree with other editions except in the case of Ps. 95th.

#### 6.—PREFATORY MATTER, &c.

1. Concerning the Sonnet prefixed to Edition 1565, (Appen. I,) see p. 13.

2. The Table attached to the small edition of 1611 requires no explanation. Nothing is known of either T. B. or I. T. Appen. I.

3. The author of the Argument in Edition 1633 is also uncertain. It occurs in an edition of the prose Psalms by Deuham, London 1578; and is probably an imitation of the Treatise of Athanasius found in some of the English Psalters. Ravenscroft has a similar document.

4. The Preface of E. M. in Edition 1635 is the only production of the sort which occurs in the whole history of the Psalter so far as the Editor has ascertained. See Diss. II., p. 11, and concerning the Author Diss. IV., p. 48.

It is to be regretted that the example furnished in this respect by the Genevan Exiles, (Diss. II., p. 11,) was so little followed. It is noticeable that this Preface stands not before the Common Tunes, but before the Psalter proper, thus recognizing the preceding materials as a later appendage to the original work.

5. Latin titles to psalms are found as far back as the psalms of Coverdale, and judging from the Reprint they were also attached to those of Wedderburn. They occur in the 44 Psalms of 1551, the Genevan publication of 1556, the French Psalter of 1559, the English of 1576, &c. Their earliest appearance in the Scottish is in Vautrollier's edition of 1587. Appen. p. III. The employment of the first words of each psalm as a title was an ante-Reformation practice.

6. Several minor matters are mentioned in App. p. III., &c.

In concluding this survey the following points appear worthy of consideration:—

1. It is a cause of regret that several others of the renderings by Kethe, Pont, and Craig were not included in the list of second versions when the 1650 collection was prepared. Most of their Long Metres, and of other metres the 36th, 85th, 112th, 113th, and 125th by Kethe, the 110th, 117th, and 132d by Craig, and the 76th by Pont—with perhaps one or two more—were not unworthy of that honour; and would, after suitable revision, have enriched the series with something of variety of measure; the want of which is the chief defect in a version which otherwise possesses many points of excellence. It is probable that their exclusion was mainly caused by the influence of England, but it is proper to remember in explanation that some of them had never been known, and that others had long been disused in that part of Britain.

2. There are obvious advantages arising from the juxtaposition of the prose psalms with the metrical, and the question is suggested whether the old practice should not be revived? A similar question arises respecting the Contents to the individual psalms, which must have been highly useful in former times in instructing the common people in regard to their divisions and meaning. Todd expresses regret at their discontinuance in England. A Table or Classification, and a general description of the psalms, such as were attached to some editions of the old version, but in an improved form, might still be of advantage. In short, the spirit of the early editors is worthy of imitation in providing not only the material to be sung, but facilities towards the intelligent use of it.

3. Should the Doxology continue dormant in Scottish worship? It may be doubted whether the old method of appending it to the close of each psalm or part of a psalm was the best mode of using it; and there may be no good reason for such incessant repetition of it as obtains in some communions. But, after disposing of these points, it remains to consider its essential merits, and to ask whether there is no place which it may occupy with advantage? It may well be questioned whether the reasons that led to its abrogation by the Westminster Divines were satisfactory, or at all events whether those reasons are of equal force at the present day?

## DISSERTATION IV.

### THE MUSICAL MATERIALS OF THE PSALTER.

In entering upon the consideration of the music found in the Scottish Psalter it is necessary to remember that, in common with the music of kindred churches, it formed part of a method of worship set up in opposition to that of the Church of Rome. The difference between the two systems, in regard to the use of the vernacular language of the worshippers and the adoption of metrical psalms and hymns, has been already exhibited. They present a wide contrast also in the musical department; and in order to the understanding of this it is desirable to furnish, in the outset, some description of the older system, before proceeding to that by which it was superseded. The merest outline, however, is all that can be offered here; and the

reader is referred for full information to the historians of music, and others who have professedly treated of this subject. There are two leading particulars in which Scotland entirely set aside the practices of Rome. 1. The chanting or recitative singing of prayers. In the service books or Liturgies of that church—the Gradual, Antiphonale, &c.—everything is set to music. This accumulation of materials is known by the names of Canto Fermo, Ritual Song, and Gregorian Chant, the last arising from the fact that it received its present form from Pope Gregory in the 6th century. The music is tolerably simple, and probably it was originally intended that the body of the people should take part in it; though from its indefinite

rhythm, and other characteristics, it is not likely that more than fragmentary portions would be acquired by any considerable number. The Scottish Reformers cast aside the whole system of singing common prayers as unnatural and fitted more for show than spiritual edification; and instead of it they substituted the ordinary speaking voice. 2. Before the Reformation, the Romish Church had, in those portions of their Ritual which admitted of it, very generally set aside the Gregorian Song (though it was still retained in the service books) in favour of compositions in Canon, and other elaborate and showy material, which was necessarily monopolized by the professional performers, and in which, Romish writers themselves being judges, display was far more thought of than the spiritual good of the hearers. The following passage relating to it is from the Essays of Mr. William Mason of York:—

At the time of the Reformation CATHEDRAL MUSIC was extremely intricate. Abstruse harmonical proportions, which had neither common sense, nor, in this case a better judge, the approbation of the common ear, for their support, were universally and diligently studied. Hence arose a multifarious contexture of parts, a total disregard of simple melody, and, in consequence, a neglect even of syllabic distinction; inasmuch that notes originally set to any words, in any language, might readily be adapted to different words in that or any other; being also totally inexpressive of sentiment, they were as well, or rather as ill, calculated to answer the purposes of praise as of penitence, of sorrow as of joy. Accordingly, we find that the thirty-two Commissioners, who were appointed to reform the Ecclesiastical Law in the time of Henry VIII. and who executed their commission in the days of his son Edw. VI. justly condemned this species of singing, as causing confusion in the audience, and rendering the very language it was meant to express unintelligible.

This intricate or, as it was then termed, curious music had, it seems, at this time, taken possession of the whole Church Service; it not only was joined to the Psalmical and supplicatory part, but even with those few fragments of Scripture which were selected from the New Testament and admitted into the Liturgy, under the title of Epistle and Gospel; these were all sung, not merely in simple intonation or chaunt, but in this mode of figurate discant, in which the various voices following one another, according to the rules of an elaborate Canon, were perpetually repeating different words at the same time.

All this description of music was discarded in Scotland, and nothing employed but what seemed capable of acquirement by the mass of ordinary worshippers.

At the opposite pole from the Church of Rome stood certain parties whose history and opinions are traceable under various names far back into the middle ages, and who seem to have resolutely condemned all music, vocal and instrumental, in every form and degree. It is unnecessary to refer to them more minutely, as their views did not exercise any perceptible influence in Scotland.

Though the various Protestant churches stood between these extremes, all did not take up the same position. Two leading varieties are observable. 1. Those, of whom the Church of England is an example, who retained for their Cathedral services, and special occasions, a considerable proportion of material resembling that employed in the Popish Church; but along with this provided for the mass of the people, in the common parochial services, a body of metrical psalms or hymns with appropriate easily acquired tunes. 2. Those who, like the Church of Scotland, abrogated the Cathedral style of service entirely, and employed only the plainer description of music last mentioned, consisting of tunes popular in character and fitted to move from stanza to stanza of metrical composition.

It remains to advert to the rise of the particular style of church music thus defined and distinguished. In order to this it is necessary to look backward considerably beyond the movement of Luther. There is ample evidence of the existence of bodies of christians who, centuries before the Reformation, under such names as Waldenses, Culdees, Lollards, Hussites, &c., were dissentients from the Church of Rome. The style referred to would naturally originate amongst communities thus situated, and that partly from necessity, partly from choice. A company of persons comparatively poor, widely dispersed, and exposed to troubles and dangers, could not conduct their worship by companies of trained performers. If they were to have singing at all, it behoved to be by their own common action; and in order to this it was imperative that the music should be simple, and also possessed of that nervous rhythm and melodious quality which easily strike the ear.

and seize upon the memory. Choice would go in the same direction. The social feelings, called into vivid action by the circumstances, would impel to the united burst of song; and conscience, guided by Scripture, would pronounce such a method of performance the best fitted for religious edification.

As sources of the material used by such parties there were portions of the Gregorian Tunes, tunes attached to the old Latin hymns, and also secular airs of the graver sort. These would undergo a process of modification more or less, to adapt them to the measures with which they were associated. But there would also be original compositions expressive of the strong and lofty emotions which the circumstances of the time awakened in the minds of men. The oldest remaining specimens of this sort of music seem to bear out these views. The Bohemian book of 1538, is said by those who have examined it to include numerous Gregorian passages, but this was only one of the streams which formed the river of Protestant Church song.

The Lutheran Church retained for its Cathedrals and special festivals more of the Popish musical system than even the English, but this result is ascribed to the influence of the secular powers with whom Luther was connected, rather than to his own preference. At all events the popular style was developed, along side of the other, under his fostering care, and became a feature at least equally prominent in his arrangements for worship. He found a considerable accumulation of materials such as have been adverted to, when he entered upon the task of furnishing suitable tunes for metrical psalms and hymns, but it is generally admitted that the best models in the style under consideration were struck out by his genius, or by that of his coadjutors, stimulated by his example. In their hands the *Chorale* reached its standard or classical form—embodying the elements of regularity, energy, dignity, beauty, and aptitude for popular performance. And wonderful indeed, for magnitude and grace, is the musical fabric erected, in the course of half a century, by European protestantism under Germany as its leader.

As the Reformation wave rolled westward, various countries at first applied common secular tunes to their religious lyrics, but as soon as sufficient leisure had been secured, these were discarded in favour of compositions after the German model. The most conspicuous case of this nature is the Church of Geneva or France. The tunes ultimately attached to Marot and Beza's version of the psalms exhibit something of special character, but the general features of the style place them under the same great class with their more eastern prototypes. England and Scotland conformed to this style—approving of it by their selections, and adding other specimens of their own; but neither of them can claim the honour of its origination.

The harmony provided for these tunes was in like manner prepared with a view to popular performance. Substantially it was in plain counterpoint from its earliest specimens to the period of its zenith; but there were some degrees of diversity in regard to ornament and difficulty. Some settings of a more elaborate sort are adverted to in page 41.

This general survey will prepare for an examination of the materials belonging to the Scottish Psalter.

#### 1.—CLASSIFICATION AND PROGRESS.

These materials, as exhibited in the Reprint, divide into three classes: 1. The tunes designated Common; 2. Those harmonized in Reports; 3. Those attached to individual psalms, usually termed Proper Tunes, though that appellation is not employed in the Psalter itself. Their respective numbers are, Common 31, in Reports 8, and Proper 104, of which two are to Psalm 124; in all 143. To these fall to be added 14 Proper Tunes which are found in the earlier editions, but were ultimately excluded. The tunes quoted in the Appendix, p. xxx. have also a partial claim to be reckoned. Of the tunes in Reports only three are new melodies, the others being Proper Tunes with different harmonies. The tunes to Ps. 107 and 120 are substantially the same.

Historically the order of succession is, first the Proper Tunes, next the Common, and lastly those in Reports; and this order will therefore be followed in the inquiries and explanations to which this Dissertation is devoted.

### Proper Tunes.

A Proper Tune is one assigned to a particular psalm, as peculiarly adapted thereto. It was doubtless considered an advantage also, in addition to that of special adaptation, that there should be an established and understood relation between psalm and tune. Evidently this idea was borrowed from the practice in the case of secular lyrics, and it is embodied in all the Protestant Psalters, British and Continental, of the Reformation era. It is not indeed fully carried out in all respects, inasmuch as the same tune is sometimes appropriated to two or more psalms, either by repetition or by reference from one psalm to another, but, as a general rule, no psalm is unprovided with a tune, and no psalm has more than one.

This system appears in its full development in the first edition of the Scottish Psalter as in the last, so that an account of its progress is not requisite. Its incipient stages prior to the first edition, and its subsequent variations are described below and in the latter division of the Appendix.

### Common Tunes.

A Common Tune is not associated with any psalm in particular, but is framed for a special poetic stanza, and is limited in its application only by its accordance in spirit or character with individual passages in that measure. In modern times Church Tunes may almost universally be ranked as Common, but the case was the reverse when the Reformation Psalters were constructed; and, so far as can now be ascertained, it was only after the lapse of some time, and by slow degrees, that the Common class was developed. Yet the rise of this description of tunes is not difficult to account for. The Proper system required a large assortment of tunes, and most of those actually selected were of considerable dimensions; so that, though confessedly superior where practicable, it must have formed too heavy a task for the majority of congregations, amidst the disadvantages of those early times. It is probable therefore, that in most cases, a selection only of the Proper Tunes would be maintained in use; while the necessity would come to be felt of employing along with these a class of tunes more easily remembered, and capable of being applied to a large range of passages. This feeling, while it affected even London, as appears from the Psalter of Este, could not fail to be intensified in Scotland, where the Church was subjected to incessant harassment and frequent suffering.

The attaching of names to this order of tunes must soon have become a matter of necessity. The Proper could be distinguished by the numbers of the psalms with which they were connected, as the 1st, the 100th, &c., but some other expedient was required in the case of the Common. The employment of the names of places for this purpose is first exemplified in the English Psalter of Este, (1592,) in which three tunes are respectively named "Cheshire, Kentish, and Glassenburie." In the Scottish Psalters the practice first appears in Edition 1615, and is afterwards extended, the names being chiefly, though not exclusively, taken from places. In England the same expedient appears fully unfolded in the Psalter of Ravenscroft, (1621,) in which above 40 tunes are named.

It is only in the Scottish Psalter that Common Tunes are ranked in a separate class, and bear a special designation as a class; and even in this, such distinction does not appear till 1615. In the English Psalters all tunes are alike attached to individual psalms. Yet it is evident that certain tunes soon came into use in England upon the Common principle, though without the name. In the dedication to Este's Psalter, the following passage occurs: "In this booke the Church Tunes are carefully corrected and other short tunes added, which are song in London and other places of this realme;" and in the preface those thus added are described as "commonly song now adays and not printed in our common Psalm bookes with the rest." A separate table is also given of these "newly added," which are nine in number, and of four lines each. In like manner the title to Allison's Psalter, (1599,) mentions "tenne short Tunnes in the end, to which for the most part all the Psalmes may be vsually sung, for the vse of such as are of mean skill, and whose leysure least sermeth to practise." These ten include the nine in Este. Here are evidently recognized both the class of tunes under consideration,

and the description of persons who required the use of them. In Ravenscroft's Psalter, the tunes furnished with names are all of the four line sort, and most of them are attached to two or more psalms; so that they may be regarded as to some extent Common, though the term is not applied to them.

In both Allison and Este there are three tunes out of "the nine" which are attached to about thirty psalms each, while the others have very few, some of them only one. These three are named "Old Common, London, and English" in the Scottish of 1615. It seems clear therefore, that for a considerable time prior to the year 1600 they were those principally used as Common Tunes in England.

It remains to notice the development of this order of tunes in the progress of the Scottish Psalter.

1. In the editions prior to 1615 the class is not separately recognized, but traces appear of its origin:—(1.) In Edition 1565 the tune afterwards styled "Old Common" appears as the Proper Tune to Psalm 108. From its special title it is plain that this was used as a Common Tune from a very early date; how early it is impossible to affirm, but being called "old" in 1615, it is not too much to infer that its use stretches over most of the previous half century. Indeed it is not improbable that it may have been used as far back as the first appearance of Sternhold's psalms in Scotland, about 1550, as at that stage no tunes were attached to them. If so, the tune would be circulated orally or by writing, and may be supposed to have continued in use, less or more, even after the introduction of the Genevan books in 1556 and 1561, as the tunes in these were all of the Proper order. It stands, besides, as the only indubitable representative of this class of tunes during the greater portion of that period. The tune to the 23d Psalm, C. M., the well known 100th, L. M., and the 134th, S. M., are in four lines, but there is no positive evidence of their having been used as Common, though it is probable they were.

(2.) In Edition 1595 these tunes held precisely the same position. Amongst those then added in connection with the Spiritual Songs, the first (Appendix, p. xxvii.) was well adapted for service as a Common Tune, but it cannot be asserted that it was so used. There was indeed comparatively little scope for the operation of Common Tunes in the case of any description of metre except the ordinary Iambic stanza of eight and six syllables alternately.

(3.) In Edition 1611 two steps are taken in extending this order of tunes. Other two of those afterwards ranked under it are introduced, viz. London and English, both, as also Old Common, being without names, and connected with psalms in the body of the Psalter as Proper Tunes. Further, each of the three is attached to a considerable number of psalms, (Appendix, p. xix.) This edition is referred to here because printed in Scotland, and thus entitled to a more authoritative position in the history of the Psalter, but the edition of 1602, printed at "Middleburgh," and elsewhere described as almost identical with, and probably the model of, that of 1611, exhibits these three tunes employed in the same manner, and connected with nearly the same psalms. The year 1602 may therefore be regarded as the true date of this stage of progress.

These notices show a connection between the Scottish and English Psalters. The three tunes in the Scottish of 1602 and 1611 are the same as those specified as in Este and Allison; while in all they serve the same purpose, and are joined to much the same psalms. It may be concluded that they were in use in England for some time before Este's publication, and that soon after, 'London' and 'English' found their way to Scotland, and were gradually employed to serve along with 'Old Common' in the capacity of Common Tunes.

2. The editions of 1615 and later dates exhibit the new feature of a selection of four line tunes, ranked as a separate class from the Proper, and bearing the general designation of 'Common Tunes,' with a name to each, followed by the word 'Tune' (or Tone, 1633,) as 'French Tune,' &c. How this step in advance came to be taken is unknown, but it seems entirely ascribable to Scotland, as no precedents are found elsewhere. It is however only the logical result of the previous process. Tunes in the predicament above described were formally Proper yet virtually Common, and another step was necessary to resolve the ambiguity.

At the date 1615 the number of Common Tunes is found to be twelve. The Edition 1621 presents no change. In 1633 two are added, and three more in 1634. Concerning these, see Appendix, p. xx., and Diss. II., p. 19. Finally, in 1635 the number expands to 31. In the small edition of 1640 that number is reduced again to 16, as in 1634, but the former of these editions is a mere re-issue of remaining copies of the latter.

As it may be presumed that tunes would not be received into the Psalter till they had obtained some degree of popularity, the following may be regarded as a probable summary of the progress of this class of tunes in Scotland:—That from 1550 or 60 till 1595 only the 'Old Common' was used; that from 1595 till 1611 London and English were added; that from 1611, or probably some years earlier, till 1615, Kinge's, Duke's, French, The Stilt, Dumfermling, Dundie, Abbey, Glasgow, and Martyrs, had been coming upon the field; that between 1621 and 1634 Elgin, Monros, Culross, Cheshire, and Galloway, were introduced; and that the remaining 14 of the 1635 list were, at that date, either first submitted to the public, or adopted after having obtained public approval.

*Tunes in Reports.*

The third class of tunes consists of eight, which are harmonized in Reports. Two of them are found in the Aberdeen edition of 1633, and one of these (that for Ps. XII.) in the earlier one mentioned in p. 19 above, being the first that appear in the history of the Psalter. The others pertain to Edition 1635.

The term 'Report' is employed to describe a short fugal passage. It may have been understood to mean either a *carrying back*, that is, after a passage has been started by one harmonic part, taking it back to the same point and starting it anew by another; or *carrying again*, that is repeating the passage by the parts in succession. Or if the term referred to echoing, answering, or what is now called imitation, the idea is still the same. Inspection of the tunes will afford a clearer idea of them than description. It is observable that in five cases the fugal harmony affects the whole tune, while in three it is confined to the latter portion. The want of words may be felt as an inconvenience in reading these tunes, but they are without them in the original.

It is well known that harmonization in fugue and canon was common during the century following the Reformation, but it was employed almost solely in the more elaborate forms of Sacred Music. In the principal harmonized Psalters of England—Este, Allison, and Ravenscroft—nothing of the kind occurs. But in Day's Collection of 1563 various tunes are arranged in that form, and these seem to be the only known instances of the kind in Britain prior to those contained in the Scottish Psalter. It is probable, however, that such compositions would be used to some extent from manuscript copies in the Church of England, where choir singing may be supposed to have been common. Several also occur in Claude le Jeune's arrangement of the French Psalter tunes in 1613, but there seem to have been none in the earlier settings of Bourgeois and Goudimel.

There is some difficulty in defining the practical purpose intended to be served by the tunes in Reports. The old editor, E. M., informs the reader that they are given "for the further delight of qualified persons in the said art," viz. music. This language might encourage the supposition that they were expected to be used only as a means of private gratification, and not in public worship. On the other hand, the two which occur in Edition 1633 are classed with Common Tunes; and both in that and in the 1635 edition the melody is termed the "Church part" as in other cases, while in the latter edition two of the parts are printed in the reverse form like the Common tunes. The probability is, that the easiest of them were occasionally employed in worship in some of the larger towns, where Congregational singing had received a more than average share of attention. It can hardly be doubted that they were practised in the Chapel Royal referred to in E. M.'s preface. The fact is to be kept in view, that, at this period, Royal power and craft were doing their utmost to urge the Church of Scotland in the direction of Episcopacy.

It is not proposed to attempt tracing the musical materials of the Psalter to their *remotest* sources. It is enough for present purposes to point out as far as possible the *immediate* stores to which the compilers betook themselves, and the extent to which they drew from them; as also the cases in which the contributions may be regarded as original. Direct historical intimations on this subject cannot be furnished. It is, however, a plausible inference, though not altogether without dubiety, that tunes which cannot be traced to any extraneous source are of native origin. Priority of appearance must be held to constitute a presumptive claim to authorship, in the absence of other evidence.

*Proper Tunes.*

As shown in Diss. I., 51 psalms, each provided with a tune, were published by the Refugees at Geneva in 1556. All of these psalms and 42 of the tunes were incorporated in the Scottish Psalter when completed in 1564. The rejected tunes are given in the Appendix. The psalms are those contained in columns 1st and 2d of Table, p. 28. Of the 42 tunes 32 were retained in connection with the same psalms, and are given to these psalms in this Reprint, viz. Psalms 1, 3, 6, 7, 8, 9, 15, 16, 19, 20, 21, 28, 29, 30, 41, 43, 44, 49, 51, 52, 73, 78, 82, 103, 114, 115, 123, 128, 130, 133, 137, and 146. The tune to Ps. 23 was retained to that psalm in most of the editions of the Psalter, but was ultimately dropped; and that to Ps. 2 was transferred to Ps. 10 in 1564, but was by and by restored to Ps. 2. The remaining eight were transferred to different psalms thus—

<i>Genevan</i> , to Ps.	5	12	17	33	34	42	63	68
<i>Scottish</i> , to "	109	26	86	96	89	33	101	34

It is to be feared that little more than a negative answer can be furnished to the question whence were these tunes obtained? At that date only 44 psalms had been issued by Sternhold and Hopkins, and these were without tunes. There were in existence the book of hymns by the Bohemian brethren, (1538,) Luther's Geistliche Lieder, (1545,) German hymn books, a portion of the French Psalter, and Coverdale's Psalms, if a few copies survived proscription, all having tunes, but it does not appear that any of those in question were derived from these sources, except the 128th (German) and the 130th (French). The presumption, therefore, is that the others were composed for the purpose, but by whom it is impossible to say. Some might be furnished by musicians on the Continent, and the fact that L. Bourgeois, who afterwards harmonized the tunes of the French Psalter, was at this time singer (chantre) at Geneva, renders it likely that he was a contributor; but it is probable that those who superintended the publication would apply chiefly to their own countrymen, and that the greater proportion were therefore obtained from friends in England, or English exiles, while it may not unreasonably be supposed that, through the agency of Knox, Scotland also might furnish a share. Whittingham, who may be regarded as editor, is said to have been a musician, and may have assisted in selecting and attaching the tunes, if he did not even compose some of the number.

In A. D. 1560 this collection of psalms was enlarged to 65. (Diss. III., p. 25.) The novel feature now appears of a portion of the psalms being referred to the tunes of other psalms, which expedient was retained in the completed Psalter of Scotland, and more largely in that of England. Of these psalms some are referred precisely as in the Scottish of 1564—5, viz. 2, 4, 5, 11, 12, 13, 17, 32, 42, and 63. The others are the 95th, a new psalm referred to the Benedictus, and former psalms as follow—

Ps. 8 ref. to Ps.	7.	Ps. 34 ref. to Ps.	15.	Ps. 82 ref. to Ps.	68.
" 19 "	" 14 "	43 "	" 14 "	123 "	" 23 "
" 20 "	" 15 "	49 "	" 44 "	128 "	" 114 "
" 28 "	" 14 "	52 "	" 41 "	146 "	" 103 "

Of course the tunes primarily attached to these psalms are now dropped. There are 18 new tunes, 5 of which are to former psalms, their previous tunes being discarded, viz. 14, 25, 68, 79, and 120; and the others to the new psalms 37, 50, 67 (1), 67 (2), 71, 119, 121, 124, 125 (Wisdom's), 127, 129, 148, and 149. All of these were retained to the same psalms in the completed Scottish Psalter, with the exception of the 148th, which was at first printed also to

the 136th, and ultimately confined to the latter; and those to Wisdom's 67th and 125th, which were rejected. Thus 24 remain of the tunes of Edition 1556, all of which are continued to their former psalms except the 2d and 42d, which are transferred respectively to the 33d and 10th.

Of the new tunes 6 are selected from the French Psalter, and it is therefore proper to notice the degree of progress which that work had then reached. This appears from a bible, with psalms attached, printed by Barbier & Coutteau in 1559, place not stated, in which the psalms have the same tunes as in the complete editions of later dates; but the following psalms are wanting, viz. 48 and 49, all between 51 and 72, between 73 and 79, between 79 and 86, between 86 and 90, between 91 and 101, also 102, 105, 106, 108, 109, 111, 112, 116, 117, 135, 136, 140, 141, and 142. These amount to 67, but are reduced to 60 by the addition after Psalm 143 of "Sept psaumes nouvellement traduits par Theodore de Beze," viz. 52, 57, 63, 64, 65, 67, and 111, which have no tunes, being referred to those of previous psalms. The six selected in 1560 are those to Ps. 50, 120, 121, 124, 127, and 129, which are attached to the same psalms in the English collection. The 149th has some resemblance to the French 47th, but cannot be regarded as the same. More probably it was a case of co-incidence or at most of imitation. If 11 of the tunes of this collection were, as elsewhere conjectured, published in Geneva in 1558, the derivation of these six from the French Psalter may still be assumed, as there was an edition of the latter in 1555 which differed nothing from that of 1559.

In 1561 the compilation was extended to 87 psalms, but the total number of tunes pertaining to these is 60, as 27 psalms are referred to tunes of other psalms. Of these references Psalms 54, 90, and 94, are the same as in the Scottish of 1564-5, (App. p. xxv.) The other references are Ps. 101 to 37 and 107 to 119, together with all those of 1560, which remain unchanged. The 95th is discarded. The 43d is referred to the 13th, but this must be a misprint for 14th, as the 13th has no tune.

At this date all the tunes of 1560 are retained except those to Wisdom's 67th and 125th, and 20 new ones are introduced; which are set to the Psalms 27, 36, 47, 58, 62, 70, 85, 88, 91, 100, 104, 111, 112, 113, 122, 125, 126, 134, 138, and 142. All of these were retained in the Scottish Psalter to the same psalms, and are connected with these psalms in the Reprint.

Of these tunes the following are from the French Psalter, which was still incomplete at the date of selection:—

French.	Genevan.	French.	Genevan.	French.	Genevan.
1559.	1561.	1559.	1561.	1559.	1561.
Ps.	Ps.	Ps.	Ps.	Ps.	Ps.
42	27	35	88	3	122
132	36	91	91	21	125
47	47	134	100	78	126
20	58	104	104	101	134
103	62	19	111	16	138
6	85	107	120	43	142

The tunes to the 112th and 113th are German, and appear as early as 1537.—(Köphl, Psalmen und Geistliche Lieder, Strasbourg.) The former is attached to Luther's "Vater Unser." The latter had a place in the earliest stage of the French Psalter, but had appeared some eight years earlier in Germany. Ravenscroft, however, ranks it as French. He also designates the 112th and 125th as High Dutch tunes. The remaining tune, that for Ps. 70, must be regarded as original.

Before taking leave of these Genevan Psalters it is proper to refer to the tunes belonging to the hymns which they severally contained. They are as follow—

1. In all the three editions the tune to the 10 Commandments.
2. In 1560 and 61, tune to the version of the Lord's Prayer afterwards adopted in the Scottish Psalter. It is the same as that to Ps. 112.
- 3-6. In 1560 only, tunes to Benedictus, Magnificat, Nunc Dimittis, and Creed.
- 7-9. In 1561 only, tune to another version of Song of Simeon. The two new versions of the Lord's Prayer repeat, the former the tune to Ps. 88, and the latter that to Ps. 100.

Of the remainder all—except the Benedictus, which is found in any of the English Psalters—are quoted in the Appendix, those adopted into the Scottish Psalter at p. xxxv. and those excluded at p. xxxv. The 10 Commandments tune is attached to a similar hymn, and also to the

140th psalm, in the French Psalter. As that psalm was not printed in 1559, the tune must have been composed for the hymn, which was of older date.

Concerning the authorship of these additional tunes of 1560 and 1561, which are not derived from the French Psalter, the same remarks must be made as in the case of the tunes of 1556; but as many of the Exiles returned to England in 1559 the probability is stronger that most of them were composed by English musicians. Considering the relationship of parties (Disser. II. p. 11), it is not improbable that Scotland assisted less or more. Ravenscroft includes in his Collection the tunes to Ps. 3, 6, 14, 30, 41, 44, 51, 68, 103, 119, 136 and 137, contained in the Editions 1556-61, and classifies them as *English Tunes*. But it is doubtful if he was acquainted with these imperfect Psalters, or looked farther back than the work which falls next to be mentioned.

The English Psalter, completed in 1562, contains 63 tunes, of which 45 belong to the psalms, and the remainder to hymns. Twelve of these tunes appear for the first time, and are connected with Psalms 18, 35, 46, 61, 69, 72, 77, 88, 95, 135, 145, and 147. All of them were retained in the Scottish Psalter to the same psalms, except the 88th and 145th, which were transferred respectively to Psalms 141 and 150, (concerning the 46th, see Appendix, p. xxxv.) As they do not seem to be traceable to any other source, it may be concluded that they were furnished by English composers. Only six of them—the 18th, 61st, 69th, 72d, 77th, and 145th—are found in Ravenscroft, and he ranks these under English tunes, except the last, which is omitted in his classification. At this date also appears the tune to Lamentation second, which in the Scottish is given to Psalm 59. All the tunes are without harmony.

During the year 1563, another edition of this Psalter was issued. According to Mr. Havergal, the only known copy of that edition was in the possession of the late Mr. Lea Wilson, and passed into that of Mr. Pickering, publisher, London. Whether it contained any additional tunes, the Editor has not ascertained; but it may be regarded as certain, that its entire musical contents would be embodied in another work of that year, viz. a large collection of tunes harmonized, in four parts, each part in a separate volume. This may be inferred from the large number of tunes in the latter collection, and from the fact that it contains the celebrated Old 100th, which was probably in the former, but had been placed at the end of the book, and had ultimately been lost. See p. 27th above. It may be presumed that this work appeared too late to be of use to the compilers of the Scottish Psalter of 1564. At all events, no additional tunes are drawn from it.

In completing the Scottish, six tunes more were adopted from the French Psalter, and disposed thus—

French,	to Ps. 33	10	102	107	110	118
Scottish,	to Ps. 81	83	102	107	110	118

The 143d is a modification of a German tune—*Neue Lieder*, by Hans Ottl, Nürnberg, 1534.

There remain the tunes to Psalms 66, 76, 80, 116, 140, and 145; and as these cannot be traced to any other source they may be regarded as of native origin. Further, there are the additional tunes contained in subsequent editions of the Scottish Psalter. Six of these appear in 1595, attached to spiritual songs. The first is from the French Psalter, as already noticed, the others are from the English. Three more, all from the English Psalter, are found in Edition 1611. Edition 1615 affords other three to Psalms 57, 76, and 101, which are retained to these psalms in the Reprint following. The latter two are substitutes for older tunes. Edition 1635 presents a new melody to Psalm 46th, to which the former melody becomes a bass; and also a second tune to Psalm 124th. Of these five tunes, the first is from the English Psalter to Psalm 52d. The remaining four are not found elsewhere, and may be assumed as Scottish. The reader will connect these notices with those already given above, and also with those in the Appendix, p. xxxv.—v.

#### Common Tunes.

In tracing the sources of the Common Tunes there are two considerations worthy of notice besides priority of appearance, viz. the names assigned to them, and the classification of Ravenscroft. In regard to priority the



question lies between Scotland and England, as none of the tunes appear in any of the Continental Psalters. The state of the case, as between these countries, is as follows—

The second names are those of Ravenscroft.

Tune.	First Appearance in Scottish Psalter.	First Appearance in English Psalter.
Old Common,.....	1564.....	Este, 1592
London=Cambridge,.....	1602.....	Danan, 1579
English,.....	".....	Este, 1592
Dundie=Windsor,.....	1615.....	".....
Dukes,.....	".....	Raven. 1621
Dumfermling,.....	".....	".....
Martyrs,.....	".....	".....
Kinges,.....	".....	".....
French=Dundie,.....	".....	".....
Stilt=York,.....	".....	".....
Abbey,.....	".....	".....
Glasgow,.....	".....	".....
Monros=Rochester,.....	1633.....	Este, 1592
Cheshire,.....	1634.....	".....
Durham,.....	1635.....	Raven. 1621
Winchester,.....	".....	Este, 1592

The remainder of the 31 tunes, viz. Elgin or S. Johnstov, 1633, Galloway, 1634, and Culross, Glaston, Wigton, Innerness, Jedburgh, Couper, Glenluce, Irving, Newtown, Melrose, Dunbar, Maxtoun, and Cathness, 1635, do not appear in the English Psalters at all.

2. The names of the tunes. In later times, when all tunes have come to be considered Common, the grounds on which names have been selected are exceedingly capricious, and little value could be attached to them in reference to any such question as that under consideration. Yet the principle has been, to a considerable extent, deferred to that tunes belonging to one country should not be named after towns in another. But in the century succeeding the Reformation, when named tunes were exceptional, it may reasonably be supposed that the places selected for the purpose would bear a local relation to the tunes and their authors. To what conclusions then in this respect do the names of the tunes in the Scottish Psalter seem to point? Out of 31 there are six which do not indicate locality. In 5 cases they are obviously taken from English, and in 17 from Scottish localities. The remaining three are noticed below. When the same tune has more than one name the earlier must be regarded as the higher authority.

3. Ravenscroft's Classification, 1621, includes 16 of the 31 tunes under enquiry, which are thus distributed—

Scottish,.....7—	Kings, Dukes, Abby, Dumfermling, Dundy (French), Glasgow, Martyrs.
Northerne, ...3—	Stilt, Durham, Cheshire in body of the book, but in contents Chester.
English,.....5—	Cambridge (London), Windsor (Dundie), Rochester (Monros), Winchester, Oxford (probably Old Common altered.)
Low Dutch, 1—	English.

Doubts have been expressed whether Ravenscroft really intended by this classification to point out the countries to which, in his opinion, the tunes owed their origin, but no other explanation seems at all tenable.

Putting together these considerations—priority, names, and Ravenscroft's authority—it is found that by all of them there are assigned to England—London (Cambridge), Cheshire, Durham, and Winchester; and to Scotland Dumfermling and Glasgow. The first and second considerations unite in assigning to Scotland Elgin, Galloway, Culross, Wigton, Innerness, Jedburgh, Couper, Glenluce, Irving, Melrose, Dunbar, and Cathness. In the following instances the names are not distinctive of locality—Dukes, Martyrs, Kinges, and Abbey; but the first and third considerations would apportion them to Scotland.

There are still nine tunes which require to be noticed individually. 1. *Old Common*: The name indicates nothing, but Scotland has the claim of priority by many years. Ravenscroft ranks it as English and names it accordingly, but this is 56 years subsequent to its earliest appearance, and is therefore of little weight. It is also to be observed that the tune is so much altered as to render its identity questionable. But if regarded as the same, the new version formed a sufficient ground for a new name, especially as the name *Old Common* might not be applicable in England.

2. *English*: Both name and priority give this tune to England, but Ravenscroft terms it a *Low Dutch* tone.

His authority may be thought somewhat higher than that of the Scottish Psalter, but it should be remembered that the year of its first appearance in England is said to have been that of his birth. The fact that the tune is not found in the Dutch Psalters favours the claim of England. Its appearance in the Middleburgh Edition of 1602 (p. 18) may have led Ravenscroft into a mistake.

3. *Dundie*, Windsor, or Eaton: Priority declares for England, the difference being 23 years. Ravenscroft ranks it English and assigns it an English name. That it bore the name Windsor and also that of Eaton previously to the publication of his Psalter is probable from the circumstance of his mentioning both, but how long previously is uncertain. There seems to be nothing to support a claim to this tune on the part of Scotland, except the traditional belief of the people, and the fact that it has borne the name Dundie in that country since 1615, and possibly for some time previous. In explanation of the name it is to be remembered that it would originally come to Scotland without a name, (p. 40,) and would be used in that condition for a time, during which its southern origin would be forgotten. When naming came into use, some unknown circumstance would lead to the selection of Dundie for this tune. If this conjecture be correct, the existence of the traditional belief is accounted for. This is certainly the tune mentioned in the lines from Burns' *Cotta's Saturday Night*—

"Perhaps Dundie's wild warbling measures rise,  
Or plaintive Martyrs worthy of the name."

4. *French*—Dundy: The earliest appearance of this tune is in the Scottish Psalter. Ravenscroft produces it only six years later, but he classes it amongst Scottish tunes, and gives it a Scottish designation. The name 'French,' which is given it in the Scottish Psalter, points to a foreign origin; yet Ravenscroft has not been moved by this circumstance. Nor is the tune to be found in French collections. It must be concluded, therefore, that it belongs to Scotland, though the selection of the name remains unexplained.

As confusion often results from the English and Scotch names of this and the previous tune it is necessary to notice that the French of Scotland is the Dundie of England, and that the Dundee of Scotland is the Windsor of England.

5. *Stilt*—Yorke: The Scottish name does not intimate locality, and the English one carries no weight in the face of the earlier date of the other. Laying aside the names, there remain on the Scottish side priority of appearance, and on the English Ravenscroft's opinion that this is a Northern Tune, that is, belonging to the North of England. But the latter consideration standing alone cannot be matched with the former, and therefore Scotland has the best claim to this tune also. Nothing seems to be known of the import of the name 'Stilt.'

6. *Monros*—Rochester: The prior appearance and Ravenscroft's authority adjudge this tune to England. The name alone countenances a claim for Scotland, Monros being an olden form of Montrose. But this is met by the fact that the English name has the earlier date, being found in Ravenscroft, 1621. In Scotland it appears as 'Glasgow' in 1633, and as 'Monros' in 1635.

7-9. The tunes Glaston, Newtown, and Maxtoun, as they do not appear in English books, must be claimed as Scottish, though the names are somewhat obscure. Glaston belongs to a small parish in England, but is probably the name also of some property in Scotland, though not of a town or parish. Newtown is attached to various places in both countries, but the reference is most likely either to the suburb of Ayr, or to the parish in the North-Eastern district of Edinburghshire. Maxtoun is a parish in Roxburghshire, with a village of the same name, once more important than it is now.

The conclusion to which these enquiries lead, therefore, is that of the 31 tunes here reprinted, London, Dundie, English, Cheshire, Monros, Durham, and Winchester, originated in England, and all the others in Scotland.

#### Tunes in Reports.

As the three original melodies amongst the tunes in Reports are found only in the Scottish Psalters it is reasonable to conclude that they are of Scottish parentage. Two of them, that to Ps. 12, also called *Bon Accord*, and that to Ps. 21, as they first appear in an Aberdeen edition, probably owe their origin to that town.

In regard to the entire materials thus surveyed it will be observed that the evidence of national origin is not altogether conclusive, but yet may be considered strongly presumptive, and seems at least to determine the position of matters till further light be obtained.

The question of the authorship of individual melodies may be regarded as involved in total darkness. In some English compilations (*e. g.* Este) the names of musicians are attached to the tunes, but it is evident that they point out the authors not of the melodies but of the harmonies. Thus Este, in his Preface, says "Although I might have used the skill of some one learned musician in the setting of these Psalms in 4 parts, yet for varieties sake I have entreated the help of many," &c. Possibly in some instances the author of melody and harmony may have been the same person, but there is no clue to such cases. In the Scottish Psalter even this item of knowledge is not afforded, as in E. M.'s Preface there is only a general statement made respecting the authors of the harmonies, and Wood's MS. affords little additional information.

All that can be done, therefore, is to refer to the most probable conjectures that suggest themselves in regard to this question. And, 1. As to the tunes ascribed above to England, from 1556 downwards, the following is the opinion of Sir J. Hawkins, chap. cxvii. :—

"With respect to the authors of those original melodies we are somewhat to seek; it is probable that in so important a service the aid of the ablest professors was called in, and who were the most eminent of that time is easily known. The principal were Dr. Tye, Marbeck, Tallis, Bird, Shephard, Parsons, and William Mundy—all men of eminent skill and abilities, and, at least for the time, adherents to the doctrines of the Reformation. There is no absolute certainty to be expected in this matter, but the reason above given is a ground for conjecture that these persons, or some of them, were the original composers of such of the melodies as were not taken from foreign collections."

2. As to the melodies taken from the French Psalter, after what has been written by Hawkins, Burney, and Havergal, there is little room for doubt that Gillaume Franc attached tunes to the psalms translated by Marot. Still it is uncertain how far he availed himself of Gregorian phrases and contributions from friends, and how far the compositions were strictly his own. It seems also a doubtful matter to what stage in the extension of the Psalter his labours reached. Some writers (*e. g.* Burney) are certainly in error respecting the date of the completion of that work. The expression "all the psalms," employed by Calvin in his preface to Marot's Psalms (1543), and quoted by Hawkins, &c., must be understood to mean not the entire psalms, but all contained in the volume. It has been shown above that 60 psalms and 67 tunes were still wanting in 1559, leaving 83 psalms with tunes; and it is a fact worth notice that this is the exact number published with harmony by Bourgeois in 1561. Why no more? Obviously because when his harmonies were printed the Psalter contained no more melodies. It seems to have been only in 1562 that the full number of 150 psalms was arrived at. There are, therefore, three leading stages in the chronology of the melodies. There were 49 to the psalms by Marot, 1543 or 45—34 added up till 1560—and the remainder, making allowance for some duplicates, in 1562. Now the uncertainty regarding Franc's connection with the melodies relates to the middle and more especially to the last stage. Considering that Bourgeois and Goudimel both flourished at that time, and harmonized the melodies, there is great probability that they had also more or less to do with the composition of those added in their own day.

3. As to those assumed to be of Scottish origin, no one who considers the quality and reputation of the secular melodies pertaining to that country, will question its ability to furnish such materials.

Of those headed Genevan it has been already noticed that probably a few were due to Scotland, and there are two considerations which countenance this opinion. 1. In the Scottish Psalter many of these tunes were retained though rejected in England, and it is no way unlikely that their parentage formed a reason for this difference of treatment. It is possible that the retention of the tunes might be merely a consequence of the retention of the psalms, but it is quite as probable that, in some cases at least, both reasons combined. The tunes in this position

are those to Psalms 1, 7, 8, 9, 15, 16, 20, 23, 26, 28, 29, 33, 34, 37, 43 (App. p. xxxiii.), 49, 67, 70, 71, 73, 78, 80, 82, 86, 89, 96, 101 (Fac-simile 7), 123, 133, 136, and 146. 2. In some of these there are passages or turns of melody which seem to point to Scottish authorship. Though not exhibiting direct imitations of the phraseology of the secular melodies of Scotland, they afford traces of the national vein or style which are not unworthy of attention. In one of the notes to Dibdin's Standard Tune Book the 8th is said to "bear unmistakable internal evidence of its [Scottish] nationality." See also the 16th, 71st, 133d, and 146th. These are in the major mode, but in other modes such indications are still more noticeable. See the 7th, 9th, 15th, 26th, 28th, 43d, 73d, 80th, 82d, 89th, and 123d. Such features may be observed even in some of those which were retained in England. But, without entering into further particulars in a matter confessedly doubtful, the question is left to the reader's consideration, and the possibility of future discovery.

The following is a summary of the sources of the melodies. The total includes the aggregate of the various editions from 1564 :—

	Genevan.	French.	German.	English.	Scottish.	Total.
Proper,....	51	32	4	21	10	118
Sir John,...	...	...	...	7	24	31
Reports, ..	...	...	...	...	3	3
				28	37	152

The harmonic arrangements, according to the intimation of the editor of 1635, are all due to Scottish musicians. The present editor has not thought it necessary to verify this statement throughout, by collation with the performances of Ravenscroft and others; but in the cases in which he has done so there is more or less of diversity. The Bass to Ps. 77th accords pretty closely with that of Allison, but the Treble and Contra differ considerably. It may therefore be assumed that these harmonies are, as affirmed by E. M., of Scottish origin.

### III.—CHARACTERISTICS.

Under this title it is proposed to describe such features of the Psalter music as involve peculiarity in comparison with that of modern times. The first of these is the Tonal system, proceeded upon during the middle ages, and for a considerable period posterior to the Reformation. It is well known that the Tonality now in use includes only two starting points for the octave in the Diatonic Scale or series of natural intervals, namely the 1st and the 6th, giving rise to what are called the major and minor modes. Other modes, however, were formerly constituted by fixing upon the 2d, 3d, &c., as key notes or starting points, and running from each to its octave, without modifying any of the intermediate sounds. The history, character, and laws of the various modes of the ancients form a somewhat obscure and intricate subject.—(See Hawkin's History of Music.) A brief sketch may suffice to render intelligible the use of these modes in the Psalter.

The statement made by those who have examined this subject is that these four modes were adopted for Ecclesiastical purposes by St. Ambrose in the 4th century. The Treble clef and the five line staff are used here as being more generally understood.

Dorian mode. Phrygian mode. Lydian mode. Mixolydian mode.

The following were added by St. Gregory in the 6th century :—

Hypodorian. Hypophrygian. Hypolydian. Hypomixolydian.

These are usually numbered as above. The former set are termed *authentic*, the octave being divided by the 5th, and having the tonic first and last; the latter *plagal*, the tonic being the fourth of the octave. The plagal can hardly

be considered as much more than varieties of the authentic; hence the same names are applied to both, the plagal being distinguished by the prefix Hypo. Some recent writers regard the distinction as trifling, others as of some importance. The case is thus stated by Dr. Marx of Berlin:—

“In respect to the melodies based upon these keys the ancients made a general and deeply conceived distinction. Their melodies moved either exclusively or principally from tonic to tonic. Such melodies they termed *authentic*, and they applied the same term to the scale generally when moving between these two points. This arrangement of the melody they applied to expressions of firmness, decision, and serene joyfulness. Or their melodies moved *around the tonic*, generally from the dominant to its octave. Such melodies they called *plagal*, which term was likewise applied to the scale itself when moving within these boundaries. By this form of melody they expressed greater softness, lightness, or innocent delight.”

With this account of the emotional character of the two sets of modes may be compared that of Mr. Helmore in his “Harmonies to the Psalter noted.”

*Authentic*,...1. Grave. 3. Exulting. 5. Gladdening. 7. Angelical.  
*Plagal*,...2. Mourful. 4. Harmonious. 6. Devout. 8. Sweet.

See also quotation from Parker's Psalter, Diss. I. p. 6.

It is obvious, however, that these do not exhaust the number of modes which may be constructed from the octave. If each of the 7 tones be made the basis of a mode, and each octave be divided in a two-fold manner by the 4th and the 5th, there will arise 14 modes in all. But the two resting upon B the 7th were held inadmissible, as involving imperfect fifths; deducting which there remain 12—and this accordingly was the number ultimately recognized. The additional 4 were

9. Authentic. 11. Authentic. 10. Plagal. 12. Plagal.

Æolian. Ionian. Hypo-Æolian. Hypo-Ionian.

The pith of the system consists in the 6 authentic modes, which may be thus represented. The key is C. The short lines indicate the semitonic intervals:

Ionian,.....c—d—e—f—g—a—b—c  
Dorian,.....d—e—f—g—a—b—c—d  
Phrygian,.....e—f—g—a—b—c—d—e  
Lydian,.....f—g—a—b—c—d—e—f  
Mixolydian, .g—a—b—c—d—e—f—g  
Æolian,.....a—b—c—d—e—f—g—a

These when arranged as follows form a progression, each mode rising from the 5th of the preceding:—

F C G D A E  
Lydian. Ionian. Mixolydian. Dorian. Æolian. Phrygian.

Of these six modes, the Ionian, Lydian, and Mixolydian have major thirds upon the tonic; and the Dorian, Phrygian, and Æolian have minor thirds. This circumstance doubtless led to the modern reduction of the whole to the two modes—major and minor.

The Ionian and Æolian correspond to the modern major and minor modes. According to Dr. Marx, the Lydian mode was more rarely used than the others, which fact he traces to the nature of its characteristic tone, the 4th. The names given to the Ecclesiastical modes are taken from the more ancient Greek modes, but the relation of the former to the latter is a subject involved in much obscurity.

Without distinguishing between the authentic and plagal forms, the modes employed in the Scottish Psalter are as follow:—

1. Ionian or major mode, about 49 tunes.
2. Æolian or minor, " 22 "
3. Dorian, 21 tunes, to Psalms 9, 15, 18, 20, 50, 51, 58, 59, 66, 69, 70, 91, 107, 119, 104, 120, 126, 128, 129, 131, 140.
4. Phrygian, 6 tunes, to Esalms 7, 26, 36, 52, 86, 102.
5. Mixolydian, 6 tunes, to Psalms 19, 62, 89, 117, 121, 123.

These include only the Proper Tunes of Edition 1635. Those in the first two modes are not enumerated, as these modes are more generally understood. The Common Tunes all pertain to the first three modes, which indeed comprehend nine-tenths of the music of the Psalter.

The Common Tunes were left without words. This is in accordance with their nature, as they stand in no special relation to any passage or verse. The words usually accompanying such tunes in modern times are to be regarded merely as specimen verses attached to them for the sake of convenience. The Proper Tunes are in an

obviously different case. As each belongs to an individual psalm the first portion of that psalm is consistently connected with it. From the want of words to those in Reports it might be inferred that they were viewed as in nearer alliance to the Common than to the Proper class, but their connection with individual psalms precludes that supposition.

The prevalence of what are now called double tunes for common metre may have arisen from the old method of viewing the stanza, as consisting of four long lines of fourteen syllables. It has been the recently received idea that such length of tune is cumbersome, but this may have arisen from the florid style of composition and slow rate of performance which have prevailed. Many a modern single tune contains as many notes, and has been sung so as to occupy as much time, as an eight liner of former days. A mixture of the double class in modern psalmody is certainly to be desired.

In the fitting of the proper tunes to their psalms there is a feature observable which deviates from prevalent modern ideas in Scotland; viz. the occasional connecting of Minor and Dorian tunes with joyful, and of Major tunes with plaintive passages. It is evident that the distinction in character between these modes, though recognized, was not so strongly drawn as at present. As specimens of the former class, see Ps. 3, 61, 79 and 137. The instances of the other sort are more numerous, Ps. 9, 30, 85, 107, 126, and 135 are prominent examples. Such fittings must have been made advisedly. The intended effect was doubtless produced by the manner of singing as to speed and force. Explanations of what may seem to many incongruous are obvious in many of the cases. Thus when praise or joy is combined with adoration and majesty as in Ps. 104 and 100 the Minor or Dorian mode is highly appropriate, or when present triumph is mixed up with the remembrance of recent dangers and troubles as in Ps. 126, and 124 the second tune. Of course in such cases the time would be much quicker than when a purely plaintive sentiment is to be expressed. Quick Minors embody a source of power and exhibit a beautiful variety in psalmodic expression which has been almost unknown in Scotland in recent times.

Some other features of the melodies are noticed in Dissert. I. & V. It remains to make a few observations upon the harmony. In regard to its general characteristics, the editor considers it the best thing he can do to give an outline of the able analysis by Mr. Havergal, which, though relating chiefly to the English Psalms, must be regarded as applicable, in greater or less measure, to contemporary music of the same class. He specifies—

1. Tunefulness of progression in all the parts, so that each might have as much of melody as possible. To secure this, little proprieties were sometimes sacrificed.
2. Contrariety of motion between the extreme parts—(i. e. the bass and treble.) The bass was framed with a view not only to the tenor or melody, which was an inner part, but also to the treble or highest part, and often when it proceeds in direct motion with the former it is in contrary motion to the latter.
3. Fullness of combination, fundamental chords being preferred to half chords. The major third is always used at the end of a minor tune.
4. Closeness, or fitting distribution of the parts as to relative distance.
5. Avoidance of certain chords and discords. The  $\frac{6}{4}$  followed by  $\frac{5}{3}$  upon the dominant, before a final close in the *major mode*, and where the 6th is the highest note, is not frequently met with. Other forms of that chord are common enough, but this one, now so usual, is not common. Everywhere the more masculine combination of  $\frac{5}{4}$  resolvable into  $\frac{5}{3}$  is observable. The  $\frac{6}{4}$  is never used. The

minor 7th on the dominant is of rare occurrence except as a passing note. The discords of most frequent occurrence are the 7th, the 9th,  $\frac{5}{4}$ ,  $\frac{6}{4}$ , and  $\frac{9}{4}$ . Frequent interchange of major and minor chords.—*Old Church Psalmody.*

It is observable that the melodies are assigned to the Tenor voice. This constitutes one of the most distinctive features of the Church Music of the Reformation period as compared with that of the present day, and requires to be taken into consideration in estimating the harmony. The modern system is more in accordance with science, the ancient is more expressly accommodated to practical and popular performance. The modern assumes that the singers should be proportionately distributed amongst the parts, and this, if carried out, would certainly produce the more exquisite effect. The ancient was based upon the

conviction that the larger half of the people would sing the melody only—while the harmony was intended to afford scope for the attainments of the skillful few, and thus became merely a graceful appendage. In consequence the tenor requires a preponderating body of voices in order to produce the proper result. The ideal of the former is finer, but the latter took the more correct estimate of the attainable, or at least of what was attainable at the time. The adoption of the plan in question may have been occasioned partly by the habits formed in the Romish Church, in which the priests conducted the singing; but in an age when every thing connected with psalmody was fully considered, it cannot be doubted that its adaptation to the purposes of popular edification, and suitability to existing circumstances, were also taken into account. Probably the treble was sung chiefly by boys, though it was also fitted for females. The Bass and Contra pertained to men. The Tenor, though professedly for male voices, would doubtless be joined in by such women and children as might be unable to perform the Treble. The Contra and Treble were evidently considered the more recondite parts, as it is in these especially that the harmonizer shows his skill in the way of syncopations and other little graces.

The usual order of the parts is that in Fac-simile 19th. The Reprint places them according to their altitude.

The Major 3d at the close of Minors and Dorians referred to by Mr. Havergal, and sometimes called the "Tierce de Picardie," is commonly used, but in several cases there is no 3d but only a 5th as in Ps. 126.

It may be proper, in conclusion, to advert to the harmonization of the modes. Each of them had special rules respecting its chords, its modulations, and forms of closing. An account of these is given in "The School of Composition," by Dr. Marx of Berlin. As a specimen, a summary follows of his description of the *Dorian* mode, which occurs as frequently as the *Æolian* or *Minor*:—

"This mode has a major triad upon its subdominant, and by changing C into C sharp we may also obtain a major triad upon the dominant, (the 5th or A,) and thereby effect a perfect close. Thus the major harmonies predominate over the minor, and the minor triad upon the tonic no longer imparts a gloom to the modulation, but merely serves to make it more grave and solemn. This is the character of the mode—serious and severe, still not mournful, but brightened by the prevalence of major harmonies. The ancients preferred it above all the others for the most solemn celebrations of the church. With this character the authentic form and low pitch of most of the *Dorian* melodies is also perfectly in keeping."

Modulations competent: 1. Into the *Æolian* upon the 5th; 2. Into the *Æolian* upon the tonic by a flat upon the 6th; 3. Into the *Mixolydian* or 4th; 4. Into the *Ionian* or 7th; 5. Into the *Lydian* or 3d. As in the common minor mode the sharp 7th is considered essential at the close.

The tunes contained in earlier editions, but excluded from that of 1635, were never printed with harmony. The melodies are given in the Appendix, p. 22. Some of these are found with parts in Wood's Manuscripts described below. A specimen is furnished, App. p. xxxvii.

#### IV.—MERITS.

After this survey of the Musical Materials of the Scottish Psalter a short statement regarding their general merits may be allowed. As compared with the sister Psalters of England the *quantity* included (see page 39) is large. The English editions with melodies only, range from 60 to 70; that of 1576 contains 63, of which 18 are to hymns. Of harmonized editions, Este has 74, and Ravenscroft 98.

The melodies cannot be considered as all of equal merit, and different persons will no doubt estimate their claims somewhat variously. The following seem entitled to special notice:—

1. Of the 42 retained from the Genevan of 1556—
- |         |  |
|---------|--|
| The 23d | is the first instance of a 4-line tune.            |
| " 51st  | " " long metre tune.                               |
| " 115th | " " short " "                                      |
| " 128th | " " selected from the German.                      |
| " 130th | " " " French.                                      |
| " 9th   | is a very good specimen of the <i>Dorian</i> mode. |
| " 86th  | " " " Phrygian mode.                               |
| " 19th  | " " " Mixolydian mode.                             |
| " 109th | " " " <i>Æolian</i> mode.                          |

The 29th, 44th, 137th, and 146th are excellent specimens of the major mode, expressive of varieties of sentiment—

the majestic, the triumphant, the pathetic, and the cheerful. The 128th and 130th are also peculiarly good.

2. Taking the issues of 1560 and 1561 together the number of the tunes retained is 35, of which perhaps the most melodious and characteristic are the 27th, 36th, 85th, 100th, 104th, 111th, 117th, 122d, 124th, and 134th, from the French; the 112th and 113th, from the German; and the 67th, 68th, 79th, 119th, and 136th, most of which were probably composed in Britain. The 27th is singularly pleasing in its original form as a Trochaic tune, but suffers a little by its adaptation to Iambic measure. The 36th is a graceful though short specimen of the Phrygian mode. In the 85th, though a minor, the character of the major mode seems striving for the mastery, significant of the chequered sentiments which pervade the psalm. The last line affords a felicitous close. The 100th has distanced every other proper tune of the Psalter in popularity, a result which is owing not merely to the quality of melodiousness, but also to its brevity, simplicity, and union of liveliness with dignity. There has, in addition, been a general acquiescence in its suitability to the psalm to which it was attached as early as 1561; and probably the tune owes more to the psalm than the psalm to the tune. The Rev. Mr. Havergal has published a considerable tractate upon the history, authorship, and qualities of this tune, to which the reader is referred for further information; but it is proper to add that it is traceable farther back than the date 1561, to which the author refers as that of its earliest known appearance; being found in the French Psalter (then incomplete) of 1555. The 104th shows a large amount of the *Dorian* cast of melody, and is richly expressive of adoration; but it may be questioned if the distribution of long and short notes is the best possible. The 117th, in the *Mixolydian* mode, exhibits much both of animation and beauty. In the same mode is the 111th, a very spirited tune, but excelled by the 122d, as that is again by the 124th. The 134th still enjoys very extensive acceptance. The 113th is a superb chorale, and, in the combination of power with symmetry, has few equals in that walk of composition. Last, but not least of the foreign list, is the 112th, surpassed by few of the countless sacred melodies of Germany. Of the remaining five, the 67th produces a fine anapaestic movement, rather bold perhaps for the character of the psalm; the 68th is full of lofty energy; the 79th, though in the major mode, is, when suitably sung, possessed of much tender pathos; the 119th is a *Dorian* of remarkable sweetness; and the 136th is a majestic yet lively strain, enriched with striking modulations. Many of the tunes of this epoch form the earliest specimens for various peculiar metres.—See *Disser.* III., p. 29.

3. The remaining tunes, amounting to 33, include all additional to the above, adopted into the Scottish Psalter in 1564 and subsequently. They consist of (1.) further selections from the Continent; (2.) selections from the English Psalter of 1562; (3.) those supposed to be furnished by Scottish composers. The 143d from the German is less happily adapted to the words than most of the Psalter tunes. Of those from the French that to the Ten Commandments is of great merit, much in the style of the 100th, and not greatly inferior. The 107th—like the 120th, an accommodation of the French 107th, but closer to the original—possesses a good deal of character. The 102d has a very effective rhythmic movement considered as a tune, but suffers from want of complete harmony with the rhythm of the words. The 118th is of superior merit. The remaining three tunes have their beauties, but cannot be considered equal to the earlier selections from the same source. Coming to those of 1562, the 59th and 77th are the first specimens—and indeed the only ones in the Psalter—of a sustained triple time movement. They are in different modes, and both good, but the 77th must be allowed the higher place. The 46th is a striking melody, easily distinguishable from every other. The 150th also calls for favourable notice. Of the tunes to the hymns perhaps the *Veni Creator* and the *Complaint* are the richest. The latter has a feature of which there is no other example, except the tunes in Reports, that of repeating the last line.

Lastly, There are 10 tunes which seem to have originated in Scotland. The 66th is a lively and pleasing melody in which the frequent connection of the 6th with the 8th of the scale, forms a noticeable feature. The remaining five

of the older tunes exhibit much variety, being all in different modes; and while all, except perhaps the 76th, are at least of average excellence, the highest place may be assigned to the 140th. Of the tunes afterwards added the 76th is a minor (Æolian) of considerable merit. The 46th is ingeniously constructed upon the old tune as its bass, and presents one of the most telling and vigorous tunes of the joyful class in the whole volume. The 101st is of the same character, and exhibits a feature which occurs so frequently in the tunes supposed to be of native origin, as to afford considerable support to that supposition; namely, the ending of lines 3d and 6th with the series 6th, 7th, 8th of the scale, these being sometimes preceded by the 8th. See 6th line of the later 46th, and lines 2d and 6th of the 66th. This formula is rarely found in the other tunes of the Psalter. The 101st also presents, in line 7th, an instance of those lengthy continuous descents which are not infrequent in Psalter music. And the last line consists of a phrase which may be observed in many tunes, generally as the conclusion of a stanza. The second 124th is a minor, meant, however, to be sung in a lively and bold style; and has been regarded by some competent judges as even transcending the older tune as a suitable expression of the sentiment of the psalm. In six instances this melody exhibits a combination of two notes to a syllable, which is a deviation from the strictly syllabic style which pervades the Psalter, and seems a sort of precursor of the florid class of tunes which has prevailed so extensively in later times.

It has been shown that the psalms borrowed from the English Psalter in 1562 were subjected to scrutiny and considerably altered. It can hardly be said that the few tunes selected then or subsequently from that source passed through a similar process. There are a few discrepancies, but, considering variations in editions and the frequency of errors in printing, it is not very obvious whether they were intentional or accidental. The older melodies like the older psalms had been previously sanctioned in Scotland.

Proceeding to the Common Tunes, the only one of the seven imported from England which has maintained its popularity in Scotland to the present day and the one which in merit must be allowed to excel all the others is Dundee. The penult of the second line differs in the Scottish Psalters from the older form in Este, (App. p. xxix,) but that form has in recent times been restored. The signature in Este is Dorian, to which the Aberdeen editions conform, but in 1615 and 1635 it is Æolian. Practically, this could not be meant as a point of difference. Respecting the sharp seventh see Diss. V., p. 52.

The tune London appears to have been popular both in England and Scotland. In its original form it may be considered as in Triple time; and as first imported into Scotland the original was adhered to both in time and tone. (App. p. xix. and xxx.) But in 1615 the intervals were considerably altered by substituting the last two lines of another tune also in Este, and named London in Ravenscroft. The time was also changed to common. In 1635 the alterations in the melody were retained, with the addition of accidentals; and the time assumed that mixed character of which there are so many instances. (Diss. V., p. 53.) London has the Dorian signature, and judging from the psalms to which it was set *e. g.* the 150th, it was not considered plaintive, and must have been sung quickly. Chester is a very fair specimen of the minor mode, the second line forming the most notable feature. Of the four major tunes Munros seems the least and Durham the most meritorious.

The tunes considered indigenous are 24, of which half had appeared before 1635. Of these French, Stilt, Martyrs, (all of 1615,) and Elgin, (1632 or earlier,) have always continued to be printed and more or less used in Scotland. French has for a long time been the most popular, and next to it Stilt, the old name having given place to York, the English one. Martyrs and Elgin have been used more rarely, though the case was probably otherwise in Psalter times. Elgin has the Dorian signature in the Aberdeen editions, and Martyrs uniformly. Of the former Burns wrote the line—

Or noble Elgin beats the heav'nward flame

and he joins it with Martyrs and Dundee as being—

The sweetest far of Scotia's holy lays.

The remaining tunes are all of good quality. It is a testimony in their favour that Ravenscroft admitted all that had appeared when he published. Dumfermline, Glasgow, and Abbey, are perhaps the most noteworthy.

Of the later 12 only one has kept hold of the public mind *viz.* Newtown; and that was altered in the third line by Playford, and is now used in Scotland in the altered form. It may be questioned whether the change is an improvement? Of the others Couper has most originality; Melrose possesses much of solemn beauty; Cathness exhibits considerable character; Jedburgh is very pleasing and graceful (the Dorian sixth must be observed in the third line); Wigton and Inverness are also worthy of notice.

The three tunes in Reports, to Psalms 12, 21, and 120, all assumed as native, are of very good quality as melodies; but the first is too animated for the psalm proposed for it. The Reports seem to have been the forerunner of the figures, repeats, &c. which in after times became so abundant. If tunes of this structure are allowable at all in metrical psalmody, it is only when a particular passage has been found in which each of several verses may fit in to the specialities of the tune, without injury to the sense. In such cases they partake of the nature of anthems, to which form of composition such features properly belong.—P. 6.

Such of the *melodies* as are supposed to be of Scottish origin may certainly bear a comparison, in point of excellence, with the average of those selected from extraneous sources; while the large proportion of the selections proves the absence of an exclusive spirit on the part of the compilers, and a wish to have as much in common as possible with other Reformed Churches. It must be confessed that the *harmonic arrangements* viewed on the whole are not equal to those of the English masters, but this fact admits of at least a partial explanation. Of the blemishes some are obviously errors of the press, instances of which are referred to in Diss. V., p. 57. Much consideration is also due to the fact, already taken notice of, that the editor had to draw from old MSS., and to compare different sets of the same tune, or varied transcripts of the same original. In such a case he had two objects to accomplish which would not be easily reconciled—to publish as nearly as possible the sets which were actually in current use, and to do justice to the authors by coming as near as he could to their original performances. This was a very different case from that of an editor giving his own harmonies, and superintending their publication in person; and that, in such circumstances, numerous imperfections should appear need occasion no surprise. Were it possible to complete the set of M.S. volumes by Wood (p. 54) some light would be thrown upon the question of the original condition of these harmonies. Meanwhile the object of this Reprint is simply to reproduce them as they stand in the edition of 1635.

#### V.—MUSICAL AGENCY.

The musical authorities employed when the Psalter was first printed are unknown, but were probably some of those afterwards noticed as harmonizers of the tunes. The paper of reasons against the new version of the psalms, proposed by King Charles in 1631, contains the following general statement:—

Sundry musitians of best skill and affection for furtherance of the Act of Parliament anent the instruction of the youth in musick have set down comon and proper tunes to the whole psalms according to the diverse forms of meeter.

The first exercise of editorial authority would concern the Geneva books of 1556–61. Some of the tunes of 1556 were retained, though they had been dropped in 1560, and other steps taken which showed that a renewed and independent consideration was bestowed upon the whole matter. Among these the transference of nine tunes to different psalms may be specified. In most of the cases the change must have been merely for convenience, as the tune is very well suited to either psalm, but those from Ps. 42 to Ps. 33, and from Ps. 63 to Ps. 101, are obvious improvements. Several of the foreign tunes adopted at this stage underwent slight modifications to fit the metres.

The selection of native tunes, the deductions and additions made in different editions, and other indications of editorial action, may be in some measure understood from the Appendix, and from the details given above under the head of SOURCES: but no information can be given respecting the actors till the edition of 1635 is arrived at.

E. M.

These are the initials of the writer of the preface to the 1635 edition of the Psalter. As the whole course of his remarks has reference only to the musical branch of the work, it may be inferred that his editorial labours were confined to this alone. The present is therefore the most suitable place for introducing a notice of him. Such particulars as are known concerning him, and the individuals named in his preface as harmonizers of the Psalter tunes, are due to the investigations of Mr. Laing of the Signet Library, Edinburgh. See his Introduction and Appendix to Johnson's Scots Musical Museum. E. M. has there been clearly identified with Edward Millar, who studied at the University of Edinburgh, and took the degree of A.M. in 1624. "In some MS. lists, dated in 1627, the name occurs of Mr. Edward Millar in Blackfriars' Wynd, [who] teaches bairns." The proof of his identity is found in his avowed connection with the Chapel Royal, compared with the following document from the Register of presentations to Benefices:—

"CHARLES R.—Oure Sovereane Lord ordaines ane letter to be maid under His Hienes Privie Seal in dew forme, makand mentioun, That His Maestie being credible informed of the qualificatioune and abilitie of Mr Edward Millar, musitiane, indweller in Edinburgh, to undergoe the functione and charge of ane prebendar within his Hienes Chappell Royall of Stirling, and of the said Mr Edward his experience and skill in the art of Musiek, Thairfoir nominating and presenting, likeas be the tenour hereof nominatis and presentis the said Mr Edward Millar, during all the dayes of his lyftyme, in and to the personage and vicarage of the kirk and parochine of Sanct Marie Kirk of the Lewis, lyand in Atrik Forrest, the whole fruitis, rentis, emolumentis, and duties of the same as being ane of the kirkes belonging to His Hienes said Chappell Royall of Strivieling and prebendaries of samyn, now vacant in His Majesties handis, and at his Hienes presentatioune be deprivatione of Edward Kellie, last prebendar thairof, &c. Repuyring heirby ane Reverend father in God, Adame Bishope of Dunblane, and Deane of the said Chappell Royall, to tak tryall of the literature, qualificatioune, lyfe, and conversatioune of the said Mr. Edward Millar; and he being fund meitt and abill to use and exerce the charge and functione of ane prebendare within the said Chappell Royall, to admit him thairto; to tak his aith for acknowledging of his Hienes autoritie and prerogative royall, and dew obedience to the said Bishope his Ordinar, &c. Gevin at Quhythall, the 15th day of February 1634."—(Vol. vii. f. 24.)

Millar is thus shown to have been employed as a teacher in Edinburgh, in 1627; but whether of a music class only, or of a general school seems uncertain. The appointment above described took place only in the year previous to the edition with which his name is associated; but it is probable that he had a subordinate place in the Chapel Royal for some years, and that his labours upon the Psalter had been in progress, before the appointment was made. The document quoted is quite in the Episcopal style of things; and apparently Millar was one of those who complied with the Court measures of the time. His task in regard to the Psalter, however, affected only the music; and he seems to have been quite competent for what he undertook, which was not to harmonize anew, but to put in the most correct form the arrangements of earlier musicians. He may possibly have been the composer of some of the tunes which appear for the first time in 1635, but of this there is no evidence. It was in all probability owing to his connection with the Chapel Royal that the tunes in Reports found a place. Whether they would have been permitted before 1600 may well be questioned. "How long he survived has not been ascertained." His memory is entitled to respect for the lively interest which he manifested in the church music of his country, and the services which he rendered on its behalf.

The edition of 1635 makes no change of importance upon the Psalter except the addition of harmony. How far the editor and publisher acted on their own responsibility in this particular, or how far they had obtained the sanction of the church, it is impossible to affirm. It is not likely that the project of providing harmony was formally sanctioned by the church authorities, but leading men may have given their approval privately. The church was at the time in a very distracted condition, yet the changes then forced upon it do not seem to have greatly affected the Psalter. And as the population of Edinburgh preserved to a large extent, amidst these changes, the traditional spirit and leanings of the earlier times, it is not probable

that a book brought out in the midst of them, and prepared for their use, could contain anything at variance with these, without causing a sensation which would have left its impress upon history. It may therefore be concluded that the addition of the parts does not fall to be classed among the forced changes of the period.

The upside down arrangement of the parts of the Common tunes and those in Reports, in 1635, may be ascribed to Millar, as it does not appear previously. Probably the expedient was intended more especially for recognised singers occupying the table seats in front of the pulpit, according to an old and well-known feature in Scottish Church architecture. But it was also adapted to use in families. Various methods had been tried in England for the same purpose. Day, in 1563, devoted a separate volume to each part. Allison places the four parts on one folio, each looking in a different direction; and Ravenscroft has two parts on one page confronting two on the opposite, but all in the usual position.

#### Harmonizers of the Psalter Tunes.

E[dward] M[illar]'s preface intimates the parties who performed this task; and the chief points of information concerning them, as contained in the manuscripts of Wood of St. Andrew's, and elsewhere, are as follow:—

DEAN JOHN ANGUS, styled in Wood's MS. "gude Angus" or "gude and meike John Angus," was connected with the Monastery of Dumferline before the Reformation. His name occurs in a document which shows him to have been there in 1543. After that event, having joined the Protestants, "he was appointed to one of the livings attached to the Chapel Royal of Stirling;" which favour it may be presumed was conferred upon him on account of his musical talents. But he retained relations with Dumferline. Pensions of £10 each were assigned out of the Abbey there "to his lovit daylie oratouris, John Angus, Conventual brother of the said Abbey, 1584," and seven others. From presentations subsequently granted to livings, said to be vacant "be deceis of umquhile Deane John Angus, ane of the Conventual brether of the Abbacie of Dumfermling," it is inferred that he died in 1596. One of these is to Mr. Thomas Gray to "use and exerce of ane musician in his Hienes Chappell-Royall of Stirling."

From Angus's connection with Dumferline it is a plausible conjecture that he composed the tune named after that town, and which first appears amongst the Common Tunes in 1615. But, if so, it must have been in existence for many years before it found a place in the Psalter.

BLACKHALL [ANDREW.] He first appears before the Reformation, as "ane of the Conventual brether of the Abbey of Halyrudhous," then as Minister of Ormiston, and next as Minister of Musselburgh, to which he removed in 1574, and where he remained till his death in 1609, at the age of 73. An incident relating to him is given in Disser. II., p. 21. "In 1593 he applied to the Synod of Lothian, craving in respect of his advanced age, and the greatness of the Congregation, that a second minister be provided for the parish." It appears that he ultimately succeeded in this application. In Wood's manuscripts the 'ci. psalm,' set in five parts, is said to have been composed "by Maister Andro Blakehall in Halyrudhous, 1569 (now Minister of Musselburgh) and giffin in propyne to the Kyng." This entry identifies the party.

PEEBLES [DAVID,] styled an "honourable man." "Sumtyme ane chanone in the Abbey of Sanctandrous, ane of the principal musitiens in all this land, in his tyme." The Canticle "*Si quis diligit me*" was "set be David Pablis in four partis, in the zeir of God 1530 or thairby." He also set in four parts the psalm "*Quam nulli, Domine, sunt,*" at the desire of Lord March, in 1576.—(Wood's MS.) He died in December, 1579.

Of SMITH and SHARP no information has been obtained.

BLACK. In all probability this is the Sir John Black of Aberdeen mentioned in the extracts in p. 16, Disser. II. His decease is intimated in 1587. He was doubtless one of the ecclesiastics who joined the Protestants at the Reformation. The title Sir was often applied to such in those times. The following relate to him—

1566. "Johnne Blak cheplaine in the queir of the parochie kirk of Abirdene and maister of the sang scuyll thairof," (also called Schir Johnne)—applies to have vacancies in the 'queir' supplied.

1588. A long entry about same person, appointing him "ane yeirlie pensioune of twenty tua merks usull money of Scotland for his guid and continuall seruaice to be done daily in the queir of thair proche kirk, in the menteinung of Godd's [service] and for the lernung and instructiounne of the barinns of thair sang scuyll tua that his labonris ar be the fruit thairof notovrih knawn till us," &c.—*Burgh of Aberdeen.*

BUCHAN. There was an Andrew Buchan who held the "prebendarie of the Chapell Royall of Striveling callit the parsonage of Dalnelingtoun in Kingis Kyle," and died about 1583. There was also a John Buchan, perhaps the son of the former, who was "Maister of the Sang Scule of Hadington," and removed to Glasgow in 1592, where he is found as Reader, &c. in 1596.—(See p. 17 above.) As this name stands last in E. M.'s list it is probable that it refers to the latter of these individuals; and this is supported by the notice in Wood's MS. "Johnne bu . . . set thi[r] notis," the remaining letters of the name being defaced, but apparently those of Buchan. Belonging to a later time than those already noticed, he may have harmonized some of the earlier Common Tunes. The following curious document refers to him:—

#### Ane Testimoniall.

Till all and findrie quohufe it effairs, to quahis knowlege thir prefentis fal cum, and speciallie to the richt honorable and weil beluiv brethrene in Christ, the Provost, Bailles, Counfall, and Ministrie of Glasgw, the Eldership and Session of Hadingtoun, wiffis grace, mercie, and pecc, from God the Father, throuch our Lord Jesus Christ: Forlamekle as our brother Johnne Bachane, Mufician and Maister of the Sangcole of the fald Burgh of Hadington, compeirand befor us, declared he wes to retort and to remane with zow, defyrand this our testimoniall direct to zow of his life and conversatioun, quhilk we thocht resonable: And thairfor be thir prefentis, testifies that the fald Johnne has remaned and contnewed in the fald Burgh of Hadingtoun, in daylie companie and retort with us fen the moneth of August, in the zeir of God 1583 zeiris, be the space of ix. zeiris or thairby, behaving himself in maist honest, quiet, and sober maner, leving in the feir of God, using his office and cure with all dexterite, without offence or slander offered be him or against him, in or be anie person, swa that amangst vs, prayfed be God, he is unrepovale fa far as we underfrand, or hea ever cumed to our knowlege. And this we testifie to be of treuth be this our testimoniall subscrivit with all our handis as fallows, the third day of May, the zeir of God, 1592.

Besides these parties the Preface refers generally to "others famous for their skill." Wood's MSS. furnishes several names which may be included in this reference—ANDREW KEMP may be assumed as the same mentioned in *Disser. II.*, p. 16, as appointed to the "Sang Scoil" in Aberdeen, 1570. Wood assigns to him the harmony of several of the Spiritual Songs contained in his collection. One of the intimations is in these terms—"quod Kemp and notes [or notes] be his awin had and not wy' myn." ROBERT JOHNSON "Ane Scottis priest borne in Dunse, fled for accusation of heresy: Thomas Rutson's father knew him weil." After a hymn in five parts is the notice "This was set in England be ane Scottis preist baneist." JAMES LAUDER, (see Note 45.) FRANCY HEAGY. Speaking of the Canticle "*Si quis diligit me,*" set in four parts, by Peebles, as above, Wood adds "ane noueice Francie Heagy—David Pablis awin dissyle set the Fyft [part] a lytill before pinky and that verry weil." SIR JOHN FUTHY. A moral song beginning "O God abuse" was composed by him "bath letter and not," [words and music.] "This man was the first organeist that ever brought in Scotland the curious new fingering and playing on organs; and zit is mair nor threscore zeiris since he com hame: this is wreatin in I<sup>m</sup> vc. fourscore & xii.;" [1592.]

Respecting these five individuals, however, it must be noticed that their names are mentioned only in connection with hymns, and that there is no positive evidence of their having harmonized any of the psalm tunes of the Psalter. There is nothing more than a presumption that as they were known as harmonists, and belonged to the period, they are likely to have taken part in that work. It cannot be doubted, however, that the term 'others' in the 1635 preface includes persons of a later date than any of those above mentioned, though their names are unknown. The different sets to which the preface refers would certainly belong to various periods.

The harmonists actually specified in this preface as having set the psalm tunes in parts cannot be identified with individual specimens; for it so happens that the cases in which the authors of particular performances are notified by Wood are taken only from the appendages to the psalms. There is one exception. After Psalm 149 there is the notice "set in IIII. partes be ane honorable mā David Peables i. s. noted and wreatē by me Thomas Wode s. of dembar a<sup>o</sup> d<sup>o</sup> 1566." These words extend across two pages, and may therefore have been intended to apply also to Psalm 150, which stands on the second.

The reader who has followed this account of the Tunes of the old psalm book will feel disposed to ask after their subsequent history. But to meet this enquiry at length would be to pass beyond the object at present in hand. The fact is notorious, however, that after a time the old work vanished entirely from public view and sunk into neglect and oblivion. It is a proof of this that a good copy of the 1635 edition was sold, about twenty years ago, in Edinburgh, the centre of Scottish knowledge and literature, for the sum of sixpence! That the version of the psalms should have thus been forgotten after another had come into universal use is less surprising; but a different fate might have been anticipated for the tunes, as the greater portion of them were as suitable to the new as to the old psalms. Had the inferior specimens only been discarded the reason might have been found in the elevation of public taste, but, with very few exceptions, the best and worst fared alike. The first cause has been already adverted to, the printing of the new psalms without tunes, and without compensating for the loss by publishing the tunes in a separate form. Church music no longer enjoyed the protection of church authority, but was turned adrift to seek refuge wherever a private individual might be found willing to afford it. What result could be expected but deterioration in regard both to materials and performance? Another cause consisted in the sad condition of the church for thirty years previous to the Revolution—first torn by dissension, then wasted by long continued persecution, her best children hunted like partridges upon the mountains by the savage emissaries of a profligate king. A third cause is found in the dreary and soporific reign of Moderatism, stretching over an entire century, branding under the name of enthusiasm every manifestation of religious fervour, whether by singing or aught else, and specially indisposed to cherish the remembrance of Reformation influences. To these must be added the increasing scarceness of the old psalm books, the extinction of the "sang schules," and the prevalence of the flimsy notion that whatever is old must necessarily be inferior. Ultimately Scotland seems to have become chiefly dependant upon England for its supply of music; only some half dozen of its old Psalter tunes being retained, and nine-tenths of its precursors, it may be affirmed, being entirely ignorant that such a work ever existed. That this state of things was discreditably it is impossible to deny. It caused a foreigner, the late Dr. Mainzer, to exclaim—

While the protestants of Germany, Switzerland, Sweden, and Bohemia, cling with veneration and almost filial devotion to the psalm tunes of the Reformation, and consider them as a sacred trust, as a national legacy, to be transmitted from father to son, from generation to generation, the presbyterians of Scotland have been taught melodies of other countries, of which many have not even borrowed their inspiration from the church—their own national psalmody, one of the most beautiful musical remnants of the Reformation, being allowed to perish unnoticed, and fall into oblivion.

It cannot be overlooked, however, that another reason, which contributed largely to the result described, consisted in a depreciated estimate of the place and power of music in religion. How this was produced it may be impossible to state with certainty, but there is little danger of error in pointing to two causes: 1. The recoil from the pressure of the five Articles of Perth, the Service Book, and other features of the Episcopal movement which ended in 1637. A jealousy of, and aversion to, every indication of an interest in the external elements of worship, seems to have been thus engendered, and to have involved church music in its sweep. 2. Amongst the puritans in England, who had passed through a course of trial similar in its nature but much more prolonged and severe, the same feelings had arisen in a more intense degree; and, through the close relationship formed between the Scottish and

English parties at the period of the Solemn League and Covenant, the former seems to have been largely influenced by the latter in regard to the subject under consideration. Hence the somewhat cold treatment which music received at the hands of the Westminster Assembly. Hence the prevalence of the opinion that singing as a religious instrument is to be trusted only when it appears in the very humblest style of performance. Hence the fallacy, which for generations held the Scottish mind in its grasp, that it matters not whether the musical material or execution is better or worse if the heart be rightly exercised. It is not meant, however, that this state of indifference was reached by a sudden transition. Probably it was not fully developed till after the Revolution settlement. But the views which had taken possession of the ministry could not fail, though it may have been silently and gradually, to affect the body of the people.

One thing is obvious, that the merits of the old tunes are in no way compromised by a state of opinion produced by such causes. Had they fallen into neglect in a time when other materials were successfully cultivated the inference might have been drawn that better substitutes had been found. But such neglect, in the circumstances described, proves nothing but the lack of the knowledge and taste necessary to their due appreciation. The estimate to be formed of ancient statuary, architecture, or literature, which have filled the world with their fame, does not depend upon the attainments or opinions of the descendants of those who produced these works of genius.

It is proper to add that these remarks do not apply so fully to the last twenty years. During that time there has

been a partial return to the Reformation tunes. In England, in the year 1818, a compilation by Mr. W. Cross, of Christ Church, Oxford, consisted of such tunes to the extent of a half, and is accompanied with an able preface recommendatory of their style. A more powerful impulse in the same direction was imparted to the public mind about eighteen years since by the publication of the Rev. W. H. Havergal's "Old Church Psalmody." Various more recent works include a large infusion of the ancient tunes, and others of similar structure. A kindred process has been going on in Scotland. The "Sacred Harmony," Edinburgh, 1820, compiled under the auspices of Dr. Andrew Thomson, contains a sprinkling of such tunes in addition to the few which had always continued in use. About twenty-four years later the names of Mr. T. L. Hatley and Dr. Mainzer became associated with efforts to waken interest in the Scottish Psalter tunes more especially. The compilers of the "Scottish Psalmody" and several other parties have since entered into the same movement, which still advances and appears likely to make further progress. The efforts referred to have consisted partly in class teaching; partly in publications, amongst which the "Standard Tune Book," by Mr. Henry Dibdin, holds the most conspicuous place; and partly in public advocacy, in which department the writer of these pages has taken a considerably large share during the last ten years. The result of the whole appears in a somewhat better acquaintance with, and higher appreciation of, the old music; and also in the introduction of some selections from its stores into public worship. But after all the work cannot be said to be much more than begun.

## DISSERTATION V.

### VARIOUS CORRELATIVE TOPICS.

#### I.—THE MUSICAL NOTATION.

THE following notices are not intended to reach farther back in the history of musical notation than the period to which the Psalter belongs, and which may be regarded as embracing the century commencing with the year 1550. The object in view is merely to assist the less instructed reader in comparing the notation of those times with that of the present day, and in understanding any peculiar features which the former exhibits. One or two topics are treated of which do not strictly fall within the scope of the term notation but which have perhaps a closer affinity with that than with any other of the subjects embraced in these Dissertations.

In general it may be asserted that the notation of the Scottish Psalter accords with what is found in works of the same class in England, France, Germany, &c. during the same period; and also, that throughout the various editions of this Psalter, from 1556 till 1640, the features of the notation are substantially the same. It is true that the harmonic parts are not introduced till a comparatively late stage in the history of the work, and that the notation is therefore less fully displayed in the earlier editions; but when the harmony is introduced, its notation agrees with that of the harmonized Protestant Psalters of earlier dates in England and upon the Continent. Further, as the edition of 1635, here reprinted, is the only one in which the entire materials are harmonized, and as it may be accepted as a fair specimen of the notation prevalent during the Reformation Century, it is taken as the basis of the following explanations, other editions being referred to only in so far as they contain peculiarities.

#### 1. THE STAFF.

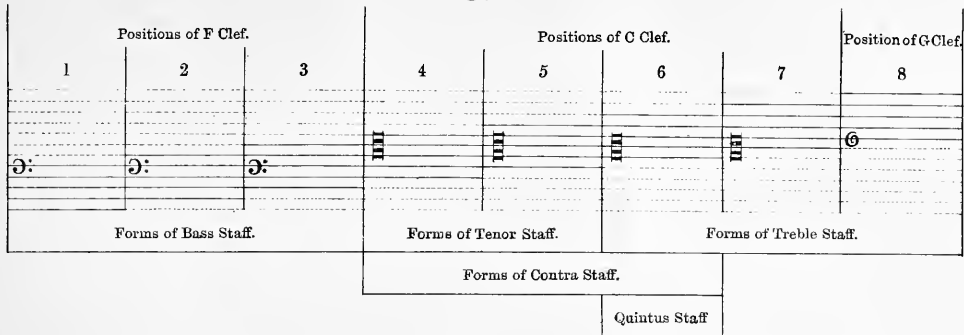
The construction of the staff was completed prior to the period to which these remarks refer, and during that period therefore it was regulated by the same principles as at present. *Theoretically* a series of lines, including the intervening spaces, is understood to represent the aggregate range of the common varieties of the human voice. These lines and spaces afford positions for the tones and semitones

which form the Diatonic Scale; other semitones being pointed out by special marks termed sharps and flats which are attached, either as accidentals or as key-signatures, to the degrees of the staff nearest them. This frame-work is styled the Great Staff, and in modern times consists of 11 lines, exclusive of ledger lines, but in the Psalter notation it extends to 12, by the addition of one to the depth of the bass. *Practically*, however, the Great Staff never appears entire, being broken up into portions of 5 lines each, one such portion being found sufficient for a single variety of voice. To these lesser staves characters called clefs are attached, which indicate the positions they respectively occupy in the Great Staff. Of these there are three: 1. The bass or F clef placed most commonly on the 4th line of the Bass Staff, and denoting the tone upper F; 2. On the 5th degree above the bass clef, and denoting the tone middle C, is placed the tenor or C clef, which is usually considered the standard tone by which the pitch of all the others must be regulated; 3. On the 5th degree above C, and on the 2d line of the Treble Staff, is situated the G clef, denoting the tone lower G in the treble. These arrangements may be illustrated thus:—



Additional varieties of 5 line staves were obtained by adopting different positions of the bass and tenor clefs. For though a clef always represents the same tone, it may have more or fewer lines either above or below that on which it is placed, according as convenience may require; and during the Psalter period considerable latitude was taken in this respect in order to avoid the necessity for ledger lines. The following figure exhibits the entire varieties of staff thus occasioned in so far as they occur in the Psalter:—





The Tunes, with three exceptions, are harmonized in four parts, named Bassus, Tenor or Church part, Contra, and Treble or Tribble. These parts are adapted to four descriptions of voice, and the staves are so formed as to provide not only for the compass or range of tones pertaining to each, but also for the diversity of range which the same sort of voice may take in different tunes. Of the three forms of the Bassus Staff the second is the most common, but the others are not uninfrequent.—*e. g.* See Psalmus 1st, 6th, 8th, and 21st. The second is the standard Bass Staff of modern music. The third is still occasionally used, and is termed the Barytone Staff. The first, which is fitted for an uncommon depth of voice, has gone entirely out of use, at least in Britain. The staves Nos. 4 and 5 are employed for the tenor part, and the same staves, together with No. 6—but No. 5 most frequently—for the contra part—all having the C clef.—(See the reprint *passim*.) For the treble part the C clef is most commonly used, more frequently in the form No. 7, but sometimes in that of No. 6.—*e. g.* in Psalm 26th. The treble clef is also often attached to this part, and always in the same position, as in No. 8. To three tunes a fifth part is added called Quintus, having the C clef, placed as in No. 6. These are the Common Tunes Dumfermline and Culros, and that in Reports to Psalm 18th. In modern music Nos. 4, 5, and 7 are respectively designated the Tenor, Alto, and Soprano Staves, No. 6 is termed Mezzo-Soprano, and No. 8 is invariably used for the Treble.

In the forms of the clefs the following diversities are observable in different editions of the Psalter:—

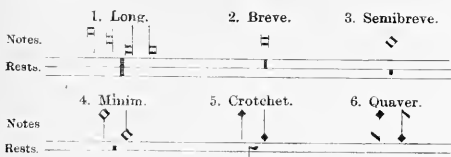
In Edition 1565, tenor clef, App. XXVII., Ps. 143.

In Edition 1633, treble clef, see Nos. 1 and 2, &c. of Common Tunes, 'treble,' App. p. xx. Also in Nos. 10 and 12 the peculiarity appears of placing the letter G outside the staff to represent the treble clef. Bass clef, see Common Tunes, App. p. xx. This form is sometimes used in other old music.

The *Treble* part was probably sustained chiefly by boys, though also competent to females. Some very high falsetto male voices seem also to have taken it, (Burney, III., 296 Note.) The *Contra* required a high class of male voices. The *Tenor*, while led by males, was also termed the *Church Part*, implying that all who could not perform any of the other parts were expected to join in this.

## 2.—NOTES AND RESTS.

The notes used in the Psalter are six in number. Their forms are alike in the several editions, and are the same as are found in all contemporary music. Of the rests, that corresponding to the quaver does not occur, and of the others only that for the semibreve is found in the unharmonized editions, being used in these for separating lines. Even in the harmonized edition it is only in the few tunes set in reports that opportunity occurs for the introduction of these rests. That for the crochet is found only in the tune for Psalm 116th.

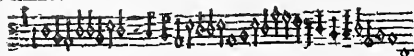


Rests are not always set upon the same line or space in the staff, but often take the position of the note immediately preceding. In Psalm 59 tune each line begins with two minim rests, which seem intended as equivalent to one semibreve rest.—(See also Psalm 77.) Both notes and rests possess the same relative value as at present, each being twice the length of that which follows it. The absolute value or duration of these notes cannot be defined with certainty, but there are various considerations which impart much probability to the opinion that the minim corresponded very nearly to the crochet of the present day, the other notes being in proportion. The names of the notes afford internal evidence for this supposition. 'Breve' signifies short, 'semibreve' half of the breve, and 'minim' little, and these names are appropriate on the supposition now made, but not otherwise. The number of verses which seem to have been regarded as a competent portion to be sung at one time forms another presumption in the same direction. In the 1611 edition of the Psalter, in which the longer psalms are divided into portions, evidently for this purpose, the usual quantity is 8 or 10 single verses, being double what is usually prescribed at the present day. It may be presumed also that the Reformers, having been trained to the prose chanting of the Romish church, could scarcely sink at once into a slow and insipid rate of movement; indeed the double tunes so generally adopted can hardly consist with the supposition. Another consideration is furnished by the anecdote respecting the return of Durie to Edinburgh, related in p. 17. The assemblage who escorted him on that occasion singing the 124th psalm would, it is natural to suppose, fall into a set marching step, regulated by the movement of the tune, and whichever of the two tunes attached to that psalm in the 1635 Psalter was the one employed on the occasion, the conclusion arrived at is the same—that the minim constituted the beat or step, having the degree of duration which would now be represented by the crochet. Further, the opinion of those most conversant with the psalmody of those times may be appealed to. The following is from Havergal's preface to "Old Church Psalmody:—" "Singers formerly sang with good speed. A dozen verses reduced to six by a double tune formed a very moderate portion for one occasion. The modern drawl, which makes four single verses quite long enough, was most likely occasioned by innovations upon the syllabic style in the early part of last century." It may be added that in the Treatise on Fasting issued by the General Assembly in 1565 it is directed that after sermon the 51st psalm, which consisted of 19 verses in Long Metre, "shall be sung whole."

At the same time it is not supposed that the degree of rapidity would be in all cases equal. As some diversity of length is assigned to the crochet now, so would it then to the minim. The character of the tune, as plaintive or joyful, would of course regulate such diversity.

The size of the notes and of the five line staff, considered typographically, may be described as uniform throughout the edition of 1635 and the other principal editions. But in the Reprint, as the notes have been drawn by the hand, a slight difference may be perceptible in some portions as compared with others, and the reader will ascribe this difference to its proper cause. One exception, however, to the general uniformity occurs in the case of the Treble and Bassus of the 113th Psalm Tune in Reports, which,

though given in the Reprint in the usual size, is in the original in a smaller type, of which the following is a fac-simile:—



The expedient of adding one-half to the duration of a note by means of a dot placed after it, is occasionally employed.—*e. g.* Psalm 71, line 1. In several instances in Editions 1575, 1587, and 1595 a note of equal value with the dot stands in its stead.

For the concluding note of a tune the Long and the Breve are used very much at random, and in that situation often confront each other in the harmonic parts as if considered equivalent.—*e. g.* Cathness and Psalm 116. Even in the unharmonized editions the Melodies end in either note, apparently without discrimination. The explanation however may have consisted in a slender supply of type. No notice is taken of discrepancies of this class in the various readings. It may be added that, except at the end of tunes, the Long never occurs and the Breve but seldom.

### 3.—OTHER CHARACTERS.

*Single Bars* do not appear in any edition prior to 1635; semibreve rests being used instead to mark the ends of lines.—(Appendix, p. xxx, &c.) Even in the 1635 edition it will be observed that the first few Proper tunes are divided in the old manner. After these a mixture of bars and rests appears in some instances—*e. g.* Psalm 8th—as if indicating a transition from the one expedient to the other. During the remainder of the book bars are constantly used, and are placed generally after each line, but sometimes after two lines, and in a few instances somewhat irregularly. The *Double Bar* is employed at the conclusion of every tune, but in that situation only, throughout all the editions.

In three of the Tunes in Reports the fugal movement is limited to a portion of the composition, and in two of these cases, Psalms 12 and 120, the commencement of that portion is indicated by the character *orç*. In the remaining case, Psalm 21, the absence of the mark was probably due to inadvertence.

The *stür* is never used, and as the bulk of the music is syllabic, the want of it is seldom felt as a defect. Two notes in one part often stand opposite a single note, equivalent to both, in another; but such cases occasion no difficulty. Instances do occur, however, especially in the Treble and Contra, in which it is not easy to determine which of two successive syllables has the best claim to a note situated between them: *e. g.* Ps. 120, Proper tune, Treble; Ps. 19, line 8th, Treble; and Ps. 50, last line, Contra.

The *sharp* and the *flat* are made use of as at present, (fac-similes, p. 72,) but the *natural* is unknown. A flat is counteracted by a sharp as in Psalm 46th, tenor, lines 1st and 7th. The extent to which these characters are used in signatures is stated under the head of keys. They are also of frequent occurrence in modulations and as accidentals, but there are marked differences in this respect between the 1635 edition and those which preceded. One of these is noticed below, under the head of keys. Another consists in the absence of the sharp upon the 4th in the common modulation into the dominant of the major mode, *e. g.* Common Tunes, No. 5, line 3d, and Psalm 7, line 2d. In like manner the sharp upon the 7th of the minor and Dorian modes is not used—*e. g.* Common Tunes, Nos. 6 and 9, and Proper Tune for Psalm 18, in which all the six sharps are wanting. All cases analogous to these come under the same law, which however affects sharps only. Accidental flats do sometimes occur. The Edition 1633 differs from those preceding it in this respect, and approaches more to that of 1635, so far as the Common Tunes are concerned; but these are printed in full in the Appendix.

The question arises whether these notes were sung as they are written in the early editions? In transitions to the dominant of the major as in French, line 3d, the sharpening of the 4th is so natural and so easy as almost to exclude the supposition that the note would be sung otherwise, especially if harmony were used. On the other hand, it has always been found a difficult matter to get large bodies of people to take the sharp seventh of a minor cadence; and it is probable enough that in Dundie and similar cases the natural note was used where sharps were

afterwards affixed. Sir John Hawkins, in treating of the English Psalters, (chapter 117th,) conjectures that the ancient composers "left this matter to the singer," and that it was only after experience had shown the common ear to be an insufficient guide that the addition of the sharp was deemed essential. It is difficult to say whether the sharp sevenths were used in Scotland or not. They are found in Este and in the later Scottish editions, but are wanting in the earlier ones. Church leaders in these days consider the execution of the sharp by large companies of people impracticable; so that some tunes are in the condition of being much esteemed and yet practically neglected. In former times there was either more expertness, or else the natural tone was made use of instead of the sharp, an expedient which would involve difficulties in the harmony department.

The following passage bears upon this topic:—

"I have, says Vogler, (quoted by G. Weber,) in Greece proper and also in the old cities on the Adriatic Sea \* \* \* heard \* \* \* church music \* \* \* which \* \* \* was written in the Greek Keys where the whole choir without any guides before them would in certain places supply sharps \* \* \* The Discant or the Alto, &c. introduced a sharp wherever it was required by the cadence, and they did this so harmoniously that although at least four persons were assigned to each part I could never hear an equivocal tone. I caused the score and the fully written parts to be produced before me but I never found a sharp: and when I expressed my surprise at this they replied that the feeling of the necessity here and there to raise a tone had become a second nature to them. Hence came the expression *modus chori* which is still everywhere retained in Italy."

Frequently a flat is found before the note preceding that which it is meant to affect—*e. g.* Psalm 9, tenor, line 7. Instances may be found of even two notes intervening as in Psalm 18th, bass, line 4. This peculiarity never happens in the use of the sharp, a difference for which it is not easy to account. But a sharp is sometimes set upon a wrong position, probably by mistake. In some instances a flat is found a third below its proper position, App. xxv.

As no bars are employed except at the end of lines the existing rule which extends the influence of an accidental to all the notes on the same degree in the same measure could not operate. But an accidental placed before two or more consecutive notes, on the same degree, seems intended to affect them all. If not consecutive, the accidental requires to be repeated—*e. g.* Psalm 115, lines 3 and 7. If the consecutives end a line and begin another, the accidental seems meant to affect the former only. Ps. 70, l. 3 and 7.

The *Direct* is constantly used throughout all the editions, being placed at the end of each page-breadth of an unfinished tune. It is set on the same line or space with the note that follows on the next page-breadth, thus serving an obvious purpose, and one for which this character is still made use of in music. But in the Reprint, as the general rule is to have two lines in the breadth, it has not been considered necessary to use this character, except in a few cases in which a breadth ends in the middle of a line. These are sufficient to exemplify its use—*e. g.* Psalm 47, and Tunes in Reports.—See also the fac-similes.

The *Repeat* occurs thrice amongst the Tunes in Reports, but appears only twice in the Reprint. The third case is Psalm 113th, in which it is found only in the melody, after the first three lines. Amongst the Proper Tunes the repeat is found in the second tune to Ps. 124, and the 146th. The arrangement in score rendered it necessary to print these lines a second time.

The two descriptions of time or rhythm, usually designated common and triple, are recognized in the Psalter; but of the latter there are only two decided cases, which are distinguished by the time signature  $\text{C}$ . See Ps. 59 and 77. London was originally Triple. App. xv.

The signature for common or equal time is  $\text{C}$  which is used with more or less frequency in the earlier editions. In that of 1615 it is seldom wanting, but in the 1635 edition it occurs only in the tenor of the first Proper Tune. It seems to have been considered superfluous, the tunes being almost all of the same class.

In the triple tunes the long and short notes follow with exact regularity, except at the ends of the shorter lines where variety is sought in the rhythm and counterpoint by an ingenious exchange of place between the long and the short. But in the Common time tunes, comprising

the whole with two exceptions, the diversity which prevails in the succession of long and short notes is so great as to constitute one of the most obvious but most peculiar features of the Psalter music, while it is perhaps the most difficult satisfactorily to explain and account for. There is less of this diversity in the Common Tunes. The general order is a semibreve for the first and last syllable of each line, and minims for the others. Yet there are exceptions. In some cases, *e. g.* No. 8, the shorter note begins the line and the longer one follows. In Nos. 14 and 26 two semibreves occur in the middle of line first, while the other lines follow the usual order. There is a peculiar mixture in the last four notes of No. 20, line 1. In No. 19 the order of lines 1st and 3d is systematic, but the whole structure of No. 6 is such as to make it difficult to decide whether it should be resolved into common or triple rhythm.

These diversities are greatly multiplied in the Proper Tunes. While the order of minims for all except the first and last syllables of each line may be considered the normal one, there are not very many tunes in which it is adhered to throughout. Of these, Psalm 46th affords a specimen. The deviations however are not only numerous but endlessly varied: *e. g.* Psalms 68 and 79 have each an entire line of semibreves; Psalm 128 departs in line 3d, and Psalm 100 in line 4th, from the sequence maintained through all the other lines. But it is unnecessary to make references, as instances present themselves over the entire volume. This feature appears equally in French and English Psalters of the same epoch.

A considerable proportion of the irregularities in the Melodies occurring at the ends of lines are found to be syncopations, and many of them disappear when viewed in connection with the other parts: *e. g.* lines 1st and 8th of Psalm 88, line 4th of Psalm 29, and line 3d of Psalm 124th, first tune. The object in such cases is evident.

Again, in some of the peculiar metre stanzas the mixture of long notes is explained by the poetic rhythm—*e. g.* Psalm 124, 1st time, and Psalms 47, 67, 83, and 111. There are cases also of the more common metres in which there is an approach to regularity in the distribution of the long notes. A favourite series for the eight syllable line is

is  $\diamond \diamond \diamond \diamond \diamond \diamond \diamond \diamond$ . This occurs four times in Psalms 51 and 109, thrice in Psalms 14 and 29, twice in many, and once in a large number. Various other successions of frequent occurrence may be traced, *e. g.* three semibreves at the beginning of a tune. Further, the lines of Psalm 100 are all cast into the same form except the last. Of Psalm 102 six are alike, and the remaining two correspond to each other. Psalm 112 is symmetrical throughout. In Psalm 114 three of the short lines correspond. In Psalm 27, line 1st agrees with line 3d, and line 2d to line 4th.—See also Psalms 37, 44, 49, &c. But after all such cases are deducted there remain very many lines and tunes in which the mixture of long and short notes has an irregular and even capricious aspect. The object of these deviations must have been to avoid the monotony arising from a constant succession of isochronous notes.

Variety is thus produced, and it cannot be doubted that by this variety the effect of the tunes when sung would in most cases be enhanced; at the same time the difficulty of singing them by Congregations must have been greatly increased. In a tune of eight lines, common metre, if all the longer lines have the same sequence of minims and semibreves, and also all the shorter ones, the memory of the singers is aided by the resemblance; but the repetition of the sequence carried over several verses is apt to seem monotonous. If two or more are made to deviate from that sequence, variety is obtained, but at the expense of greater trouble to the singers. It was doubtless to facilitate performance, that in Edition 1615 most of these inequalities were swept away both in Common and Proper Tunes, (Dissert. II, p. 19.) Mr. Hullah complains of this equalizing process as regards the English Psalters—calls it “barbarous and monotonous”—and ascribes it to Playford, 1670. But in the case of the Scottish Psalter it took place much earlier. Later editions, however, reverted to the older state of matters in this respect.

It would be satisfactory if any principle could be discovered by which these variations could to any extent

be systematized, but this does not seem to be practicable. Probably all of them were resolvable into the taste of composers and editors.

*Ledger lines* occur in only a few instances. Vautrollier's edition of 1587 has the peculiarity of such lines beneath the space below, and over the space above the lines. This feature appears also in the English Psalter of 1565, thus

— $\infty$ — and — $\infty$ —

#### 4.—KEYS AND THEIR SIGNATURES.

The key of C, commonly called the Natural Key, is frequently used, and in all the editions prior to 1635 it appears without any signature, according to the practice which still obtains in the musical world. The staff is constructed on the understanding that, when no key mark is attached to it, the intervals from E to F and from B to C are semitones, and that no character is required to distinguish them as such; hence the only signature of the key of C is the absence of any signature. But in the edition of 1635 the peculiarity appears of a sharp upon B, the 7th of the Scale, and that in all the parts; the few instances of omission in any of them having, it may be presumed, occurred by oversight. In some instances the mark is used twice to different octaves, *e. g.* the contra of Psalm 96.

It is requisite to remember that this sharp was intended, not to produce any effect upon the notes occurring on the degree of the staff on which it is placed, but merely to point out the leading note, and by consequence the key note of the tune. It is not therefore properly a key signature, but is simply an expedient to assist in directing the less skilful reader. This expedient does not seem to have been resorted to in any other of the Reformation Psalters, which circumstance shows that there was then the same understanding of the relation of the natural key to the staff as there is now.

Another prevalent key is that of F natural, with the signature of one flat on B, the 4th degree above the key note, being always the degree immediately below that on which the C clef is set. In some positions of the clef the flat appears on two octaves—*e. g.* Common Tunes, 21 and 22, contra. No method is used of pointing out the 7th of this key, but it may have been supposed that a similar end was served by the flat upon the 4th. The same remark applies to the key on B flat noticed below. In the bass, the signature flat on the lower B is sometimes repeated to the higher one as an accidental—*e. g.* Psalm 59. This would now be considered superfluous. In Psalm 50 it is repeated both accidentally and in the signature.

In one or two cases a key appears to be formed upon G, by introducing an accidental sharp upon F when required, without a special signature. In these cases the signature of the natural key is used, that is, the sharp upon the 7th above explained. Thus the key is formally that of C, though in reality that of G. See the Common tune Cathness and Ps. 12 in Reports. In some instances the accidentals are required more frequently for the harmonic parts than for the melody—*e. g.* Ps. 111. But, considering the structure of the harmony, all tunes of this class may perhaps be rather regarded as belonging to the Mixolydian mode; and if so, they fall to be added to the list of tunes in that mode given in p. 45.

The only other key employed in the Psalter is formed upon the same principle as the last mentioned. B flat is the key note, in which case the signature now used consists of two flats on B and E; but the flat upon E, instead of being placed in the signature, is introduced when requisite as an accidental. In Edition 1565, Psalm 23d tune is thus set—(Note, App, p. xxiii.) also tune to Psalm 78—(Various Readings, App, p. xxv.) In the 1635 edition all the tunes so set are in the minor mode, but portions of them pass into the relative major, and the expedient referred to is employed in both modes.—(Ps. 107, 115, &c.) In the French Psalter, at least in the later editions, many tunes are placed on B flat in this manner. This key is therefore virtually distinct from, but formally included in, the key of F.

There are thus three if not four keys, but only two signatures, those formed by accidentals being used much less frequently than the others. In these respects contemporary Psalters resemble the Scottish. The paucity of keys may fairly be regarded as intentional, and the reason for it was probably a desire to lessen the difficulty of reading music

vocally. Each position of a clef and each diversity of key goes to increase that difficulty, and when both sorts of variety unite the combination becomes formidable. Hence in modern usage, while keys are more numerous, clefs are less varied. In the age of the Psalter clefs were often shifted, but the keys were few.—See further the remark by Mr. Havergal on the subject of pitch, quoted below.

To understand fully the use of these keys in the Psalter it is necessary to take notice of their relation to the Tonal modes, which are explained in *Dissert. IV.*, p. 44. The term *key* is to be viewed as embracing all the modes—major, minor, Dorian, &c.; because modes are assumed to form integral portions of the same general scale, and to be constituted simply by fixing upon different steps of the series as starting points of the octave. But as *mode* stands in relation to the series of tones and semitones, extending to several octaves, which makes the great vocal Diatonic Scale, so *key* is in relation to the Great Staff or frame which represents the Scale to the eye, and which, by means of signatures, allows it to start from various elevations of absolute pitch. From these explanations it follows that all the modes may be represented under each key, and that all represented under any one key should have the same signature. Hence in modern music one signature serves for any major key and its relative minor, as *e. g.* one sharp for G major and E minor. But in the Psalter, by carrying out this principle fully, the same signature is applied not only to the major and minor, but also to the Dorian and other modes. This fact deserves notice, because in modern books Dorian tunes are sometimes furnished with the signature of the minor mode of the same tone, and then reduced to the Dorian form by accidentals: *e. g.* taking the tune *Martyrs* in the form presented in the Appendix, p. XIX., it may be written on D minor with the signature of one flat, and naturals attached to the notes occurring on B in lines 2d and 4th, to counteract the signature. This plan is no doubt practicable, but it seems both more circuitous and less philosophic than the other.

The following is a view of these key notes and signatures in connection with the modes, so far as found in the Psalter. Each signature, though given only once, will be understood as repeated to each mode.

	Major mode.	Minor.	Dorian.	Phrygian.	Mixo-Lydian.
Key of C					
Key of F					
Key of G.					
Key of B.					

These are taken from the tenor part of melodies. Most of them are varied to the eye by another position of the clef, as C major &c. Similar varieties are also found in the harmonic parts, caused by different clefs or different positions of the same clef; but these are varieties in appearance only.

Some instances of transposition or variation in pitch may be seen by comparing the Reprint with the Various Readings, Appen. p. xxv. Among these are not to be reckoned mere shiftings of the clef (*e. g.* in Psalm 143, Edition 1565, Readings, p. xxvii.), as such do not affect the pitch. Of cases of actual variation most exhibit a very considerable difference as might be expected from the paucity of keys. In Edition 1565, Psalm 16 is four degrees lower, and Psalm 88 and some others are a whole octave higher. Such cases raise the question whether the written pitch was meant to represent that of actual performance? The melodies were usually sung by tenor voices, but such could not be expected to reach C and D in the treble, nor is it likely that a few exceptional tunes were intended for treble voices. It is probable therefore that before the introduction of harmony, *i. e.* in the early editions of the Psalter, singers were not expected to bind themselves to the printed pitch, but exercised their own discretion in the matter. In the harmonized edition the pitch has evidently been attended to with considerable care, but there still appears to be room for the application to some extent of the following remarks by Mr. Havergal respecting the English Psalters:—

As to the pitch at which tunes were sung, some of the "Introductions to Singing" published in the last century leave us in no doubt. They disclose the fact that the keys, or scales in which the tunes were set, were no criterion as to the pitch in which they were sung. They were mostly set in only two or three keys, to suit the convenience of the printer, as to leger lines, and accidental sharps or flats: but they were sung at any pitch which best suited the singers.

Positive information is not known to exist in regard to the standard of pitch employed during the Psalter period. Dr. Rimbault, in his elaborate treatise upon the organ, has advanced some interesting observations relative to this topic. He refers to the common opinion that the standard had risen considerably since the time of Tallis, but considers this view incompatible with the position of compositions of that period upon the staff; which is felt to be somewhat low, even according to the present standard. Considering the attempts to account for this inconsistency as unsatisfactory, he advocates the opposite view, that the ecclesiastical pitch of the period in question was a *whole tone higher than the present concert pitch*. The arguments urged are chiefly (1.) that the pitch of the oldest organs support this supposition; (2.) that according to it the old music is more workable and produces a better effect.

As regards the Scottish Psalter, if this view can be adopted it will help to explain the difficulty occasioned by the great depth to which the bass descends in those tunes which have the clef on the highest line of the staff—(Psalm 1st, 9th, &c.) But the reader, having the materials before him, is left to consider this question for himself, as also its connection with that immediately preceding it.

## II.—WOOD'S MANUSCRIPTS.

These bear a close and interesting relation to the subject of these Dissertations, and being apparently the only instance of the kind which has come down from Psalter times, they call for a fuller notice than that given in p. 7. They consisted of four volumes, one, it may be presumed, for each part of the harmony, but only those containing the Bass and Treble are known to survive. The writer, however, produced more than one copy, as a duplicate of the Bass part remains. These volumes precisely follow the course of the printed psalms—the first verse accompanying each tune, and the melodies being obviously the same. The Tenor volume, therefore, must have been merely a transcript of the tunes in the early editions of the Psalter; and, if the fourth part or Contra could be found, the original harmony, as it stood 70 years earlier than that ultimately printed, would be ascertained. The size of page is something like that of the 1635 edition of the Psalter. The writing has been executed with great care, and largely decorated with ink of various colours, flowers, ornamented capitals, &c., in the style so extensively cultivated in the monasteries. The penman was Thomas Wod or Wode, who in 1566 resided at Dunbar, but in 1575 obtained a presentation to the vicarage of St. Andrews. Two of the volumes referred to are possessed by Mr. D. Laing, Edinburgh, and the third is in the University Library there.

At the end of the psalms, in the earlier Bass volume, is the intimation—

Heire endes the psalmes and followeth certain canticles.

Also the following: "Noted and wreati [tunes and words copied] by me Thomas Wode s. of Dembar a<sup>d</sup> 1566." It is clear from this that harmonic parts existed to all the Psalter tunes very soon after their publication in 1564, as they had been copied in the elaborate manner described so early as 1566. The later Bass volume has the inscription after Ps. 102 "Thomas Wod vicar of Sanctandrous 1578." The leaves before the 14th psalm tune are wanting, but the remainder of the tunes accord with the earlier transcript, so that the harmonic arrangements seem to have remained unchanged. After Ps. 23 occurs the notice—

Thir four bukkis wes only permit be me [after] four zeires laubours.

The Canticles are the same in both of the Bass volumes. The titles are here copied from the later one. The notices in italics indicate the authors of the harmony to the tunes, and are taken from all the three volumes, but chiefly from the earlier Bass one, which is in most cases corroborated by the Treble.

1. Veni Creator; *kemp*. 2. Humble Sute; *blakehall*. 3. The Song of Ambrose [Te Deum in verse]; *And<sup>r</sup> Kemp* 8 Jan. 1567. 4. The Song of the three childring; *Angus, Dajfarming*. 5. The Song of Zacharias; *gud Johne Angus*. 6. The Song of the blisist Virgin; *meike Angus*. 7. Simboll or Creide of Anthanasius; *gude Angus*. 8. The Lamētatiō of a Sinner;——. 9. The Lord's Prayr [C. M. English.]. 10. The ten Comands, [C. M. English.]; *gude angus*. 11. The Cōplaint of an sinner; *quod Kemp and notis be his awin hād and not wif myn*. The Treble volume assigns this to *Angus*. 12. The X. Comands, [Scottish]; *gude and meike Johne Angus*. 13. The Sang of Simeō; *gude Angus*. 14. The Lordis Prayer [Scottish]; *gude Angus*. 15. XII. Articles of our fayt; *meike Angus*. 16. Da pacem domine; *meike Johne Angus*. 17. Robber [Robert] Wisdome; rather call this a prayer; *Andro Blakhall*. The Treble vol. says *gude and meike Johne Angus*.

Of these, Nos. 3, 4, 5, 7, 9, 10, 16, and 17 were never introduced into the Scottish Psalter, though found in the English. Nothing is said respecting the time of transcription, but as the date 1567 is attached to one of the harmonies it must have been subsequently to that year. As 1575 is the earliest edition of the Scottish Psalter in which any of these Canticles appear it is scarcely conceivable that the long list found in Wood's work was meant for any other than private purposes.

In the Treble volume there are two notices more. At Ps. 144 "this psalme hes not ane tune or not [note] in the psalme buke, bot this is gude." After this comes a melody, which is probably to be found nowhere else, and is therefore extracted in the Appendix, p. xxxii. The Metrical Psalms after the Canticles are introduced thus: "foloweth tway or thre gude psalmes volūtary without tenors. Composed be Maister And<sup>r</sup> blakhall, minister of Mussilburgh." The meaning of the expression "voluntary without tenors" is not very obvious.

Whether the harmonies in Wood's volumes are to be regarded as standard ones generally used after the Reformation, or only one of several sets pertaining to different localities, cannot be positively decided; but the former view is supported by the great pains expended upon the penmanship. Millar also speaks as if the diversities which ultimately prevailed had arisen from unskilful copying. On the other hand the discrepancies between Wood and the Edition of 1635 are in many instances so great as to amount to different arrangements; and it may be supposed that those adopted by Millar, though later than Wood's, were produced by some of the parties specified in his preface. See Specimens in App. p. xxxvii.

The biographical information found in these volumes has been presented in Dissert. IV., p. 48.

### III.—CHAPEL ROYAL.

This institution belonged to the crown rather than the church, and was intended for the cultivation of music generally, sacred and secular, vocal and instrumental, with a view to the purposes of royalty, in the forms both of private gratification and public display. But as it had a bearing upon the state of church music in Scotland during the Psalter period, it may be proper to give some account of it. Its origin goes back to popish times. The establishment at Stirling, which came to be somewhat notable, was founded by James III., (*Piscottie*), and included a "Dean, Archdean, Treasurer, Subdean, Chantor, and Subchantor, with all kind of other offices." There were two companies—the one "to pass with the King wherever he pleased that they might sing and play to him, and hold him merry; the other to remain in the said Chapel, for to sing and pray for him and his successors." The document presented in Note 108 ascribes the foundation to James IV. in 1501, but the event referred to seems to have been only an enlargement of the institution. Companies of musicians often formed part of the retinue of leading Nobles and Ecclesiastics, as well as of Monarchs, in those times.

The document referred to affords a pretty good idea of what the musical establishment was before the Reformation, and also of the state into which it had fallen about the beginning of the reign of Charles I., but considerable obscurity overhangs the intervening period. It has been conjectured that the Reformation directly occasioned the suspension of every description of music except psalm tunes. But this notion scarcely accords with the intimations quoted in Dissert. II., p. 18, &c. regarding musical performances on state occasions, as it is most probable that

the officials of the Chapel were the parties employed in these instances. It may be assumed that the secular branches would continue to be cultivated; and, in regard to the sacred, though the religious services strictly so called would be in accordance with the system prevalent over the kingdom, it does not follow that no higher class of compositions was maintained. Wood's Manuscripts indicate the contrary, as they include a setting of the Te Deum and several anthem pieces, which may be taken as specimens of the materials practised in his day. The order, therefore, in 1586, appointing "Thomas Hudson, musician, Maister of his Majestie's Chaipell-royall, to searche and try the auld foundation and all superstitioun and idolatrie being abolist, to follow and embrace the form, so far as it aggries with Goddes worde and religioun presentlie profest within the realme," can only be understood as relating to the singing directly employed in religious worship.

In 1612, (*Privy Seal Register*,) Maister William Birnie (minister) was appointed Dean, "with special power to chuse ane sufficient number of prebendares, skilfull in musick, being apt and qualifiet for uthir divine service," and to confer upon the benefices belonging to them, "according to the first institution"—the place of residence to be Holyroodhouse instead of Stirling. This step was doubtless in the line of James's measures for assimilating the Church of Scotland to that of England, the further progress of which appears from such notices as these—

1617. Upon Saturday, the 17th of May, the English service was begunne in the Chappell Royall, with singing of quiristours, surplices, and playing on organs.

Upon the 19th of August, Johne Murrey, groom of the king's bed-chalmer, had a man child baptized in the Royall Chappell, about one efternoone or thereby. Mr. William Cowper, Bishop of Galloway, Deane of the Chappell, preached. There was playing of organs, and singing of men and boyes, both before and efter sermone.

Upon the 25th of December (Christmas) Mr. William Couper, Bishop of Galloway, preached as Deane of the Chappell Royall, where the organs were played upon.—*Calderswood*.

The year following, *Anno* 1617, the King himself came to Scotland, after he had been 14 years in England; and he held a Parliament here, wherein he thought to have gotten sundrie articles concluded anent Ceremonies to have been brought in into this Kirk. And, therefore, he caused repair the Chappell Royall at Haliroodhouse, wherein was a glorious alter set up, with two closed Bibles, two unlighted candles, and two basons without water sett thereon, brave organs putt, and quiristers appointed to sing, and the English service ordained to be said daylie: whereunto many, for novelty, came to see and heare what such things could be; but seeing nothing but profanitie, abusing of the service of God, and taking his name in vaine, they came never againe.—*Ross*.

Little seems to be known concerning the state of the chapel during the next twelve years. It is plain, however, from the paper already referred to, that soon after the accession of Charles First its efficiency had become grievously impaired; and a certain class of writers would find a ready explanation of this fact in the bigotry and rudeness of the Kirk! But the paper reveals the true reason in a corrupt administration of the revenues, for which the King and his ministers were alone responsible. A petition exists, which seems to have been drawn up subsequently to this paper, from "the prebendaries and remanent members of his ma<sup>ties</sup> decayed Chappell Royall of Striveling," in which a still more doleful account is given of the Institution—"some having but thrie punds sterling be yeir others nothing at all, the hail rent due to them all not exceeding an hundred merks sterling." They also complain of "universal opposition and contradiction of all sorts of people from the highest to the tumultuarie vulgar."

These documents are without dates, but the former was subsequent to the death of Bishop Cowper, which took place in 1619; and probably both belong to the first years of the reign of Charles. In 1629 that monarch, in the view of his coronation in Scotland, and in pursuance of his father's policy in regard to the church, perhaps also moved in some degree by these representations, made arrangements for improving the funds and promoting the efficiency of the functionaries. In 1631, according to Stevenson,

The organs were set up in the Chapel-Royal, and a company of singers, mostly young boys, were appointed to play that tune [? kind of music] under the direction of Mr. Thomas Hanna, whose zeal was rewarded with the Deanery of Edinburgh.

Rushworth (*Collections*) observes that, by Archbishop Laud's advice, Charles I. began his operations upon the

Church of Scotland with the Chapel Royal. Amongst other instructions issued in 1663 is the following:—

That there be prayers twice a day with the Quire, as well in our absence as otherwise, according to the English Liturgie, till some course be taken for making one that may fit the custom and constitution of that Church.

After all, it would appear that the circumstances of the musicians were not very greatly improved; for about this time they presented another petition to the King, which led Archbishop Laud to confess that "their case deserved a great deale of commiseration." And in July, 1634, that prelate, writing to the Bishop of Dunblane, states that "they absented themselves for feare of arrests, having not to pay"—complains that the service in the chapel had thus been interrupted, and adds—

For y<sup>e</sup> payment of those men I think your Lord<sup>sh</sup> knows I have done all y<sup>e</sup> good offices I can, but have it not in my power to mend all y<sup>e</sup> difficulties of y<sup>e</sup> time.—*App. to Baillie's Letters, Vol. I.—Laing's Edition.*

Among the King's instructions given in 1638 to his high Commissioner for regulating his procedure in Scotland after the commotions caused by the Service Book are these:—

11. You are to give direction that the same service be used in our Chapel-Royal, that was before the enjoining of the Service-book. 21. For the organs in the Abbey Church, we leave them to your discretion when to be used, and to advertise me of your opinion.

In the same year Spalding (*Memorials*) mourns over the change that had then taken place in these terms—

The glorious organs of the chappell royall masterfullie brokin doune, nor no service vsit thair, bot the hail chaplains choristis and musicians dischargeit, and the costlie organes altogidder distroyit & vnuseful.

This language is fitted to suggest the idea that the chapel had suffered violence, but the real evil seems to have been the want of support. The organ might be 'vnuseful' but was not 'distroyit,' as is shown in the following notice in Dalryell's *Memoirs*:—

At a meeting of the kirk-session of the parish of Holyrood in the year 1643 "the matter being motioned concerning that organ which was taken down, and put into the yle, now lying idle, mothing and consuming; yea, moreover, the same being an unprofitable instrument *scandalous* to our profession, whether the same might not be sold for a tolerable pryce, and the money given unto the poore." The session thought this would be expedient but postponed the subject. The ultimate fate of the organ is not explained. It was erected in London under the care of Inigo Jones.

From this time till the Restoration little seems to be known concerning the Chapel, and it may be supposed that during the Commonwealth its functions would be dormant. It would be out of place, therefore, to prosecute inquiry further.

There seem to have been one or more establishments bearing the designation of Royal Chapels in addition to that at Stirling, which may be regarded as the primary one. About 1586 mention is made of the "Chappell Royal of Halyruidhous," and in 1612 instructions were given for the removal of the musicians to the latter place. From the terms used in the preface to the 1635 edition of the Psalter it would seem that the Edinburgh establishment had become the principal one. Yet the document quoted in Note 108 shows that the other still continued in operation. But how far these and any similar institutions were independent or correlative?—whether the same functionaries followed the Sovereign from place to place or a different staff was maintained in each?—and various other questions must be left unanswered, as too remotely connected with the objects of the present publication.

It is proper to add, however, that there were apparently several foundations for the cultivation of music, connected with the ecclesiastical institutions, though not directly employed in the service of Royalty. Concerning one of these, viz. *Restalrig*, near Edinburgh, the following information is taken from the Account of the Collegiate Churches of Mid Lothian, (*Bannatyne Club*):—

Restalrig was erected into a collegiate church by King James the Third \* \* \* To the original church there had been annexed one or more chapels, and upon an enlarged foundation mainly intended for the cultivation of music \* \* \* James the Fourth was a chief benefactor \* \* \* In the Charter of 1515 the several foundations are recapitulated, and the Stipends and duties of the Dean Prebendaries and Singing boys specially defined.

Several papers are quoted of which the substance is here given. They are all about the same time, 1586.

"Our Sovereane Lord with aduise \* \* \* understanding that the prebendaries and chaplainries situat of auld within the Colledge Kirk of Restalrig foundit vpon the fruittis of the personage and vicarage of Rothesay in Buit, and personage and vicarage of Ellem Kirk, within the Sheredome of being institut \* \* \* for intertenyng and maintaining of the Airt of Musick, support and sustentation of sic personis as profest the said science." Refers to neglect and threatened decay by disposing of the "enoulments to personis quha neither wer skilled in the said Airt of Musick nor yit menit onywayis to proffeit thairintill" \* \* \* then appoints DAVID CUMMING "now master of the Sang Scule of Edinburgh having consideration that he hes twa yeiris awaitit on his Hienes Chappell Royal of Halyruidhous takand vp the Psalmes thairin, and singand with his bairnis [pupils] without recompense as yit, preceptor & Mr. of the Colledge Kirk of Restalrig \* \* \* with full power to consider seik and try the auld foundatioun and erection of the said Colledge and all superstitioun and adolatrie being abolisht," and so on as quoted above. Instructions are then given for ascertaining if the revenues are "gevin to qualefeit personis in Musick according to the auld foundation" and if found to be otherwise "to pursue for redouctioun of the samin giftis before the Juges ordinar."

Several documents follow in which the King intimates that—

"He is weill myndit as he hes already begun, that the said art salbe restorit partlie agane within this realme be prouiding sic personis as hes some entres in the art, and will gif thair mynd and labouris thairto to the prebendareis and chappellenries of the Collegis and Kirkis that wer foundit and erectit of auld to be served be musicians." Robert Fowlis is presented to the "Chapellanrie of St. redwellis Ile situat within the Colledge Kirk of Lastarick [Restalrig]" on account of his "habilitie in the art of Musick, and of his actuale studie thairin." Similar presentations to Thomas Lauder and Patrick Dunbare.

#### IV.—MISCELLANEOUS.

##### 1. TYPOGRAPHICAL NOTICES.

Running titles, consisting of the numbers of the psalms, are employed throughout; the number usually describing, as in modern practice, not the psalm which finishes, but that which commences on the page. There are exceptions, however, of which an instance is seen in fac-simile 19th. When a psalm begins at the very top of a page there is no number attached to it, that of the running title serving instead.

The Contents always stand before the music when there is any, and in such cases they stretch across the whole page; but when there is no music, the breadth is reduced by the extension of the marginal column. This order, however, is not quite uniform. In the Reprint, exact imitation in these respects is interfered with by the double columns in the page, but it affords a substantial resemblance.

The prose version is always arranged as in fac-simile 19th. The extension across the page is not so often required in the Reprint, and where employed stretches over, sometimes the half, and sometimes the whole of the page. In the original, v. 7 of Ps. 84 in prose is wanting, but is here supplied from Edition 1615—

They goe from strength to strength, till euerie one appeare before GOD in Sion.

The pages are not numbered in Edition 1635 though they are in some others. In this particular the Reprint deviates from the original, as it does also in separating by hyphens the longer words attached to the music. But hyphens are used in the original, when required, at the ends of lines, in prose or under the music. The mark ~ over a vowel represents m or n, w<sup>t</sup> is used for with, y<sup>o</sup> or y for the, y<sup>e</sup> for that. These contractions are employed to save space, and chiefly in the marginal column. The letters v and u are frequently interchanged; v is also sometimes used for w, i for j, and z for g or y. The paragraph mark which always precedes the contents of the psalms is of two sorts—one similar to that which appears in the Reprint—the other formed thus ¶ and used about equally often, but to which there was no corresponding character. The Italics employed in the prose version and imitated in the Reprint can only be explained by scarcity of type.

The running title for Ps. LXVII. is misprinted LXVI. In Ps. 147th, v. 19, doh is given for doth. In the Lord's Prayer, second last stanza, 'delyer' was probably intended to have v or u after y. The prose version of Ps. 9th and

12th wants the Title numbers, and Ps. 95 has 85. In Ps. 16th, v. 5th, prose, the insertion of c before e in the word 'maintaince' must have been an inadvertance. In Ps. 18th, v. 42, prose, the word 'shall' is doubled. Ps. 89, 9 has 'vaves' for 'waves,' v. 18, prose, Israel wants r, Ps. 104, v. 16, prose, 'made' for 'make.' The Reprint has corrected part of these mistakes. Ps. 136 in the Original repeats the chorus lines to the second and third stanzas. Ps. 31, 10, l. 4, 'yeares' should be 'bones,' as in 1615. The title immediately before the psalms is part of the Reprint, but in the original it stands at the top of the first page.

A few discrepancies have been observed between different copies of this edition; alterations having apparently been made after a portion of the impression had been printed. The number of these cannot be stated, but the following specimens may be compared with the Reprint:

- Ps. 50, v. 12. If I were hungrie, to thee I would not tell:  
 Ps. 51, v. 4. And if therefore I were condemned,  
 " v. 8. Prose; for 'heare joy' read 'have joy.'

It appears also that the impression was not all printed upon the same paper.

There is at the beginning of the volume a general Table of Contents for both prose and poetry. In this no mention is made of the Conclusions, the Common Tunes, the Tunes in Reports, or the last two poetical pieces: also the Song of Moses is misplaced, and the Songs of Simeon and Mary have the additional names 'Nunc Dimittis' and 'Magnificat.'

All the psalms have large initials as in fac-simile 19th, but from the arrangement of the music it would have been inconvenient to imitate these in the Reprint.

## 2. ERRORS, &c. IN MUSIC.

There are not a few inaccuracies observable in the music, and chiefly in the harmony; but it has been considered best to print these as they stand in the original, except in the instances specified. The old editor in the end of his preface offers to correct with the pen any mistakes that might be pointed out to him. It happens that there is a copy in Glasgow, containing various antique looking corrections, which, it is not unlikely, are due either mediately or immediately to such revision. These particulars are noticed in connection with the following instances, which it is presumed include all the most important:—

Psalm I, line 1.—Last note of *Bass* is a third lower in the corrected copy, which is clearly right. *Treble*—l. 6, said copy has the crotchet a degree lower. l. 7, the sharp seems a mistake.

Ps. II., l. 7, *Treble*.—The notes to 'Christ' and 'Sou' should be without sharps.

Ps. III.—Second note of *Tenor* wanting, evidently by oversight in printing; supplied in corrected copy; inserted in Reprint from other editions. *Contra*, l. 7.—In corrected copy the 6th note is a third lower with a sharp.

Ps. VI., *Treble*, l. 1, 3d note a semibreve. Made to accord with other parts.

Ps. VIII., *Tenor*, l. 3.—The 2d, 4th, 6th and 7th notes are minims, but in the Reprint they are made to correspond with the other three parts. *Treble*.—In corrected copy Note 2 of l. 2 is a third lower. As it stands there are consecutive Octaves with the *Contra*.

Ps. IX., *Tenor*, l. 7.—See Disser. V., p. 52, on the position of accidental flats.

Ps. XIV.—Fifths between *Treble* and *Contra*, end of l. 7.

Ps. XV., *Tenor*.—2d last note, the sharp is a third above its proper place. Corrected in Reprint.

Ps. XVI., *Tenor*, l. 6.—Corrected copy has a minim for the 2d and a semibreve for the 6th note. This and some other alterations in said copy must be ascribed to difference of taste.

Ps. XIX., *Tenor*, l. 3.—2d and 3d notes minims, but in Reprint made to correspond with the other parts.

Ps. XX., *Bass*, l. 1 is exactly the first line of the well known melody Coleshill.

Ps. XXI.—In the corrected copy the clef is shifted a third lower for the 3d line of *Contra*. This raises the notes of that line a third. *Bass*, l. 6, Note 2 is a semibreve. Corrected. *Treble*, l. 3, last note, the sharp is a mistake in the original.

Ps. XXV., *Tenor*, 6th line.—The second note should be on the lowest line. Is thus in corrected copy. Many such errors in these old books are rectified by turning the page upside down. *Bass*, 7th line.—The last crotchet is on F in the original but might seem on D, as the part of the line attached to it has fallen down from its place. Clef to 4th page breadth wrong placed. Corrected. *Treble*.—The first signature sharp is a degree too high. Corrected. *Contra*.—Signature sharp wrong placed throughout. Retained so in Reprint.

Ps. XXVI., *Treble* and *Contra*, l. 7.—Two notes want stems to correspond with those in the other parts. So in Reprint. Also l. 8, 3d and 4th notes are semibreves followed by two crotchets in corrected copy. *Treble*, l. 7, corrected copy has first note G.

Ps. XXVII.—Last line in corrected copy, the 3d note, *Bass* is a minim, and the 4th a semibreve; and the 6th Note, *Treble* a semibreve, and the 7th minim. *Contra*.—Signature sharp is a third too high. So in Reprint.

Ps. XXIX., *Treble*, l. 3.—In corrected copy the last five notes agree in time with the *Bass*. In ranging the parts it was necessary to consider their relation to the words as well as to each other.

Ps. XXXIII., *Contra*, l. 5, Note 2 is a semibreve in some copies. The Glasgow one has here been followed, but it is doubtful whether the stem has been added by the pen.

Ps. XLI., *Treble*, l. 1, last note.—The sharp is a third below its proper position. Retained. *Tenor*, l. 7, last two Notes are interchanged in original and read E. D. This is an error but it was intended to retain it, but by some oversight they have been given not as they are, but as they ought to have been. Thus the reading of 1566, App. XXXI., appears the same as the Reprint.

Ps. XLI., *Tenor*, l. 2 is the same as Ps. 109, *Tenor*, l. 2. See also l. 5 of each. Some other coincidences may be found, but, on the whole, they are not numerous, except in the last line, in which many are identical with the common tune French.

Ps. XLIX., *Contra*, l. 5, Note 1, corrected copy reads A.

Ps. LVI., The reference to Ps. 35 is a mistake, as the metre is different. Probably Ps. 27 was intended as in Edition 1615.

Ps. LIX.—The *Tenor* is marked *Contra*. Corrected.

Ps. LXII., *Contra*, l. 3 and 6.—The second last note requires to be divided between two syllables. Similar cases in *Contra* of Ps. 126th.

Ps. LXX., *Tenor*.—The signature flat is a third too low in the first page breadth, but is rightly placed in the others. Corrected. Ps. LXXXIV., Reference to Ps. 67 is a mistake.

Ps. C., *Treble*, l. 4.—In corrected copy the note on G following the two crotchets is placed before them.

Ps. CIII., *Tenor*.—Final double bar wanting. Supplied.

Ps. CIII., *Bass*.—Third last note was probably intended to be a third higher on the same line as the flat. As it stands the note and the following one make consecutive octaves with the *Contra*.

Ps. CXVI., *Contra*, l. 6.—In the corrected copy the notes are E, F, G, G, G, G. These are all to be taken as the proper notes except the second, which should rather be E, as E F causes consecutive fifths with the *Tenor*.

Ps. CXVIII.—Tribble attached to the melody instead of *Tenor*, doubtless by oversight. Retained. *Treble*, l. 6. Notes 4 and 5 have been lowered one degree in the corrected copy, which is clearly right, and has been followed.

Ps. CXXIV. has the first of the two tunes of the Reprint in all the editions previous to that of 1635, but in that edition the old tune is given without words, and the words are attached to the new tune.

Ps. CXXV., *Tribble*, l. 1.—Fourth note a third higher in corrected copy, which is the true reading; l. 2, said copy synopses the penult and antepenult notes thus, D minim, C semibreve, D sharp semibreve. This, however, is not essential.

Ps. CXXVII., *Contra*.—In each of the first lines the third last note must be divided.

Ps. CXXVII.—The reference here should evidently be to the 117th Psalm, as it is in the corrected copy.

Ps. CXXVIII., *Bass*, l. 3.—The 6th note is a third higher in corrected copy.

Ps. CXXX., *Bass*, l. 5.—The 2d and 3d notes make consecutive octaves with the *Tenor*. In the corrected copy the 3d note is placed a third lower.

Ps. CXXXIII., *Bass*, l. 2.—Notes 1st and 2d make consecutive octaves with the *Contra*. The corrected copy places the 2d note a third lower.

The Reference of the Humble Suit to the tune of Ps. 22 must be a mistake, as that psalm has no tune. Ps. 35 was probably intended, the tune of which is attached to the 'Suit' in Editions 1595 and 1615.

Ps. CXXI., *Contra*, l. 8, the corrected copy adds a flat to l. 2.

In the Common Tunes Abbey has a series of thirds in line third, which seem to be imitated in the *Bass*. Ravenscroft has retained this line exactly in all the parts though he has altered the other lines.

Winchester has 'Tribble' as title to the *Contra* part.

The tune in Reports to Ps. 12th has a minim in the *Tenor* at the close, before the repeat; as in consequence of the repetition, it is in the same case with the minim which precedes the passage in Reports.

Ps. XVIII., in Reports, *Bass*. The last F on page X. should obviously have been D.

## 3. POSTURES IN WORSHIP, &c.

The writer has met with very few allusions to the attitudes or bodily postures maintained in the public exercises of prayer and praise. It is well known that the churches were not furnished with pews in the times succeeding the

Reformation, and that individuals brought stools or chairs for themselves. Sitting must have been the ordinary posture in praise. Had it been otherwise a change from standing to sitting must have taken place at some period; and it is scarcely credible that this could have happened without previous discussion, and appointment by the General Assembly, or at least some historical notice of it. For the same reason it may be concluded that standing was the posture in public prayer as conducted by the minister. But there seems reason to suppose that, in some places at least, kneeling was practised in this exercise during the Reader's Service. See p. 17 Glasgow Session, Sep. 21. In the Record of Glasgow Presbytery, 1595, it is enjoined on occasion of a Visitation of Glasgow,

That the ministeris keip preciselie the hour, and that all the pebill be commandit to humbell thameselfs on thair kneis in the kirk in tyme of prayer.

It requires to be noticed that in some old documents the term 'prayers' describes, not the exercise of prayer strictly, but the whole of the Reader's meeting as distinguished from the Minister's. *E. g.*

The Session [of Aberdeen] ordanis that all wemen of this burght, quha ar of habitlie sall everie one of them have stullis in the Kirk to sit upon in tyme of preaching and prayeris, conforme to the Act of Counsall maid thairint.

There is nothing in any of the editions to indicate the manner in which the musical scale was taught in Scotland. It is otherwise with various French and English editions which contain scales with sol-feggio syllables attached. In some instances such syllables are adhibited to all the notes in the tunes. The following is the 100th proper tune thus accompanied in an English edition of 1576. The key is F.

1. fa fa uy re ut fa sol la.      2. la la la sol fa fa la sol.  
3. fa sol la sol fa re my fa.      4. sol la fa sol fa la sol fa.

It is probable that the same method would be followed in Scotland, but as nothing relating to it appears in the Scottish editions, it may be sufficient to refer those who wish to examine the old systems of sol-misation, to the early writers on music.

The first edition of the English Psalter contains a treatise on musical notation, from which an extract follows—

Ye must also note that the letters ascending on the left hande of the Table, are called Kaies, or Cleuis: of whiche the first is a Groke letter, signifying g, & is called gamma, (of whom the whole table or scale is called, the Gamma ut.) All the other ar latten letters  $\beta$ ii, in number, a, b, c, d, e, f, g, then repeting the same again, beginning at a, & the third time repeting the same till ye com to ee, la, which is the last, but all these Kayes are not signed or set in these Psalmes: but onely ff. or three, most commonly c, or e, or b.

#### CONCLUDING REMARKS.

From the descriptions thus given an idea may be formed of the position taken up by the Scottish Reformers in regard to the use of music in worship. In recent times the notion has been largely prevalent that every standard of congregational performance, except the lowest, savoured of popery, as introducing the element of the *sensuous*. And the sentiment was equally common that it matters not what is the character of the singing if the heart be suitably engaged. Thus while in *practice* psalms were sung, in *principle* there was an approximation to Quakerism. But to say that the utterance in praise is of no consequence is only a step from saying that it may be dispensed with altogether, and the exercise resolved into the silent operation of the heart. And to say that the singing must be of the worst description for fear of popery is to admit that protestantism and barbarism are in this matter convertible terms—a concession which popery will gladly welcome. The Reformers repudiated both of these opinions by the same expedient. Instead of leaving the music to the chapter of accidents, they provided a full supply of good substantial workable material, gave it the full imprimatur of the church, and printed it along with the psalms, that it might never be allowed to go out of view. One of these opinions will probably find few defenders at the present day. It is only the subterfuge of indolence and indifference, and is scarcely worthy of argument. If music in worship is of men, let it be given up; but if of God, let it be so wrought as to serve the purposes for which it was enjoined. The other opinion looks more specious. There is certainly reason to fear the *sensuous* in religion. But what is really

entitled to be so termed in the Service of Praise? Not music in itself however excellent, but music apart from the action of the mind and heart—music under the guise of religion, addressing itself, directly and exclusively to the senses. If taken absolutely, it is to be held as sensuous, then, as all music is of this nature, the inference is inevitable that the worst must be the best, or rather that there should be none at all. This view is also in complete hostility to the principle described in *Disser. I.*, p. 7, that music is intended to stimulate pious feeling. But the question is really one of relative fitness. That music may minister to devotion, it must be felt in its connection with language, and must not rise above the worshipper's power of intelligent appreciation. But if that power be elevated by culture, the music may, by all means, ascend along with it. There is no limit to this progress in the nature of the case. A company of Handels may sing the Hallelujah chorus with as much spiritual benefit as a common congregation may derive from singing the tune French. There is always, however, a practical limit in actual circumstances and attainments, and the point of wisdom consists in so arranging as neither to fall short of it nor pass beyond it. This was what the Reformers attempted to do. They provided the best music which they considered practicable. To act thus is not to approach but to recede from popery—not to undermine but to develop protestantism.

After the preceding survey, and especially on considering the facts presented in *Dissertation II.*, there can be no difficulty in arriving at the conclusion, that, during the reign of the old psalm book, Scotland shared largely in that love of metrical sacred song which characterized the various Churches of the Reformation; that psalm singing was regarded as an important instrument of religious edification; and that it was inculcated by the ecclesiastical authorities, countenanced by the magistracy, and extensively practised by the people. It is not so easy to estimate the extent of proficiency realized in part singing and the practice of the tunes. The first question relates to the number of these tunes. Few congregations, at the present day, keep in operation above half of the amount of material which the Psalter contains. Yet, in regard to all the peculiar metres, there was a necessity to acquire the tunes, else the psalms could not be used. It is evident that the 124th was a general favourite, and the 126th is mentioned as one of those sung by Melvill and his friends on returning from banishment, (p. 18.) And it may be assumed that one of the reasons for combining the old 124th, 136th, 143d, and 148th, as second versions, with the new translation of 1650 was the long continued popularity of their tunes. As to the body of psalms in common metre, it was clearly the original intention of the church that they should be sung to their proper tunes, and the passage quoted from Melvill's *Diary* (p. 15) goes to show that, about the year 1570, the attempt was made to carry out that intention. The number actually sustained, however, would doubtless vary in different places, as it was easy to reduce it by shifting tunes from one psalm to another of the same metre. The introduction of the common tunes would certainly circumscribe the use of the proper, and there is reason to think that this process went on gradually, at least from the year 1602 downwards; *Disser. IV.*, p. 40. Yet the fact, that the whole body of the proper tunes continued to be printed up till 1635, proves that they must have remained in use to a very considerable extent on the whole.

The data for estimating musical proficiency are not very abundant. That harmony was provided and circulated in manuscript, before being printed, has been shown. That zeal in psalm singing naturally leads to facility in the use of tunes, and to the practice of the harmonic parts is beyond question. Instrumental music is known to have been largely cultivated, the sources of enjoyment open to the people otherwise were somewhat limited, and the 'Sang Schules' must have generated a disposition to musical study. Such considerations lead to a favourable opinion. Actual instances of the performances of church tunes in parts have been adduced. That connected with the return of Durie (p. 17) is decisive as to a highly respectable state of attainment in Edinburgh. In regard to other towns the extracts from their records (*Disser. II.*) exhibit operations which could not be barren of results. Some of the ecclesiastics who had been trained in the Church of Rome and joined the Reformation, brought with them much musical



skill and experience, and it is evident that these were called into requisition, (p. 48, &c.) On the other hand most of these advantages would be engrossed by the burghs, and it would be rash to conclude that the entire kingdom was furnished with adequate teaching agency. Some have uttered conceptions upon this point which only show that in reviewing the remote past, as well as in anticipating the future,

“Distance lends enchantment to the view.”

It must be remembered that the educational plans of the church were grievously interfered with, and its attention absorbed, by the trying occurrences of the period. Its resources were dried up by the rapacity of the nobles. It suffered sometimes privation, sometimes violence. Civil broils, popish machinations, titular Bishops, royal despotism and cunning involved it in almost incessant harassment and perplexity. The only ground of surprise is that in such circumstances so much was attained. And it is enough for posterity in considering the example of the Reformers, in this department, to know the ideal they had formed, and to find that ideal so far realized, as to show how much might be accomplished by similar enterprise, amidst the facilities of more prosperous times. Vast indeed is the superiority of the 19th to the 16th century in all the elements of wealth and power. Immense are the capabilities and resources of Scottish protestantism now, in comparison with the days of Knox and Melvill. But though the poetic materials employed in worship have unquestionably been improved, it may be maintained that in the interest manifested in the duty of praise on the whole, in the musical provision relating to it, and the care taken to train and qualify the young for its performance, the later period must yield the palm to the earlier. At all events no one can candidly examine the contents of this volume, and bear in remembrance the circumstances in which these were compiled, without admitting that they display an amount of solicitude for the efficiency of divine worship and of success in providing for it, which raise the Church of Scotland to a creditable position among the Churches of the Reformation, and claim the admiration and even the imitation of posterity.

Contemplated as a memorial of the past, the old Psalter awakens emotions similar to those suggested by the roofless mouldering walls of the edifice in which former generations united in the offices of devotion, and listened to the word of life. We feel that though ages revolve and external circumstances change, the verities of Scripture and the essentials of christian worship remain unaffected by events or time. The song of praise may vary in its form, but its nature and substance continue the same for ever. We feel that the relation is close between the services of the church

militant below, and those of the church triumphant on high. The companies of pilgrims who sung these strains as they pressed on in their Zion-ward course, now form part of the mighty multitude gathered from many nations, who sing the new song in the new Jerusalem. We must feel also that thanks are due to those worthies of former days who thought called to confront dangers and to labour under manifold disadvantages, amid fightings without and fears within, yet neglected not to sustain the service of song, and faithfully transmitted it to their posterity, in the spirit of the Psalmist's declaration: “This shall be written for the generation to come; and the people which shall be created shall praise the Lord.”

But the most interesting aspect in which the old version of the psalms and its attendant music can be viewed, is their relation to the spiritual life of the church in this land. Of all its agencies, this, next to the Bible, was most constantly in view and most extensively employed. That framework which appears as a petrification now, was once instinct with life and power. These verses were interwoven with the religious being of the people, and formed the wings on which their pious feelings arose in wail or triumph to heaven. How sedulously were they conned in childhood! How emulously recited in the school and the family! How vividly recalled in seasons of danger and sorrow! How fondly quoted on the bed of sickness and of death! How indelibly were they associated with critical emergencies, signal deliverances, seasons of revival, and other memorable occasions in the history of the church! How largely did they minister to religious enjoyment and the progress of spiritual life in individual souls, as sung from day to day in the family, and from Sabbath to Sabbath in the sanctuary! Who can tell how much they contributed to the formation of that national character which, based on Bible knowledge and surmounted by pious fervour, contended so successfully with superstition and tyranny, and stamped its impress so deeply upon succeeding generations?

As for the old tunes one feels on hearing them as if in exploring some long deserted mansion, the harp were discovered which was wont in days of old to melt to love or inspire heroic ardour, and which though long forgotten, is on trial still found “omnipotent to charm.” The editor cannot help anticipating that a future is yet awaiting them in Scotland, and in this hope he would venture to quote, as not altogether inapplicable to his undertaking, lines originally written of less lofty themes—

Dear harp of my country, in sadness I found thee;  
The cold chain of silence had hung o'er thee long:  
When proudly, my own island harp, I unbound thee,  
And gave all thy chords to light, freedom, and song.

## NOTES.

THESE follow the order of the text. But, 1, There are additions in pages 69 and 70 which were not prepared in time for insertion in their proper places. 2, Those that concern the Appendix are inserted at the end of that part of the volume. 3, There are two additions of a more general kind which are regarded as notes, but disposed thus—(1.) A List of Authorities immediately preceding the Dissertations; (2.) A Glossary placed on the final page of the book.

## TO PREFACE.

1.—“*No Imitation.*”

The standard Psalm Tune Book, edited by Mr. Henry Dibdin, includes most of the tunes of the Scottish Psalter, but they are mixed up with those of other countries; and many of them are abridged and furnished with new harmonies. That work, however important, is not of a strictly antiquarian character, but aims at making old materials available for modern use.

2.—“*Obligations.*”

I owe not a little to the valuable Library of William Euing, Esq. Glasgow, by whose liberality the work has seen the light. Mr. David Laing, of Edinburgh, who is widely known as the author of numerous papers bearing upon the Religious and Literary Antiquities of Scotland, has favoured me with the use of various editions of the Psalter, and has, in regard to the Literary parts of the work, materially assisted my inquiries. The Rev. Professor McCrie, of London, has kindly transcribed for me from a manuscript in his possession the paper by Baillie relative to “Conclusions” (Diss. III.) which I presume has never before been printed. The Rev. Henry M. Gunn, of Westminster, first informed me of the existence of the edition of 1564, and called my attention to the contents of the incomplete Psalters of 1560 and 1561, though I afterwards found opportunity of examining these for myself. I have received valuable information through the kindness of the Librarians of St. Paul's Cathedral, London, and of Corpus Christi and Christ Church, Oxford; also of Francis Fry, Esq. Bristol, and Mr. T. L. Hately, Edinburgh. Mr. T. Henderson, Glasgow, copied out the tunes in the scored form for the printer, and, together with Mr. Hately, collected most of the harmonic inaccuracies given in Diss. V.

## TO DISSERTATION I.

3.—P. 2. “*Calvin as their Model.*”

Marot's French psalms and tunes attached to them were used in the protestant church at Geneva, under the pastorate of Calvin, as early as 1545. The edition of 1543 was without music. In or before 1555 a large addition had been made, but the version was not completed till 1562. That the French version was before the eyes of those who constructed the English Psalter, and its Scottish sister, has been shown in Diss. III. and IV. The views expressed by Calvin on the subject of psalmody were adopted generally in Scotland, and by the puritan party in England. Various passages in his prefatory address to Marot's psalms are reflected in the preface to the English psalms of 1556. (See p. 11 above.) The following is part of Calvin's address:—

Toutchant la mélodie il a semble le meilleur qu'elle fist moderée en la sorte que nous l'avous mise pour emporter poids et majesté convenable au subject et mesure pour estre propre à chanter en l'Eglise.

See also Calvin's Institutes, Book III., ch. 20, Sec. 31.

4.—P. 2. “*Principles embodied—1.*”

A principle might have been noticed anterior in nature to those here introduced, viz. the affirmative of the question whether there should be singing in worship at all? The first paragraph of the extract from the 1556 preface in Diss. II., p. 11, maintains this view in opposition to “many who called it into doubt.” It thus appears that even at this early period there were advocates for those opinions in opposition to psalm singing which a century afterwards were so largely developed in England. This topic, however, has not been included, as the opinions referred to found no support in Scotland, where the duty of singing psalms seems to have been universally assumed as a first principle from the beginning of the Reformation.

5.—P. 3. *Circulation of the Psalm Book.*

The calculation given in Diss. II., p. 20, that a change of version would cause the loss of 300,000 copies, assumes the existence of more than one to a family, considering the amount of population in Scotland at the time. Further, the anticipated cost of 600,000 copies during the currency of Sir W. Alexander's patent of 31 years' duration implies a sale of about 20,000 copies yearly.

6.—P. 3. *Purdovan.*

So spelled in my copy, of date 1802, now more frequently Purdovan. The opportunity may be taken to mention that in extracts, names are spelled as they are found. In other cases the more modern forms are adopted.

7.—P. 3. *Church of England.*

Todd reckons up eight versions as royally privileged besides Sternhold's, including those by Parker, Withers, King James (so called,) and Sandys. There is some difficulty, indeed, in determining what the Royal License amounted to either in England or Scotland. That by Charles I. to King James's version is tolerably explicit. It authorizes them to be printed, allows “them to be sung in all the churches of our dominions,” and recommends them “for that effect.”—Lee's Memorial, p. 25, and concerning the phrase “*cum privilegio regali*,” p. 39.

8.—P. 3. “*Tended to extremes.*”

The older puritans stood on the same ground as the Scottish Church, as has been shown, Diss. II., 1st period. The party referred to in Note 4th may have had some adherents amongst them, but probably the 1556 preface alludes rather to manifestations upon the Continent. See Note 94. However this may have been, it is well known that during the civil commotions in England, and under the Commonwealth, many peculiar religious opinions were developed. At the time of the Westminster Assembly it is probable that the number of those opposed to singing in worship altogether, or desirous to place it in the lowest possible position, had become considerable. One indication of a deviation from the older views appears in Baillie's letters, written during the Westminster Assembly's sittings, 1643.

Mr. Nye did speak much against a tie [being bound] to any Psalter, and something against the singing of paraphrases [metrical psalms.] We will mightily oppose it; for the Psalter is a great part of our uniformitie, which we cannot let pass till our church be well advysed with it.

9.—P. 3. “*Dignitaries.*”

This term is not strictly correct as applied to Presbyterian Church Courts, in which all the members appear simply in the character of Elders, and stand upon the same level. Yet these have included Professors in Colleges, Doctors of Divinity, Noblemen, Judges, Government officials, and other influential parties. And the charge here advanced is, I believe, one that can be made good against the whole series for a century and a half subsequently to the Revolution settlement. It, however, refers not to individual local efforts, but to public or central action through the higher courts of the church.

10.—P. 4. *Introduction of Spiritual Songs.*

It is shown, p. 13 and 14, that five of these had been printed in Bassandyne's edition of 1575, and nine in Vautrollier's of 1587. But this does not affect the question of their use in public worship.

11.—P. 4. *Ten Commandments, &c.*

The following is from the Session Records of Glasgow:—“May, 1588,—All who are to be married, to declare the Ten Commandments, Articles of Faith, and Lord's Prayer, otherwise they are to be declared unworthy to be joynd in marriage, and further censured; that they come to the scribe the day before

marriage, and be remitted to the minister to be tried in the premises." A marriage is stopped by the Session, on 19th May, 1642, until the man learn the Ten Commandments, Belief, and Lord's Prayer, which fact indicates that during the long interval between these entries this provision continued in force. It is doubtful, however, whether these essentials to marriage were to be furnished in the verse or the prose form. In 1581 the Session enjoin the same requisites in order to obtaining baptism for children.—*Wodrow's Life of Weems.*

12.—Page 4. *Publishers.*

Perhaps however the rule laid down in 1568, continued to be acted upon that things pertaining to religion should be revised, before printing, by a Committee appointed for that purpose. George Withers who published hymns in 1623, speaks as if the additions to the English Psalter were very much in the hands of the Booksellers.

"My booke of hymnes being allowed by authority, are as fit, I trust, to keepe company with David's psalmes as Robert Wisdomes *Turke* and *Pope* and those other apocryphal songs and praises which the *Stationers* add to the psalme booke for their more advantage."

13.—P. 4. "Facility of Recollection."

This object has not been overlooked by the Church Historian Fuller. In speaking of the old psalms as regards England he says "They were translated to make them more portable in people's memories,—verses being twice as light as the self same bulk in prose."

14.—P. 4. *Assembly 1610.*

The chanting was quite in keeping with the fact that this Assembly admitted the order of Bishops. It is known as the "Angelic Assembly," from the coins distributed as one of the Royal expedients for securing this result.

15.—P. 4. "Varieties of Metre."

Some may suppose that these varieties are to be accounted for simply by the wish to provide metres for certain pre-existing tunes. But (1.) this can hardly operate as a ruling principle except where the tunes have been previously in pretty general use. Thus when Rons's version of the psalms was adopted in 1650 several second translations were provided which correspond in metre with those of the older version, in deference no doubt to the fact that tunes for these metres were prevalent or that the metres themselves were in favour. *E. g.* Ps. 100 and 124. Something of the same sort appears in what is called King James's version. But of the foreign tunes adopted from 1556 to 1564 the greater number it may be presumed were little known in Britain. (2.) This explanation can, at most, apply only to part of the metrical varieties. *E. g.* Ps. 148 is not an imitated metre nor is its tune taken from a foreign source. (3.) In a good many cases French tunes are partially modified so as to accommodate a sort of metre different from that of the French psalm, and this expedient could have been adopted in other cases. On the whole it seems best to assume that variety of metre was decided upon abstractly, and that foreign sources were resorted to for the most suitable specimens.

16.—P. 5. *Practicability of Metrical Tunes.*

Peirce, in his *Vindication of Dissenters*, written subsequently to the Westminster Assembly, meets the objection that Puritans sing Psalms in Metre, by arguing that singing being enjoined, "Some musical measures are necessary, since without them it cannot be performed." Prose Chanting is thus assumed to be unworkable by congregations. Whether this be a tenable view or not, there can be no doubt that it prevailed in Scotland and amongst the Puritans in England in the times under consideration.

17.—P. 5. *Curious Singing.*

Thus Calderwood, in reference to James I. of Scotland—He brought into divine service a new kind of chaunting and musick, wherein he was expert himself. They placed a great part of religion in curious singing in these dayes.

18.—P. 6. *Scottish National Melodies.*

This remark about non-resemblance must not be misunderstood. It refers to the strain of the melody, *not to Tonality.* In the latter respect there is resemblance, *i. e.* the old secular airs are frequently, like the psalter tunes, formed upon the Dorian, Phrygian, and other modes. (p. 8, and *Disser. IV.*, p. 44.) See *Dauney's Treatise*, and Appendix by F. Dun. Indeed, the use of various steps of the scale for starting or closing seems to have pervaded all ancient music. The reduction of all to two must be held as a modern generalization. The old method seems at first sight more complicated, but, when closely examined, exhibits, so far as *melody* is concerned, more of the simplicity of nature.

It is also shown in the treatise referred to that many phrases in the old secular melodies of Scotland resemble passages in the *Canto Fermo* of the Popish Church, but this and the similarity in Tonality, render the *dissimilarity* referred to in the text all the more conspicuous. It becomes evident that the composers of the psalm tunes aimed at an independent style suited to the special object in view.

19.—P. 6. *Purity.*

These remarks relate to material intended for public worship, but they do not foreclose the question of what may be allowable, or even suitable for more private purposes—as the training of the young, and of those who, whatever their age, are but babes in religion.—See Note 31.

20.—P. 6. *Parker's Psalter.*

It is evident from a passage in his diary, quoted in *Strype's Life of this prelate*, that his version of the psalms was prepared during the reign of Mary, and finished in 1557. The date of printing or publication, if it was really published, is uncertain, but could hardly be later than 1559 or 60. The most probable view is, that it appeared before the author's elevation to the Primacy in 1559, and before Queen Elizabeth's Injunctions respecting the Church in the same year. At that juncture there was reason to expect that the Cathedral and parochial services might be brought nearer to the notions of the Puritan party. Had the Liturgy been abolished or largely modified, the Collects, Doxologies, alternate singing by Rectors and Choirs, &c., as provided in this Psalter, would have afforded considerable variety to the service. But the royal authority decided otherwise, and this was probably the true reason why Parker's production never came into actual use. The plainer performance of Sternhold, &c. would be considered sufficient as an appendage to the Liturgy, more especially as it was already known to some extent, and as Metrical Psalmody, though allowed or authorized, was not enjoined.

Parker has divided the psalms into six classes—Prophetic, Instructive, Consolatory, Precatory, Encharistic, and Mixed. Besides the rules for adapting tunes to psalms quoted in the text, there is an Index which arranges the psalms under the three heads of Joyful, Sad, and Indifferent.

21.—P. 7. "How Miserably," &c.

It has been the fashion to throw the blame of this deficiency upon the preceptors, and there has been no end of jokes and sneers at their expense. But the fault in reality lay with the Church. Confessions of Faith, Catechisms and other guides, were formed for the assistance of ministers, teachers, &c., but the poor preceptors were left to grope in the dark, and discover the principles of their art as best they might. Not a page seems to have been furnished for their instruction for 150 years. It was expected that men employed in handicraft occupations and possessing only the common elements of education were, without any sort of directory, to discriminate the shades of sentiment in different psalms, and fix upon felicitous adaptations of tunes!

22.—P. 7. *Introduction of Organs.*

The elder Tytler corroborates Calderwood's statement on this point. His grandson (*Hist. of Scot. II.*, 259) adds an explanation the meaning of which is not very apparent. Sir John Dalryell thinks it doubtful whether organs were ever common in Scotland.—*Mus. Memoirs.*

TO DISSERTATION II.

23.—P. 9. *Prose accompaniments of the Psalter.*

These are reprinted entire in Knox's *Collected Works*, edited by Mr. Laing of Edinburgh. 1. In their original English form as published at Geneva in 1556. 2. In their enlarged form as printed in Scotland in 1564, &c., with the variations found in different editions.

24.—P. 9. *Coverdale's Psalms &c.*

Have been reprinted, but without the Music, by the Parker Society. Ps. 137 follows, which has been collated with the original in old English.

At the ryvers of Babilō  
there sat we downe ryght heuely  
Euen when we thought upon Sion  
we wept together sorowfully  
for we were in soch heuynes  
y<sup>t</sup> we forgot al our merynes  
and left of all our sporte & playe  
on the wyllye trees y<sup>t</sup> were therby  
we hanged vp our harpes truly  
And morned sore both night & day.

They that toke us so cruelly  
And led us bonde into pryson  
Required of vs some melody  
with wordes full of derision  
when we had hanged our harpes awaye  
'This cruell folke to us coulde saye  
Now let us heare some merye songe  
Synge us a songe of some swete toyne  
as ye were wont to synge at Sion  
where ye haue lerned to synge so longe

To whom we answer soberly  
 Beholde now are we in youre honde  
 How shulde we under captivite  
 Synge to the lorde in a straunge londe  
 Hierusalem. I say to the  
 yf I remembre the not truly  
 My honde playe on the harpe nomore  
 yf I thinke not on the alwaye  
 Let my tonge cleue to my mouth for aye  
 And let my [me] loose my speache therfore.

25.—P. 9. *Reign of Henry 8th.* 1533.

Fox informs us that Robert Testwood was, for his knowledge of music, thought worthy of a place amongst the musicians at Windsor College. But he showed a liking for protestant views which brought him under suspicion. The following anecdote presents a peculiar development of nascent protestantism:—

Robert Phillips was so notable a singing man that wherever he came the best and longest song with most counter verses in it was set up. Chancing to be at Windsor, a long song was set up, called *Lauda vivi*, in which a counterverse towards the end began with *O Redemptrix et Salvatrix*, which Phillips would sing because he knew that Testwood could not abide it. But when Phillips began Testwood was as quick to answer *Non redemptrix nec salvatrix*, and so striving there with *O* and *Non* which should have the mastery, they made an end of the verse. At this there was good laughing in the sleeves of some, but Philip and others were much offended. Testwood ultimately suffered martyrdom.

26.—P. 9. *Henry VIII. and Sternhold.*

Puttenham in his *Arte of English Poesie* says that Henry made Sternhold, for a few Psalms of David turned into English metre by him, Groom of his Privy Chamber, and gave him many good gifts.

This quotation is taken from Todd, p. 87. It does not accord with the view expressed in the text, but I feel persuaded that the statement it makes is erroneous, as regards the *reason* of the appointment.

27.—P. 9. *Wedderburn's Psalms.*—13th and 137th.

“O Lord how long for euer will thou forget,  
 And hyde thy face fra me, or zet how lang  
 Sall I reheirs thy counsell in my hert:  
 When sall my hert ceis of thisorie sang,  
 O Lord, behald help me, and light my eine,  
 That sudden sleep of death do me na teine,  
 Or else when my enemies sees my fall,  
 We did prouail, soone will they say on mee,  
 And gif they see mee by them brought in thrall  
 They will rejoyce into their tyrannie.  
 Bot I in God hes hope and trust to see,  
 His godly helpe, then sall I loue the Lord,  
 Whilk did me saue from them that had me schord.”

“At the riuers of Babylon,  
 Where wee dwelt in captiuitie,  
 When wee remembered on Syon,  
 Wee weeped all full sorrowfully,  
 On the Saugh-trees our Harpes we hang,  
 When they required vs ane sang,  
 They held vs in sic thraldome,  
 They bade vs sing some psalmes or hymne,  
 That wee sometime sang Syon in,  
 To whom wee answered full sune,  
 How may wee outhier play or sing,  
 The Psalmes of our Lord so sweet.  
 Intill ane vncouth land or reigne,  
 My right hand first sall that forleit  
 Or Jerusalem forzettin hee,  
 Fast to my chaftes my toung sall bee  
 Claspit, or that I it forzet,  
 In my maist gladnesse and my game.  
 I sall remember Jerusalem,  
 And all my hert upon it set.” &c.

28.—P. 9. *Coverdale and Wedderburne.*

These are introduced not as the first who rendered portions of the psalms into English metre, but as the first who are decidedly known to have done this with a view to their being sung by the common people. Holland mentions Brampton and Wyat as earlier versifiers, and Surrey as contemporary. He also refers to others, stretching back into Anglo-Saxon times. But it is doubtful whether their productions were intended for any other end than reading.

Wedderburne's 51st psalm seems to have been an imitation of Brampton's. The Latin version is quoted in successive portions, each being freely paraphrased in English.

There was a rival version to Sternhold's produced by Robert Crowley in 1549. It was complete, was all in common metre, had various hymns attached, and contained one tune in four parts, which is given in Dibdin's Standard Psalm Tune Book, page 16. It had thus, in some respects, the advantage of Sternhold's, and probably divided public favour with it for a time.—See account, with specimen, in Holland's Psalmists. I have met with no trace of the use of Crowley's psalms in Scotland.

29.—P. 9. *Coverdale and Marot.*

In referring to the use of the psalms in private by the common people, Coverdale's language coincides with the dedication by C. Marot of his psalms, &c. to “les Dames de France.” 1543.

Le Labourer a sa charruë  
 Le Charrattier parmy le ruë  
 Et l'Artisan en sa boutique,  
 Avecques un PSAUME ON CANTIQUE  
 En son labour se soulager, &c.

But the idea had been expressed ages before by Jerome in describing the habits of the early christians.

30.—P. 9. *Tunes to Wedderburn's Psalms.*

Since writing the passage in the text I have noticed traces which may possibly, if followed out, afford some light upon this point. At the beginning of this collection the following intimation is found:

Heir enters the Spiritual Songs and begins the psalmes of Dauid with others new pleasant Ballates, Translated out of Enchiridion Psalmorum, to bee sung.

Now *Enchiridion*, according to Burney, is the title of a collection issued by Luther in 1524, and which seems to have included both Psalms and Songs, with tunes. If upon comparison it were found that the Scottish versions agreed in metre with the German, the conclusion might safely be drawn that the same tunes were employed. There is, however, a book entitled *Enchiridion Psalmorum*. Ludgate 1533, (*British Museum*) which consists of a double version of the psalms in prose. If the Scottish pieces were drawn from the latter, my conjecture fails, but the former seems the more probable source.

31.—P. 9. “*Dundie Psalms.*”

Calderwood's statement is explicit p. 147, vol. 8th, Wod. edit.

Mr. Robert [the youngest of the Wedderburnes] turned the tunes and tenour of many profane ballads into godlie songs and hymnes, which we called the Psalmes of Dundie. Thereby he stirred up the affections of many.

All the three brothers were poets. James the oldest produced dramatic works which satirized popery. John seems to have directed his attention chiefly to the psalms and Robert to the spiritual songs, but probably each produced something in the department of the other. Those of the songs which are of the nature of religious parodies have often been treated with ridicule. But singular enough the recent Revival movement in Britain has called forth a swarm of productions of a similar nature, and some of them not much higher in literary merit, if tried by the existing standard of excellence. See Revival Hymn Book, Weaver's Hymns, &c. &c. E. g. one of the tunes thus applied is that known as “Scots wha hae wi' Wallace bled;” but that tune anciently bore the name “Hey now the day davis;” and was one of those set to one of the Reformation lyrics referred to, beginning

Hap now the day daitis,	Now the word of God rings,
Now Christ on vs callis,	Christ is king of all kings:
Now writt on our wallis	Now Christis flock sings,
Apperits ane:	The night is nere gonn.

The propriety of using such imitations for religious purposes is a question involving various considerations on both sides which it would be improper to discuss in this place. One thing is clear, that the practice requires much care and taste, in order to avoid exciting the ridicule of one class, while seeking the benefit of another. It seems also obvious that such compositions should be confined to special subsidiary purposes, as the benefit of the young and of the more ignorant.

But ridicule is nothing in comparison with the sublime indignation which these old parodies have awakened in some bosoms! One writer, after quoting “John come kiss me now,” which is among the least happy of the collection, exclaims—

What a strange medley of canting absurdity and nonsense! Such shocking indecent familiarity under the name of devotion! This was the leaven which fermenting into the wild spirit of fanaticism in the following age, involved the nation in blood, and overturned the state of the three kingdoms.

How could a mind of such profound penetration be expected to notice what lies on the surface? Some well-meaning but simple hearted men, in the dawn of literary taste, endeavoured to transfer a few popular airs from themes of ribaldry and profanity to others of an instructive and pious nature, and may have performed their task but indifferently. From this attempt emerge before the view of this author—

Gorgons and hydras and chimeras dire.

The leaven took a long time—100 years—to ferment, but at last it wrought to purpose, having a deal to do with the civil wars and revolutions of the seventeenth century! This outburst deserves to be set alongside of that of a youthful member of the Scottish General Assembly in 1796 who saw treasons and rebellion in the formation of a missionary society; the most appalling circumstance being its possession of a common fund!

The following lines are part of a tribute to John Wedderburn given in Supplement to Mc'Grie's Knox:—

Sic facis atque canis sacra: sic agis omnia, nil ut  
 Sanctius, et nusquam purior ulla fides.

32.—P. 10. *Psalm Singing at Meetings.* 1557.

There is the same silence respecting the use of Metrical Psalms in the Resolutions adopted by the "Lords of the Congregation" in 1557—that the Common Prayers be read weekly with the Scripture Lessons—and that religious meetings should in the meantime be private.—(*Knox's Hist.*) But psalm singing would be assumed as already a settled point. It has been disputed whether the "Book of Common Prayer" referred to was the Liturgy of Edward VI. or the Order of Geneva 1556. The expression "Common Prayers" is undoubtedly applied, in many instances, to those prepared in Geneva and used in Scotland. See First Book of Discipline, &c. But that Edward's Book was meant seems to be decided by Kircaldy's letter to Percy (Tytler's Scotland, 1559,) endorsed by Cecil. See also Mc'Crie's Knox I., Note D. D. This resolution, however, was made in the absence of Knox, and the Order of Geneva must have become known very soon after. Usage was certainly divided in 1560, and in 1562 the Book of Order was universally enjoined. But even while the Liturgy was used the Metrical Psalms might accompany it. The 44 psalms from England would form a distinct publication, and it is probable that even the 51, which were bound with the 1556 edition of the Book of Order, might be obtained separately. An edition was printed, probably in England, in 1561, without psalms, which leads to the supposition that the latter were furnished in a detached form. The question about the Common Prayers, therefore, does not necessarily determine that of the introduction of the Geneva Psalms.

33.—P. 11. *Time of Knox's return to Geneva.* 1556.

It has been regarded as doubtful whether Knox was present in Geneva when the 1556 publication was issued. The point turns upon the question, whether the old practice of commencing the year upon the 25th of March was still continued at Geneva? If it was, Knox arrived there four months before the publication, which is dated the 10th of February; if not, his arrival was eight months subsequently. Row distinctly states that the present mode of reckoning did not begin in Scotland till the year 1600, and even in France the practice varied until the edict of Roussillon in 1563. Yet there seems reason to conclude that in Geneva the change had been made prior to 1556. I refer chiefly to information contained in the "Brief Discourse." 1. The exiles at Frankfort sent to Calvin at Geneva a description of the English Service Book, for his opinion. The date of despatch is not given, but must have been towards the end of December, 1554. Calvin's reply is dated January 20th, 1555. If the year began with January, about four weeks was the time occupied, which seems sufficient for the purpose. Otherwise a whole year must be added, which is an inadmissible supposition. 2. In two instances, 1555 and 1557, the 25th of March, (the old commencement of the year) is mentioned without noticing the year—as if implying its previous introduction. 3. The bulk of the exiles left Geneva about the end of Jan. 1559. Elizabeth succeeded to the throne in Nov. 1558. If the former date is in terms of the present system of reckoning, about ten weeks had elapsed between these events; if otherwise, fourteen months. Now it is stated (p. 186), that after the news of Elizabeth's accession had reached Geneva, it was resolved to enter upon negotiations with other sections of the exiles, in order to reconciliation and harmonious action; and that this was done, not by correspondence merely, but by despatching Kethe to visit and confer with "them off Arrowe, Basil, Strassbrough, Wormes, Frankford, &c." After Kethe's return from this expedition the Genevan Congregation prepared to depart. It cannot be supposed that parties anxious to return home could allow more than a year to elapse before taking their departure, and seven weeks must be considered sufficient for Kethe's journey. Jan. 1559 is therefore to be understood according to the modern reckoning. 4. Knox in his letter of 23d June, 1559, written after his return to Scotland, and addressed to Mrs. Locke, speaks thus "If anie remaine at Geneva, lett either this same or the double of it be sent unto them." There is no doubt that most of the exiles were known to the writer to have left Geneva before this date, and as there is no ambiguity in regard to the month of June it is obvious that the January in question preceded the letter.

The conclusion is therefore to be drawn that Knox did not arrive in Geneva in 1556 till after the book of Psalms, Prayers, &c. had been published; but this fact does not weaken the statements made in the text respecting the relation in which he stood to that work.

34.—P. 11. *Order of Election of Elders, &c.*

There is no date attached to the first employment of this form of procedure, but it is evident from the general account that it followed upon the Resolutions of the 'Lords' in Dec. 1557. (*Note 32.*) From the place given to the transaction by Calderwood (l. 333) the time must have been—remembering that the year began with the 25th of March—in the end of March or beginning of April, 1558.

35.—P. 12. *English Psalmody Enactments.*

There has been considerable discussion among Church of England writers upon the position which metrical psalmody

occupies in its worship. There are two questions, one of which is more general, and refers to the right of using such compositions at all. On this point it seems impossible to make out more than legal permission. (Diss II., 9 & 12.) To use or not must have been optional. This however amounts to more than mere connivance, which is the theory of various writers, Heylin, Collier, &c. The other question regards the version of Sternhold specially. The sanction conferred upon it, whatever it amounted to, could not be exclusive; for this does not consist with the fact that several other versions have been sanctioned from time to time; and that not as successors, but as co-equals. The case therefore seems to go no farther than this, that the old version was permitted to be used—that being first, it obtained possession of the field—and that being pretty generally acceptable, it kept its hold for a long period. Todd of Strettington labours hard to prove some higher sort of sanction than this, but his reasons are of a very indirect and inferential nature. Title pages are appealed to, but they merely show that the book was *allowed to be printed*, after passing through the same ordeal as other books of the period. In the oldest of these, that of 1562, (Diss. III., p. 27,) the word 'privately' is somewhat ominous, and the expression, "set forth and allowed to be sung in churches," which was afterwards used, does not occur. It is true that 'allowed' often bore at that time the meaning of 'approved'; but approved as worthy of being published is a different thing from approved as fitted to be used in the services of the church.

36.—P. 12. *Psalm Singing in London 1559–60.*

In 1560 it may be supposed that the edition of that year would be substituted. See Diss. III., p. 25. From what is there stated it is obvious that this edition, though I have sometimes described it as Genevan, can only be so termed in a qualified sense as compared with those of 1556 and 1561. The same explanation applies to the expression, "Auspicings of the same parties," in p. 11.

37.—P. 12. *Book referred to by the Separatists.*

This might have been asserted more positively. In Neal's History of the Puritans under 1566, the Separatists describe their book as "approved by the great Mr. Calvin," and this is an intimation made on the general Title of the Genevan volume of 1556, though omitted in the quotation of it at p. 10, Diss. II. The account of it also as "an order of preaching, administration of Sacraments, and discipline," is decisive. A passage in Strype's Life of Grindall is equally explicit—

They used a book of Prayers framed at Geneva for the Congregation of English exiles lately sojourning there, which book had been overseen and allowed by Calvin.

38.—P. 12. *Queen Mary in Edinburgh.* 1561.

Besides that quoted in the text, the 'Diurnal' furnishes the following passage relating to the same occasion:—

Thair was ane other skaffet maid, havand ane dragoun in the samyn, with some speiches; and efter that the dragoun was brynt, and the queinis grace hard ane psalme song, hir hienes past to hir abbay of Haltrydous with the said convoy and nobilities; and thair the bairnes quhilk was in the cairt with the propprie maid some speithe concerning the putting away of the mess, and thairefter sang ane psalme.

39.—P. 13. *Scottish Psalter of 1564.*

Having, since the text was printed, examined this rare book personally, I may state that though its typography seems to agree in all respects with that of the Edinburgh copy of 1565, the margin is larger, the paper better, and the printing clearer. It has also lines in red ink down the sides and across the top underneath the running title, and the title page has more of such lines; but these were probably drawn by the hand. The binding is superior and appears to be the original one. Inside of it is written 13 Augustj, 1567. The book is said in another inscription to have been presented by Richard Thomson, Fellow, Lincoln.

40.—P. 13. *Preparation of Edition 1564.*

The conjecture is mentioned by Holland that Pont had the chief part in this task, but I have met with no evidence in support of it. It derives plausibility from the fact that he was commissioned in 1601 to revise the psalms, (p. 20,) but it may have been merely an inference from that fact. Or it may have arisen from applying to the whole volume what in one of the editions is stated only of the Calendar, that it was "Compiled by R. Pont." It cannot be doubted that a Committee would be employed in this work, but very probably Pont was one of its most active members.

41.—P. 15. *Succession of Tables.*

This feature in conducting the Communion Service was at all events common in the days of Calderwood, as appears from a passage in his reply to Morton's Particular Defence, Chap. III.

We do not hold it necessary, that all the Communicants doe sit jointly together at one table; but successively at the least, as is practised in Scotland and the Low Countries.

42.—P. 15. *Order of Burial.*

This injunction does not seem to have been universally obeyed. A "Forme and Maner of Buriall used in the Kirk of Montróis" is preserved in the Miscellany of the Wodrow Society. Its date is supposed to be between the Reformation and 1581. It

includes a Funeral Hymn, and the Original has staves for music with the direction "This Sang is to be sung eftir this tune." The Tune however is not given.

In "Ane schort Somme of the Buik of Discipline," framed apparently soon after the 'Buik' itself, some discretion is allowed in this matter. "This we remit to the judgement of the particular kirkes, with advyce of the ministeris."

#### 43.—P. 16. *The Third Bell.*

The first bell would ring an hour before the commencement of worship, and would serve as the signal of preparation. This practice is still common in Scotland. The second bell would immediately precede the preliminary service conducted by the reader. The third announced the principal service over which the minister presided. It is related of Robert Blair that wishing to encourage Mr. Wodrow, father of the historian, who showed much diffidence in the prospect of entering upon the work of preaching, he addressed him thus—

I see tell you for your encouragement I have been nearly 40 years in the ministry, and the third bell scarce ever begins to toll when I am to preach, but my heart plays dunt dunt dunt.

#### 44.—P. 16. *Readers.*

From the first there were two classes of these. 1. Aspirants to the ministry who besides reading were permitted to exhort. 2. Pious men of plainer education who kept to reading strictly. Melvill's Diary (1570) describes one of the latter class.

The minister was able to teache na efter but annes in the ouk; but haid a godlie honest man reidar, wha read the Scripture distincte, and with a religius and devout feeling; wherby I fand myself movit to gif guid care, and lern the stories of Scripture, also to tak pleasure in the Psalmes, quilk he haid almost all by hart in prose.

#### 45.—P. 16. *Burgh Records.*

Some of the notices in these extend beyond the Reformation, and are therefore not strictly relevant. But the following may be quoted as specimens. The first two are from Aberdeen:—

1532. The hale town being conenit as said is, all in aue voce, dischargit all thair singaris in thair queir, that hes feis of thame and thair comond guid frae the purification of our lady, callit Candilmes, next cumis, and of all profetis thae haue of thame, for thair demeritis bigane done to God and thaim, during the tovnis weil, except Sir Andro Coupar, that is an agit man, and hes bene ane auld seruand to the tovn.

1541. The said day, the hall Consell, present for the tym, assignis to Robe Portair and Robe Nicholasoun, ilk ane of thame fourty s., to help to by thame clayse, to be gevin thame yeirly, sua thae continew the Sang Scoullis and serf in thair queir, as thae do now induring thair weil.

Edinburgh, 1552-3.—"The Provost, Baillics, Counsals, and Dekynes, sittand in judgement aient the Supplication given in be James Lawder, Prebendar of thair queir, grantis license to the said James to pas furth of the realme to the parties of Ingland and France, thair to remaine for the space of ane year next efter the dat hercoft, to the effect that he mon haue and get better eruditoun in musik and playing no he bes; provyding always that the said James caus ane Chaplain to keep his foundation of Sanct Kathrynis altar be ane preist quhill the said year be done."

#### 46.—P. 16. *"Burgh of Ayr."*

This incident seems to have been caused by the Reformation, and also that which follows—

1559. "Sir Johne Sinclair chapland and chorist of the parish kirk and queir of Ayr," complains that having been feed by the counsel five years before to "sing and say for all the dayis of his lyfe" he had been hindered from discharging the duty. He therefore protests that as he was "reddie to fulfill his pairt" of the bargain the "falt sould be fund in thame, and nocht in him"—claims his "lyferent" holds them liable in "costis skothis, &c." But the Baillics had charged Sir John during the preceding year with absenting himself from his duty, and his defence is that vestments for saying mass had not been given him, &c.

#### 47.—P. 16. *"That they give no play," &c.*

The reference is to holidays at Christmas. The abolition was found a more difficult matter than was expected. The pupils repeatedly got up rather serious commotions, as appears from the notices of subsequent years. E. G. Dec. 1612.

On this day the scholars of the grammar, sang & writing schools rose against their masters, seized the sang school, and held it by force of arms three days.

#### 48.—P. 17. *Assembly, 1596.*

A list was drawn up of prevailing evils, beginning with those in the King's household. Then referring to "all estates within this land" there are pointed out, among many others, "the want of familie exercises, prayer, and the word, and singing of psalms." "Singing of Carrolls at Yoole" is also complained of.—Row. In the parallel passage by Calderwood the expression "singing of psalms" does not occur, but the more general terms employed were probably intended to convey the same meaning. Singing of "idolatrous songs" in Aberdeen on New yeris Ewin is strictly forbidden by the Session there in 1612.

The singing of these carols was an ante-reformation practice, and was thus regarded with aversion as a remnant of popery. Some of them are still preserved.—Chappell's *Popular Music*.

#### 49.—P. 17. *Payments.*

Reckoned in Scots Money, which in 1355 was equal to the English, but gradually sunk in relative value, till in 1600 it reached the proportion of one twelfth. At the Reformation it is said to have stood at about a third. This may assist in estimating the payments, &c. mentioned in the quotations.—*Encyc. Brit. Art. Money: Chris. Instructor*, 1812, p. 303.

#### 50.—P. 17. *Orders by Kirk Sessions.*

To these may be added one from that of Perth, 1583—Ordnais Johu Swinton, first, to keep the Tenor in the psalm [adhere to the melody in singing the psalm]. Secondly, to help and sustain his bairn; under pain of deprivation of his office.

#### 51.—P. 18. *Year 1600.*

The notices have been divided at this date partly because it marks a transition in the general history of the Church of Scotland, but chiefly because the subsequent editions of the Psalter exhibit more of additions and diversity in the literary adjuncts and music.

#### 52.—P. 18. *Psalm 124th.*

In Calderwood's larger history the 124th psalm is added as one of those sung by Lawson on his death bed. It seems to have been much in favour in those times. There is another anecdote connected with the tune, which in the French Psalter is connected with the same psalm. The scene is in France.

During the civil wars of 1562, the town of Bourges was nearly equally divided between the two contending parties. A body of cavalry was seen approaching. Those who know the bloody reprisals which the Romanists took in the hour of victory over the Huguenots, may conceive the trembling suspense into which the latter were thrown before they could ascertain whether the advancing troops were friends or foes. On entering the town the cavalcade struck up the 124th psalm. "It was," says Sismondi, "a cry of deliverance to which all the Huguenots responded."

#### 53.—P. 18. 1590.

When King James's Queen made her public entry into Edinburgh after her coronation, she was presented with a Bible and Psalm Book in a manner similar to that described Diss. II., p. 12.

#### 54.—P. 19. *Bible Edition of 1615.*

The title of this edition is surrounded with a handsome edging, which is repeated to the Bible edition of 1640. Being, however, a sort of stock article, which appeared in several other books, and which has been already reprinted in one or two recent works, it has not been included in the series of fac-similes.

#### 55.—P. 19. *Edition 1621.*

The Spiritual Songs are the 10 Commandments and Prayer, Lord's Prayer, Song of Simeon, 12 Articles, and Second Lamentation.

#### 56.—P. 19. *Last editions.*

There are fragments remaining of two editions by Bryson, later than 1640, one of 1642 and the other of 1643; but both are small and without tunes. The former had the C. M. conclusions.

There is also in the Bodleian Library a good copy of a small edition, dated thus "EDINBURGH printed by John Wreilton, and are to be sold at his shop, a little beneath the Salt-Trone 1635." No tunes, contents, nor prose version; has only part of the prose documents, and four of the Spiritual Songs; neat title in centre of a device. This edition seems referred to in one of the notices in the Wills of Edinburgh Booksellers—

1641, John Writton, printer, 900 littill psalms of David in Meitter, in Octave, all to 180 l. [i. e. 4 s Scots or 4 d Sterling each.]

#### 57.—P. 19. *Price of Psalm Book.*

28 of August 1642. This day also I gat four markis to buy a Psalme book to our kirk, according to the ordour in other Congregations, and I delveryt to the Session the Psalme book appertaining to my daughter M. Row.

This is the entry of the historian John Row who was minister at Carnock. There can be little doubt that the edition here referred to was that of 1635, as there is no later one known that would be suitable for pulpit use. Prices had fallen apparently since the time of the Wills quoted in the Text.

#### 58.—P. 20.—*Version ascribed to King James.*

A single stanza may be quoted to illustrate the progress of this production. It is the first of Ps. 148.

1.—As in the King's MS. Sing laude unto the Lord Heavens Indwellers, I say To do the same accord In places he and stay And so alwayse ye Angellis all Great hostes and tall Jehoua prayse.	2.—As in <i>Edition 1631</i> . From heavens harmonious rounds give praise unto the Lord; And in the parts most high, to him due praise afford. And praise him most you Angells pure His praise procure all you his hoast.
3.—As in <i>Edition 1636</i> . Praise ye the Lord, praise ye even from the heavens the Lord; In parts that highest be to him due praise afford.	Remainder as in 1631.

James, however, had been addicted to verse-making from an early age. Calderwood furnishes a specimen written in his 15th year, and printed by Arbutnot. He also refers to a paraphrase of Psalm 101st written by his Majesty two years later. (III. 718 & 784.) Soon after this were published his "Essays of a pretence in the Divine Art of Poesie." But who can say how much these productions were indebted to private help? Yet to do James justice, the false pretensions put forth in the matter of the psalms appear to be due, not to himself, but to his son or other parties after his death.

59.—P. 20. "*Imperfections of the Old Version.*"

Several intimations of opinion appear in Baillie's Letters—

Mr. Rous has helped the old psalter, in most places faulty.

One very sensible point of the Reformation here [in England] and almost the only thing that requires Reformation in our Church [the Scottish] is the Psalm Book.

60.—P. 21. *Reader's Service.*

This practice seems to have been common upon the Continent, where in some places it still survives. Indeed remnants of the old usage have lingered in some parishes of Scotland till within the memory of persons now living.

The following statement from Baillie's Letters (I. p. 413,) indicates that a preliminary service was not uncommon in England about the year 1641:—

Always those of the best note about London are now in use in the desk to pray and read in the Sunday morning four chapters, and expone some of them, and cause sing two psalms, and then to go to the pulpit to preach.

But the minister seems to be referred to here as the officiating party, so that the description reveals the germ of the system of forenoon lectures by which the Westminster Divines superseded the Reader's Service, which was chiefly devotional.

61.—P. 21. *Hours of Worship.*

A large amount of details respecting church matters in Glasgow may be found in Wodrow's Life of Weems, p. 59. (*Maitland Club*.) In 1583 the Week day preachings are said to be on Wednesday and Friday. In 1593 the Session in its Rules for "Beddals" direct them—

On Sabbath to open the Kirk dure at 6 morning, and ring the bell precisely at 7; and upon the prayer days the rest of the week open the Blackfrier Kirk dure at 7 and ring at 8.

The same authority gives an order of Session of Glasgow in 1652 when Episcopal influences no longer existed—

Resolved and thought meet, that ther be reading and expounding of Scripture weekly, throw all the dayes of the week, at 4 hours at night, in the Laigh Kirk.

62.—P. 21. *Family Worship, &c.*

The following description, from Kirkton's History, includes the last years of the Psalter period, though it also passes a little beyond it—

In the interval between the two Kings [Charles I. and II.] religion advanced the greatest step it had made for many years. \* \* \* At the King's return every parish had a minister, every village had a school, every family almost had a Bible, yea, in most of the country all the children of age could read the Scriptures. \* \* \* You could not for a great part of the country, have lodged in a family where the Lord was not worshipped by reading, singing, and public prayer.

63.—P. 22. *Thanksgiving for King.*

The religious services were, in both the cases noticed, to be followed by others not altogether congruous.

The croce to be decit and lung, and ane tabill to be sett thairat, and wyne and spycerie to be drunkin and spent, and a nyumber of glassis to be cassin and brokin, in significatioun of their rejoicing, &c.

64.—P. 22. *Church Court Records.*

1641. An act of the Presbytery of St. Andrews, which was adapted as their own by the Synod, enjoins, amongst other things, "That everie house that is able have a Bible and a Psalm Book, at least a New Testament."

At the presbyterial visitation at Gardy, 1651, among other statements respecting the diligence of the minister it is declared that he "hath alwise the psalmes sung in the tyme of divine service." In the visitation at Glasse, 1654, this entry is made, "No Schoolmaster nor psalms sung." In that of Aberchirder, 1651, it is testified of the minister that he "used prayer in his familie twice a day, with reading of Scripture and singing of psalmes after maad ordinarilie" &c.—*Records of Presbytery of Strathbogie, Spalding Club.*

65.—P. 23. *Robert Blair.*

1630. He speaks of an Arminian teacher thus—"He did insinuate himself in the affections of people, inviting them to conference, and singing of psalms." Referring to his deadness of mind at a communion occasion, he says "I could not rejoice with the congregation in singing, yet at last thou helped me to make use of the doctrine" &c.

66.—P. 23. *Confusion at the Communion.*

The second innovation is a confusion of two actions, and parts of God's worship in one assemblie and at one time. The Reader is reading, the Congregation hearkening to the Reader, or following him in singing of psalms in the mean time, when the minister hard beside him is speaking to the communicants, and delivering the Elements. \* \* \* Yee will say, the people will otherwise weare, &c. But the right way to amend it is not to bring in confusion.—*Calderwood, Reply to Morton, 1622.*

67.—P. 23. *John Row.*

I thought it likely that the Historian had been referred to because he was a member of that Assembly and because otherwise the circumstance seemed unlikely to be noticed by Baillie. But his age (about 70) renders it improbable; and as a person of the same name is mentioned as precentor in Stirling in 1618, (p. 22,) it may be supposed that he is the party intended.

68.—P. 23. *Closing of General Assembly.*

Stevenson states that its meetings in Edinburgh 1639 were concluded with the 23d Psalm.

69.—P. 23. *Psalm Singing in Scottish Army.*

Both of these notices by Baillie and Livingston are confirmed almost in as many words by the testimony of Robert Blair who was "an eye and ear witness."—*Life, p. 163 in Wodrow Series.*

70.—P. 23. *John Livingstone*

Had, like James Melvill and William Guthrie, something of the musical faculty; and several passages in his writings show a strong appreciation of Praise as a part of worship. The following is a peculiarly sagacious spiritual advice.

"It is good when we think ourselves in one evil state, to be seeking out if any thing in the soul be in good case, and cherish that, and praise God for it."

There is originality in the remark—

We are to praise the Lord for all the good done to the reprobates, seeing they themselves will never doe it, and it is no reason the Lord want his honour.

Again he exclaims—

The Lord make us willingly pay the rent of praise \* \* \* No doubt the angels think themselves as insufficient for the praises of the Lord as we do.

How glowing the following passage from one of his letters—

Alas! for that Capitall crime of the Lord's people—barrenness in praises. O, how fully am I perswaded, that a line of praises is worth a leaf of prayer, and an hour of praises worth a day of fasting and mourning! Yet there is room enough for both. But O! what a massive piece of glory on earth is it to have praises looking as it were out at the eyes, praises written upon the fore brow, to have the verie breath smelling of praises, to have praises engraven on the palmes of their hands, and the impression of praises on everie footstep of the walk.

Various passages in Rutherford's letters breathe a similar spirit; but these are extensively known.

TO DISSERTATION III.

71.—P. 24. *Use of the Vernacular.*

The demand for the Scriptures in this form is made by Sir David Lindsay in the following passage:—

The Prophet David King of Israel,  
Compyld the pleasant Psalmes of the Psalter,  
In his own proper tongue, as I here tell;  
And Solomon, which was his son and heir,  
Did make his Book into his tongue vulgar;  
Why should not their sayings be to us shown  
In our language?—I would the cause were known.

In one of the Wedderburn Ballads a stanza begins thus—

Priests change your tune  
And sing into your mother tung,  
Inglis psalmes.

72.—P. 24. "*Lollard (a singer.)*"

This derivation is strongly affirmed by Mosheim (Cent. XIV.) Lollard, in the vulgar tongue of the ancient Germans, denotes a person who is continually praising God with a song, or singing hymns to his honor.

He also refers to the use of metrical materials in praise by this ancient body of people.

Because those who praise God generally did it in verse, therefore, in the Latin style of the middle age, to praise God, meant to sing to him, and such as were frequently employed in acts of adoration, were called religious singers. And as prayers and hymns are regarded as a certain external sign of piety towards God, therefore, those who aspired after a more than ordinary degree of piety and religion, and for that purpose were more frequently employed in singing hymns of praise to God than others, were, in the common popular language, called *Lollards*.

73.—P. 24. *Huss and Jerome of Prague.*

Respecting Jerome, Fox informs us that when at execution, (A.D. 1461,) he began to sing "I believe in one God," &c., as it is accustomed to be sung in the Church—afterwards some Canticles of the Church—then the hymn *Felice namque*—then as they gathered the wood he sung *Salve Festa dies*—then the creed again—and when the fire began he sang with loud voice "Into thy hands I commend my spirit."

Regarding Huss, the late Dr. Mainzer makes the statement that he "was a singer, and composed, among other tunes, that beautiful melody *Jesus Christus nostra Salus*, which throughout his whole life Luther did not cease to admire."

74.—P. 24. *German Metrical Psalms.*

Burney (III. 35) affirms that there was a complete translation published at Augsburg in 1523, but, if so, it is strange that Luther should propose another without taking notice of it. Perhaps it was not intended for popular singing.

75.—P. 25. *Sternhold, &c.*

It is proper readers should be aware that erroneous statements respecting the early stages of the Old English Psalms are very common, especially the assertion that Sternhold first published 51 psalms. Often one writer simply copies the affirmations of another without examination. The case is not much better with the French Psalter, which is frequently represented as complete at dates when only part of it existed. Nothing deserves confidence in matters relating to ancient psalmody except definite reference to, or quotation from, original authorities.

76.—P. 25. *License to John Day, London.*

The following has been quoted by Todd and others from the Register of the Stationers' Company, 1561:—

Received of John Daye for his license for printyng the residue of the Psalms not heretofore printyd, so that this maketh up the hole, iiii d.

Todd supposes that the portion here referred to as previously printed by license is the 44 psalms of 1549, &c., but I think it much more likely that it is the 65 psalms of 1560, which had on its title the same formula of permission, (on which this writer lays so much stress,) as the complete edition by Daye in 1562. It is true that eight of the psalms of 1560 were dropt when the version was completed, but on the other hand the 44 psalms of the earlier dates had been greatly altered, as has been shown.

77.—P. 26. *Psalms 67th.*

Wisdom's rendering is evidently founded upon that of Coverdale. The first five lines are nearly the same, and the structure of stanzas is preserved throughout. A slight degree of relationship also appears between the tunes.

Coverdale's version was received into the Wedderburn Collection with only a few verbal alterations. The following is the first stanza as found there:—

God be merrifull to us, And send to us thy blessing.  
Thy face shaw us sa glorious And be cur to us luffing,  
That men on eird may know thy way, Thy saving bell and righteousnes,  
That they be noght led night nor day, Fra thy precepts and trew justice,  
To seek saluation quhair nam is.

78.—P. 26. *Psalms, Geneva Edition, 1558.*

This statement rests upon a note in Laing's edition of Knox's Works, vol. IV., p. 148, to this effect:—

In Dunlop's Collection of Confessions the Editor states that he had compiled an edition of *The Forme of Prayers, &c.* of date 1600, with a copy printed at Geneva in 1558; and that another edition of London, 1643, bears to have been "Printed first at Geneva M. D. LVIII."

79.—P. 26. *Pullain.*

After his settlement in England his name is found amongst 33 members of the Lower House of Convocation, who submitted a request "that the psalms appointed at common prayer be sung distinctly by the whole congregation," \* \* \* "and that all curious singing and playing of the organs may be removed." On another occasion six points were discussed in the Lower House, one of which was "that the use of organs be removed." Pullain supported this also.

80.—P. 26. *Departure of the Exiles.*

Two extracts from the "Registre du Conseil" of Geneva are furnished in the *Bibliotheca Sacra* for July 1862—the former, dated 24th Jan. 1559, referring to a request presented by the leading exiles that as it had pleased God to re-establish the Reformation in their own country, they should return thither, thanks being offered for the friendly reception which they had enjoyed—the latter dated May 30th, 1560, (that is, 16 months later), when Whittingham in his own name and that of his companions, thanked the magistrates for the good treatment they had received, and signified that to serve the church in their own country, it was necessary they should remove. The former date was that of the departure of the main body of the exiles. The latter that of the removal of Whittingham and others, who had remained in order to complete the translation of the Bible. Kethe however seems to have continued till 1561, as the 87 psalms, described in the text, (p. 28,) were printed at Geneva in that year.

81.—P. 27. *Authorship of Metrical Psalms.*

There remains an account, in writing, by Lea Wilson, of the English Psalter of 1563, including a list of the authors, which agrees with that of 1562, except that Ps. 128 is marked T. S.,

and Ps. 118th and 129th N[orton.] There is added a similar account of an edition of 1569, printed at Geneva, the indications of authorship in which are said to "agree in every respect" with those of 1563. Such coincidences, however, must not be trusted too implicitly, as one edition may have been copied from another without enquiry. Probably the edition of 1565 is the one most worthy of confidence in the English series. It is large, well printed, contains the final additions, was early enough for procuring information at first hand, and late enough for the correction of previous oversights. It gives Ps. 118 to M.

82.—P. 27. *I. C.*

There is not conclusive evidence that these initials represent John Craig. The name of Pont is sometimes given in full, but the other never. Nor is it known that Craig wrote sacred poetry. But the initials suit; Craig was a prominent minister; he was in Edinburgh at the time when the psalms marked I. C. were added to the Psalter; and he is known to have employed his pen in the service of the Church. It does not appear that these circumstances meet in any other party.—See Note 88.

83.—P. 29. *Variations between English and Scottish Psalters.*

To the account given of these may be added a different numbering of the verses in numerous instances—the Scottish adhering rigidly, in this respect, to the Genevan prose version.

84.—P. 31. *Misdirected Criticism.*

This is not the most serious instance of this sort of procedure on the part of Warton. He affirms Whittingham to be the author of the metrical version of the Athanasian Creed, the Te Deum, and other pieces attached to the English psalms, and then "indulges the reader with a stanza or two of this dignified fanatic's divine poetry," taken from these compositions. Now the authors of these are unknown. None of them are in the Genevan collections. There is not a scrap of evidence to connect them with Whittingham, and if Warton knew of any he has not adduced it. As to the application of the term 'fanatic' to the man who had a principal part in the translation of the Geneva Bible, it can only excite a smile.

85.—P. 31. *Later Emendations of Sternhold, &c.*

These seem to have begun to be made about the year 1650, and are supposed to have been instigated by a remark of Fuller the historian, that

The fabric of these psalms should stand *unremoved for the main*, yet that some bad contrivance therein may be mended, and the *bold rhymes* in some places get a new nap, which would not much discompose the memory of the people.

86.—P. 31. *Horsley on Old and New Versions.*

It was a change much for the worse, when the pedantry of pretenders to taste in literary composition, thrust out this excellent translation from many of our churches, to make room for what still goes by the name of the new version, that of Tate and Brady, which in many places where the old version is just, accurate, and dignified by its simplicity, is careless and inadequate, and in the poverty of its style, contemptible. The innovation, when it was first attempted, was opposed, though in the end unsuccessfully, by the acutest divines, the most accomplished scholars, and the men of the truest taste, at that time in the seat of authority in the Church of England.

87.—P. 32. *Merits of Old Scottish Psalms.*

The style of the translation, though generally faithful to the spirit and meaning of the original, is less rigidly literal than that of its successor. Thus the short metre version of the 67th psalm in the new consists of 4 verses of 26 syllables each, while in the old it extends to 7 verses of 40 syllables. This is however much above the average difference. *E. g.* in the 123d the number and size of the verses is the same in both. In the 117th the older version is the briefer one. But it is evident that the old translators did not hold such strict views in this respect as afterwards prevailed. Possibly the latter were carried farther than is compatible with a reasonable degree of poetic finish. Yet the later version was allowed to retain the old rendering of the 124th, though nearly twice as extensive as its new companion.

88.—P. 33. *Psalms 136th by I. C.*

A whimsical mistake has been current in England respecting this performance. Its admission into the English Psalter was long after that work had been regarded as complete. It is wanting in 1576, but is found in an edition of 1581. It was adopted from the Scottish Psalter, and this step was doubtless occasioned by the awkward structure of the English version. But the first English printer of the piece substituted T. C. for I. C., and the mistake was repeated by his successors. Its Scottish origin was quite unknown in England, and the question being started, who was T. C.? an English author was naturally sought for. Holland fixes upon Thomas Churchyard, intimates that he has been generally admitted as the author, and pronounces him immortal in this psalm. But, though the era of Churchyard seems compatible with this supposition, it must be remembered that the Scottish Psalter produced the version in 1564, and that I. C. is there attached not only to that psalm



but to many others, and repeated to all of them in successive editions. There is no reason to doubt that the author belonged to Scotland. No trace of any of his psalms is to be found in England at the period of their first publication.—Note 82.

89.—P. 33. *Spiritual Songs.*

Some of the subjects here mentioned—the Veni Creator, Benedictus, Lord's Prayer, &c. are said to be contained in the Bohemian Collection of 1538—being earlier than any mentioned in the text. Instances even prior to this seem to be admissible.

90.—P. 38. *Contents.*

The psalms of 1556 have, besides the contents, short marginal summaries, of which these are specimens—

Ps. 5. David exhor- | teth his enne- | mies to repen- | tance for feare | of Gods iud- | gements.

Ps. 137. God suffreth | sometyms the | wicked to vexe | and torment | his children | with newe ad | sondrie affli- | ctions  
The zeale that | gods children | haue towards | their fathers | glorie.

There are also frequent marginal references to Scripture texts. These are continued in Edition of 1561, which has similar notices attached to the margin of the preface, (that is the preface of 1556 retained.) *E. g.* to the portion extracted in page 11th there are the following—

Singing naturall. Singing abused by the Papistes. Singing vsed in the primitive Church and in the Apostles Time. VVhat songs were ought to delite in ad vsa. Read Moses Chahib in his bookes called Psalmes in metre in the Ebrue tōge.

In the 1556 edition Psalms 25 and 34 have Hebrew letters instead of figures at the beginning of stanzas.

91.—P. 37. *Contents in Rhyme.*

In the Psalter of 1560 though the contents of the psalms are in prose and agree with those of 1556 and 1561, yet the Spiritual Songs added have contents in verse, according to the older practice. The following precedes the Song of Zacharias—

The Song of blessed Zachary, Declareth to us all;  
That God hath sent redemption, To bring us out of thralld.

The second of the Doxologies quoted in p. 36 is contained in this Collection, appended to Ps. 95th, which is the only psalm so furnished.

92.—P. 37. *Conclusion or Gloria Patri.*

George Gillespie, speaking of the Scottish General Assembly of February, 1645, states that—

It was thought good to make no act about this as there is made about bowing in the pulpit, but to let desuetude abolish it.  
See also Wodrow, Corresp. 111. 494.

TO DISSERTATION IV.

93.—P. 39. *Ante-Reformation Music.*

Erasmus speaks of it thus—

We have brought into our churches a certain oserose and theatrical music, such a confused disorderly chattering of some words as I hardly think was ever heard in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys who waste all their time in learning these whining tones.

The fact that the Council of Trent found it necessary to attempt restraining the abuses of the period renders further evidence superfluous. This fact is thus stated by a modern writer belonging to the Church of Rome—

They seriously debated whether it might not be advisable to put an end to the scandalous musical excesses that had found their way into the Church through the partial abandonment of the Ritual Song, by rendering it henceforth imperative. But though this measure was vehemently urged by more than one Father as the best remedy for the evil complained of, still the Fathers of the Council at length declined to pass the decree. They seemed to have judged it to be on the whole wiser to leave the Ritual Song to its claims as the acknowledged and authorised song of the Liturgy.

These descriptions, however, it is but fair to remember, refer chiefly to the Cathedral Services. But even in the Parochial Churches it was the tendency of the time to make the music as elaborate and showy as the means of performance allowed, and to reduce the Congregation simply to the position of auditors. Still worse, it was the music alone they could really listen to, since the words made use of were in an unknown tongue; and this being the case, it is not easy to see how even those portions of the music which were practicable by the people could possibly minister to their edification. Yet, to the use of Latin in Religious Services, the Popish Church pertinaciously adhered. When, in 1558, the Scottish Protestants petitioned the Queen Regent that they might be allowed to employ the vulgar tongue, she called a council of learned clergy, who decided that no other language than Latin could be used, as having been appointed by the Church under most severe penalties.—*Keith.*

This style of Church Music must have been that which was opposed by Wyclif under the name of the "New Song," as shown in a passage from his writings quoted by Lewis—

Deschant, countré note, and organs, and small breaking that stirreth vain men to dauncing more than mourning. \* \* \* \* \* Our fleshly people hath more liking in their bodily ears in such knocking and tattering than in hearing of God's law &c.

See further the quotations in Hawkins' History of Music, Book IX., ch. 81; and an amusing passage in Tytler's History, II., 260, relating to Scotland in the reign of David First.

94.—P. 39.—*Opponents of Church Music.*

The class of religionists who were hostile to singing in worship take their rise far back in the middle ages (Mosheim Cent. XI.) under the name of Paulicians, whose views coincided largely with those of the still more ancient Manicheans. Various other names were assigned to different sections of them. They seem to have been Mystics, who rejected all external rites, and resolved religious worship solely into mental exercises. Parties holding similar views at the Reformation are evidently referred to in the Preface to the Genevan Book of 1556 (Diss. II., p. 11.) They ultimately obtained numerous adherents in England, and are still represented to some extent by the Society of Friends.

One section of these Paulicians residing in France were termed Albigenses, but the opinions referred to were certainly not held by all who bore that designation. Some of them are said to have practised psalm singing assiduously. But the Rev. R. S. Maitland quotes passages from writers as far back as 1200 and 1254, relating to the hostility shown by one class of them to the use of music in worship, which, however, it should be remembered, are furnished by enemies.

The heretics find fault with the singing in the Church and the praises which the members render unto God from the Old and New Testaments. \* \* \* They call the singing in the Church an infernal clamour. \* \* \* They scoff at the singing in the Church and say that there is no meaning in the music but only in the words.

95.—P. 39. *Secular Tunes to Psalms, &c.*

See Bayle, under Marot, where mention is made of a Flemish Psalm Book, (Anvers, Simon Cock, 1540) containing such tunes attached to the psalms with the name of each prefixed. Thus Ps. 81 is to be sung to the tune of "Sur le pont d' Avignon," Ps. 103 to "Languir me faut," &c.

96.—P. 41. 'Reports,' 1563.

One of these, which Havergal describes as uncommonly beautiful, is a tune to the 44th psalm, arranged by Brimlé. It may be seen in Dibdin's Standard Psalm Tune Book (D'Almaine & Co., London) under the name of Preston.

97.—P. 43. *Ravenscroft's Classification.*

There is perhaps no name in the department of ancient metrical Psalmody entitled to more deference than that of Havergal, but I cannot concur in the views expressed in his preface to his reprint of Ravenscroft, regarding that author's classification of tunes. Remarks upon them, however, are rendered unnecessary by the fact that Mr. Havergal himself seems to have relinquished these views; for in his Treatise upon the Old 100th Psalm Tune, the following occurs: "Had Ravenscroft regarded the Tune as of German production he doubtless would have said so, for he is remarkably precise in mentioning not the personal but the national or provincial origin of the Tunes in his Psalm," p. 32. And further, p. 37, by "French Tune or Tone" Ravenscroft expressed his belief as to the national origin of the Tune.

But the most extraordinary solution of the Scottish list in Ravenscroft is that conjectured by Sir J. Hawkins (Hist. ch. 117) that certain tunes were named from towns in Scotland, in order to humour the people of that kingdom under the irritation occasioned by the attempt of Charles I. to establish the Liturgy! Sir John forgot that this attempt was made sixteen years after the appearance of Ravenscroft's book! He seems never to have met with the Scottish Psalter, and never to have surmised that a people who produced as fine specimens of secular melody as the world can show, might possibly achieve a few psalm tunes also!

98.—P. 43. *Monros=Montrose.*

One proof of this is that the General Assembly of June 1595 was held at *Monros* according to Row, and at *Montrose* according to Calderwood.

99.—P. 43. *Common Tunes.*

It is a curious circumstance that the tunes Duke's and Winchester are almost identical. This naturally suggests the inference that the latter, which has no name in Este, was designated Duke's and slightly altered when adopted into Scotland. But it rather looks as if they had been considered different tunes; for why add to the collection in 1635 what would be felt as really no addition, Duke's having been known for at least 20 years? Singular enough too, Ravenscroft has both, but the last line of Duke's is altered. It may be best therefore to regard the case as one of musical coincidence. The name Winchester seems to have been taken from Ravenscroft. It may be added that the tune Glenluce, No. 20, strongly resembles both the others.

100.—P. 44. *Authors of Old Tunes.*

Nothing can be more worthless than the intimations made respecting these in the greater number of popular collections of Church music. Thus the Old 100th was long set down as Luther's, French as Guillaume Franc's, Newtown as Dr. Croft's, &c. &c., without a particle of evidence. A frequent source of error was that of assigning the composition of melodies to mere editors, as St. David's to Ravenscroft, or to mere harmonizers, as Stilt (York) to Milton, the father of the poet. Recently more care has been shown in some instances. It would be a favour if compilers would mention the earliest or one of the earliest books in which a tune is to be found, or state the grounds of their assertions, or let the matter alone. Ignorance is better than error.

101.—P. 44. *Gillaume Franc.*

Burney mentions a certification by Beza, of date 1552, that Franc was "the first who set music to the psalms." But does this refer to anything more than the psalms of Marot of 1545? In what stage of advancement was the French Psalter in 1552?

102.—P. 44. *Gregorian Phrases.*

Haverghal in his treatise on the 100th psalm tune avows it as his opinion that that celebrated lyric was formed by combining and modifying some of these phrases, and several are quoted which resemble portions of the tune. This may have been the case in some other instances. In others again, such as the 124th, the character is too decided to allow this supposition. But, as stated in the text, it is not intended to trace the tunes to their ultimate sources.

103.—P. 41. *Tune to Psalm 128th.*

This is found in the French Psalter, but according to Burney, whose statement on this point seems reliable, it must have been borrowed from the German at an early period. (Hist. III. 35.) The same may be said of the 112th, 113th, and possibly a few more of the tunes attached to the French Psalms, but I have not attempted to trace out all such cases. The French compilation was doubtless that with which the Anglo-Genevan and Scottish editors were most conversant, and to which they looked as a model.

104.—P. 47. *Merits of Psalter Tunes.*

In the version of the Psalms by Barton, 1644, some 25 tunes are furnished, of which the majority are taken from the old Psalters of England and Scotland. The following descriptive notices of such as belong to the Scottish are extracted. They refer to opinion and practice in England, but were probably in substance applicable to Scotland also at that period:—

*The 100th, L. M., called French Tune,* "used every where, and may serve for all the Psalms in Eight's."

*The 10 Commandments,* (App. p. 24,) "used oft in London."

*The 51st, called Sweet Tune,* "used in most places."

*The 113th, reduced to 8 lines, called Choice Tune.* Two other short tunes are formed out of portions of the 113th.

*Martyrs,* "Proper for sweet and sad ditties, used commonly in all places."

*York, (Stilt,) "Proper for joyfull ditties, used every where."*

*Octoed,* "Proper for sad ditties, used commonly in all places." This is Old Common, but without the alterations in Ravenscroft.

*The 35th, called Sinner's Tune,* "for the saddest ditties, was called the Humble Suit, a most excellent tune, much used of old."

*The 119th, called Old England tune,* "fit for mixt ditties. It must be observed with semibreve pauses which the very metres will point at."

*Magnificent Tune,* "A most delicate joyfull tune, used frequently of old, and not fit to be forgotten."

*Complaint,* "For mixt ditties."

In the preface the tunes thus provided are called "the most choice and exquisite that are or have been used in all England."

The late Dr. Mainzer in his "Standard Psalmody" and "Specimens" introduces the following selections, which it may be inferred stood high in his estimation:—The 1st, 3d, 8th, 16th, 26th, 57th, 58th, 68th, 100th, 109th, 119th, 120th, 124th (both tunes), 128th, 136th, 137th, and 143d, and the 27th from another work. Of the common tunes he selects the first 10, and Nos. 13, 17, 18, and 20. He also expresses himself as follows:

We are surprised at the simplicity, the beauty, the spirit which animates Scotland's now forgotten sacred melodies of former days. What can be superior to the first psalm? \* \* \* What can be more touching, more imbued with meekness, confidence, and piety than the 119th? \* \* \* Is there in any collection in any country a tune in which trust, hope, and triumph, after days of grief and calamity, are expressed in more elevating, in deeper felt melodious strains than the 124th [second tune]?

It is evident, however, that Mainzer was not acquainted with the Anglo-Genevan collections of 1556-1561, and therefore regarded tunes as Scottish, the origin of which is doubtful.

## TO DISSERTATION V.

105.—P. 50. *Early Musical Notation.*

For its successive stages prior to Reformation times see Sir J. Hawkins' History. The Gregorian music was placed on a staff of 4 lines, but the 5-line staff was used for other purposes from an early period. In one of the oldest, if not the oldest,

printed treatises on music, that by N. Burtius, 1487, addressed "*Pauperibus clericis ac religiosis*," both the 5-line and the Great Staff of 11 lines are found. The black square-headed notes of the Gregorian music are still retained in that music by the Church of Rome, and numerous specimens have recently been published. But in psalm books and other popular manuals the diamond form of head came early into use. Ultimately this was superseded by the round form which still prevails.

In a treatise on plain chant, 1845, the Rev. James Jones states that, in Gregorian music, while the semibreve was in duration half of the breve, the long was the sum of the other two, *i. e.* equal to three semibreves. But in remote times the long had various values, (*Morley's Treatise*, &c.) In the Psalter it is only used indefinitely, at the ends of tunes. Another rule which gave to the semibreve the value of two minims in common time and three in triple, there is no trace of in the Psalter.

106.—P. 54. *Notation of Relative Works.*

To the account of the musical notation of the Psalter may be added a few notices respecting that of some other works which are mentioned in relation to it. 1. Coverdale's book (p. 9.) has larger musical type than any of the others, and the execution is somewhat coarse. The tenor clef is open at one side, at least in many cases, thus  $\text{C}^{\text{tenor}}$ . 2. The only one of these books in

which some portions of the music are set upon the Gregorian Staff of 4 lines is the German *Geistliche Lieder*, 1543. It has also the form of bass clef in No. 16, App. p. xxxii. 3. The 1560 collection has the time mark  $\text{C}$  commonly attached to the tunes. This is also the case with English of 1562. Psalm 147 has

instead the mark  $\text{P}$ . In these works, generally speaking, the sharp 7th is absent in minors, but the 1562 has it in some instances, *e. g.* Psalm 145, line 6th. 4. In the 1560 collection dots after notes are very frequent. They occur in so many instances after the fourth note of the eight-syllable lines as to form a special feature. 5. In Wood's M.S. Ps. 124, p. xxxii., the flat at the beginning of Treble merely means that the line F is to be read as natural. The bass of this and the next tune is set upon the tenor clef. The two sharps in fourth line of bass must refer to the same note, B, and only denote that it is half a tone below C, a rather superfluous intimation. In Ps. 85th, a natural is used on B merely to signify the absence of the flat often found there. This shows that the natural was known, though it does not occur in the printed Psalter. For varied forms of clefs see the extracts, App. xxxii.

107.—P. 54. *Wood's MS.*

After the Canticles there follow certain pieces of the nature of Anthems. In the later Bass vol. these are introduced thus—

Followeth sertain Godlye songs perfitly set in IIII. partits and singular gode musike, whiche I have put in heir amongs the rest, and firste Te Deum laudamus in prose, set by Andro Kempf 1566; wreatin and notit be me Thomas Vod Vicar of Sauctandrons.

Next a setting of Ps. 101 in verse with various repetitions of lines. *Maister Andro blakhall* 1568. A similar setting of Ps. 128 in verse, which is incomplete as the remaining leaves are lost. But in the other vol. it is finished, and ascribed to "*Maister Andro blakhall*" who is said to have "*presentit it to my lord of Mar quhen he wes first marcit vpon my lord of Angus suster*." The Treble vol. adds that these two were in "V. partits and voluntarye." The next is to a hymn beginning "Hau mercy God for thy great mercies sake;" *Andro Kempe at the desyre of qude Maister gudeman* [Goodman.] In this vol. the 101st psalm is dated 1569, and the next piece "*Aspicie domine quia facta*" is predated thus—

folous an Italian sang excellent gude set in V. partits be ane Italian; set thre or four zeir before reformation. It is verry duce and suett.

After one or two more Latin pieces comes Ps. 43 in verse—*V. partits*—

Maister Andro blakhall at the earnest sute of L[ord] Mortis quho p[re]scentit the sain [same] Kyng Jamis the saxt at Stirling in the moneth of February as I understand, zeir of God 1578.

108.—P. 55. *Chapel Royal.*

The following document is printed, I believe for the first time, from the Balfour MSS., Advocates' Library, Edinburgh:

Information anent his Mat<sup>tes</sup> Chapel Royal in Scotland.

King James the fourth of gode memorie in the zeir 1501 foundit the Chapel Royall of Stirling, appointing to the fundation xvi chanonis, nyne prebendaries, & sax boyis, with zeirly rent as followis, the fundation is confirmed by popes Alexander & Julius.

The saxteen chanonis besyd the deane (who had a rent of fyve hundred merks assigned to him furth of those foundit and mortified revenues) ar these—

1. The subdeane his rent was the half of kirk Inner & kirkowen in galloway, which payit to him besyd the service of the cure at the kirkis, fourteen score merks zeirly; now payis only xl mark. Andro Cowper brother to the late B[ishop] of galloway is titular.

2. The sacristen who had the iust vther half of the saidis kirks, payit of old as the vther dilapidat payis now as the vther xl mk zeirly, the said Andro Couper is titular of this also.

3. The Chantor. The Thesaurer. 4. The Maister of the bairnis. Eche one of these had in rent 100 lib zeirly, furth of St. Marie kirk of the Lewis. One William Scot that dwallis in the border is chantor, who can not serve nor will not attend. Mr. Thomas gray is thesaurer, in lyk maner non resident, never comes to the chapel. James Castellaw is maister of the bairnis, he attends daily, but the rent is diminished to 100 mk being first 100 lib, the revenues of this kirk ar set in long takts to the Erle of Bakcleugh, worth 2000 lib zeirly.

5. The Chancelor his rent was the kirk of Southwaik whilk now the organist hes. It payis 100 mk zeir. It had also an kirk in Bute whilk now payis 50 mk, zeir, & the trumpeter forgoisn hes it. Thir ar called the sax dignities.

7. The person of Kellis has now 100 lib zeirly, a child Thomas Cowper nevy to the late Byschop is titular, can not serve.

8. The person of Balmackellan hes only 50 mk. Patrick dumber titular, attends & is skiffull.

9. The person of glenwhom hes 50 mk. & hes sold it to my L [ord] Winton, vaikand.

10. The person callit ar primo has 100 lib zeirly, the foresaid andro couper titular of this also.

11. The person of alloway hes 80 mk. zeirly, another child James Cowper nevy to the late Bischop is titular, and can not serve.

12. The person of dalmellinton hes 80 mk, Johne Gib his ma<sup>tes</sup> servant is titular, no attendance.

13. The person of dalrumpill hes 50 mk, Andro Sinklar titular attends & is skiffull.

14. Culton now dryvied betuix two personis, the said James Castellaw & Barnard Lyndsay his ma<sup>tes</sup> servant, eche of them hes xl lib zeirly. barnard lyndsay can not attend.

15 & 16. Crief having two personis foundit, the said Mr. thomas gray one & a child callit Henry mole the vther, eche of them hes 80 mks. zeirly; this kirk is set in takts, it is worth 22 chalders zeirly by the vicarage. Thir ar the xvi chanonis.

The nyn prebanders ar, fyve in Strabran whairof the said patrick dumber hath one and Stephann Thildief, the other four, ilk prebendarie is xli lib zeirly. The vther four ar in Castellaw whairof the said James Castellaw hath one, William duncanson that dwelleth into Polew another; & James keith who attends & is skiffull, the vther two; thir prebanders ar worth eche of them 35 mk, zeirly.

The sax boyis had 90 mks among them, whairof their is none this day, & of all the xvi chanonis & nyn prebendis only sevin attends & hes no meanes, so that only they sing the comon tune of a psalme, & being so few ar skarse known.

Item thair is alkerishesyde Sterling called the Raploch foundit & pertaining to it but hes never payit this long tyme.

Item 312 lib zeirly furth of Kintyre & loquhaber payit ever till of late zeirs.

Thir aboue written kirks & rentis ar rekenit in the fundation to have payit to the Chappell then in the 1561 zeir 2000 lib zeirly, whilk is more than ten thousand lib now, & this day payis only twell hundreth lib & most of it to non residents.

#### REMEDIES.

First to restore the 312 lib whilk was duly payit furth of loquhaber & Kintyre furth of the kingis duties all the dayis of King James the fourt and fyft, and of late ceased, these boundis ceasing to be civil, whilk now blessed be God is vtherways and suld be restored.

There are other two suggestions which mention some other Kirks included in the fundation, and propose legal and other means for correcting abuses, and enlarging the revenues. The paper then concludes thus—

Lastly if no better means can be had a new fundation must supplie it, or els all will cease, & a house to the dean to dwell in wald be given, or to pay the mail of it as wes before.

109.—P. 55. "Information touching the Chappell-Royall."

Such is the heading of another document which throws light upon the efforts of Charles in regard to this Institution. Part only is quoted.

"To the King's most excellent Majestie, the Information and Petition of your Majestie's humble Servant, Edward Kellie, touching your Majestie's Chapell-Royall of Scotland.

"When first your Majestie intended to goe into your kingdom of Scotland, I was employed by your Majestie, and such of your Council of that kingdom as were then at court; To provide psalmes, services, and anthymes for your Majestie's said chappell-royall there, as in your chappell here. Thereupon I caused make twelve great books, gilded, and twelve small ones, with an organe-book wherein I caused write the said psalmes, services, and anthymes, and attended the writing thereof fyve monethes here in London. At that tyme, also, I provided the same musick that was at your Majestie's coronation here, with one Bible for your Majestie, and two great Bibles for the Deane and for the Readers of the said chappell. Thereafter, I procured your Majestie's warrante for deposing all insufficient persons that had places in your said chappell-royall, and for placing others more qualified, upon examination, in their rooms. Herevpon, I carryed home an organist and two men for playing on cornets and sakbuts, and two boyes for singing division in the *versus*, all which are most exquisite in their severall faculties. I caused the said organist examine all the aforesaid musick-books and organ-books; and finding them right, convened all the musicians of your Majestie's said chappell, some whereof (being after triall found insufficient for such service) I deposed, and choosed some others in their rooms, whereby I made vpp the number of sixteen men beside the organist and six boyes; who all of them sung these psalmes, services, and anthymes, sufficiently, at first sight, to the organe, *versus*, and chorus, \* \* \*

your Majestie appointed mee an chamber within your palace of Halyrudhouse, wherein I have provided and set vpp an organe, two flutes, two pandoras with violls, and other instruments, with all sorts of English, French, Dutch, Spaynish, Latin, Italian, and old Scotch musick, vocall and instrumentall. In the said chamber, the said organist and the boyes doe remain, and the remanent musicians and vnder officers doe meet therein twice a-week to

practise and to receive directions for the next service. \* \* \* In tyme of service within the chappell, the organist and all the singemen are in black gownes, the boyes are in sadd coloured coats, and the vsber and the sexten and vestie-keeper are in browne gownes. The singemen doe sit in seats, lately made, before the noblemen, and the boyes before them, with their bookes lay'd, as in your Majestie's chappell here. One of the great Bibles is placed in the middle of the chappell, for the reader, the other before the Deane. There is sung before sermon ane full anthyme, and after sermon ane anthyme alone in versus with the organe. And thus every one attendeth the charge in his place in a very grave and decent forme."—*Whitehall, Jan. 24th, 1631.*

#### ADDITIONAL NOTES.

##### 110.—P. 5-7. English Reformers.

The following passages—the former belonging to the beginning, the other to the close of the Psalter period—throw further light upon the views of the more strictly Reforming party in England in regard to Church Music:—

In reading chapters, and singing psalms ministers and clergymen must think of this diligently that God is not only to be praised by them, but that others are to be wrought to perform the same worship by their counsel and example. Wherefore let them pronounce their words distinctly, and let their singing be clear and easy that every thing may be understood by the auditors. So that 'tis our pleasure that the quavering opeose music, which is called figured, should be wholly laid aside, since it often makes such a noise in the ears of the people that they cannot understand what is said.—*Commissioners of Edward VI.*

We distinguish between three things thus—

1. Plain singing which we affirm has been in use from the beginning of the church \* \* \* 2ndly. Cathedral or Antiphonal singing, which we affirm to be neither useful nor very ancient, being the device of the 4th century. Lastly, Musical instruments joined with singing, which we say are the invention of the 13th or 14th age of the Church.

Plain singing we acknowledge is pleasing to God, and serves to raise pious affections, because 'tis commanded in the New Testament. \* \* \* We do not think it unlawful to sing David's psalms in praise; we only say that kind of singing used in Cathedrals is so curious and difficult that 'tis beyond the capacity of the people, and so is not adapted to the edification of the Church.—*Pierce's Vindication, Ch. III.*

##### 111.—P. 6. "To give effect."

Slow performance gives any point and truthfulness which it possesses to the following sneer of Burney's.—III. 65.

They [the words] are more disguised and injured by Psalmic singing than by the most rapid and artificial cantilina of florid song.

##### 112.—P. 6. References to Tunes.

In the adjusting of the proper tunes to their respective psalms as regards character the most faulty instances are to be found amongst the referred psalms. Some of these differ in sentiment from those to which the tunes are printed, and thus the same tune was employed for two purposes which could only be reconciled by singing it in a two-fold manner. Compare Ps. 32, 39, 42, 45, 74, 90, 93, and 106 with those to which they are respectively referred. The 22d accords in its later verses with the 21st, but differs very decidedly from it in the earlier. In such a case it had been better to divide a psalm and furnish a tune to each portion. Similar change of sentiment occurs in the 44th psalm at the 9th verse.

In the English Psalter some of the references are so had that it is difficult to account for them except by supposing that they were made at random.

##### 113.—P. 14. Typographical Errors in Tunes.

While some of the Scottish editions exhibit a large amount of these, the case is not much better in regard to the English. Witness Havergal. "The inaccuracy of many Psalters is very great. The press, in some instances, can hardly be said to have been corrected."

##### 114.—P. 17. Quotation from Psalms.

The words put into the mouth of Queen Mary's infant son, as painted upon an ensign carried before her when led as a prisoner into Edinburgh in 1567, were taken from the Psalter, being the first line of Ps. 43d,

Justice and revenge my cause O Lord.

##### 115.—P. 19. Printers' and Booksellers' Wills.

To those given in the text may be added items from that of Robert Brysson, 1646.

IIJ<sup>m</sup> Psalme buiks in 32 estimate all to IIJ<sup>e</sup> 1  
 III<sup>m</sup> Psalmes in saxteene all VII<sup>e</sup> 1  
 V<sup>m</sup> V<sup>e</sup> Psalme buiks for bairnes J<sup>m</sup> 7<sup>e</sup> 1  
 1600 Testaments and Psalmes, 12 lairage 800 1  
 800 Psalmes for Bybles in Oct. 100 1  
 100 Psalmes for Bybles quarto 25 1

##### 116.—P. 20. Music to King James's [?] version.

This is arranged after the old manner of the Psalters. It consists of melodies only, and these attached to individual psalms. The edition bound up with the Liturgy, and which may be

considered the standard one, forms a distinct volume from the Liturgy, and is by a different printer. The Liturgy is by Young, Edinburgh, printer to Charles I., 1637; the psalms by Thomas Harper, London, 1636, with a title, of the fitness and truthfulness of which the reader may judge.

The Psalms of King David translated by King James.

The tunes are for the most part those of the English Psalters, and connected with the same psalms. About 12 are omitted, being chiefly those in peculiar metres, from the 104th to the 136th. Ps. 88 and 95 have 4-line tunes, which are given to these psalms in Este, &c. The former is quoted in App. p. xxxv; the latter is the "Old Common" of the Scottish Psalter. Both are doubled so as to occupy 8 lines. There are no Spiritual Songs in this volume. The tunes are not very correctly printed. In at least two cases references are made to tunes which do not exist. The tunes peculiar to Scotland are entirely ignored.

117.—P. 22. *From Spalding's Troubles.*

Reading of holy Scriptures and singing of psalms were discharged at Kirkcaldy, by act of the town council of Aberdeen, by persuasion of this Cant [Rev. Andrew] and his fellows. 1643.

These would be opposed by Cant as remnants of popery. Spalding shows a strong animus against the Covenanters.

In 1642 Dr. Guild is accused by him of demolishing certain stables, &c. connected with the bishop's house, and of carrying "roof and slates away, wherewith he roofed a song school and slated the samen, within Bernard Innes' close, where never song-school was before."

118.—P. 26. *Psalm 95th of 1560.*

The following are the first verses:—

O come and let us now reioyse,	And sing vnto O Lord :
And to our onely Saviour,	Also with one accord
O let us come before his face	With inward reuerence :
Confessing all our former sins	And that with diligence
To thanke him for his benefites	Always distributing
Wherefore to him right ioyfully	In Psalmes now let us sing.

I think it the more likely opinion that the work was by the same printers (Jugge & Cawoode, London,) as the documents it is bound with, as the paper seems to be the same; but as the type (old English) is smaller, the page of letter-press rather less, and the style of title page very different, the matter is somewhat doubtful. At all events it may be inferred that it was intended to form a separate publication.

119.—P. 27. *Marckant.*

In Newcourt's History of the Diocese of London, v. II., 153, (date 1710), amongst the series of Incumbents of the Vicarage of Clacton-Magna occurs the following entry:—

Joh. Marckant 31. Aug. 1553, per mort. Thorpe.

And at p. 533 in a similar list of Incumbents of the Vicarage of Shophland—

Joh. Marckant et. 26. Maii 1563, per mort. ult. Vie.

Will. Meeton et. 26 Nov. 1568, per resig. Marcant.

Induction in the former case by Bishop Bonner, and in the latter by Grindall. It can hardly be doubted that this is the party referred to, and several features of his life are thus disclosed.

120.—P. 29. *Sternhold and Hopkins, Edition 1549.*

That in this year Hopkins' first seven psalms were appended to 37 by Sternhold, is affirmed on the authority of Dr. Cotton, whose statement is so circumstantial as to leave no doubt of its accuracy. I applied for verification to parties at Cambridge, where the only known copy is deposited, but was not favoured with a reply. The copy said by Dr. Cotton to be in the British Museum could not be found. I examined, however, the edition of 1551 in the Bodleian, and found it to accord in substance with the description of Edition 1549. The psalms are bound up with prose matter entitled "Devout Psalms and Collectes"—and are arranged in groups, each for a week's reading, followed by a prayer. The whole volume is in somewhat large old English type, size of letter-press page about 4½ by 2½ inches. The alterations made at Geneva in 1556 I found to be numerous, and in many instances considerable; but those upon the 7 psalms by Hopkins were comparatively slight, which may explain the circumstance that Sternhold only is referred to in the preface, Disser II., p. 11. In Hopkins' preface, as quoted by Holland, (p. 25.) the following words after 'especially' are wanting: "to fill up a place, whiche elles shoulde haue been voyde that the booke may ryse to his iuste volume, and partly for that" &c.

The Contents to the 30th, the first of the 7 psalms, run thus—

The Churche that ghostly Israel,  
Her Lorde and God doth prayse  
Whiche from the drede of death and hell,  
Dothe her defende alwayes.

At the end of the book is the following—

PRINTED AT LONDON IN *Flete Street* at the *Signe of the Sunne* over against the Conduit, by Edward Whitchurche, the xxxi. day of June, ANNO DOM. 1551.

121.—P. 42. *Tune to Psalm 121st.*

The editor of the tunes to the English Hymns of the United Brethren speaks of this as sung by them from the earliest times—describes it as "a masterpiece of choral composition," breathing "the very soul of devotion;" and adds

It would indeed be difficult to find another tune of six lines, at once so pleasing in melody, so varied in modulation, and so rich in harmony. Among the eminent men who at different times have been struck by its devotional character, was the celebrated founder of Wesleyan Methodism.

The writer affirms the tune to be the composition of Luther, but I have not seen the evidence of this.

122.—P. 42. *Sources of Proper Tunes.*

It may be of advantage to present these in a tabular form, beginning with the Edition 1564-5. Tunes dropped or shifted in later editions may be found from the references in brackets, which relate to the present volume. In other cases the tunes will be understood as retained to the same psalms. References after the source indicate that the psalms were changed when the tunes were adopted. A. G. denotes Anglo-Genevan. English refers only to Edition 1562.

Ps. 1564.

1 A. G., 1556.  
3 do. do.  
6 do. do.  
7 do. do.  
8 do. do.  
9 do. do.  
10 [Ps. 2] A. G., 1556.  
14 A. G., 1561.  
15 do. 1556.  
16 do. do.  
18 English.  
19 A. G., 1556.  
20 do. do.  
21 do. do.  
23 [App. 23] A. G., 1556.  
25 A. G., 1561.  
26 do. 1556, Ps. 12.  
27 French, Ps. 42.  
28 A. G., 1556.  
29 do. do.  
30 do. do.  
33 do. do. Ps. 42.  
34 do. do. Ps. 68.  
35 English.  
36 French, Ps. 132.  
37 A. G., 1560.  
41 do. 1556.  
43 [App. 23] A. G., 1556.  
44 A. G., 1556.  
46 [App. 23] English.  
47 French.  
49 A. G., 1556.  
50 French.  
51 A. G., 1556.  
52 do. do.  
58 French, Ps. 20.  
59 English, Lament.  
61 do.  
62 A. G., 1561.  
66 do.  
67 A. G., 1560.  
68 do. 1561.  
69 English.  
70 A. G., 1561.  
71 do. 1560.  
72 English.  
73 A. G., 1556.  
76 [App. 23.] English.  
77 English.  
78 A. G., 1556.  
79 do. 1561.  
80 do.  
81 French, Ps. 33.  
82 A. G., 1556.  
83 French, Ps. 10.  
85 do. Ps. 6.  
86 A. G., 1556, Ps. 17.  
88 French, Ps. 35.  
89 A. G., 1556, Ps. 34.  
91 French.  
95 English.  
96 A. G., 1556, Ps. 33.

Ps. 1564.  
100 French, Ps. 134.  
101 [App. 23] A. G., Ps. 63.  
102 French.  
108 A. G., 1556.  
104 French.  
107 do.  
109 do.  
110 French.  
111 do. Ps. 19.  
112 German, 1537.  
113 do. do.  
114 A. G., 1556.  
115 do. do.  
116 do.  
117 French.  
118 do.  
119 A. G., 1560.  
120 French, Ps. 107.  
121 do.  
123 do. Ps. 3.  
122 A. G., 1556.  
124 (1st tune) French.  
125 French, Ps. 21.  
126 do. Ps. 78.  
128 German, 1534.  
129 French. . .  
130 do.  
133 A. G., 1556.  
134 French, Ps. 101.  
135 English.  
136 A. G., 1561, Ps. 148.  
137 do. 1556.  
138 French, Ps. 16.  
140 do.  
141 English, Ps. 88.  
142 French, Ps. 43.  
143 German, 1534.  
145 do.  
146 A. G., 1556.  
149 do. 1560.  
150 English, Ps. 145.

1595.  
10 Comts., [App. 24] French.  
Venit, English.  
12 Art., A. G. 1560.  
Complaint, English.  
Lament, 1st, do.  
Mary, A. G., 1560.  
1611.  
1 English.  
21 do.  
120 do. 1576.  
1615.  
57 English.  
76 (2d tune).  
101 (2d tune).  
1635.  
46 (2d tune).  
124 (2d tune).

123.—*Additions to Text and former Notes.*

To Incidents, p. 16. The Baptism of James VI. (1566) is thus described in the "Diurnal of Occurrents"—

The said prince was baptisite in the said font, and thir solemnities endit be neir fyve hours etirnone, with singing and playing on organis.

To Extracts in p. 22.—Vpon Sunday, the 9th of Januar, 1642, thair wes vniuersallie throch all Scotland, and in both Abirdenis, preaching and thanksgiving to God for the happie and peccabill closure of our Parliament, with singing of psalmes within the church; but not throw the streites, as wes usit in elder tymes.—*Spalding.*

To p. 13 & 35. *Bassondgne.*—The script-like type is used for the entire psalms in a French edition of 1555. It was therefore probably imported from France. P. 35, prose version. This is found in the same French edition, in the vernacular, being 8 years earlier than that mentioned in the text.

To Note 31.—Besides the devotional Ballads or Songs produced at the Reformation there were others of a satirical description levelled against the more glaring corruptions of popery. The "Dundie psalmes" include some of these. They were of course unwelcome to the Popish authorities. Sibbald quotes the following

from a Canon of the provincial Council, 1549, which denounces severe punishment against those who kept in their possession—

Aliquos libros rythmorum seu cantilorum vulgarium, scandalosa ecclesiasticorum, aut quancunque heresim in se continentia.

To Note 32.—An edition without psalms was also printed by Lekprivick, Edinburgh, in 1562, and as it is clear that the Anglo Genevan Metrical Psalms were used in Scotland before that time there is no way of accounting for this omission but by supposing that the psalms were printed separately.

To Note 45.—The Burgh Records of Linlithgow, 1546, mention a "Singing Scale."

To Note 64.—This entry follows a visitation of the Kirk of 'Lynlithgow,' 1611.

The Kirk has ane new common Byble and Psalmie buik.

And this, after similar visitation of Ebdie, in same year,

Item to gather the almes for the poor in the tyme that thei sing the psalmie.

Those objectionable liberties with the ordinance of praise, which have been so common in modern times, seem not to have been unknown at an earlier period. That mentioned here was apparently enjoined by a Synod. But the period was one of declension.

St. Androis 23 October 1632.

The psalmes of King David translated in meeter be King James of blessed memorie, being recommendit be King Charls our present dread Sovereine to be accepted & sung in all his Maestie's dominions, wer be my Lord Archbischop remembered and recommendit to the Synod, and sum of them delyvered to certain brethren of the severall presbyteries to be persved be them, and they ordained to report their judgment thereabout against the next Synod.

Records of Synod of Fife, Abbotsoford Club.

1626, *Newbottle School*.—The session ordains everie scholer to pay 10s for lairning to reid and write Scottis, and for musicke to pay 6/8 quarterlie.

#### 124.—Publishers of the Psalter.

It is not necessary to give a regular account of these, but a few notices are furnished respecting the more prominent.

*Lekprivick*.—In 1569 the following entry occurs in the Book of the Universal Kirk:—

"9 of March.—Anecht Robert Lickprivick his supplication for support of the Kirk in his office of printing. The Kirk having respect to his povertie, the great expenses he has made in buying of printing yrnas, and the great zeale and love he beares to serve the Kirk at all tymes; has assignit to him fiftie pounds to be yearlie payit out of the thirds of the Kirk."

In the Reasons for declining King James' version it is added that the Assemblies did this in testification of their content with his work in printing the psalms. In 1574 he fell under the displeasure of the Government and was confined for some time in Edinburgh Castle. Whether he then forfeited his monopoly is uncertain, but he must have continued in his calling for a long period thereafter, as one of his books is dated "Edin. 1581."

*Bassandyne* is known as the publisher of the first edition of the Bible printed in Scotland, "either in English or any other language." It was undertaken in 1575, size folio, the price to be £4, 13s. 4d. Scots; but was not finished till 1579, before which Bassandyne had died. The work was completed by his partner Arbuthnot.

*Vantrolier*.—The superiority of the Continental rather than the scarcity of native printers seems to be referred to by the "greyt necessitie" mentioned in the application of the General Assembly to the King, p. 15, for the encouragement of this foreigner. His chief establishment seems to have been in London, but he had one in Edinburgh also for some time. He was honoured to print "King James's Essays of a pretense in the Divine Art of poesie." His editions of the Psalter certainly exhibit very creditable typography.

*Gibson* seems to have been the first who made use of the privilege of employing printers on the Continent with a view to sale in Scotland.

*Charteris, Henry and Robert*.—The latter became King's printer in 1603. Principal Lee takes notice that none of the editions of the Psalter were issued by those who held this privilege. There are two exceptions, both, however, unimportant; one by Robert Charteris, and one by Young. See p. 18 and 19.

*Hart*, who was partner with John Norton for a time, obtained leave to import foreign books free of duty. He produced in 1610 a folio Bible, the second important edition printed in Scotland. In Dec. 1596, he was for some time imprisoned along with many other citizens of Edinburgh in one of the King's fits of imperiousness. Hart's heirs produced the edition of the Psalter now reprinted, and in 1628 an edition of the new Testament, being the first portion of the authorized version printed in Scotland.

*Raban* first appears as a printer in St. Andrews, from which he removed to Aberdeen. He seems to have confined himself to printing, the bookselling and publishing having been in the hands of David Melvill. He began in 1626 the Almanacks (the first in Scotland) which have since been annually produced in Aberdeen. Raban was something of an author and even attempted verses. A laudatory eulogium on the death of Bishop Forbes in 1635 concludes thus—

Good sirs, I am behind the rest,  
I do confess for want of skill;  
But not a whit behind the best,  
To shew the affection of good will.

Various entries regarding Raban occur in the Burgh Records of Aberdeen.

*Young* became King's printer in 1632. It is a somewhat curious fact that the edict of Charles in 1634, quoted in p. 20th, should have been violated in 1635 by one holding such an office. But perhaps he obtained special permission. A note by Sir William Alexander to the Bishop of Ross speaks of Young in terms far from complimentary.

## FAC-SIMILES FROM VARIOUS EDITIONS.

Nos. 3 and 6 are special titles to the psalms alone; Nos. 1, 12, and 17 are general titles to the volumes of which the psalms form a part. In these latter cases there are no special titles. No. 12 pertains to one of the series of small-sized editions. Nos. 2, 4, 5, 7, and 19 afford specimens of the varieties of typography in the various editions, including that of the music to the proper tunes. No. 19 shows the manner in which the different vocal parts of these tunes are placed in the harmonized edition of 1635. No. 18 serves the same purpose for the common tunes and those in reports in that edition. No. 5. The size, typography, and general appearance of Edition 1615 closely resemble those of 1635; a specimen has therefore been thought unnecessary, but for the sake of variety one is taken from the spiritual songs.

Nos. 8, 9, 10, 11, 13, 14, 15, and 16 present the principal decorations which occur in the above mentioned editions. No. 8 is the first letter of the first psalm in Edition 1635, and No. 15 is the equivalent in Edition 1633. Nos. 9 and 16 are concluding ornaments: the former follows the spiritual songs in Edition 1615, the latter is found in several of Hart's editions, and includes his initials. Nos. 11 and 13 are edgings surrounding, the one the title to psalms in the Middleberg edition of 1596, the other the general title to Edition 1615. Nos. 10 and 14 are placed at the beginning of the psalms in the 1596 edition just named and that of 1633 respectively. Another ornament of this last sort, found in more than one place in Editions 1615 and 1635, is transferred to the title page of the present volume. Its centre part is an ingenious monograph for Andrew Hart. Additional specimens of ornamentation are contained in Nos. 3, 5, 6, 17, and 20. See also the extract from 1615, Appendix, p. *rv*, Dissert., p. 13 & 52, and the end of the psalms in the Reprint.

No. 20, while a fac-simile, is also to be regarded as part of the Reprint. In the original it stands immediately before the common tunes. Some further Specimens may be seen in Laing's edition of Knox's Works.

Proprietors of copies from which the fac-similes have been taken.

Nos.	1, 2, .....	Edition	1565, Faculty of Advocates, Edinburgh.
"	3, 4, .....	"	1595, David Laing, Esq., do.
"	12, 16, .....	"	1611, Do. do.
"	5, 9, 13, .....	"	1615, Editor.
"	6, 7, 14, 15, .....	"	1633, William Euing, Esq., Glasgow.
"	10, 11, .....	"	1596, Do. do.
"	8, 17, 18, 19, 20, .....	"	1635, Mrs. Johnstone, Dumfries.

# THE FORME OF

PRAYERS AND MINISTRATION OF THE SACRAMENTS &c. vsed in the English Church at Geneva, approved and received by the Church of Scotland. whereunto besydes that was in the former boke, are also added sondrie other prayers, with the whole Psalmes of Dauid in English meter.

The contents of this boke are contained in the page following.

I. CORINTH. III.

No man can lay any other fundation, then that which is laid, euen Christ Iesus.

PRINTED AT EDINBURGH  
BY ROBERT LEKPREVIK.

M. D. L X V.

454 PSALME. CXLVI II.

His secret Iudgements, now therefore praife ye the Lord alone.

PSALME CXLVIII. Ioh. Pullain.

¶ He prouoketh all creatures to praise the Lord, in heauen, in earth and in all places, specially for the power that he hath giuen to his people Israel, whome he hath taken so nere vnto him.

**G**lorie laude vnto the Lord, Frō heauen y  
is so hye: praife him in dede and word, A-  
boue y starrye skye. And also ye, His Angels  
all, Armies royall, Praife him with glee.

- 3 Praise him both moone and funne,  
which are so cleare and bright:  
The fame of you be done,  
Ye glistring starres of light.  
And eke no lesse,
- 4 Ye heauens faire,
- 5 And cloudes of th'aire  
His laude expresse.

6 For

## THE PSALMES OF DAVID IN METRE.

According as they are sung in  
the Kirk of Scotland.

¶ Together, with the Conclusion, or  
Gloria Patri, estir the Psalmes:  
and also a new Prayer estir euerie  
Psalme, agreeing with the meaning  
therof.

JAMES V.

If anie be afflicted let him pray: and  
if anie wouold be merie, let  
him sing Psalmes.



Printed at EDINBURGH be  
Henrie Chartens, 1595.  
Cant Privilegio Regali.

PSALME XXII

68  
4i My seede shall plainelie shew to them,  
that shall be borne hereafter:  
His iustice and his righteoufnesse,  
and all his workes of wonder.

The Conclusion, as estir the first Psalm.

A Prayer vpon the xxii Psalm.

Albeit, (O God of al consolation and comfort) thou  
suffer vs for a littill season to bee afflicted diuerse  
wayes: and makis vs (as it vver) to be the outcasts  
of the vvarld: zii forsa mekill as vve haif our onelic  
traist in thy ouerabundance, vve besik thee to assist vs,  
and delyner vs of all thir tronbillis that distress vs,  
that in the muldest of thy halie Congregation, vvee may  
rander thee hartie praifes and thanks, through Iesus  
Christ thy onelic Some So be it.

PSALME XXIII. T. Stern.

¶ Dauid having tried Gods manifold mercies diuerse times, ga-  
thereth assurance that God will continue his goodnesse for euer.





**T**he Lord is onelic my support, and hee  
that doth mee feed: How can I then lacke  
anie thing, whereof I stand in neede?

2 He

# THE X-COMMENDMENTS

of ALMIGHTIE GOD,  
EXODVS XX.

**A** Tend my people and giue care,  
Of ferlie things I will thee tell, See  
that my words in minde thou beare, And  
to my Precepts listen well.

- I. I am thy Soueraigne Lord and God,  
Who haue thee brought from carefull thral,  
And eke reclaim'd from Pharaohs rod:  
Make thee no gods, on them to call:
- II. Not fashioned forme of anie thing,  
In Heauen or earth to worship it:  
For I thy God by reuenging,  
With grieuous plagues this sinne will smite.
- III. Take not in vaine his holie Name,  
Abuse it not after thy will:

For

# THE PSALMES OF DAVID,

In Prose and Metre;

According to the Church of SCOTLAND.

The Psalmes in Prose, on the Margine, according  
to the New Translation . 1616.

O, sing vnto the Lord  
the Lord at the earth.  
Sing vnto the Lord  
a new Song. Sing vnto  
psal. 96. 1.



Sing vnto the Lord :  
Blesse His Name. Show  
forth His Salvation, fro  
day, to day. Psal. 96. 2.

IN ABERDENE,  
Imprinted by EDWARD RABAN,  
for David Melvill, 1633.  
WITH PRIVILEGE,

erlasting :  
& his truth  
endureth to  
all generati-  
ons.

For why? the Lord our God is good,  
His mercie is for ever sure :  
His truth at all times firm lie flood,  
And shall from age to age endure.

## PSAL. CI. W.K.

I Will sing  
of Mercie  
& Iudgement;  
vnto thee, O  
Lord, will I  
sing.

2 I will be-  
hauie my selfe  
wisely in a  
perfect way.

O when wilt  
thou come  
vnto mee. I  
will walke  
within my  
house with a  
perfect heart.

3 I will see no  
wicked thing  
before mine  
eyes: I hate  
the worke of  
them that  
turne aside, it  
shall not  
cleaue to me.

4 A forward  
heart shall  
depart from  
me, I will not  
know a wic-  
ked person

5 Who so  
privily slan-  
dereth his

house, as one of Thyne Elect.

3 No wicked thing will I attempt,  
but from the same refrain.

I hate the sinnes of faithlesse folke:  
none such will I mayntayne.

4 No

David describeth what governments he wil observe in  
his house, and kingdome, He will punish and correct, by  
raising out the wicked, and prouers to cleanse the  
godlie persons.

O Mercy, and of Iudgement both.

O Lord, my Song shall be: And it, fo oft as

I doe sing, shall be, O Lord, to thee I will

my ways with wisdom guide, till thou my

state erect. And walke vprightly in myne

house, as one of Thyne Elect.

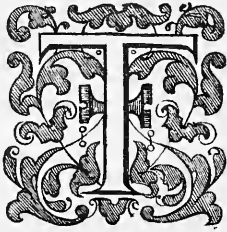
3 No wicked thing will I attempt,

I hate the sinnes of faithlesse folke:

none such will I mayntayne.

4 No

8<sup>th</sup>



9<sup>th</sup>



10<sup>th</sup>



12<sup>th</sup>

THE CL.  
**PSALMES OF**  
 DAVID in Prose  
 and Meeter.

WHERE-VNTO IS AD-  
 ded, Prayers commonly vsed in the  
*Kirkes, and priuat houses. With a perpetuall*  
 Kalendar, and all the Changes of the  
*Moone that shal happen, for the space of 19.*  
 yeeres to come. Duellie calculated to the Me-  
 ridian of Edinburgh.



EDINBURGH,

Printed by Andro Hart. 1611

12<sup>th</sup>



15<sup>th</sup>



16<sup>th</sup>



11<sup>th</sup>



13<sup>th</sup>





# THE PSALMES of DAVID

*in Prose and Meeter.*

With their whole Tunes in  
four or mo parts, and  
*some e Psalmes in Reports.*

Whereunto is added  
many godly Prayers, and  
*an exact Kalendar for*  
XXV. yeeres to come.



Printed at EDINBURGH by the  
Heires of ANDREW HART,  
ANNO DOM. 1635.

## V. FRENCH TUNE.

Church part. Tenor.

Contra.

## VI. LONDON TUNE.

Church part. Tenor.

Contra.

## VII. STILT TUNE.

Church part. Tenor.

Contra.

Bassus. Treble.

## V. FRENCH TUNE.

Bassus. Treble.

## VI. LONDON TUNE.

Bassus. Treble.

## VII. STILT TUNE.

Bassus. Treble.

PSALME CI.

And who so hath a proud high look  
I will the same annoy.  
6 For such as lead a godly life,  
and wickednesse forfake,  
Will I defend, and more than that  
my servants will them make.

7 Who so is bent to use deceit  
mine house is not for such:  
The lyer may I not behold,  
his lies I hate so much.  
8 The ungodly soone I will destroy  
which dwell the land about:  
And from the cite of the Lord  
all wicked men root out.

fray: Him that hath a proud look and high heart I can not suffer.  
6 Mine eyes shall be unto the faithfull of the land, that they may dwell with me: hee that walketh in a perfect way, hee shall serve me.  
7. There shall no deceitfull person dwell within mine house: hee that telleth lyes shall not remaine in my sight, 8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquite from the cite of the LORD.

PSAL. CII.

It seemeth that this prayer was appointed to the Faithfull to pray in the captivity of Babylon; - A consolation for the building of the Church, wherof followeth the praise of GOD, so be published unto all posteritie. The conversion of the Gentiles, and the stabilitie of the Church.

Plalme 102.

Comra.

PSALME CII.

Treble  
Bassus.  
Tenor.

Plalme 102.

**L**ORD, to mine humble sute give eare,  
And let my cry for thee appeare. 2 Hide not thy face this troublous time; But when I call thine ears incline. Make halte to hear me, Lord, I pray. 3 For like as smoak con- fumes

LORD hear my prayer, and let my cry come unto thee. 2 Hide not thy face from me in the time of my trouble: incline thine eare unto me: When I call make halte to hear me.

3 For my dayes are con-



These Conclusions may be sung after any Psalme, which hath eight syllables in the first line, and sixe in the second.

**O** GOD, that art the strength and rock  
Of all that trust in thee:  
Save and defend thy cholen flock,  
That now in danger bee.

**T**HY People, and thine Heritage  
LORD blesse, guide, and preserve:  
Increasc them LORD, and rule their hearts,  
That they may never sweere.

**G**Loric to the FATHER, to the SON,  
And to the holy GHOST.  
As it was in the beginning,  
Is now, and ay shall last.



Here follow the Common Tunes in foure parties  
diligently revised and amended



THE OLD COMMON TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score is for 'THE OLD COMMON TUNE'. It consists of four staves. The top staff is labeled 'Treble.' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra.' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a bass clef. The bottom staff is labeled 'Bassus.' and uses a bass clef. The music is written in a common time signature (C) and features a series of eighth and sixteenth notes, with some rests and repeat signs.

II. KINGS TVNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score is for 'II. KINGS TVNE.'. It consists of four staves. The top staff is labeled 'Treble.' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra.' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a bass clef. The bottom staff is labeled 'Bassus.' and uses a bass clef. The music is written in a common time signature (C) and features a series of eighth and sixteenth notes, with some rests and repeat signs.

III. DVKES TVNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score is for 'III. DVKES TVNE.'. It consists of four staves. The top staff is labeled 'Treble.' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra.' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a bass clef. The bottom staff is labeled 'Bassus.' and uses a bass clef. The music is written in a common time signature (C) and features a series of eighth and sixteenth notes, with some rests and repeat signs.

IIII. ENGLISH TVNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score is for 'IIII. ENGLISH TVNE.'. It consists of four staves. The top staff is labeled 'Treble.' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra.' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a bass clef. The bottom staff is labeled 'Bassus.' and uses a bass clef. The music is written in a common time signature (C) and features a series of eighth and sixteenth notes, with some rests and repeat signs.

V. FRENCH TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

Detailed description: This musical score is for the French Tune. It consists of four staves. The top staff is Treble clef, one flat, with a melody of eighth and sixteenth notes. The second staff is Contra clef, one flat, with a similar melodic line. The third staff is labeled 'Church part. Tenor.' and features a more rhythmic pattern with some rests. The bottom staff is Bassus clef, one flat, providing a bass line. The piece concludes with a double bar line and repeat dots.

VI. LONDON TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

Detailed description: This musical score is for the London Tune. It consists of four staves. The top staff is Treble clef, one flat, with a melody that includes some sixteenth-note runs. The second staff is Contra clef, one flat, with a similar melodic line. The third staff is labeled 'Church part. Tenor.' and features a more rhythmic pattern with some rests. The bottom staff is Bassus clef, one flat, providing a bass line. The piece concludes with a double bar line and repeat dots.

VII. STILT TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

Detailed description: This musical score is for the Stilt Tune. It consists of four staves. The top staff is Treble clef, one flat, with a melody of eighth and sixteenth notes. The second staff is Contra clef, one flat, with a similar melodic line. The third staff is labeled 'Church part. Tenor.' and features a more rhythmic pattern with some rests. The bottom staff is Bassus clef, one flat, providing a bass line. The piece concludes with a double bar line and repeat dots.

VIII. DUMFERMLING TUNE.

Treble.

Contra.

Quintus.

Church part. Tenor.

Bassus.

Detailed description: This musical score is for the Dumfermling Tune. It consists of five staves. The top staff is Treble clef, one flat, with a melody of eighth and sixteenth notes. The second staff is Contra clef, one flat, with a similar melodic line. The third staff is labeled 'Quintus.' and features a more rhythmic pattern with some rests. The fourth staff is labeled 'Church part. Tenor.' and features a more rhythmic pattern with some rests. The bottom staff is Bassus clef, one flat, providing a bass line. The piece concludes with a double bar line and repeat dots.

IX. DUNDIE TUNE.

Tribble.

Contra.

Church part. Tenor.

Bassus.

The Dundie Tune score consists of four staves. The top staff is labeled 'Tribble' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a tenor clef. The bottom staff is labeled 'Bassus' and uses a bass clef. The music is written in a rhythmic style with diamond-shaped notes and stems.

X. ABBAY TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

The Abbey Tune score consists of four staves. The top staff is labeled 'Treble' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a tenor clef. The bottom staff is labeled 'Bassus' and uses a bass clef. The music is written in a rhythmic style with diamond-shaped notes and stems.

XI. CHESHIRE TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

The Cheshire Tune score consists of four staves. The top staff is labeled 'Treble' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a tenor clef. The bottom staff is labeled 'Bassus' and uses a bass clef. The music is written in a rhythmic style with diamond-shaped notes and stems.

XII. GLASGOW TUNE.

Tribble.

Contra.

Church part. Tenor.

Bassus.

The Glasgow Tune score consists of four staves. The top staff is labeled 'Tribble' and uses a treble clef with a key signature of one flat. The second staff is labeled 'Contra' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a tenor clef. The bottom staff is labeled 'Bassus' and uses a bass clef. The music is written in a rhythmic style with diamond-shaped notes and stems.

XIII. CULROS TUNE.

Tribble.

Contra.

Quintus.

Church part. Tenor.

Bassus.

XIII. MARTYRS TUNE.

Tribble.

Contra.

Church part. Tenor.

Bassus.

XV. GLASTON TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

XVI. WIGTON TUNE.

Tribble.

Contra.

Church part. Tenor.

Bassus.

XVII. INNERNES TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

XVIII. IEDBURGH TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

XIX. COUPER TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

XX. GLENLUCE TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

XXI. IRVING TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score for 'Irving Tune' consists of four staves. The top staff is labeled 'Treble.' and uses a G-clef. The second staff is labeled 'Contra.' and uses a C-clef. The third staff is labeled 'Church part. Tenor.' and uses a C-clef. The bottom staff is labeled 'Bassus.' and uses an F-clef. The music is written in a single system with a key signature of one flat and a common time signature. The notes are primarily eighth and sixteenth notes, with some rests and accidentals.

XXII. NEWTOUN TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score for 'Newtown Tune' consists of four staves. The top staff is labeled 'Treble.' and uses a G-clef. The second staff is labeled 'Contra.' and uses a C-clef. The third staff is labeled 'Church part. Tenor.' and uses a C-clef. The bottom staff is labeled 'Bassus.' and uses an F-clef. The music is written in a single system with a key signature of one flat and a common time signature. The notes are primarily eighth and sixteenth notes, with some rests and accidentals.

XXIII. GALLOWAY TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score for 'Galloway Tune' consists of four staves. The top staff is labeled 'Treble.' and uses a G-clef. The second staff is labeled 'Contra.' and uses a C-clef. The third staff is labeled 'Church part. Tenor.' and uses a C-clef. The bottom staff is labeled 'Bassus.' and uses an F-clef. The music is written in a single system with a key signature of one flat and a common time signature. The notes are primarily eighth and sixteenth notes, with some rests and accidentals.

XXIII. MELROS TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score for 'Melros Tune' consists of four staves. The top staff is labeled 'Treble.' and uses a G-clef. The second staff is labeled 'Contra.' and uses a C-clef. The third staff is labeled 'Church part. Tenor.' and uses a C-clef. The bottom staff is labeled 'Bassus.' and uses an F-clef. The music is written in a single system with a key signature of one flat and a common time signature. The notes are primarily eighth and sixteenth notes, with some rests and accidentals.



XXV. DUMBAR TVNE

Musical score for XXV. DUMBAR TVNE. The score consists of four staves: Treble, Contra, Church part. Tenor, and Bassus. The Treble staff is in G major (one sharp) and 2/4 time. The Contra, Church part, and Bassus staves are in F major (one flat) and 2/4 time. The Tenor staff is in G major (one sharp) and 2/4 time. The music is written in diamond notation.

XXVI. ELGIN TUNE.

Musical score for XXVI. ELGIN TUNE. The score consists of four staves: Treble, Contra, Church part. Tenor, and Bassus. The Treble staff is in G major (one sharp) and 2/4 time. The Contra, Church part, and Bassus staves are in F major (one flat) and 2/4 time. The Tenor staff is in G major (one sharp) and 2/4 time. The music is written in diamond notation.

XXVII. MONROS TUNE

Musical score for XXVII. MONROS TUNE. The score consists of four staves: Treble, Contra, Church part. Tenor, and Bassus. The Treble staff is in G major (one sharp) and 2/4 time. The Contra, Church part, and Bassus staves are in F major (one flat) and 2/4 time. The Tenor staff is in G major (one sharp) and 2/4 time. The music is written in diamond notation.

XXVIII. MAXTOUN TVNE.

Musical score for XXVIII. MAXTOUN TVNE. The score consists of four staves: Treble, Contra, Church part. Tenor, and Bassus. The Treble staff is in G major (one sharp) and 2/4 time. The Contra, Church part, and Bassus staves are in F major (one flat) and 2/4 time. The Tenor staff is in G major (one sharp) and 2/4 time. The music is written in diamond notation.

XXIX. CATHNES TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score for 'Cathnes Tune' consists of four staves. The top staff is labeled 'Treble' and uses a treble clef with a key signature of one flat and a common time signature. The second staff is labeled 'Contra.' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a bass clef. The bottom staff is labeled 'Bassus.' and uses a bass clef. The music is written in a style typical of early printed music, with diamond-shaped notes and various accidentals.

XXX. DURHAME TUNE.

Treble.

Contra.

Church part. Tenor.

Bassus.

This musical score for 'Durham Tune' consists of four staves. The top staff is labeled 'Treble' and uses a treble clef with a key signature of one flat and a common time signature. The second staff is labeled 'Contra.' and uses a bass clef. The third staff is labeled 'Church part. Tenor.' and uses a bass clef. The bottom staff is labeled 'Bassus.' and uses a bass clef. The music is written in a style typical of early printed music, with diamond-shaped notes and various accidentals.

XXXI. WINCHESTER TUNE.

Treble.

Tribble.

Church part. Tenor.

Bassus.

This musical score for 'Winchester Tune' consists of four staves. The top staff is labeled 'Treble' and uses a treble clef with a key signature of one flat and a common time signature. The second staff is labeled 'Tribble.' and uses a treble clef. The third staff is labeled 'Church part. Tenor.' and uses a bass clef. The bottom staff is labeled 'Bassus.' and uses a bass clef. The music is written in a style typical of early printed music, with diamond-shaped notes and various accidentals.

Heere are some Pfalmes  
in Reports.  
PSALME VI. IN REPORTS.

Treble.

Contra.

Church part.

Tenor.

Bassus.

The first system of musical notation consists of four staves. The top staff is labeled 'Treble' and contains a melodic line with diamond-shaped notes and some asterisks. The second staff is labeled 'Contra' and contains a lower melodic line. The third staff is labeled 'Church part' and 'Tenor' and contains a line with diamond notes. The bottom staff is labeled 'Bassus' and contains a line with diamond notes. The system concludes with a double bar line.

The second system of musical notation consists of four staves, continuing the composition from the first system. It features the same four parts: Treble, Contra, Church part/Tenor, and Bassus. The notation includes diamond notes and asterisks, ending with a double bar line.

The third system of musical notation consists of four staves, continuing the composition. It features the same four parts: Treble, Contra, Church part/Tenor, and Bassus. The notation includes diamond notes and asterisks, ending with a double bar line.

The fourth system of musical notation consists of four staves, continuing the composition. It features the same four parts: Treble, Contra, Church part/Tenor, and Bassus. The notation includes diamond notes and asterisks, ending with a double bar line.

PSAL. XII. IN REPORTS.

Treble.

Contra.

Church part. Tenor.

Bassus.

PSAL. XVIII. IN REPORTS.

Tribble.

Contra.

Quintus.

Church part. Tenor.

Bassus.

PSAL. XXI. IN REPORTS.

Treble.

Contra.

Church part. Tenor.

Bassus.

PSAL. CXIII. IN REPORTS.

Treble.

Contra

Church part. Tenor.

Basses.

This system contains four staves of musical notation. The top staff is labeled 'Treble' and uses a soprano clef. The second staff is labeled 'Contra' and uses an alto clef. The third staff is labeled 'Church part. Tenor.' and uses a tenor clef. The bottom staff is labeled 'Basses.' and uses a bass clef. All staves are in a key signature of one flat (B-flat) and a common time signature (C). The music consists of diamond-shaped notes, likely representing a specific style of notation or a specific instrument's sound.

This system continues the musical notation from the first system, maintaining the same four-staff structure and notation style.

This system continues the musical notation from the previous systems, maintaining the same four-staff structure and notation style.

This system continues the musical notation from the previous systems, maintaining the same four-staff structure and notation style.

The first system of musical notation consists of four staves. The top staff is in treble clef, and the bottom staff is in bass clef. The two middle staves are in alto clefs. The music is written in a common time signature (C) and a key signature of one flat (B-flat). The notation includes various note values, rests, and accidentals.

The second system of musical notation also consists of four staves, with the same clef arrangement as the first system. It continues the musical composition with similar notation, including a double bar line at the end of the system.

PSAL. CXVI. IN REPORTS.

The third system of musical notation features four staves with specific vocal parts labeled: Treble, Contra, Church part. Tenor, and Bassus. The Treble staff is in treble clef, the Contra staff is in alto clef, the Church part. Tenor staff is in alto clef, and the Bassus staff is in bass clef. The notation includes various note values, rests, and accidentals.

The fourth system of musical notation features four staves with the same clef arrangement as the third system. It continues the musical composition with similar notation, including a double bar line at the end of the system.

The first system of the musical score consists of four staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The second and third staves are in alto clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The music features a variety of note values including quarter, eighth, and sixteenth notes, along with rests and dynamic markings.

The second system of the musical score consists of four staves, continuing the composition from the first system. It maintains the same instrumental and key signature settings. The notation includes various rhythmic patterns and rests, with some measures containing multiple notes beamed together.

PSAL. CXX. IN REPORTS.

The third system of the musical score consists of four staves. The top staff is labeled "Treble." and the second staff is labeled "Contra." Both are in alto clef with a key signature of one flat (Bb) and a common time signature (C). The third staff is labeled "Church part." and "Tenor." and the bottom staff is labeled "Bassus." Both are in bass clef with a key signature of one flat (Bb) and a common time signature (C). The music includes a variety of note values and rests, with some measures marked with a question mark.

The fourth system of the musical score consists of four staves, continuing the composition. It maintains the same instrumental and key signature settings as the previous system. The notation includes various rhythmic patterns and rests, with some measures marked with a question mark.



PSAL. CXXXVII. IN REPORTS.

Treble.

Contra.

Church part. Tenor.

Bassus.

The first system of musical notation consists of four staves. The top staff is labeled 'Treble.' and contains a melodic line with various note values and rests. The second staff is labeled 'Contra.' and contains a lower melodic line. The third staff is labeled 'Church part. Tenor.' and contains a line of music with diamond-shaped note heads. The bottom staff is labeled 'Bassus.' and contains a bass line with diamond-shaped note heads. The key signature has one flat (B-flat) and the time signature is common time (C).

The second system of musical notation continues the composition with four staves. The notation is consistent with the first system, featuring diamond-shaped note heads and a similar melodic structure across the four parts.

The third system of musical notation continues the composition with four staves. The notation is consistent with the previous systems, featuring diamond-shaped note heads and a similar melodic structure across the four parts.

The fourth system of musical notation concludes the piece with four staves. The notation is consistent with the previous systems, featuring diamond-shaped note heads and a similar melodic structure across the four parts. The system ends with double bar lines on all staves.

The end of the Pfalmes  
in Reports.

Good and gentle Reader, This Book of Psalmes being to be published in so fair a letter, and so fine paper, to the intent that nothing should be lacking to the decorating thereof, there is added the sweet ornament of Musick, in foure or mo parts throughout the whole Psalmes: Besides a great many Common Tunes, some grave, some light, fitting diverse dispositions: As also some Psalmes in Reports, for the further delight of qualified persons in the said Art. If you bee curious to know who hath undergone these paines for your benefite, I professe my self a Welwiller to Musick, who in love and paines for advancement thereof will yeeld to few, though in qualification to many: I have spent too much tyme, travell and expences on that facultie, if my skill therein come short of this present task: *sed exitus atra probet*. The motives moving mee hereunto, are chiefly GODS glorie, the advancement of this Art, the saving of paines to Teachers hereof; the incitation of others to greater acts of this kind, the earnest desire of some well affected, the employment of my poor talent; together with an abuse observed in all Churches, where fundrie Tribles, Bases, and Counters set by diverse Authors, being sung upon one, and the same Tenor, do discordingly rub each upon another, offending both Muscalle, and rude ears, which never tasted of this art: which unhappie fault I thought might happily be helped, and the Church Musick made more plausible by publishing this Booke. I acknowledge sincerely the whole compositions of the parts to belong to the primeest Musicians that ever this kingdome had, as *Deane Iohn Angus, Blackhall; Smith, Peebles, Sharp, Black, Buchan;* and others famous for their skill in this kind. I would be most unwilling to wrong such Shyning-lights of this Art, by obscuring their Names, and arrogating any thing to my selfe, which any wayes might derogate from them: For (God is my witness) I affect not popular applause, knowing how little soliditie there is in that shadow-like seeming substance, studying to approve my self to GOD in a good conscience: which testimonie finding in my Soul, I contemne all worldly approbation, or approbation. The first copies of these parts were doubtlesly right set down by these skillfull Authors, but have beene wronged and vitiat by unskillfull copiers thereof, as all things are injured by tyme: And heerein consisted a part of my paines, that collecting all the sets I could find on the Psalmes, after painfull tryall thereof, I selected the best for this work, according to my simple judgement.

I know the usuall Printing-press-plague is a malicious mouth, a course to all honest studies: and therefore with others I resolve for blowes: which since no man can eschew, I comfort my self with *Solamen miseris socios habuisse laboris*. But let Critick censurers remember, *Facilius est carpere quam imitari*. Such may justly be called Mouth-monsters, all tongue, no hands, readie always Critick like, to bark and bite, but footles and handles for putting in practise any good themselves. I do not challenge to my self a Popish prerogative not to erre, for *Humanum est labi*: Errors and faults are inseparable companions of our nature, here where no perfection can bee. I pray thee therefore be more sparing of thy carping calumniation, and (if thy perverse nature would suffer thee so to do) altogether abandon that inhumane and irreligious backbiting of such, as have painfully wakt for thy profite and pleasure, when thou hast prodigally slept: For little dost thou know my nights and dayes paines herein, how little so ever they bee in thy self-pufft-up conceit: and much lesse doest thou understand the secrets of Printing, where matters may miscarrie, if they be not narrowly looked to. Had I ever thought that this matter would have cost mee half the paines I have bestowed thereon, I should never by attempting the same have ministred such occasion to thee, for to spew fourth thy spitefull scanders against mee. But (ah) who will bee more readie at their choppins to passe a chopping censure herein than the meer ignorant? For none is so bold as the blind Block-head, they must find fault with all thing, that they may seeme to be something, admirable Alcumists, who can quietensse praise to themselves from others dispraises? Let such ase-ear'd Midasses bee mute, if they bee wife, for blind folk are unfit judges of colours: and I am as little moved with their mutinous mutterings, as the Moon is with the howling of a Wolf; thinking their language worthie of laughter, or rather (to speak Christianlie) of pittie: and my self a foole of fooles, if I were angrie at their rash, rude, and reasonlesse raylings. As for qualified censurers, if they do it with discretion, and in love, I shall think my

self

self obliged to them, willingly submitting my selfe to their judgement, promising patiently to performe their pleasure, and readily to reforme what they shall call amiffe.

There is one thing moreover (good Reader) which I do here publickly professe, that the Gentle-men of his Majesties Chappell-royall, my brethren are free both of good and evil in this matter: And therefore impute not to them any blame for the errors hereof, since they were not accessorie to this my course. It was not any suspicion I had of their skill, for that is superlative, nor yet of their good-will, for that is indubitative (if for rithme I may break proprietic of speech) which made mee not to feek them in this matter, but only a respectfull fear of untymous paines taking, to which they are not accustomed: for the Musick proves comming uncertainly and unreasonably for them, my modestie would not permit mee to trouble them untymouffie, but resolved for their ease to diseafe my self. It may bee that some of them after intreatie and declaration of paines herein, would have returned mee some excusatorie refuse: for it befecmeth not Eagles to catch flies, and their braines are reserved for higher straines. Others I know would willingly for my pleasure, the credite of the countrie, and honour of the Art have lent mee their helping hand hereto: but as I have said, I doubted of their findableness and painfulness at such unseasonable night dyets, as it behoved mee to make use of them: my conscience urged me to bestow my own private paines herein at all times urging, lest I should cast idle the whole Workmen of the Printing house, both to their, and their employers great prejudice and losse. And now my loving and beloved Brethren, having purged you, and touched the cause of my misknowing you in this matter, I thought good before I conclude to use some words to your selves aent this particular, lest your head-strong passions evill grounded, drive you also to bitter invectives against mee: for I know, that most familiar friends turnes fearfuller foes, when either justly upon true causes, or unjustly upon false they conceive anger. And first, I say, he had need of *Argus* hundreth eyde-head, who would attend a Printing-press: for it is not so easie a task as perchance you take it to bee: *Principiis obsta* holds true in it, as much as in any other thing: and wrongs committed at first are hardly amended thereafter. Next, I think there bee verie few, or none at all books presently passing, or heretofore past the Presse, which are altogether voide of faults, either literall, syllabicall, dictionall, sententiall; or some such like. What wonder then, though in matters of Musick, wherein the Printers are not so well seene, there bee also some errors? Thirdly, let any of you (none-such perhaps in your owne eyes) undertake the like charge, and publish either your own works, or other mens though never so correct, I durst hazard all my worldly worth, (poor I confesse) that where there is one fault past the Presse in this imprefion, there should bee three (if not mo) in yours. And therefore Brethren, let this serve to curb your censorious carplings: which if it effectuall not I will give you the meeting I have promised to the meer ignorants not to bee angrie, but laugh at your hatefull humors: yet if this, or the like work were to bee reprinted, I could with far lesse paines, both to my self and Printer make it much correcter: for *fabricando finis fabri*: and our posterior knowledge in any thing, is more excellent, founder, and surer than the prior, as being experimental.

But what a foole am I, idely to trouble my self in searching out excuses? seing I have a much used Corlet of proof against all such like tongue-thundrings, viz. *vitiū Typographi*. One thing I must adde, If there be any Notes, Cleifs, or others wrongously lituat on rules or spaces; or otherwise faultie, as can not be eschewed for the causes above specified, I earnestly beseech all buyers hereof with a pen to help the fame, if they can so do, or bring it to mee, and I faithfully promise to help it to thee, according to my revised copies. Thus intreating your favourable construction, and kind acceptance of my labours. I end with the Poets Distich,

*Quam tua non adus carpis mea carminis Lati,  
Carpere vel nobi nostra vel esse tua.*

Almightie God direct us, and protect us in all our courses, through IESUS CHRIST, our LORD and only Saviour.

Thine as thou art mine

E. M.

THE  
P S A L M E S  
*OF*  
D A V I D.

# PSALME I.

¶ Whether it was Esdras, or any other that gathered the Psalmes into a Book, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to studie and meditate the heavenly wisdom: for the effect heereof is, that they be blessed, who give themselves wholly all their life to the holy Scriptures, and that the wicked contemners of GOD, though they seeme for a while fortunate, yet at length shall come to miserable destruction.

Trebbie. Psalme 1.

PSALME I.

**B**lessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull.

Contra.

Tenor. The man is blest, that hath not bent, to wick - ed red his eare:

Bassus.

Nor led his life as sin - ners doe, nor fate in scor - ners chaire.

2 But his delight is in the law of the Lord, and in his law doeth hee meditate day & night.

2. But in the Law of GOD the LORD doth set his whole de - light:

And in that Law doth ex - er - cise him - felse both day and night.

PSALME II.

3 For he shal  
bee like a tree  
planted by the  
rivers of wa-  
ters, that will  
bring fourth  
her fruite in  
due season:  
whose leafe  
shall not fade.  
fo whatsoever  
hee shall doe  
shall prosper.

3 Hee shall bee like the tree that growes  
fast by the river side:

Which bringeth forth most pleasant fruit  
in her due time and tide.

Whose leafe shall never fade nor fall,  
but flourish still and stand:

Even fo all things shall prosper well  
that this man taketh in hand.

4 So shall not the ungodly men,  
they shall bee nothing fo:

But as the duft, which from the earth  
the windes drive to and fro.

5 Therefore shall not the wicked men  
in judgement stand up-right:

Nor yet the finners with the just  
shall come in place or fight.

5 Therefore  
the wicked  
shall not stand  
in the judge-  
ment, nor sin-  
ners in the af-  
semble of the  
righteous.

4 The wicked  
are not fo, but  
as the chaffe,  
which the  
winde driveth  
away.

6 For why? the way of godly men  
unto the Lord is knowne:

And eke the way of wicked men  
shall quite bee overthrowen.

6 For the Lord  
knoweth the  
way of the  
righteous,  
and the way  
of the wicked  
shall perish.

PSAL. II.

¶ *The Prophet David rejoyceth, that notwithstanding his enemies rage, and worldly power: yet GOD will continue his kingdome for ever, and advance it, even unto the uttermost parts of the world. And therefore hee exhorteth Kings and Rulers, that setting vaine glory apart, they would humbly submit themselves under Gods yoke, for it is in vaine to resist. Herein is figured Christ and his Kingdome.*

Tribble. Psalme 2.

Contra.

Tenor. Why did the Gen - tils tu - mults raise? What rage was in their brain?

Bassus.

Why did the Jew - ish peo - ple muse? See - ing all is but vain.

PSALME II.

Why do  
ye Hea-  
then rage, and  
the people  
murmure in  
vaine?

## PSALME II.

2 The Kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his Christ.

2. The Kings and Rul - ers of the Earth Con - spire and are all bent,

A - gainst the LORD, and CHRIST his Son, whom hee a - mongst us sent.

3 Let us break their bands, and cast their cords from us.

3 Shall we bee bound to them, say they?  
let all their bonds bee broke:  
And of their doctrine and their law

8 All people I will give to thee,  
as heirs at thy request:  
The ends and coasts of all the earth  
by thee shall bee posselt.

8 Aske of mee and I shal give thee the heathen for thine inheritance & the endes of the earth for thy possession.

4 But he that dwelleth in the Heaven shal laugh, the Lord shal have them in derision.

let us rejeft the yoke.  
4 But hee that in the heavens dwels  
their doings will deride:  
And make them all as mocking ftockes,  
throughout the world so wide.

9 Thou shalt them brufe even with a mace  
as men under foot trod,  
And as the Potters shards, shalt breake  
them with an yron rod.  
10 Now yee, O Kings, and Rulers all  
bee wife therefore and learnd,  
By whom the matters of the world,  
bee judged and decernd.

9 Thou shalt crush them with a sceptor of yron, and break them in peeces like a potters vessel.

5 Then shal he speake unto them in his wrath and vex them in his furre displeasure Saying.

5 For in his wrath the LORD will say  
to them upon a day:  
And in his fury trouble them,  
and then the LORD will say.

11 See that yee serve the LORD above,  
in trembling and in feare:  
See that with reverence yee rejoyce,  
to him in like maner.

10 Bewife now therefore, ye kings: bee learned, yee judges of the earth.

6 Even I have fet my King upon Sion my holy mountaine.

6 I have anointed him my King,  
upon mine holy hill:  
I will therefore, LORD, preach thy lawes,  
and eke declare thy will.

12 See that yee kisse and eke embrace,  
his blessed Son I say:  
Leaft in his wrath yee suddenly,  
perish in the mid way.

11 Serve the LORD in feare, and rejoyce in trembling.

7 I will declare the decree: that is, the LORD hath said unto me, Thou art my son, this day have I begotten thee.

7 For in this wife the LORD himself  
did say to mee, I wot,  
Thou art my deare and onely Son,  
to day I thee begot.

13 If once his wrath never so small,  
shall kindle in his brest:  
Oh then all they that trust in CHRIST  
shall happy bee and blest.

12 Kisse the Son lest he be angry, and ye perish in the way, when his wrath shall suddenly burn

13 Blessed are all that trust in him.

# PSALME III.

*¶ David being persecuted, and driven out of his kingdome by his own son Absalon, was greatly tormented in mind, for his sin against God, and therefore calleth upon God, and waxeth bold through his promises, against the great terrours of his enemies yea, and against death itselfe; which he saw present before his eyes. Finally, hee rejoyceth for the good successe and victory that God gave him, and all the Church, over his enemies.*

Treble. Psalm 3.

Contra.

Tenor. **1** O LORD, how are my foes in-creast? which vexeth mee more and more:

Bassus.

*Psalm 3.*

**L**Ord, how are mine aduerfaries increased? How many rife against mee?

**2** They kill mine heart when as they say, God can him not re-store.

**2** Many say to my Soule, There is none helpe for him in God. Selah.

**3.** But thou, O LORD, art my de-fence, when I am hard be-stead:

**3** But thou LORD, art a buckler for mee: my glorie, and the lifter up of mine head.

My wor-ship and mine hon-our both, and thou holdst up mine head.

**4** Then

PSALME IIII.

4 I did call un-  
to the LORD  
with my voice  
and he heard  
me out of his  
holie moun-  
taine. Selah.  
5 I laide mee  
down & slept  
and rose up a-  
gaine for the  
Lord sustaine  
mee.

6 I will not be  
afraid for ten  
thousand of  
the people,  
that shuld be-  
set mee round  
about.

4 Then with my voice unto the LORD,  
I did both call and cry:  
And hee out of his holy hill  
did heare mee by and by.  
5 I laide me down, and quietly  
I slept and rose againe:  
For why? I know assuredly  
the LORD will me sustaine.

6 If ten thousand had hem'd me in,  
I could not bee afraid:  
For thou art still my LORD, my GOD,  
my Saviour and mine aid.  
7 Rise up therefore, save mee, my GOD,  
for now to thee I call:  
For thou hast broke the cheekes and teeth,  
of these wicked men all.

7 O Lord a-  
rise: helpe me  
my God: For  
thou hast finit-  
ten all mine  
enemies upon  
the cheek  
bone: Thou  
hast broken  
the teeth of  
the wicked.

8 Salvation onely doth belong  
to thee, O LORD, above:  
Thou doest bestow upon thy folke,  
thy blessing and thy love.

8 Salvation be-  
longeth unto  
the Lord,  
and thy bless-  
ing is upon  
thy people.  
Selah.

PSAL. IIII.

*¶ When Saul persecuted him, he called upon God trusting most assuredly in his promises, and therefore boldly reproveth his enemies, who by wilfull malice resisted his government, & finally preferreth the favour of GOD before all worldly treasures. Let us likewise learne to trust in Gods promises, when we are afflicted with any kind of Crosse, and so wee shall neither feare our enemies, nor yet bee overcome with tentations.*

Psalme 4.

Sing this as the IIII Psalme.

1 HEARE me  
when I  
call. O God of  
my righteouf-  
nes, thou hast  
set mee at li-  
bertie, when  
I was indifres  
2 Have mercie  
upon me, and  
hearken unto  
my prayer.

O God that art my righteoufnesse,  
LORD heare mee when I call:  
Thou hast set mee at libertie,  
when I was bound in thrall.  
2 Have mercy LORD therefore on mee,  
and grant mee this request:  
For unto thee unceffantlie  
to cry I will not rest.

5 Sin not, but stand in aw therefore:  
examine well your heart:  
And in your chamber quietlie,  
see yee your felves convert.  
6 Offer to God the sacrifice  
of righteoufnesse I say:  
And see that in the living LORD,  
you put your trust alway.

5 Tremble and  
sin not: exa-  
mine your  
own heart up-  
on your bed,  
and bee still.  
Selah.  
6 Offer the fa-  
cifice of righ-  
teoufnes and  
trust in the  
LORD.

3 O yee fons  
of men, how  
long will yee  
turne my glory  
into shame  
loving vanity,  
and seeking  
lies? Selah.  
4 For bee yee  
sure that the  
LORD hath  
chooicē to him-  
selfe a Godly  
man: the Lord  
will hear when  
I call unto him.

3 O mortall men, how long will yee  
my glory thus despise?  
Why wander yee in vanitie:  
and follow after lies.  
4 Know yee that good and Godly men,  
the LORD doth take and chuse:  
And when to him I make my plaint,  
hee doth mee not refuse.

7 The greater fort crave worldly goods,  
and riches do embrace:  
But LORD, grant us thy countenance,  
thy favour and thy grace.  
8 For thou thereby shalt make my heart,  
more joyfull and more glad,  
Then they that of their corne and wine  
full great increase have had.

7 Many say,  
who will shew  
us any good?  
but Lord lift  
up the light  
of thy counte-  
nance upon us  
8 Thou hast  
given mee  
more joy of  
heart, the they  
have had,  
when their  
wheat & their  
wine did a-  
bound.

9 In peace therefore lie down will I,  
taking my rest and sleepe:  
For thou onely wilt mee, O Lord,  
alone in safetie keepe.

9 I will lay me  
down, and also  
sleep in peace:  
for thou Lord  
onely makest  
mee dwell in  
safety.

PSAL. V.

*¶ David having suffered great calamitie, aswel by Doeg and Achitophel Sauls flatterers, as by other infinite enemies, calleth to God for succour, shewing how requisite it is that God should punish the malicious envie of his adversaries. After being assured of prosperous successē, he conceiveth comfort, concluding, that when God shall deliver him, others shall also be partakers of the same mercies.*

Sing



PSALME VI.

*Sing this as the 111 Psalm.*

1 HEare my words, O Lord: understand my meditation.

2 Hearken unto the voice of my cry my King and my God: for unto thee do I pray.

3 Hear me my voice in the morning, O Lord: for in the morning wil I direct me unto thee, and I wil waite.

4 Forthou art nota God that loveth wickednes: neither shal evil dwell with thee.

5 The foolish shal not stand in thy sight: for thou hast all them that work iniquitie.

6 Thou shalt destroy them that speake lies the Lord wil abhorre bloody man and deceitfull.

7 But I will come into thine house, in the multitude of thy mercy, and in thy feare will I worship toward thine holy temple.

Incline thine eares unto my words,

O LORD, my plaint consider:

2 And heare my voice my King my God to thee I make my prayer.

3 Heare mee betime, LORD tary not, for I will have respect

My prayer earlie in the morne to thee for to direct.

4 And I will trust through patience in thee, my God alone:

That art not pleaf'd with wickednesse, and ill with thee dwels none.

5 And in thy sight shall never stand these furious fooles, O LORD,

Vaine workers of iniquitie thou hast alwaies abhord.

6 The liers and the flatterers thou shalt destroy them than:

And God will hate the blood-thirstie, and the deceitfull man.

7 Therefore will I come to thine house, trusting upon thy grace:

And reverently will worship thee, toward thine holy place.

8 LORD, lead mee in thy righteoufnesse, for to confound my foes:

And eke the way that I shall walke before my face disclose.

9 For in their mouthes there is no truth, their heart is foule and vaine:

Their throat an open sepulchre: their tongues do glofe and faine.

10 Destroy their false conspiracies, that they may come to nought:

Subvert them in their heapes of sin, which have rebellion wrought.

11 But those that put their trust in thee, let them bee glad alwayes:

And render thanks for thy defence, and give thy name the praise.

12 For thou with favour wilt increase the just and righteous still

And with thy grace, as with a shield, defend him from all ill.

8 Lead me, O Lord, in thy righteoufnes, because of my enemies: mak thy way plaine before my face

9 For no confidence is in their mouth: within they are very corruption: their throte is an open sepulchre, and they flatter with their tongue.

10 Destroy them O God let them fall from their counsels: cast them out for the multitude of their iniquities, because they have rebelled against thee.

11 And let all them that trust in thee, rejoyce and triumph for ever, and cover thou them: and let them that love thy name, rejoyce in thee.

12 For thou LORD will blesse the righteous, and with favour wilt compasse him as with a shield.

PSAL. VI.

¶ *When David by his sins had provoked Gods wrath, and now felt not only his hand against him, but also conceived the horrors of death everlasting, he desireth forgiveness, bewailing that if God took him away in his indignation, he should lacke occasion to praise him, as he was wont to do, while he was among men. Then suddenly feeling Gods mercy, he sharply rebuketh his enemies, which rejoyced in his affliction.*

Treble. Psalm 6.

Contra.

Tenor. LORD in thy wrath re - prove mee not, though I de - serve thine ire:

Bassus.

Psalm vi.

O Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

PSALME VI.

Ne yet cor - rect mee in thy rage, O LORD, I thee de - fire.

2. For I am weake, there-fore, O LORD, of mer - cie mee for - bear:

And heale mee, Lord, for why thou knowest, my bones doe quake for feare.

2 Have mercie upon mee, O LORD, for I am weake: O LORD, heale mee, for my bones are vexed.

3 My soule is also fore troubled: but Lord how long wilt thou delay?

4 Returne O Lord: deliver my soule: save mee for thy mercies sake.

5 For in death there is no remembrance of thee: in the grave who shall praise thee?

6 I fainted in my mourning: I cause my bed every night to swim, and water my couche with my teares.

3 My Soul is troubled very fore, and vexed vehementlie:

But LORD, how long wilt thou delay to cure my misery?

4 LORD turne thee to thy wonted grace, my fillie Soul up-take:

Oh, save mee not for my deserts, but for thy mercies sake.

5 For why? no man among the dead remembreth thee one whit:

Or who shall worship thee, O LORD, in the infernall pit?

6 So grievous is my plaint and mone, that I waxe wondrous faint:

All the night long I wash my bed, with teares of my complaint.

7 My sight is dim and waxeth olde, with anguish of mine heart:

For feare of those that bee my foes, and would my soule subvert.

8 But now away from mee all yee that work iniquitie:

For why the LORD hath heard the voice of my complaint and crie.

9 Hee heard not onely the request, and prayer of mine heart:

But it received at mine hand, and tooke it in good part.

10 And now my foes that vexed mee, the LORD will soone defame:

And suddenly confound them all, to their rebuke and shame.

7 Mine eye is dimmed for despite, and sunke in, because of all my enemies.

8 Away from me all ye workers of iniquitie: for the LORD hath heard ye voice of my weeping.

9 The LORD hath heard my petition: the LORD will receive my prayer.

10 All mine enemies shall be confounded, and fore vexed: they shall be turned back, and put to shame suddenly.

# PSALME VII.

¶ Being falsely accused by Chus, one of Sauls kinsmen, he calleth to God to be his defender, to whom he commendeth his innocency: first shewing that his conscience did not accuse him of any evill towards Saul: next that it touched Gods glorie to arward sentence against the wicked. And so entering into the consideration of Gods mercy and promise, hee waxeth bolde and derideth the vaine enterprises of his enemies, threatning, that that shall fall on their own necks, which they have purposed for others.

Treble. Pſal. 7.

Contra.

Tenor. O LORD my GOD, I put my trust, and con - fi - dence in thee;

Bassus.

Save mee from them that mee pur - sue, and eke de - li - ver mee.

2. Least like a Ly - on hee mee teare, and rent in pie - ces small:

Whilst there is none to suc - cour mee, and ride mee out of thrall.

Pſalme vii.

O LORD my God, in thee I put my trust: Save mee from all that perſecute mee, and delyver mee.

2 Left hee devoure my Soul like a Lyon, and teare it in pieces, while there is none to helpe.

PSALME VIII.

3 O Lord my  
G O D, if I  
have done this  
thing, if there  
beanywicked-  
nesse in mine  
hands.

4 If I have re-  
warded evill  
unto him that  
had peace with  
mee, (yea I  
have deliyer-  
ed him that  
vexed me with  
out cause.)

5 Then let the  
emie perfe-  
cute my Soul,  
and take it:  
yea, let him  
treade my life  
downe upon  
the earth, and  
lay mine ho-  
nour in the  
duft. Selah.

6 Arise, O  
Lord in thy  
wrath, and lift  
up thy selfe  
against the  
rage of mine  
enemies, and  
awake for me,  
according to  
the judgement  
that thou hast  
appointed.

7 So shall the  
congregation  
of the people  
compasse thee  
about: for  
their sakes,  
therefore re-  
turn on hie.

8 The Lord  
shal judge the  
people: judge  
thou mee, O  
Lord, accord-  
ing to my  
righteousnes:  
and according  
to mine inno-  
cencie that is  
in mee.

9 Oh, let the  
malice of the  
wicked come  
to an end:  
but guidethou  
the iust: for the  
righteous God  
tryeth the  
hearts and  
reines.

10 My defence  
is in God, who  
preserveth the  
upright in  
heart.

3 O LORD my GOD, if I have done  
the thing that is not right: .

Or else if I bee found in fault,  
or guiltie in thy fight.

4 Or to my friend rewarded ill,  
or left him in distresse;

Which mee pursued most cruellie,  
and hated mee causelesse.

5 Then let my foes pursue my Soul,  
and eke my life downe thrust

Unto the Earth, and also lay  
mine honour in the dust.

6 Start up O Lord, now in thy wrath,  
and put my foes to paine:

Performe thy Kingdome promised  
to mee, which wrong sustaine.

7 Then shall great nations come to thee,  
and know thee by this thing:

If thou declare for love of them  
thy selfe as Lord and King.

8 And thou that art of all men Iudge,  
O Lord, now judge thou mee .

According to my righteousnesse,  
and mine integritie.

9 LORD, cease the hate of wicked men,  
and bee the iust mans guide:

By whom the secrets of all hearts  
are searched and descride.

10 I take my helpe to come of God,  
in all my griefe and smart:

That doth preserve all those that bee  
of pure and perfect heart.

11 The iust man and the wicked both  
God judgeth by his power:

So that hee feel'th his mighty hand,  
even every day and houre.

12 Except hee change his minde I die:  
for even as hee should fmitte,

Hee whets his sword, his bow hee bends,  
ayming where hee may hit.

13 And doth prepare his mortall darts,  
his arrowes keene and sharp,

For them that do mee persecute;  
whiles hee doth mischiefe warp.

14 But lo, though hee in travell bee  
of his divelish fore-cast:

And of his mischiefe once conceiv'de;  
yet brings fourth nought at last.

15 Hee digs a ditch, and delves it deepe;  
in hope to hurt his brother:

But hee shall fall into the pit  
that hee dig'de up for other.

16 Thus wrong returneth to the hurt  
of him in whom it bred:

And all the mischiefe that hee wrought  
shall fall upon his head.

17 I will give thanks to GOD, therefore,  
that judgeth righteouslie:

And with my song will praise the Name  
of him that is most hie.

11 God judg-  
eth the righte-  
ous, and him  
that contem-  
neth God  
every day.

12 Except hee  
turne, he hath  
wheet his  
sword: he hath  
bent his bow  
and made it  
ready.

13 Hee hath  
also prepared  
him deadlie  
weapons hee  
will ordaine  
his arrowes  
for them that  
persecute me.

14 Behold, he  
shall travell  
with wicked-  
nesse: for hee  
hath conceiv-  
ed mischiefe,  
but hee shall  
bring fourth a  
lye.

15 Hee hath  
made a pit,  
and digged it,  
and is fallen  
into the pit  
that he made.

16 His mis-  
chiefe shal re-  
turn upon his  
own head: and  
his crueltie  
shal fall upon  
his own pate.

17 I will  
praise the  
Lord accord-  
ing to his  
righteousnesse,  
and will sing  
praise to the  
Name of the  
LORD most  
high.

PSAL. VIII.

The Prophet considering the excellent liberality and fatherly providence of God towards man, whom  
hee made as it were a god over all his works, doth not only give great thanks, but is astonished with  
the admiration of the same, as one nothing able to compasse such great mercies, and so endeth.

PSALME VIII.

Tribble. Pſalme 8.

*Pſalme viii.*

○ Lord our LORD, how excellent is thy Name in all ye world? who haſt let thy glory a-boue the hea-uens.

Contra.

Tenor. O GOD our LORD, how won - der - full are thy works ev - ery where ?

Baſſus.

Whoſe fame fur-mounds in dig - ni - ty, a - boue the Heav - ens cleare.

2 Out of the mouth of babes and fucklings haſt thou ordained ſtrength, be- cauſe of thine enemy, that thou mighteſt fill the ene-mie; and the avenger.

2 Even by the mouthes of fuck - ing babes, thou wilt con - found thy foes:

For in theſe babes thy might is ſeene, thy gra - ces they dif - cloſe.

3 When I behold thy Hea-uens, and the workes of thy fingers, the Moon, and the Stars, which thou haſt or-dained.

3 And when I ſee the Heavens high, the workes of thine own hand: The Sun, the Moon, and all the Stars in order as they ſtand:

4 What thing is man, LORD, think I then, that thou doſt him remember? Or what is mans poſteritie, that thou doſt it conſider?

4 What is man ſay I, that thou art mindfull of him? and the ſon of man that thou viſi-teſt him.

5 For

PSALME IX.

5 For thou haft made him a little lower then God and crowned him with glory and worſhip.  
6 Thou haft made him to have dominion in the works of thine hands: thou haft put all things under his feet:

5 For thou haft made him little leſſe then Angels in degree:  
And thou haft crowned him alſo with glorie and dignitie.  
6 Thou haft preferde him to bee lord of all thy works of wonder:  
And at his feet haft ſet all things, that hee ſhould keep them under:

7 As ſheep and near, and all beaſts els that in the fields do feed:  
8 Fowles of the aire, fiſh in the ſea, and all that therein breed.  
9 Therefore muſt I ſay once again, O God, that art our Lord, How famous, and how wonderfull are thy works through the world?

7 All ſheepe and oxen; yea and the beaſts of the field:  
8 The fowles of the aire, and the fiſh of the ſea, and that which paſſeth through the pathes of the ſea.  
9 O Lord our LORD how excellent is thy Name in all the world?

PSAL. IX.

*¶ After that David had given thanks to God, for the ſundrie victories that hee had ſent him againſt his enemies, and alſo proved by manifold experience, how readie God was at hand in all his troubles, hee being now likewise in danger of new enemies, deſireth God to helpe him, according to his wont, and deſtroy the malicious arrogancie of his adverſaries.*

Treble. Pſai. 9.

Contra.

Tenor. With heart and mouth un - to the LORD will I ſing laude and praife:

Baſſus.

And ſpeake of all thy won-drous works, and them de - clare al - waies.

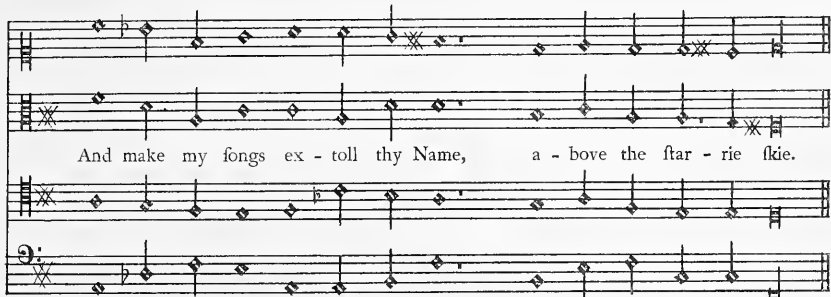
2 I will bee glad, and much re - joice in thee, O God moſt hie:

I Will praife the LORD with my whole heart: I will ſpeake of all thy marvelous workes.

2 I will bee glad, and re-joyce in thee: I will ſing praife to thy Name, O moſt high.

And

PSALME X.



3 For that my enemies are turned back; they shall fall, and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne, & judgest right.

5 Thou hast rebuked the Heathen; thou hast destroyed the wicked: thou hast put out their name for ever and ever.

6 O enemy, destructions are come to a perpetual end and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord shall sit for ever: hee hath prepared his throne for judgement.

8 For hee shall iudge the world in righteousness, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the poore: a refuge in due time, even in affliction.

10 And they that know thy name will trust in thee, for thou Lord, hast not failed them that seek thee.

11 Sing praises to the LORD, who dwelleth in Sion, shew the people his works:

3 For that my foes are driven back, and turned unto flight:

They fall down flat, and are destroyed by thy great force and might.

4 Thou hast revenged all my wrong, my griefe, and all my grudge: Thou dost with justice heare my cause, most like a righteous Iudge.

5 Thou dost rebuke the Heathen folk, and wicked so confound; That afterward the memorie of them can not be found.

6 My fo, thou hast made good dispatch, and all our townes destroyed: Thou hast their fame with them defaced through all the world fo wide.

7 Know thou, that hee who is above for evermore shall reigne: And in the seate of equitie, true judgement will maintaine.

8 With justice hee will keep and guide the world, and every wight: And so will yeeld with equitie to every man his right.

9 Hee is protectour of the poore, what time they be oppressed: Hee is in all adversitie their refuge and their rest.

10 All they that know thine holy Name therefore shall trust in thee: For thou forsakest not their sure in their necessitie.

11 Sing Psalmes therefore unto the Lord, that dwels in Sion hill: Publish among all Nations his Noble acts and will.

12 For hee is mindfull of the blood of those that be oppressed: Forgetting not th' afflicted heart, that seekes to him for rest.

13 Have mercy Lord, on me poore wretch, whose enemies still remaine: Who from the gates of death are wont to raise me up againe.

14 In Sion, that I might set forth thy praise with heart and voyce: And that in thy Salvation, Lord, my Soul might still rejoyce.

15 The Heathen stick fast in the pit that they themselves prepare: And in the net that they did fet their own feet fast are snared.

16 God shewes his judgements, which for every man to mark: (were good When as yee see the wicked man lye trapt in his own wark.

17 The wicked and the sinfull men go down to hell for ever: And all the people of the world that will not God remember.

18 But sure the Lord will not forget the poore mans grief and paine: The patient people never look for helpe of God in vaine.

19 O Lord arise, lest men prevail, that be of worldly might: And let the Heathen folk receive their judgement in thy sight.

20 Lord, strike such terror, feare, & into the hearts of them: (dread That they may know assuredly they be but mortall men.

19 Up LORD let not man prevail: let the Heathen be judged in thy sight. 20 Put them in feare, O Lord, that the Heathen may know that they are but men. Selah.

12 For when hee maketh inquisition for blood, hee remembereth it, and forgetteth not the complaint of the poore.

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

14 That I may shew all thy praises within the gates of the daughter of Sion, and rejoyce in thy Salvation.

15 The Heathen are sunk down in the pit that they made: in the net that they hid, is their foot taken.

16 The Lord is knowne by executing iudgement: the wicked is snared in the workes of his owne hands; Higgaion. Selah.

17 The wicked shall turne into Hell, and all Nations that forget GOD.

18 For the poore shall not be alway forgotten: the hope of the afflicted shall not perish for ever.

PSAL X.

¶ Hee complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men use, assigning the cause thereof, which was, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reverence towards GOD, thinke they may doe all things without controlling. Therefore hee calleth upon GOD, to send some remedie against these desperate evils, and at length comforteth himself with hope of delivrance.

PSALME XI.

*Pfalme xi.*

Sing this as the 2. Psalme.

**W**H Y standest thou farre off, O Lord, & hidest thee in due time, even in affliction?  
 2 The wicked with pride do persecute the poore: Let them be taken in the craftes that they have imagined.  
 3 For the wicked hath made boast of his owne heartes desire, and the covetous blef-feth himselfe: he contemmeth y<sup>e</sup> Lord.  
 4 The wicked is so proude, that hee see-keth not for God: he think-eth alwayes, There is no GOD.  
 5 His wayes alway prosper Thy judge-ments are high above his sight Therefore de-fieth hee all his enemies.  
 6 He saith in his heart, I shall never be moved, nor be in danger.  
 7 His mouth is full of cur-sing, and de-ceite, & fraud: under his tong is mischief & iniquitie.  
 8 Hee lyeth in waite in the villages: in the secre-t places doeth hee murder the innocent: his eyes are bent against the poore.  
 9 Hee lyeth in waite secretly, even as a Lyon in his denne: Hee lyeth in waite to spoile the poore: Hee doeth spoile the poore, when hee draweth him in his net.

What is the cause, that thou, O Lord art now so far from thine?

And keepest close thy countenance from us this troublous time?

2 The poore do perish by the proude, and wicked mens desire:

Let them bee taken in the craft that they themselves conspire.

3 For in the lust of his owne heart th' ungodly doth delight:

So doth the wicked praise himselfe, and doth the Lord despight.

4 Hee is so proud, that right and wrong hee fettereth all apart:

Nay, nay, there is no God, saith hee, for thus hee thinkes in heart.

5 Because his wayes do prosper still, hee doth thy Lawes neglect:

And with a blast doth puffed against such as would him correct.

6 Tush, tush, saith hee, I have no dread lest mine estate should change:

And why? for all adversitie to him is verie strange.

7 His mouth is full of cursednesse, of fraude, deceit, and guile:

Under his tongue doth mischief sit, and travell all the while.

8 Hee lyeth hid in wayes and holes, to slay the innocent:

Against the poore that passe him by his cruell eyes are bent.

9 And like a Lyon privily lyeth lurking in his den, (If hee may snare them in his net) to spoile poore simple men.

10 And for the nones full craftilie hee croucheth down, I say:

So are great heaps of poore men made by his strong power his prey.

11 Tush, God forgetteth this, saith hee, therefore may I bee bold:

His countenance is cast aside, hee doth it not behold.

12 Arise, O Lord; O God, in whom the poore mans hope doth rest:

Lift up thine hand, forget not, Lord, the poore that bee oppressed.

13 What blasphemie is this to thee, Lord, dost thou not abhorre it?

To heare the wicked in their hearts, say, Tush, thou canst not for it.

14 But thou feest all this wickednesse, and well dost understand:

That friendlesse and poore fatherlesse are left into thine hand.

15 Of wicked and malicious men then breake the power for ever:

That they with their iniquitie, may perish all together.

16 The Lord shall reigne for evermore, as King and God alone:

And hee will chase the Heathen folk, out of his land each one.

17 Thou heares, O LORD, the poore mens their prayers and request: (plaint

Their hearts thou wilt confirme, untill thine eares to heare bee prest.

18 To judge the poore and fatherlesse, and helpe them to their right,

That they may bee no more oppressed with men of worldly might.

10 Hecroucheth and boweth: therefore heaps of the poore do fall by his might.

11 Hee hath faid in his heart, GOD hath forgotten, he hideth away his face and will never see.

12 Arise O Lord God: lift up thine hand forget not the poore.

13 Wherefore doeth the wicked contemne GOD? he saith in his heart, Thou wilt not regard.

14 Yet thou hast scene it: for thou beholdest mischief and wrong that thou mayest take it into thine hands: the poore committeth himselfe unto the for thou art the helper of the fatherles.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt find none.

16 The Lord is King for ever and ever: The Heathen are destroyed foorth of his land.

17 Lord, thou hast heard the desire of the poor thou parest their heart: thou benefest thine care to them.

18 To judge the fatherles and poore, y<sup>e</sup> earthly man cause to feare no more.

PSAL. XI.

¶ This Psalme containeth two parts. In the first David sheweth how hard assaults of temptations hee sigleined, and in how great anguish of minde hee was, when Saul did persecute him. Then next hee rejoyceth, that God sent him succour in his necessitie, declaring his iustice, as well in governing the good and the wicked men, as the whole world.

*Sing*



PSALME XII.

*Pfalme xi.*

*Sing this as the 2. Pfalme.*

IN the Lord  
put I my  
trust: how fay  
ye then to my  
Soul, Flee to  
your moun-  
taine as a bird.

2 For lo, the  
wicked bende  
their bow, and  
make readie  
their arrowes  
that they may  
secrately shoot  
at them who  
are upright in  
heart.

3 For the founda-  
tions are  
cast downe:  
what hath the  
righteous  
done?

4 The Lord  
is in his holy  
palace: The  
Lords Throne  
is in the Hea-  
ven: his eyes

1 Trust in God, how dare yee then  
fay thus my Soul untill,

Flee hence as fast as any fowle  
and hide you in your hill?

2 Behold, the wicked bend their bowes,  
and make their arrowes preft:

To shoote in secrect, and to hurt  
the sound and harmlesse brest.

3 Of worldly hope all staves were shrunck,  
and clearely brought to nought:

Alas, the iust and righteous man  
what evill hath hee wrought?

4 But hee that in his Temple is  
most holy, and most hie:

And in the Heavens hath his seate  
of royall Majestie.

The poore and simple mans estate  
considereth in his mind:

And searchoth out full narrowly  
the manners of mankind.

5 And with a chearefull countenance  
the righteous man will use:

But in his heart hee doth abhor  
all such as mischief e muse.

6 And on the finners casteth snares  
as thick as any raine:

Fire and brimstone, and whirle winds thick  
appointed for their paine.

7 Yee see then how a righteous God  
doth righteousnesse embrace:

And to the iust and upright men  
shews forth his pleafant face.

will confider,  
his eye-lids  
will try the  
children of  
men.

5 The Lord  
will trie the  
righteous: but  
the wicked, &  
him that lo-  
veth iniquitie  
doth his Soul  
hate.

6 Upon the  
wicked hee shal  
raine snares,  
fire, and brim-  
stone, and for-  
mie tempest,  
this is the  
portion of  
their cup.

7 For the  
righteous  
Lord loveth  
righteousnesse,  
his counte-  
nance doeth be-  
hold the iust.

PSAL. XII.

¶ *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth GOD speedily to send succour to his children. Then comforting himselfe and others: with the assurance of GODS helpe, hee commendeth the constant veritie that GOD observeth in keeping his promises: concluding, that when all orders are most corrupted, then will GOD deliver his.*

*Sing this as the vii. Pfalme.*

HELPE Lord,  
for there  
is not a godly  
man left: for  
the Faithfull  
are failed from  
amonge chil-  
dren of men.

2 They speake  
deceitfully e-  
very one with  
his neighbour  
flattering with  
their lips, and  
speaking with  
a double heart.

3 The LORD  
cut off all fla-  
tering lips, and  
the tongues that  
speake proude  
things.

4 Who have  
said, With our  
tong wee will  
prevaile, our  
lippes are our  
owne, who is  
Lord over us?

Help LORD, for good and godly men  
do perish and decay:

And faith and trueth from worldly men  
is parted cleane away.

2 Who so doth with his neighbour talk,  
his talk is all but vaine:

For every man bethinketh how  
to flatter, lie, and faine.

3 But flattering and deceitfull lips,  
and tongues that bee so stout,

To speak proude words, & make great brags  
the LORD soone cut them out.

4 For they fay still, Wee will prevaile,  
our tongues shall us extoll:

Our tongues are ours, wee ought to speak,  
what Lord shall us controll?

5 But for the great complaint and cry  
of poore and men opprest,  
Arise will I now, faith the LORD,  
and them restore to rest.

6 Gods word is like the silver pure,  
that from the earth is tride:

And hath no lesse then seven times  
in fire bene purified.

7 Now since thy promise is to helpe,  
LORD keepe thy promise then:

And save us now, and evermore  
from this ill kind of men.

8 For now the wicked world is full  
of mischiefes manifolde:

When vanitie with worldly men,  
so highlie is extolde.

5 Now for the  
oppression of  
the needy, and  
for the sighes  
of the poore, I  
will up, faith  
the Lord, and  
will set at li-  
bertie him,  
whom the  
wicked hath  
snaied.

6 The words  
of the Lord  
are pure  
words, as the  
silver tryed in  
a furnace of  
earth, fined  
sevenfold.

7 Thou wilt  
keep them, O  
LORD: thou  
wilt preserve  
him from this  
generation for  
ever.

8 The wicked  
walk on every  
side, when  
they are ex-  
alted, it is a  
shame for the  
sons of men.

PSAL.

# PSALME XIII.

## PSAL. XIII.

*David, as it were over-come with sundrie and new afflictions fleeth to God, as his onely refuge: and so at length, being encouraged through Gods promises, hee conceiveth most sure confidence against the extreame horrours of death.*

*Pfalme xiii.*

*Sing this as the 6. Psalme.*

How long wilt thou forget mee, O Lord, for ever? how long wilt thou hide thy face from mee?

2 How long shall I take counsell within myself, having wearines dayly in mine hart: how long shall mine enemy be exalted above mee?

3 Behold, and heare mee, O Lord my God, lighten mine eyes, y<sup>e</sup> I sleep not in death.

How long wilt thou forget me, LORD?  
shall I ne'r bee remembered?

How long wilt thou thy visage hide,  
as though thou were offended?

2 In heart and minde how long shall I  
with care tormented bee?

How long eke shall my deadly foe  
thus triumph over mee?

3 Behold mee now, my LORD, my GOD,  
and heare mee fore opprest:

Lighten mine eyes, lest that I sleepe,  
as one by death posselt.

4 Left thus mine enemy say to mee  
behold, I do prevaile:  
Left they also that hate my Soul  
rejoyce to see me quaille.

5 But from thy mercies and goodnesse  
my hope shall never start:  
In thy reliefe and saving-health,  
right glad shall bee mine heart.  
I will give thanks unto the LORD,  
and praifes to him sing:  
Because hee hath heard my request,  
and granted my wishing.

4 Left mine enemy say, I have prevailed against him: and they that afflict me rejoyce when I sike.

5 But I trust in thy mercy: my heart shall rejoyce in thy salvation, I will sing to y<sup>e</sup> Lord because hee hath delt lovingly w<sup>th</sup> me.

## PSAL. XIII.

*David describeth the perverse nature of men, who were so growne to licentiousnesse, that GOD was brought in utter contempt: for the which thing, although hee was greatly grieved yet being perswaded, that GOD would send some present remedie, hee comforteth himself and others.*

Tribble. Psal. 14.

Contra.

Tenor. There is no God, as fool- ish men, af- firme in their mad mood:

Basses.

*Pfalme xiv.*

The foole hath said in his heart, There is no GOD: they have corrupted, and done an abominable worke, there is none that doth good

Their driftes are all cor- rupt and vaine, not one of them doth good.

## PSALME XV.

2 The LORD looked downe from Heaven, upon the children of men, to see if there were any that would understand and feek God.

The LORD be - held from Heav - en high,      the whole race of man - kind:

And saw not one that fought in - deede      the liv - ing GOD to find.

3 All are gone out of the way: they are all corrupt: there is none that doth good; no not one.

3 They went all wide, and were corrupt,  
and truly there was none  
That in the world did any good,  
I say, There was not one.

4 Doe not all the workers of iniquity know that they eat up my people as they eat bread, they call not upon the LORD.

4 Is all their judgement so far loft,  
that all work mischief still?  
Eating my people even as bread,  
not one to seeke Gods will.

5 There they shall be taken with feare, because GOD is in the generation of the iust.

5 When they thus rage then suddenly  
great feare on them shall fall:  
For GOD doth love the righteous men,  
and will maintaine them all.

6 Yee mock the doings of the poore,  
to their reproach and shame:  
Because they put their trust in God,  
and call upon his Name.

6 You have made a mock at the counsell of ye poor, because the LORD is his trust.

7 But who shall give thy people health?  
and when wilt thou fulfill  
Thy promise made to Israel,  
from out of Syon hill?

7 O give salvation unto Israel out of Zion.

8 Even when thou wilt restore againe  
such as were captive led:  
Then Iacob shall therein rejoyce,  
and Israel shall bee glad.

8 When the Lord turneth the captivitie of his people, then Iacob shall rejoyce, and Israel shall bee glad.

### PSAL. XV.

¶ This Psalm teacheth on what condition GOD did chooseth the Iewes for his peculiar people, and wherefore hee placed his Temple amongst them: which was to the intent, that they by living uprightly and godly, might witnesse, that they were his speciall and holy people.

PSALME XV.

Treble. Pſalme 15.

Contra.

Tenor.

Baſſus.

*Pſalme 15.*

**L**ord, who ſhal dwell in thy tabernacle? Who ſhall reſt in thine holy mountaine?

**2** He that walketh uprightly, and worketh righteouſnes, and ſeeketh the truth in his heart.

**3** He that flandeth not with his tongue, nor doeth evil to his neighbour, nor receiveth a falſe report againſt his neighbour:

**3** Nor to his neighbour doth none ill in body goods, or name:  
Nor willingly doth heare falſe tales,  
which might impaire the fame.

**4** That in his heart regardeth not malicious wicked men;  
But thoſe that love and feare the LORD  
hee maketh much of them.

**4** In whoſe eyes a vile perſon is contemned, but he honoureth them that feare the LORD.

5 His

PSALME XVI.

5 Hee that  
fweareth to  
his owne hin-  
derance, and  
changeth not.

5 His oath and all his promises  
that keepeth faithfully:  
Although hee make his covenant fo,  
that hee doth lose thereby.

6 That putteth not to usurie  
his money nor his coyne:  
Ne for to hurt the innocent  
doth bribe, or else purloine.

6 Hee that gi-  
veth not his  
money untou-  
surie, nor tak-  
eth reward a-  
gainst the in-  
nocent.

7 Who so doth all things as you see  
that heere is to be done,  
Shall never perish in this world,  
nor in the world to come.

7 Hee that  
doeth these  
things shal ne-  
ver be moved.

PSAL. XVI.

¶ *David prayeth to GOD for succour, not for his works, but for his faiths sake, protesting that hee hateth all idolatrie, taking GOD only for his comfort and felicitie, who suffereth his to lucke nothing.*

Tribble. Psal. 16.

Contra.

Tenor.

Bassus.

LORD keepe mee, for I trust in thee, and do con-fesse in-deed:

Thou' art my GOD, and of my good, O LORD, thou hast no need.

2. I give my good-nesse to the Saints that in the world do dwell:

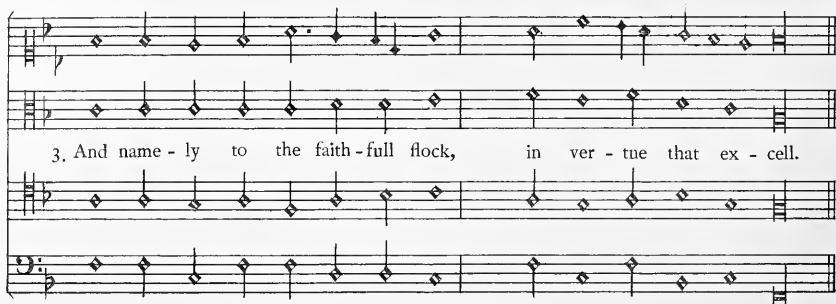
Psalme 16.

PREserveme,  
O God for  
in thee do I  
trust.

2 O my Soul,  
thou hast said  
unto the Lord  
thou art my  
Lord, my wel-  
doing extend-  
eth not to  
thee.

3 And

PSALME XVII.



3 But to the Saints  $\hat{y}$  are in the earth, and to the excellent: all my delight is in them.

4 The forowes of them that offer to another god, shal be multiplied their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup, thou shalt maintaine my lot.

6 The lines are fallen unto me in pleasant places: yea, I have a faire heritage.

4 They shall heap forrowes on their heads which run as they were mad,  
To offer to the Idole Gods,  
alas, it is too bad.  
As for their bloodie sacrifice,  
and offerings of that sort  
I will not touch, nor yet thereof  
my lips shall make report.

5 For why? the LORD the portion is of mine inheritance:  
And thou art hee that dost maintaine my rent, my lot, my chance.

6 The place wherein my lot did fall in beautie doth excell:  
Mine heritage assign'de to mee doth please mee wondrous well.

7 I thanke the LORD, who caufed mee to understand the right:  
For by his meanes my secrect thoughts do teach mee every night.

8 I Set the LORD, still in my fight, and trust him over all:  
For hee doth stand on my right hand, therefore I shall not fall.

9 Wherefore mine heart and tongue also do both rejoyce together:  
My flesh and body rest in hope, when I this thing consider.

10 Thou wilt not leave my Soul in grave, for, LORD, thou lovest mee:  
Nor yet wilt give thine holy One corruption for to see.

7 I will praise the Lord, who hath given me counsell: my reines also teach mee in the nights.

8 I have fet the Lord alwayes before me, for hee is at my right hand, therefore I shal not slid.

9 Wherefore mine heart is glad, and my tong rejoyceth: my flesh also doth rest in hope.

10 For thou wilt not leave my Soul in the grave, neither wilt thou suffer thine holy One to see corruption.

11 But wilt mee teach the way to life, for all treasure and store  
Of perfect joy are in thy face, and power for evermore.

11 Thou wilt shew mee the path of life: in thy presence is the fulnesse of joy, and at thy right hand there are pleasures for evermore.

PSAL. XVII.

*¶ Heere David complaineth to God, of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus ragd without any cause given on his part: therefore hee desireth God to revenge his innocencie, and deliver him. This Psalm ought diligentlie to be noted, of such as receive evil for well-doing.*

*Psalme xviii.*

*Sing this as the 3. Psalm.*

**H**Eare the night, O Lord consider my cry, hearken unto my prayer of lips unfeined.  
2 Let my sentence come forth from thy presence, and let thine eyes beholde equitie.

O LORD, give eare to my just cause, attend when I complaine:  
And heare the prayer that I put forth, with lips that do not faine.  
2 And let the iudgement of my cause proceed alwayes from thee.  
And let thine eyes behold, and cleare this my simplicitie.

3 Thou hast well tride mee in the night, and yet could'st nothing find  
That I have spoken with my tongue, that was not in my mind.  
4 As for the works of wicked men, and pathes perverfe and ill,  
For love of thy most holy word I have refrained still.

3 Thou hast proved and vilited my heart in the night: thou hast tryed mee, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the wordes of thy lips, I kept mee from the pathes of the cruell man.

5 Then

PSALME XVIII.

5 Stay my  
steppes in thy  
pathes, that  
my feet do  
not slip.

6 I have cal-  
led upon thee,  
surely thou  
wilt heare me  
O GOD, in-  
cline thy eare  
to mee, and  
hearken unto  
my words.

7 Shew thy  
marvellous  
mercies, thou  
that art ye Sa-  
viour of them  
that trust in  
thee, from  
such as resist  
thy righthand

8 Keep me, as  
the apple of  
thineeye: hide  
me under the  
shadow of thy  
winges.

9 From the  
wicked that  
oppreffe mee,  
from mine  
enemies who  
compass mee  
round about,  
for my Soul.

10 They are  
inclosed in  
their own fat,  
and they have  
spoken proud-  
ly with their  
mouth.

5 Then in thy pathes, that bee most pure  
stay mee, LORD, and preserve:

That from the way wherein I walk  
my steps may never fwerve.

6 For I do call to thee, O LORD,  
surely thou wilt mee aid:

Then heare my prayer; and weigh right  
the words that I have said. (well

7 O thou the Saviour of all them  
that put their trust in thee:

Declare thy strength on them that spurne  
against thy Majestie.

8 Oh, keepe mee LORD, as thou wouldst  
the apple of thine eye: (keep

And under couert of thy wings  
defend mee secretly.

9 From wicked men, that trouble mee;  
and dayly mee annoy:

And from my foes; that go about  
my Soul for to defstroy.

10 Who wallow in their worldly wealth  
so full, and eke so fat:

That in their pride, they do not spare  
to speake they care not what.

11 They lie in waite where I should passe,  
with craft mee to confound.

And musing mischief in their minds,  
to cast mee to the ground.

12 Much like a lion griedily  
that would his prey embrace:

Or lurking like a lions whelp  
within some secret place.

13 Up, LORD, with haft prevent my fo  
and cast him at thy feet:

Save thou my Soul from the ill man,  
and with thy fword him smit.

14 Deliver mee, LORD, by thy power  
out of these tyrants hands:

Who now so long time reigned have,  
and keep us in their bands.

15 I meane, from worldly men, to whom  
all worldly goods are rife:

That have no hope, nor part of joy  
but in this present life.

16 Thou of thy store their bellies fils,  
with pleasures to their mind:

Their children have enough, and leave  
to theirs the rest behind.

17 But I shall with pure conscience  
behold thy gracious face:  
So when I wake I shall bee full  
with thine image and grace.

11 They have  
compassed us  
now in our  
steps: they  
have set their  
eyes to bring  
downe to the  
ground.

12 Like as  
a Lyon, that  
is greedie of  
his prey, and  
as it were a  
lions whelp  
lurking in se-  
cret places.

13 Up LORD,  
disappoint him,  
cast him down

14 Deliver my  
Soul from the  
wicked with  
thy fword.

15 From men  
by thine hand,  
O Lord, from  
men of the  
world, who  
have their  
portion in this  
life.

16 Whose bel-  
lies thou fillest  
with thine hid  
treasure: their  
children have  
enough and  
leave the rest  
of their sub-  
stance for their  
children.

17 But I will  
behold thy  
face in righte-  
ousnesse,  
and when I awake,  
I shall bee  
fatisfied with  
thine image.

PSAL. XVIII.

¶ This Psalm is the first beginning of Davids gratulation and thanksgiving, in the entring into his  
kingdome: wherein he extollet and praisth most highly the marvellous mercies, and grace of GOD,  
who thus preserved and defended him. Also, he setteth foorth the image of CHRISTS kingdome,  
that the Faithfull may be assured, that Christ shall alwayes conquere and overcome, by the unspeake-  
able power of his Father, though all the whole world should strive there against.

Treble. Psalm 18.

Contra.

Tenor. O GOD, my strength and for - ti - tude of force I must love thee:

Bassus.

Psalm xviii.

I Will love  
thee dearly.  
O LORD my  
strength.

Thou

PSALME XVIII.

Thou art my cas - tell and de - fence, in my ne - ces - si - tie.

2. My God, my rock, in whom I trust, the wor - ker of my wealth:

My re - fuge, buck - ler, and my shield, the horne of all my health.

2 The Lord is my rock, and my fortresse, and hee that delivereth me my God, and my strength: in him will I trust, my shield, the horne also of my salvation, and my refuge.

3 I wil call upon the LORD, who is worthy to be praised, for shall I bee safe from mine enemies.

4 The sorowes of death compassed me and the floodes of wickednesse made mee afraid.

5 The sorowes of the grave have compassed me about: the snares of death overtook mee.

6 But in my trouble did I call upon the Lord, and cryed unto my God: he heard my voice out of his Temple, and my cry did come before him, even into his eares.

3 When I sing laude unto the LORD most worthy to bee serv'd:

Then from my foes I am right sure, that I shall bee preserv'd:

4 The pangues of death did compass me and bound mee everie where:

The flowing waves of wickednesse did put mee in great feare.

5 The sie and subtle snares of Hell were round about mee fet:

And for my death there was prepar'd a deadly trapping net.

6 I thus beset with paine and griefe did pray to God for grace:

And hee forth-with did heare my plaint, out of his holy place.

7 Such is his power, that in his wrath hee made the earth to quake:

Yea, the foundation of the mount of Basan for to shake.

8 And from his nostrils came a smoke when kindled was his ire:

And from his mouth came kindled coales of hote consuming fire.

9 The LORD descended from above, and bowd the heavens hie:

And underneath his feete hee cast the darknesse of the skie.

10 On Cherubs and on Cherubins full royally hee roade:

And on the wings of all the winds came flying all abroad.

7 Then the earth trembled, and quaked, the foundations of the mountaine moved, and shooke, because hee was angry.

8 Smoke went out of his nostrils, and a consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the Heavens also, and came downe, and darknesse was under his feete.

10 And hee rode upon Cherub, and did flee, and hee came flying upon the wings of the wind.

11 And



PSALME XVIII.

12 Hee made darknesse his secret place, and his pavilion round about him, even darknesse of waters and clouds of the aire.

12 At the brightnesse of his preface his clouds puffed, hailstones and coales of fire.

13 The LORD also hundred in the heavens and the highest gave his voice, hailestones, and coales of fire.

14 Then hee sent out his arrowes, and scattered them, and hee increased lightnings, and destroyed them.

15 And the chanelles of waters were scene, and the foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils. Hee hath sent downe from above, and taken me: hee hath drawne me out of many waters.

16 Hee hath delivered mee from my strong enemies, and from them that hate me: for they were too strong for me.

17 They prevented me in the day of my calamitie, but the LORD was my stay.

18 He brought me forth also into a large place, he delivered mee, because hee favoured mee.

19 The LORD rewarded mee according to my rightcoufnesse: according to the purenesse of mine hands hee recomfended mee.

20 Because I kept the wayes of the LORD, and did not wickedly against my God.

11 And like a den most dark hee made his hid and secret place,

With waters black, and airie cloudes environed hee was.

12 But when the preface of his face in brightnesse did appeare,

Then clouds confumde, and in their stead came haile, and coales of fire.

13 These fierie darts and thunder bolts disperfe them here and there:

And with his often lightnings hee put them in great feare.

14 Lord, at thy wrath, and threatnings and at thy chydng cheare, (sharp

The springs and the foundations of all the world appeare.

15 And from above the LORD sent down to fetch mee from below:

And pluckt mee out of waters great that would mee overthrow.

16 And mee delivered from my foes, that would have made mee thrall:

Yea, from such foes as were too strong for mee to deale withall.

17 They did prevent mee to oppresse, in time of my great griefe:

But yet the LORD was my defence, my succour, and reliefe.

18 He brought mee forth in open place, where as I might bee free:

And kept me safe, because hee had a favour unto mee.

19 And as I was an innocent, so did hee mee regard:

And to the cleanness of mine hands hee gave mee my reward.

20 For that I walked in his wayes, and in his pathes have trod:

And have not wavered wickedly against my LORD, my God.

21 But evermore I have respect to his Law and Decree:

His statutes, and Commandements I cast not out from mee.

22 But pure, and cleane, and uncorrupt appeared before his face:

And did refraine from wickednesse, and sin in any case.

23 The LORD, therefore; will mee reward, as I have done aright:

And to the cleanness of mine hands appearing in his fight.

24 Thou wilt with him that holy is bee holy, (LORD,) also:

And with the good and vertuous men right vertuously wilt do.

25 And to the loving and elect thy love thou wilt reserve:

And thou wilt vse the wicked men as wicked men deserve.

26 For thou dost save the simple folk, in trouble when they lie:

And dost bring down the countenance of them that looke full hie.

27 The LORD will light my candle so, that it shall shine full bright:

The LORD my GOD shall make also my darknesse to bee light.

28 For by thine helpe, an hoste of men difcomfite, LORD, I shall:

By thee I scale and over-leape the strength of any wall.

29 Unspotted are the wayes of GOD, his word is surely tride:

Hee is a sure defence to such as in his faith abide.

30 For who is GOD except the LORD, for other there is none:

Or else who is Omnipotent saving our God alone.

31 The God that girdeth me with strength is hee that I do meane:

That all the wayes wherein I walk did evermore keepe cleane.

32 That made my feete like to the Harts in swiftnesse of my pace:

And for my suretie brought mee forth into an open place.

33 Hee did in order put my hands to battell and to fight:

To breake in sunder bars of brasse hee gave mine armes the might.

34 Thou teachest mee thy saving health, thy right hand is my tower:

Thy love and familiaritie doth still increase my power.

23 Therefore the LORD rewarded mee according to my rightcoufnes, and according to the purenesse of mine hands in his fight.

24 With the godly thou wilt shew thy selfe godly: with the upright man thou wilt shew thy selfe upright.

25 With the pure thou wilt shew thy selfe pure: and with the froward, thou wilt shew thy selfe froward.

26 Thus thou wilt save the poor people, and wilt cast downe proud lookes.

27 Surely thou wilt light my candle: the LORD my God will lighten my darknesse.

28 For by thee I have broken thorow an host, and by my GOD, I have leaped over a wall.

29 The way of GOD is uncorrupt, the word of the LORD is tryed in the fire: hee is a shield to all that trust in him.

30 For who is GOD besides the LORD? and who is mighty save our God?

31 God girdeth mee with strength, and maketh my way upright. He maketh my feete like Hinds feet, and setteth me upon mine hie places.

32 Hee teacheth my hands to fight: so that a bow of brasse is broken with mine armes.

33 Thou hast also given me the shield of thy salvation, and thy right hand stayed mee, and thy loving kindness hath caused mee to encrease.

21 For all his lawes were before mee, and I did not cast away his Commandements from mee. 22 I was upright also with him, and have kept mee from my wickednesse.

PSALME XIX.

35 Thou hast enlarged my steps under mee, and mine heeles have not slide.

36 I have purfued mine enemies, and taken them, and have not turned again, till I had confumed them.

37 I have wounded them, that they were not able to rife: they are fallen under my feete.

38 For thou haft girded me with strength to battell: them that rofe againft mee, thou haft fubdued under mee.

39 And thou haft given me the neckes of mine enemies, that I might destroy them that hate me.

40 They cryed, but there was none to fave them: even unto the Lord, but hee answered them not.

41 Then I did beat them fmall, as the duft before the wind: I did treade them flat as the clay in the ftreets.

42 Thou haft delivered me from the contentions of the people:

Thou haft made mee the heade of the Heathen: a people whom I have not knowne shall ferve me.

35 And under mee thou makeft plaine the way where I fhould walk:

So that my feete fhall never flip, nor stumble at a balk.

36 And fiercely I purfue and take my foes that mee annoyed:

And from the field do not return, till they bee all destroyed.

37 So I fuppreffe and wound my foes, that they can rife no more:

For at my feete they fall down flat, I ftrike them all fo fore.

38 For thou doft gird me with thy strength to war in fuch a wife;

That they bee fcattered all abroad that up againft mee rife.

39 LORD, thou haft put into mine hands my mortall enemies yoke:

And all my foes thou doft divide in funder with thy froke.

40 They cald for help, but none would nor yet give them relief: (heare,

Yea, to the LORD they cald for help, yet heard hee not their griefe.

41 And ftill like duft before the wind I drive them under feet:

And tread them down like filthie clay that lyeth in the ftreete.

42 Thou keepes mee from feditious folk that ftill in ftrife bee led:

And thou doft of the Heathen folk appoint mee to bee head.

43 A people ftrange, to mee unknown and yet they fhall mee ferve:

And at the firft obey my word, whereas mine own will fwerve.

44 I fhall bee irkefome to mine own, they will not fee my light:

But wander wide out of the way, and hide them out of fight.

45 But blessed bee the living LORD, moft worthie of all praife:

Who is my Rock and faving health, praifed bee hee alwayes.

46 For GOD it is that gave mee power, revenged for to bee:

And with his holy word fubdude the people unto mee.

47 And from my foes delivered mee, and fet mee up from thofe

That cruell and ungodly were, and up againft mee rofe.

48 And for this caufe, O Lord my God, to thee give thanks I fhall:

And fing out praifes to thy Name among the Gentiles all.

49 That gavelt great profperitie, unto the King, I fay:

To David thine anointed King, and to his feed for aye.

43 Affoone as they heare, they fhall obey mee: the frangers fhall bee in fubjection to mee.

44 Strangers fhall fhink away, and feare in their privie chambers.

45 Let the Lord live, and blessed be my strength, and the God of my Salvation bee exalted.

46 It is GOD that giveth mee power to avenge mee, and fubdueth the people under mee.

47 O my deliverer from mine enemies even thou haft fet mee up from them that rofe againft mee, thou haft delivered me from the cruell man.

48 Therefore I will praife thee, O Lord, among the Nations; and will fing unto thy Name.

49 Great deliverance giveth hee unto his King, and fheweth mercy to his anointed, even to David, and to his feed for ever.

PSAL. XIX.

¶ To the intent he might moove the faithfull to a deeper confideration of GODS glory, hee setteth before their eyes the moft exquisite workmanfhip of the Heavens with their proportion and ornaments. And afterward calleth them to the Law, wherein God hath revealed himfelf more familiarly to his choofen people. The which peculiar grace, by commending the Law, hee setteth forth more at large: and in the end hee concludeth with a prayer.

Treble. Pfalme 19.

Contra.

Tenor. The Heav - ens and the Fir - ma - ment, do won - drouf - lie de - clare

Bassus.

Pfalm xix.

The Heavens declare the glory of God,

PSALME XIX.

and the firmament sheweth the worke of his hands.

The glore of God om - ni - po - tent, his workes, and what they are.

2 Day unto day uttereth the fame, and night unto night teacheth knowledge.

2 The won - drous works of God ap - peare, by eve - ry dayes fuc - cefse:

The nights which like - wifely their race run, the self fame thing ex - preffe.

3 There is no speech nor language, where their voice is not heard.

3 There is no language, tongue, nor speech where their found is not heard:

4 Their lyne is gone forth through all the earth, and their words in to the ends of the world, in them he hath set a tabernacle for the fun.

4 In all the earth and coastes thereof their knowledge is conferrd.

5 Which cometh forth as a bridegrome out of his chamber, and rejoiceth like a mighty man to run his race

In them the LORD made for the Sun a place of great renowne:  
5 Who like a Bridegrome readie trimd doth from his chamber come.

And as a valiant Champion,  
who for to get a prife,  
With joy doth haste to take in hand some noble enterprife.

6 His going out is from the end of the heaven, and his compasse is unto the ends

6 And all the skie from end to end hee compaffeth about:  
Nothing can hide it from his heat, but hee will find it out.

of the fame, and none is hid from the heat thereof.

7 How perfect is the Law of God, how is his covenant sure,

Converting Souls, and making wifely the simple and obfcure.

8 Luft are the LORDS Commandements, and glad both heart and mind:  
His precepts pure, and giveth light to eyes that bee full blind.

9 The feare of God is excellent, and doth endure for ever:  
The judgements of the Lord are true, and righteous altogether:

10 And more to bee embrac'd alwayes then fined gold, I say,  
'The honie and the honie combe are not fo fweet as they:

are righteous altogether. 10 And more to bee desired then gold, yea then much fine gold: fweeter also then the honie and the honie combe.

7 The law of the LORD is perfite, converting the Soul: the testimonie of the Lord is sure, and giveth widome unto the simple.

8 The statuts of the Lord are right, and rejoyce the heart: the commandements of the Lord are pure, and giveth light unto the eyes.

9 The feare of the Lord is clean, and endureth for ever: the judgements of the Lord are truth, they

PSALME XX.

11 Moreover, by them is thy servant made circumspect and in keeping of them, there is great reward.

12 Who can understand his faultes? cleane me from secret faultes.

11 By them thy servant is fore-warn'd to have GOD in regard:

And in performance of the same there shall bee great reward.

12 But, LORD, what earthlie man doth the errorrs of his life? (know

Then cleane my Soul from secret sins which are in mee most rife.

13 And keepe me, that presumptuous sins prevaile not over mee:

And so I shall bee innocent, and great offences flee.

14 Accept my mouth, and eke mine heart, my words and thoughts each one:

For my redeemer, and my strength O Lord, thou art alone.

13 Keepe thy servant also from presumptuous finnes, let them not reigne over mee: so shall I bee upright, and made cleane from much wickednesse.

14 Let the wordes of my mouth, and the medita-

tion of mine heart bee acceptable in thy sight, O LORD, my strength, and my Redeemer.

PSAL. XX.

*¶ A Prayer of the people unto GOD, that it would please him to heare their King, and receive his sacrifice, which hee offered before hee went to battell against the Ammonites, declaring how that the Heathen put their trust in horses and chariots, but they trust only in the Name of the LORD their GOD: wherefore the other shall fall, but the LORD will save the King and his people.*

Treble. Psal. 20.

Contra.

Tenor. In trou - ble and ad - ver - si - tie, The Lord God heare thee still:

Bassus.

The Ma - jef - tie of Iaa - kobs God de - fend thee from all ill.

2 And fend thee from his ho - ly place his help at eve - ry need:

*Psalme xx.*

THE LORD hear thee in the day of trouble: the Name of the God of Iaa-kob defend thee.

2 Send thee help from the Sanctuarie,

And

PSALME XXI.

& strengthē thee out of Syon.

And fo in Sy - on itab - lish thee, and make thee strong in - deed.

3 Let him remember al thy offerings, and turn thy burnt offerings into ashes. Selah.

4 And grant thee according to thine heart and fulfill all thy purpose.

5 That wee may rejoice in thy saluation, and set up the banner in ye Name of our GOD, when the Lord shall perform all thy petitions.

3 Remembring well the sacrifice, that now to him is done:  
And fo receive right thankfully thy burnt offerings each one.  
4 According to thine hearts desire the LORD grant unto thee:  
And all thy counsell and devise full well performe may hee.

5 Wee shall rejoice when thou us saves, and our banners display  
Unto the LORD, who thy requests fulfilled hath alway.

6 The LORD will his Anoynted save  
I know well by his grace:  
And fend him help by his right hand out of his holie place.

7 In charets some put confidence, and some in horses trust:  
But wee remember God our Lord who keepeth promise iust.

8 They fall down flat, but wee do rise, and stand up stedfastly:  
9 Now save and help us, Lord and King, on thee when wee do crie.

6 Now know I that the Lord will helpe his anoynted, and will hear him from his Sanctuarie, by the mightie helpe of his right hand.

7 Some truit in chariots, & some in horses but wee will remember the Name of the LORD our GOD.

8 They are brought down, and fallen, but wee are risen, and stand upright.

9 Save LORD, let the King heare us in the day that wee call

PSAL. XXI.

¶ David in the person of the people praisth GOD, for the victory which he gave them against the Syrians and Ammonits, 2 SAM. 10. 11. wherein hee had the rich crowne of the King of Ammon set upon his head, 2 SAM. 12. and was indued with the manifold blessings of GOD, and contrariwise his enemies destroyed.

Tribble. Psal. 21.

Psal. xxi

THE King shall rejoyce in thy strength, O Lord: yea, how greatlie shall hee rejoyce in thy saluation.

O LORD, how joy - full is the King in thy strength and thy power!

How vehe - ment - lie doth hee re - joyce, in thee his Sa - vi - our!

PSALME XXI.

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

2 For thou haft giv - en un - to him, his god - lie hearts de - fire:

To him no - thing haft thou de - nied, of that hee did re - quire.

3 For thou didst prevent him with liberal blessings, and didst set a crown of pure gold upon his head.

3 Thou didst prevent him with thy gifts, and blessings manifold:  
And thou hast set upon his head a Crown of perfect gold.

4 Hee asked life of thee, and thou gavest him a long life, for ever and ever.

4 And when hee asked life of thee, thereof thou madst him sure  
To have long life, yea such a life as ever should endure.

5 His glorie is great in thy salvation, dignitie and honour hast thou laid upon him

5 Great is his glorie, by thine helpe, thy benefite, and aide:  
Great worship, and great honour both thou hast upon him laide.

6 For thou hast set him as blessings for ever; thou hast made him glad with the joy of thy countenance.

6 Thou wilt give him felicitie, that never shall decay:  
And with thy chearefull countenance wilt comfort him alway.

7 Because the King trusteth in the LORD, and in the mercy of the most High, he shall not slide.

7 For why? the King doth strongly trust in God for to prevaile:  
Therefore his goodnesse and his grace will not that hee shall quaille.

8 Their hands shall find out all thine enemies, and thy right hand shall find out them that hate thee.

8 But let thine enemies feele thy force, and those that thee withstand  
Find out thy foes, and let them feele the power of thy right hand.

9 And like an oven burne them, O Lord, in fierie flame and fume:  
Thine anger shall destroy them all, and fire shall them consume.

9 Thou shalt makethem like a fierie oven, in time of thy anger: The Lord shall destroy them in his wrath, and the fire shall devour them.

10 And thou wilt roote out of the earth their fruit that should encrease:  
And from the number of thy folke their feede shall end and cease.

10 Their fruit shalt thou destroy from the earth, & their feed from the children of men.

11 For why? much mischief did they muse against thine holy Name:  
Yet did they faile, and had no power for to performe the same.

11 For they intended evill against thee, and imagined mischief, but they shall not prevaile.

12 But as a mark thou shalt them set, in a most open place:  
And charge thy bow-strings readily against thine enemies face.

12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make readie against their face.

13 Bee thou exalted, Lord, therefore in thy strength every houre:  
So shall wee sing right solemnelie, praising thy might and power.

13 Bethou exalted, O Lord, in thy strength so will wee sing and praise thy power.

PSAL.

PSALME XXII.

*Pfalme xxii.*

**MY** GOD  
 my GOD  
 why haft thou  
 forlaken mee?  
 and art fo far  
 from mine  
 health, and  
 from ye words  
 of my roaring?  
 2 O my God  
 I crie by day,  
 but thou hea-  
 reft not: and  
 by night, but  
 have no audi-  
 ence.  
 3 But thou art  
 holy, and doft  
 inhabite the  
 praifes of If-  
 rael.  
 4 Our Fathers  
 trusted in thee:  
 they trusted  
 and thou didft  
 deliver them.  
 5 They called  
 upon thee, and  
 were delive-  
 red: they tru-  
 sted in thee,  
 and were not  
 confounded.  
 6 But I am a  
 worm, and not  
 a man: afhame  
 of men and the  
 contempt of  
 the people.  
 7 All they that  
 fee mee, have  
 me in derifion  
 they make a  
 mow, and nod  
 their heads,  
 faying,  
 8 He trusted  
 in the LORD,  
 let him deli-  
 ver him let  
 him fave him,  
 feeing hee lo-  
 veth him.  
 9 But thou  
 didft draw me  
 out of the  
 wombe, thou  
 gavelt mee  
 hope even at  
 my mothers  
 breasts.  
 10 I was caft  
 upon thee, e-  
 ven from the  
 wombe, thou  
 art my GOD  
 from my mo-  
 thers bellie.  
 11 Be not far  
 from mee, be-  
 caufe trouble  
 is neare, for  
 there is none  
 to helpe me.  
 12 Many  
 young buls  
 have compaff-  
 ed mee: migh-  
 ty buls of Ba-  
 fhan have clof-  
 ed mee about.

*David complaineth himfelfe to bee brought into fuch extremities, that hee is like a man desperate, and  
 paff all hope: after declareth wherewith hee recovereth himfelf from the bottomleffe pit of temptations.  
 And under his owne perfon hee fetteth fourth the figure of CHRIST, whom hee did fore-fee in the  
 fpirit of prophecie. So this Pfalm after two forts doeth declare that prophecie of Efaï. Hee was  
 taken fourth of prifon and Iudgement.*

*Sing this as the 21. Pfalme.*

O GOD my GOD, wherefore doft thou  
 forfake mee utterly?  
 And helpelt not when I do make  
 my great complaint and cry?  
 2 To thee my God even all day long  
 I do both cry and call:  
 I ceafe not all the night, and yet  
 thou heareft not at all,  
 3 Even thou that in thy Sanctuarie,  
 and holy place doft dwell,  
 Thou art the comfort and the joy,  
 and glorie of Ifrael.  
 4 And hee in whom our Fathers old  
 had all their hope for ever:  
 And when they put their trust in thee  
 thou didft them ay delyver.  
 5 They were delyvered ever when  
 they called on thy Name:  
 And for the faith they had in thee  
 they were not put to shame.  
 6 But I am now become a worme  
 more like than any man:  
 An out-caft whom the people fcorne  
 with all the fpite they can.  
 7 All mee defpife, as they behold  
 mee walking on the way:  
 They girn, they mow, they nod their heads  
 and in this wife they fay:  
 8 This man did glorie in the LORD,  
 his favour, and his love:  
 Let him redeeme and helpe him now,  
 his power if hee will prove.  
 9 Even from my mothers wombe, O Lord,  
 to take mee thou was preft:  
 Thou didft preferve mee ftill in hope,  
 while I did fuck her brest.  
 10 I was committed from my birth  
 with thee to have abode:  
 Since I was in my mothers wombe,  
 thou haft beene ay my God.  
 11 Then, Lord, depart not now from me,  
 in this my prefent griefe:  
 Since I have none to bee mine helpe,  
 my fuccour and reliefe.  
 12 So manie bulles do compaffe mee,  
 that bee full ftiong of head:  
 Yea, bulles fo fat, as though they had  
 in Bafhan field beene fed.

13 They gape upon mee griedly,  
 as though they would me flay,  
 Much like a lyon, roaring out  
 and ramping for his prey.  
 14 But I drop down; like water fhed,  
 my joynts in funder breake:  
 Mine heart doth in my body melt,  
 like waxe againft the heate.  
 15 And like a potheard drieth my ftrength  
 my tongue it cleaveth faft  
 Unto my jawes, and I am brought  
 to duft of death at laft.  
 16 And many dogs do compaffe mee;  
 and wicked counfell eke,  
 Confpire againft mee curfedly,  
 they pierce mine hands and feet.  
 17 I was tormented fo, that I  
 might all my bones have told:  
 Yet ftill upon mee they do looke,  
 and fill they mee behold.  
 18 My garments they divided eke  
 in parts among them all:  
 And for my coate they did caft lots  
 to whom it might befall.  
 19 Therefore, I pray thee bee not far  
 from mee at my great need:  
 But rather, fith thou art my ftrength  
 to helpe mee, LORD, make speed.  
 20 And from the fword, Lord fave my Soul  
 by thy might, and thy power:  
 And keep my Soul, thy darling deare  
 from dogs that would devoure.  
 21 And from the lions mouth, that would  
 mee all in funder fhiver:  
 And from the horns of Unicorns,  
 LORD, fafely mee deliver.  
 22 And I fhall to my brethren all,  
 thy Majestie record:  
 And in thy Church fhall praife the Name  
 of thee the living LORD.  
 23 All yee that feare the Lord him praife,  
 exalt him Iaakobs feed:  
 And thou, O houfe of Ifrael,  
 looke thou him feare and dread.  
 24 For hee defpifeth not the poore,  
 hee turneth not awrie,  
 His countenance, when they do call,  
 but granteth to their crie.

13 They gape upon mee with  
 their mouths, as a ramping  
 and roaring lion.  
 14 I am like water powred  
 out, and al my bones are out  
 of ioynt: mine heart is like  
 waxe: it is molten in the  
 midft of my bowels.  
 15 My ftrength is dried up like  
 a pot-fheard, and my tongue  
 cleaveth to my jawes, and  
 thou haft brought mee  
 into the duft of death:  
 16 For dogs have compaf-  
 fed mee, and the afsemble  
 of the wicked have inclofed  
 mee: they peaced mine  
 hands, and my feet.  
 17 I may tell all my bones:  
 yet they behold, and look  
 upon mee.  
 18 They part my garments  
 among them, and caft lots  
 upon my vesture.  
 19 But beent thou far off, O  
 LORD, my ftrength haften  
 to helpe mee.  
 20 Deliver my Soul from the  
 fword: my defolate Soul  
 from the power of the dogs.  
 21 Save mee from the lions  
 mouth, and anfwere me, in  
 faving mee from the horns  
 of the Unicorns.  
 22 I will declare thy name  
 unto my brethren: in the  
 midft of the Congregation  
 will I praife thee, faying,  
 23 Praife the LORD, yee that  
 feare him, mag nifie yee him,  
 all the feed of Iaakob, and feare yee him all the feed of Ifrael.  
 24 For he hath not defpised nor abhorred the affliction of the poore:  
 neither hath he hid his face from him, but when hee called unto him,  
 he heard.

PSALME XXIII.

25 My praise shall be of thee in the great Congregation my vowes will I performe before them y<sup>t</sup> feare him.

26 The poore shall eate, and be satisfied: they y<sup>t</sup> seek after y<sup>e</sup> Lord shall praise him, your hart shall live for ever.

27 All the ends of the world shall remember themselves, and turne to the LORD, and all the kinreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and hee ruleth among the nations.

25 Among the flock that feare the LORD,  
I will therefore proclaime

Thy praise, and keepe my promise made,  
for setting foorth thy Name.

26 The poore shall eate, and bee sufficed,  
and those that endeavour

To know the Lord, their heart shall live,  
and praise him evermore.

27 All coasts of earth shall praise the Lord,  
and turne to him for grace:

The Heathen folk shall worship him,  
before his blessed face.

28 The kingdome of the Heathen folk  
the LORD shall have therefore:

And hee shall bee their Governour,  
and King for evermore.

29 The rich man of his goodly gifts  
shall feede and taste also:

And in his presence worship him,  
and bow their knees full low.

30 And all that shall go down to dust  
of life by him must tast:

My feed shall serve and praise the LORD,  
while any world shall last.

31 My feed shall plainly shew to them  
that shall bee born heereafter,

His justice and his righteounesse,  
and all his works of wonder.

29 All they that bee fat in the earth shall eate and worship: all they that go downe into the dust shall bow before him, even hee that cannot quicken his own Soul.  
30 Their feede shall serve him: it shall bee counted unto the LORD for a generation.

31 They shall come, and shall declare his righteounesse unto a people that shall be borne, because hee hath done it.

PSAL. XXIII.

¶ *Because the Prophet had proved the great mercies of GOD at diverse tymes, and in sundrie manners, hee gathereth a certaine assurance, fully perswading himselfe, that GOD will continue the verie same goodnesse towards him for ever.*

*Sing this as the 3. Psalm.*

*Psalme xxiii.*

THE Lord is my sheepeheard, I shall not want.

2 Hee maketh me to rest in green pasture, and leadeth me by the still waters.

3 Hereforeth my Soul, and leadeth me in the pathes of righteounesse for his Names sake.

The LORD is only my support,  
and hee that doth me feede:

How can I then lacke anie thing  
whereof I stand in need?

2 Hee doth me fold in coates most safe,  
the tender grasse fast by:  
And after driv' th me to the streames  
which run most pleafantly.

3 And when I feele my self neare lost  
then doth hee mee home take:  
Conducing mee in his right pathes,  
even for his own Names sake.

4 And though I were even at deaths doore,  
yet would I feare none ill:  
For by thy rod, and sheepeheards crooke  
I am comforted still.

5 Thou hast my table richly deckt  
in despite of my fo:  
Thou hast mine head with balme refresht,  
my cup doth over-flow.

6 And finally, while breath doth last,  
thy grace shall mee defend:  
And in the house of God will I  
my life for ever spend.

4 Yea; though I should walke thorow the valley of the shadow of death, I will feare no evill: for thou art with mee: thy rod and thy staffe they comfort me.  
5 Thou doest prepare a table before mee, in the sight of mine enemies: thou dost anoint mine head with oyle, and my cup runneth over.

6 Doublelesse kindnesse and mercie shall follow mee all the dayes of my life, and I shall remaine a long season in the house of the LORD.

PSAL. XXIII.

¶ *Albeit the Lord God hath made, and governeth the world, yet towards his chosen people his gracious goodnesse doth most abundantly appeare: in that among them hee will have his dwelling place, which though it was appointed among the children of Abraham, yet only they do enter aright into the Sanctuary, who are the true worshippers of God, purged from the sinfull filth of this world. Finally, hee magnifieth Gods grace, for the building of the Temple, to the end hee might stir up all the faithfull, to the true service of GOD.*

*Sing*



PSALME XXV.

*Pfalme xxxiii.*

The earth isy<sup>e</sup> Lords, and all that therein is: the worlde, and they that dwell therein.  
 2 For he hath founded it upon the feaſ: and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?

4 Even hee that hath innocent hands, and a pure heart; who hath not lift up his minde unto vanitie, nor ſworn deceitfully.

5 Hee ſhall receive a bleſſing from the Lord, & righteousnes from the God of his ſalvation.

*Sing this as the 15. Pfalme.*

To God the earth doth appertaine, with all things great and ſmall:

The world alſo is his demaine, with the indwellers all.

2 For hee hath founded it full faſt above the ſalt-ſea ſtrand:

And ſtabliſht it t' abide and laſt, and on the floods to ſtand.

3 Now who is hee that ſhall up go into Gods holy hill?

And in his holy place alſo who ſhall continue ſtill?

4 The man whoſe hands no wrong have whoſe heart is pure and neat, (wrought Whoſe mind for vanitie not fought, nor ſworn hath with deceit.

5 Hee that is ſuch the LORD will fend his bleſſings him upon, And righteousneſſe unto him lend ſhall GOD his Salvation.

6 This is the ſtock and off-ſpring eke of thoſe that ſearch for thee, Of them, O LORD that thy face ſeeke, who true Iſraelites bee.

7 Exalt your heads, yee gates on hie, yee doores that laſt for ay Bee lift, fo the King of glorie ſhall through you make his way.

8 Who is this King ſo glorious? the ſtrong and mightie LORD: Even hee that is victorious in battell tride by ſword.

9 Exalt your heads, yee gates on hie, yee doores that laſt for ay Bee lift, fo the King of glorie ſhall through you make his way.

10 Who is this glorious King, I ſay? the LORD of Hoſtes moſt hie: Even hee is King, and ſhall bee ay of everlaſting glorie.

6 This is the generation of them that ſeeke him, of them that ſeeke thy face, this is Iakob. Selah.  
 7 Lift up your heads, yee gates, and bee lift up yee everlaſting doores, and the King of glorie ſhall come in.  
 8 Who is this king of glory? The LORD ſtrong & mightie, even the Lord mightie in battell.

9 Lift up your heads yee gates and lift up your ſelfe yee everlaſting doores, and the King of glorie ſhall come in?

10 Who is this King of glorie? The LORD of Hoſtes, Hee is the King of glorie. Selah.

PSAL. XXV.

*¶ The Prophet touched with the conſideration of his ſins, and alſo grieved with the cruell malice of his enemies, prayeth to GOD moſt fervently to have his ſins forgiven, eſpecially ſuch as hee had committed in his youth. Hee beginneth everie verſe according to the Hebrew letters, except two or three.*

Treble. Pſal. 25.

Contra.

Tenor. I Lift mine heart to thee, my GOD and guide moſt juſt:

Baſſus.

*Pfalme xxxv.*

Vnto thee O Lord, lift I up my Soul.

Now ſuf - fer mee to take no ſhame, for in thee do I truſt.

PSALME XXV.

2 My God, I trust in thee, let me not be confounded: let not mine enemies re-joyce over me.

2. Let not my foes re - joyce, nor make a scorn of mee:

And let them nor bee o - ver-thrown, that put their trust in thee.

3 So all that hope in thee shall not be ashamed, but let them bee confounded that transgres without cause.

4 Shew me thy wayes, O Lord and teach mee thy pathes: lead mee forth in thy truth, and teach me: for thou art the God of my salvation in thee doe I trust all the day.

5 Remember, O Lord, thy tender mercies, and thy loving kindnes, for they have bene for ever.

6 Remember not the sins of my youth nor my rebellions, but according to thy kindnesse remember thou me, even for thy goodnesse sake O LORD.

7 Gracious & righteous is the LORD, therefore will hee teach sinners in the way.

3 But shame shall them befall which harme them wrongfully: Therefore thy pathes, and thy right wayes unto me, LORD, descric.

4 Direct mee in thy truth, and teach mee, I thee pray, Thou art my God, and Saviour, on thee I waite alway.

5 Thy mercies manifold I pray thee, LORD, remember: And eke thy pitie plentifull, for they have bene for ever.

6 Remember not the faults, and frailtie of my youth: Remember not how ignorant I have bene of thy truth:

Nor after my deferts let mee thy mercies find: But of thine own benignitie, LORD, have mee in thy mind.

7 His mercie is full sweet, his truth a perfect guide: Therefore the LORD, will sinners teach, and such as go aside.

8 The humble hee will teach his precepts for to keepe: Hee will direct in all his wayes the lowlie and the meeke:

9 For all the wayes of God are truth and mercie both, To them that keepe his testament the witnesse of his truth.

10 Now for thine holie Name, O LORD, I thee intreat, To grant mee pardon for my sin, for it is wondrous great.

11 Who so doth feare the LORD, the Lord doth him direct To lead his life in such a way, as hee doth best accept.

12 His Soul shall evermore in goodnesse dwell and stand: His feed and his posteritie inherit shall the land.

13 All those that feare the Lord Know his secret intent: And unto them hee doth declare his will and testament.

8 Them that bee meeke will hee guide in iudgement, & teach the humble his way.

9 All the pathes of the Lord are mercy and truth, unto such as keepe his Covenant and his Testimonies.

10 For thy Names sake, O Lord, be mercifull unto mine iniquitie, for it is great.

11 What man is hee that feareth the Lord? him will hee teach the way that he shall choofe.

12 His Soul shall dwell at ease, and his feed shall inherit the land.

13 The secret of the Lord is revealed to them y feare him: and his covenant to give them understanding.

## PSALME XXVI.

14 Mine eyes  
are ever to-  
ward the Lord  
for hee will  
bring my feet  
out of the net.

15 Turne thy  
face unto me,  
and have mer-  
cy upon mee:  
for I am defo-  
late and poor.

16 The for-  
rowes of mine  
heart are en-  
larged: Draw  
mee out of my  
troubles.

17 Look upon  
mine affliction,  
and my travell,  
and  
forgive all my  
fins.

14 Mine eyes and eke mine heart  
to him I will advance;  
That pluckt my feete out of the snare  
of sin and ignorance.

15 With mercie mee behold,  
to thee I make my mone:  
For I am poore and desolate,  
and comfortlesse alone.

16 The troubles of mine heart  
are multiplied indeede:  
Bring mee out of this miserie,  
necessitie, and neede.

17 Behold my povertie,  
mine anguish, and my paine:  
Remit my sin, and mine offence,  
and make mee cleane againe.

18 O LORD, behold my foes,  
how they do still increafe:  
Pursuing mee with deadly hate  
that faine would live in peace.

19 Preserve and keepe my Soul,  
and eke delyver mee:  
And let mee not bee overthrowne,  
because I trust in thee.

20 Let my simple purenesse  
mee from mine enemies shend:  
Because I looke as one of thine,  
that thou shouldst mee defend.

21 Delyver, LORD, thy folk,  
and send them some reliefe:  
(I meane thy chosen Israel)  
from all their paine and griefe.

18 Behold my  
enemies, for  
they are many  
and they hate  
mee with cru-  
ell hatred.

19 Keepe my  
Soul, and deli-  
ver mee. Let  
me not be con-  
founded, for I  
trust in thee.

20 Let my up-  
rightnesse and  
equitie pre-  
ferve mee: for  
mine hope is  
in thee.

21 Deliver Is-  
rael, O GOD,  
out of all his  
troubles.

### PSAL. XXVI.

*¶ David oppressed with many iniuries, finding no help in the world called for aide from GOD: and assured of his integritie towards Saul, desireth GOD to bee his Iudge, and to defend his innocencie. Finally, hee maketh mention of his sacrifice, which hee will offer for his delyverance, and desireth to bee in the companie of the Faithfull, in the congregation of GOD, whence hee was banished by Saul: promising integritie of life; and open praises and thanksgiving.*

Treble. Psal. 26.

Contra.

Tenor. LORD, be my judge, for lo, my way is up - right, just, and plaine:

Bassus.

*Psalme xxvi.*

**J**udge mee,  
O Lord for  
I have walked  
in mine inno-  
cencie: my  
trust hath  
beene also in  
the LORD,  
therefore shal  
I not slide.

In GOD my trust hath beene for ay, who shall mee still suf - taine.

PSALME XXVII.

2 Prove mee,  
O Lord and  
trie mee: exa-  
mine my reins  
& mine heart.

2 Prove mee, O LORD, trie thou my reins, mine heart ex - am - ine eke:

3 For thy lo-  
ving kindnes  
is before mine  
eyes: therefor  
have I walked  
in thy truth.

3 Sith in my fight thy grace re - maines, thy truth I fue and feeke.

4 I have not  
haunted with  
vaine perſons,  
neither kept  
company with  
ye diſſemblers.

4 I had no will to haunt or vſe  
with men whoſe works are vaine:  
The companie I did reſufe  
of the deceitfull traine.

5 I have hated  
the aſſembly  
of the evill,  
and have not  
companied wt  
the wicked.

5 I much abhorde the wicked ſort,  
their deeds did I reſufe:  
To them would I not once reſort  
which hurtfull things deviſe.

6 I will waſh  
mine hands in  
innocencie, O  
Lord and com-  
paſſe thine  
Altar.

6 Mine hands I waſh, and do proceed  
in works that are upright:  
Then to thine Altar I make ſpeed,  
to offer there in fight:

7 That I may  
declare with  
the voice of  
thankſgiving,  
and ſet fourth  
all thy won-  
drous works.

7 That I may ſpeake and preach the praiſe  
that doth belong to thee:  
And ſo declare how wondrous wayes  
thou haſt benee good to mee.

8 O Lord thine houſe I love moſt deare  
to mee it doth excell:

I have delight, and would bee neare  
whereas thy grace doth dwell.

9 Oh, gather not my Soul with them  
to ſin that bent their will:

Nor yet my life amongſt thoſe men  
that thirſt much blood to ſpill:

8 O LORD, I  
have loved the  
habitation of  
thine houſe,  
and the place  
where thy ho-  
nour dwleth.

9 Gather not  
my Soul with  
the finners, nor  
my life with  
ye bloody men.

10 Whoſe hands are heapt and ſtuffed full  
of fraude, deceit; and guile:  
And their right hand for bribes doth pull,  
and plucke with wrench and wile.

11 But I in righteouſneſſe intend,  
my time and dayes to ſerve:  
Have mercie, LORD, and mee defend,  
ſo that I do not ſwerve.

10 In whoſe  
handes is wic-  
kedneſſe, and  
their right had  
is ful of bribes.

11 But I will  
walk in mine  
innocenci: re-  
deem methere-  
fore, and bee  
mercifull un-  
to mee.

12 My foote is ſtaide 'gainſt all affayes,  
it ſtandeth well and right:  
Therefore O God, thee will I praiſe  
in all the peoples fight.

12 My foote  
ſtandeth in up-  
rightneſſe, I  
will praiſe thee  
O Lord, in the  
congregation.

PSAL. XXVII.

¶ David maketh this Pſalm, being delyvered from great perils, as appeareth by the praiſes and thankſgiving annexed: wherein we may ſee the conſtant faith of David againſt the aſſaults of all his enemies: and alſo the end wherefore hee deſireth to live, and to be delyvered, only to worſhip GOD in his Congregation.

PSALME XXVII.

Tribble. Pſal. 27.

*Pſalmexxvii.*

**T**HE LORD is my light and my ſalvation, whom ſhal I fear? the Lord is the ſtrength of my life, of whom ſhall I bee a-fraide?

Contra.

Tenor. THE LORD my light and health will bee, For what then ſhould I bee diſmaide?

Baſſus.

My ſtrength and life al - ſo is hee, Of whom then ſhould I bee a-fraide?

2 When the wicked, even mine enemies and my foes, came upon me to eate up my fleſh they ſtumbled and fell.

2 When that my foes (men vile and vain) Ap-proach-ed neare my fleſh to eat:

'They ſtum - bled in the ſelſe - fame train, which they for me laid by de - ceit.

3 Though an hoſte pitched againſt mee, mine heart ſhould not bee afraid: though war bee raiſed againſt mee, I will truſt in this.

3 Againſt me though there pitch an hoſt,  
Mine heart from feare yet far it is:  
Though wars be raiſed with great boaſt,  
Yet will I ſurely truſt in this.

4 One thing I have the LORD beſought,  
That I may in his Houſe ſtill dwell:  
To ſee his beautie paſſing thought,  
His 'Temple eke which doth excell.

4 One thing have I deſired of the LORD that I will require: even that I may dwell in the houſe of the LORD all the dayes of my life. to behold the beautie of the Lord, and to viſite his Temple.

5 For

PSALME XXVIII.

5 For in the time of trouble hee shall hide me in his tabernacle: in ye secret place of his pavilion shall hee hide mee, and fet mee up upon a rock.

6 And now shall hee lift up mine head above mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of joy, I will sing and praise the Lord.

7 Harken unto my voice, O Lord, when I cry: have mercie also upon mee, and heare mee.

8 When thou faidest, Seek yee my face.

mine heart answered unto thee, O Lord, I will seeke thy face. 9 Hide not therefore thy face from mee, nor cast thy servant away in displeasure: thou hast bene my succour: leave mee not, neither forsake mee, O GOD of my Salvation.

5 For in the time of troubles great

His Tabernacle shall mee hide:

His secret tents shall bee my feat,

And on a Rock I shall abide.

6 And now mine head lift up will hee,

Above my foes who work such fraud:

With sacrifice and offering free

Within his tents I will him laude.

7 My voice, O LORD, let it take place,

With mercie heare mee when I cry:

8 When thou didst say, Seek yee my face,

With full consent lo here, quoth I.

9 Hide not therefore thy face mee fro,

Nor in thy wrath thy Servant spill:

Thou hast mee helpt, then leave not so,

O GOD of health help thou mee still.

10 Although my parents mee forsake,

The LORD yet will mee raise and stay:

My foes set snares mee in to take,

11 But, LORD, lead mee in the right way.

Unto mine adverfaries lust

12 LORD, give mee not in any wife:

For witness false, with words unjust

They seek against mee to devise.

13 I should waxe faint, and fore dismayed,

But that I did believe to see

Gods goodness in that land displaid,

Whereas his faithfull servants bee.

14 Hope in the LORD, and bee thou strong,

Hee comfort will thine heart indeed:

Trust in the LORD, and think not long,

For hee will surely come with speed.

10 Though my father and my mother should forsake mee, yet the Lord will gather me up. 11 Teach mee thy way, O Lord and lead mee in a right path, because of mine enemies.

12 Give mee not unto the lust of mine adverfaries, for there are false witnesses rise up against mee, and such as speak cruelly.

13 I should have fainted, except I had believed to see the goodness of the LORD in the land of the living.

14 Hope in the LORD: bee strong, and hee shall comfort thine heart, and trust in the LORD.

PSAL. XXVIII.

¶ David being in great feare and pensiveness, to see God dishonoured by the wicked men, hee desireth to bee rid of them, and cryeth for vengeance against them: and at length assureth himself, that God hath heard his prayer: unto whose tuition he commendeth all the Faithfull.

Treble. Psal. 28.

Contra.

Tenor. Thou art, O LORD, my strength and stay, the succour which I crave:

Bassus.

Ne-glect mee not, lest I bee like, to them that go to grave.

Psal. xxviii.

Vnto thee, O Lord, do I cry: O my strength, bee not deaf toward me, lest if thou answer me not, I bee like them that go downe into the pit.

PSALME XXIX.

2 Heare the voice of my petitiōs, when I crie unto thee, when I hold up mine hands toward thy holy oracle

2 The voice of thy sup - pli - ant heare, that un - to thee doth crie:

When I lift up mine hands un - to thine ho - lie Arke most hie.

3 Drawn out away with the wicked, and with the workers of iniquitie, who speake friendly to their neighbours, when malice is in their hearts.  
4 Reward the according to their deeds, & according to the wickednes of their inventions: recompense them after the work of their hands render them their reward.  
5 For they regard not the workes of the LORD nor the operation of his handes therefore break them down, & build them not up.

3 Repute mee not among the fort of wicked and pervers:  
That speake right faire unto their friends; and think full ill in heart.  
4 According to their handie work, as they deserve indeed:  
And after their inventions let them receive their meed.  
5 For they regard nothing Gods works, his law, ne yet his lore:  
Therefore will hee them and their feed destroy for evermore.  
6 To render thanks unto the LORD how great a cause have I?  
My voice, my prayer, and my complaint that heard so willingly.

6 Praised bee the Lord, for he hath heard the voice of my petition.

7 Hee is my shield and fortitude, my buckler in distresse,  
Mine hope, mine helpe, mine hearts relief, my song shall him confesse.  
8 Hee is our strength, and our defence, our enemies to resist:  
The health, and the salvation of his elect by CHRIST.  
9 Thy people, and thine heritage LORD, bleffe, guide, and preserve:  
Increase them LORD, and rule their hearts, that they may never swerve.

7 The Lord is my strength & my shield: mine heart trusted in him, & I was helped, therefore mine heart shall rejoyce, & with my song will I praise him.  
8 The Lord is their strength, and hee is the strength of the delverances of his Anoynted.  
9 Save thy people, and bleffe thy inheritance: feed them also, and exalt them for ever.

PSAL. XXIX.

¶ An excellent Psalme, wherein the Prophet exhorteth the verie Princes and Rulers of the world (which otherwise for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And though thereby God threatneth sinners, yet he is alwaies mercifull to his, and moveth them thereby to praise his Name.

Give

# PSALME XXIX.

Pfal. 29. Trebble.

*Pfal. xxix.*

**G**ive unto the Lord, yee fons of the mightie: Give unto the Lord glorie, and strength.

Contra.

Tenor. Give to the LORD yee Po - ten - tates, yee rul - ers of the world:

Bassus.

Give yee all praise, ho - nour and strength Un - to the liv - ing LORD.

<sup>2</sup> Give unto the Lord glorie due unto his Name: Worship the Lord in the glorious Sanctuarie.

2. Give glo - ry to his ho - ly Name, and ho - nour him a - lone:

Wor - ship him in his Ma - jef - tie, with - in his ho - ly Throne.

<sup>3</sup> The voice of the Lord is upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters.

3 His voice doth rule the waters all,  
even as him selfe doth please:  
Hee doth prepare the thunder claps,  
and governe all the seas.

4 The voice of GOD is of great force,  
and wondrous excellent:  
It is most mighty in effect,  
and most magnificent.

4 The voice of the Lord is mighty, the voice of the Lord is glorious.

5 The



PSALME XXX.

5 The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.  
 6 Hee maketh them also to leap like a calf Lebanon also and Sirion like a young Unicorne.  
 7 The voice of the Lord divideth the flams of fire.  
 8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadish to tremble.

5 The voice of God doth rent and break the Cedar trees so long:  
 The Cedar trees of Lebanon, which are most high and strong.  
 6 And makes them leape like as a calf, or els the Unicorne:  
 Not only trees, but mountains great, whereon the trees are borne.  
 7 His voice divides the flames of fire, and shakes the wilderness:  
 8 It makes the desert quake for feare, that called is Cadeth.

9 It makes the hinds for feare to calve, and makes the covert plaine:  
 Then in his Temple every man his glory doth proclaime.  
 10 The LORD was set above the floods, ruling the raging sea:  
 So shall hee reigne as Lord and King, for ever and for ay.  
 11 The LORD will give his people power in vertue to encrease:  
 The Lord will blesse his chosen folke with everlasting peace.

9 The voice of the Lord maketh hindsto calve and discovereth the forests: therefore in his Temple doth every man speake of his glory.  
 10 The Lord sitteth upon the floods, and the Lord doth remaine King for ever.  
 11 The Lord shall give strength unto his people: the Lord shall blesse his people with peace.

PSAL. XXX.

¶ When David should have dedicated his house to the Lord, hee fell so extreame sick that he was without all hope of life: and therefore, after his recovery, hee rendreth thanks to God, exhorting others to the like, and to learne by his example, that God is rather mercifull, then severe and rigorous towards his children: and also that the fall from prosperitie to adversitie, is sudden. This done, hee returneth to prayer, promising to praise GOD for ever.

Pfal. 30. Tribble.

Contra.

Tenor. ALL laud and praise with heart and voice, O LORD, I give to thee:

Bassus.

Pfalme xxx.

I Will magnifie thee, O LORD: for thou hast exalted mee, and hast not made my foes to rejoyce over me.

Who didst not make my foes re-joyce, but hast ex- al- ted mee.

PSALME XXX.

2 O Lord my God, I cryed unto thee, and thou hast re-tored mee.

2 O Lord my God, to thee I cride, in all my paine and grief:

Thou gav'st an eare and didst pro- vide to ease mee with re- lief.

3 O Lord, thou hast brought up my Soule out of the grave: thou hast revived me from them that go downe into the pit.

3 Of thy good will thou hast cald back my Soul from hell to save: Thou didst revive when strength did lack, and keepes mee from the grave.

4 Sing praises unto the Lord yee his Saints, & give thanks before the remembrance of his Holineffe.

4 Sing praise ye Saints, that prove and fee the goodneffe of the LORD: In memorie of his Majestie rejoyce with one accord.

5 For hee endureth but a while in his anger: but in his favour is life. Weeping may abide at evening, but joy commeth in ye morning.

5 For why? his anger but a space doth last, and slack againe. But in his favour and his grace alwayes doth life remaine. Though gripes of grief, and pangs full fore shall lodge with mee all night: The LORD to joy shall us restore before the day bee light.

6 And in my prosperitie I said I shal never be moved.

6 When I enjoyde the world at will, thus would I boast and say, Tush, I am sure to feare none ill, this wealth shall not decay.

7 For thou Lord of thy goodneffe had mademymountaine to stand strong: but thou didst hide thy face, and I was troubled.

7 For thou, O LORD, of thy good grace hadst sent mee strength and aide: But when thou turnd'st away thy face my minde was fore dismaide.

8 Wherefore againe yet did I cry to thee, O LORD of might: My GOD with plaints I did apply, and praide both day and night.

9 What gaine is in my blood, said I, if death deftroy my dayes? Doth dust declare thy Majestie? or yet thy truth doth praise?

10 Wherefore my GOD, some pittie take, O Lord, I thee desire: Do not this simple Soul forsake, of help I thee require.

11 Then didst thou turn my grief and wo unto a chearfull voice: The mourning weed thou tookest mee fro, and madst me to rejoyce.

12 Wherefore my Soul uncessantly, shall sing unto thee praise: My Lord, my God, to thee will I give laud and thanks alwayes.

8 Then cryed I unto thee, O Lord, & prayd to my Lord

9 What profite is there in my blood, when I godownto the pit? Shall the dust give thanks unto thee? or shall it declare thy truth?

10 Hear, O LORD and have mercie upon mee: Lord bee thou my helper.

11 Thou hast turned my mourning into joy: thou hast loosed my sack, and girded me with gladnes.

12 Therefore shall my tong praise thee, and not cease: O LORD my God, I will give thanks unto thee for ever.

PSAL.

PSALME XXXI.

¶ David delivered from some great danger, first rebearseth what meditation hee had by the power of Faith, when death was before his eyes, his enemies being ready to take him. Then hee affirmeth, that the favour of God is alwayes ready to those that feare him. Finally hee exhorteth all the faithfull to trust in God, and to love him, because hee preserveth and strengtheneth them as they may see by his example.

*Psalme xxxi.*

*Sing this as the 18. Psalme.*

**I**N thee, O Lord, have I put my trust, let mee never beconfounded deliver me in thy righteoufnesse.  
 2 Bow downe thine eare to me: make haste to deliver mee: bee unto mee a strong rock, & an house of defence to save me.  
 3 For thou art my rocke and my fortresse: therefore for thy Names sake direct and guide mee.  
 4 Draw mee out of the net that they have laide privilie for mee, for thou art my strength.  
 5 Into thine hand I commend my spirit: for thou hast redeemed mee, O Lord God of truth.  
 6 I have hated them that give themselves to deceitfull vanity: for I trust in the Lord.  
 7 I will be glad and rejoyce in thy mercy: for thou hast seen my trouble: thou hast known my Soul in adversities.  
 8 And thou hast not shut me up into the hand of the enemy, but haste set my feet at large.  
 9 Have mercy upon me, O Lord, for I am in trouble: mine eye, my Soul, & my belly are consumed with grief.  
 10 For my life is waisted with heaviness, and my yeers with mourning: my strength faileth, for my paine, and my bones are consumed.

O LORD, I put my trust in thee, let nothing work mee shame:  
 As thou art just deliver mee, and set mee quite from blame.  
 2 Heare mee, O LORD, and that anone, to help mee make good speed:  
 Bee thou my Rock, and house of stone, my fence in time of neede.  
 3 For why? as stoncs thy strength is tride, thou art my fort and tower:  
 For thy Names sake be thou my guide, and leade mee in thy power.  
 4 Pluck forth my feet, & breake the snare, which they for mee have laide:  
 Thou art my strength, and all my care is in thy might and aide.  
 5 Into thine hands, Lord I commit my spirit which is thy due:  
 For why? thou hast redeemed it, O Lord my GOD most true.  
 6 I hate such folk as will not part from things to bee abhord:  
 When they on trifles set their heart, my trust is in the Lord.  
 7 For I will in thy mercy joy, I see it doth excell:  
 Thou seest when ought would mee annoy, and knowst my Soule full well.  
 8 Thou hast not left mee in their hand, that would mee over-charge:  
 But thou hast set mee out of band to walk abroad at large.  
 9 Great griefe, O Lord, doth me assaile, some pitie on mee take:  
 Mine eyes wax dim, my sight doth faile, my wombe for wo doth ake.  
 10 My life is worn with grief and paine, my yeeres are gone and past:  
 My strength is gone, and through disdainc my yeeres corrupt and wast.  
 20 Thou dost hide them privily in thy presence from the pride of men: thou keepst them secretly in thy Tabernacle from the strife of tongs.

11 Among my foes I am a scorn, my friends are all dismayd:  
 My neighbours and my kinsmen born, to see mee are afraid.  
 12 As men once dead are out of mind, so am I now forgot:  
 As small effect in mee they find as in a broken pot.  
 13 I heard the brags of all the rout, their threats my minde did fray:  
 How they conspirde, and went about, to take my life away.  
 14 But, Lord, I trust in thee for aide, not to bee overtrod:  
 For I confesse, and still have said thou art my Lord and God.  
 15 The length of all my life and age, O Lord, is in thine hand:  
 Defend mee from the wrathfull rage of them that mee withstand.  
 16 To mee thy servant, Lord expresse, and shew thy joyfull face:  
 And save mee Lord, for thy goodnesse, thy mercie and thy grace.  
 17 Lord, let mee not bee put to blame, for that on thee I call:  
 But let the wicked beare their shame, and in the grave to fall.  
 18 O Lord, make dum their lips out-right which are addict to lies:  
 And cruelly with pride and spight against the lust devise.  
 19 Oh! how great good hast thou in store laide up, and done for them  
 That feare and trust in thee, before the sons of mortall men.  
 20 Thy presence doth them fence & guide from all proud brags and wrongs:  
 Within thy place thou dost them hide from all the strife of tongues.

11 I was a reproach among all mine enemies, but especially among my neighbors, and a feare to mine acquaintance: whetting mee in the streete fled from mee.  
 12 I am forgotten as a dead man out of mind: I am like a broken vessell.  
 13 For I have heard the railing of great men: fear was on every side, while they conspired together against mee, and consulted to take my life.  
 14 But I trusted in thee O Lord, I said, Thou art my GOD.  
 15 My times are in thine hand: delyver mee from the hand of mine enemies, and from them that persecute mee.  
 16 Make thy face to shine upon thy servant, and save mee through thy mercies.  
 17 Let me not be confounded, O Lord, for I have called upon thee: let the wicked be put to confusion, and to silence in the grave.  
 18 Let the lying lippes be made dumbe, which cruelly proudly, and fightfullie speake against the righteous.  
 19 How great is thy goodnes which thou hast laide up for them that feare thee, and done to them that trust in thee, even before the fons of men.

PSALME XXXIII.

21 Blessed bee the Lord, for he hath shewed his marvelous kindnesse toward me in a strong cite.  
22 Though I said in mine hatt, I am cast out of thy fight, yet thou heard the voice of my prayer when I cryed unto thee.

21 Thanks to the Lord that hath declared on mee his grace so far,  
Mee to defend with watch and ward, as in a towne of war.  
22 Though in mine haste and grief, said I, lo, see I am reject:  
Yet Lord on thee when I did cry my plaint thou didst accept.

23 Yee Saints love yee the Lord, I say, the Faithfull hee doth guide:  
And to the proude hee will repay according to their pride.  
24 Be strong, and God shall stay your heart bee bold yee that are iust:  
For sure the Lord will take your part, fith yee on him do trust.

23 Love ye the Lord all his Saints, for the Lord preserveth the faithfull, and rewardeth abundantly the proude doer.  
24 All ye that trust in the Lord be strong, and hee shall establish your heart.

PSAL. XXXII.

¶ *David punished with grievous sickness for his sins, counteth all them happy, to whom God doth not imput their transgressions: and after that hee hath confessed his sins, and obtained pardon, hee exhorteth the wicked men to live godly, and the good to reioyce.*

*Psalme xxxii.*

*Sing this as the 29. Psalme.*

Blessed is hee, whose wickednesse is forgiven, and whose sinne is covered.

The man is blest, whose wickednesse the Lord hath cleane remitted:  
And hee whose sin and wretchednesse is hid and also covered.  
2 And blest is hee, to whom the Lord, imputeth not his sin:  
Which in his heart hath hid no guile; nor fraud is found therein.

6 The humble man shall pray therefore and seeke thee in due time,  
So that the floods of waters great, shall have no power on him.

6 Therefore shall everyone that is godly make his prayer unto thee, in a time when thou mayest be found: surely in the flood of great waters they shall not come neare him.

2 Blessed is the man unto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 For whiles that I kept close my sin, by silence and constraint,  
My bones did weare and waste away with dayly mone and plaint.

7 When trouble and adversitie do compass me about,  
Thou art my refuge and my joy, and thou dost ride mee out.

7 Thou art my secreete place: Thou preservest me from trouble: thou compassed mee about with joyfull deliverance. Selah.

3 When I held my tongue, my bones confirmed or when I roared all the day.

4 For night and day thine hand on mee so grievous was and smit:  
That all my blood and humours moist to drynesse did convert.

8 Come hither, and I shall thee teach, how thou shalt walk aright:  
And will the guide, as I my self have learn'd by prooffe and fight.

8 I will instruct thee, and teach thee in the way that thou shalt go, and I will guide thee with mine eye.  
9 Bee yee not like an horse, or like a mule, which understand not: whose mouths thou dost bind with bit and bridle lest they come neare thee.

4 For thine hand is heavy upon mee day and night, and moisture is turned into y<sup>e</sup> drought of Summer. Selah.

5 I did therefore confesse my fault, and all my sins discover:  
Then thou, O LORD, didst mee forgive, and all my sins passe over.

9 Bee not so rude and ignorant, as is the horse and mule,  
Whose mouth without a raine or bit from harme thou canst not rule.

5 Then I acknowledged my sinne unto thee, neither hid I mine iniquity: for I thought I will contes against my selfe my wickednes unto the Lord, & thou forgavest the punishment of my sin. Selah

11 Bee merrie therefore in the LORD yee iust lift up your voice:  
And yee of pure and perfect heart bee glad and eke reioyce.

10 The wicked man shall manifold forrowes and griefe sustaine:  
But unto him that trusts in God his goodnesse shall remaine.

10 Many forrowes shall come to the wicked, but hee that trusteth in the Lord mercy shall compass him.

11 Bee glad yee righteous, and reioyce in the LORD, and bee joyfull all yee that are upright in heart.

PSAL. XXXIII.

¶ *Hee exhorteth good men to praise GOD, for that hee hath not only created all things, and by his providence governeth the same, but also is faithfull in his promises. Hee understandeth mans heart, and scattereth the counsell of the wicked, so that no man can be preserved by any creature; or mans strength: but they that put their confidence in his mercy shall be preserved from all adversitie.*

Yee

PSALME XXXIII.

Treble. Pſal. 33.

Contra.

Tenor.

Bassus.

*Pſalme 33.*

**R**ejoyce in the Lord, O yee righteous: for it becommeth upright men to be thankfull.

That up - right men with thank - full voice should praise the God of might.

<sup>2</sup> Praise the LORD with Harp, ſing unto him with Viole, and in - ſtrument of ten ſtrings.

<sup>2</sup>. Praise yee the LORD with Harp and Song, in Pſalmes and pleaſ - ant things:

<sup>3</sup> Sing unto him a new ſong: Sing cheerefully with a loude voice.

<sup>4</sup> For the word of the Lord is true, and all his workes are faithfull.

With Lute and In - ſtru - ment a - mong, that ſound - eth with ten ſtrings.

<sup>3</sup> Sing to the LORD a ſong moſt new, with courage give him praiſe:

<sup>4</sup> For why? his word is ever true, his workes and all his wayes.

<sup>5</sup> To judgement, equity, and right hee hath a great good will:

And with his gifts hee doth delight The earth throughout to fill.

<sup>5</sup> Hee loveth righteouſneſſe & judgement: the earth is full of the goodneſſe of the LORD.

PSALME XXXIII.

6 By the word of the Lord were the heavens made, & all the hoste of them by the breath of his mouth.

7 Hee gathereth the waters of the sea together as upon an heape and layeth up the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the worlde feare him.

9 For he spake & it was done, he commaded and it stood.

10 The Lord breaketh the counsell of the Heathen, and bringeth to naught the devices of the people.

11 The counsell of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.

12 Blessed is that Nation, whose God is the Lord even the people that hee hath chosen for his inheritance.

13 The Lord looketh down from heaven, and beholdeth all the childer of men.

14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.

6 For by the word of God alone the heavens all were wrought: Their hostes and powers every one his breath to passe hath brought.

7 The waters great gath'ed hath hee on heapes within the shore: And hid them in the depths to bee as in an house of store.

8 All men on earth, both leaft and most feare God and keepe his Law: Yee that inhabite in each coast dread him and stand in aw.

9 What hee commanded wrought it was at once with present speed: What hee doth will is brought to passe with full effect indeed.

10 The counsels of the Nations rude the LORD doth bring to naught: Hee doth defeat the multitude of their devise and thought.

11 But his Decrees continue still, they never slack nor fwage: The motions of his mind and will take place in every age.

12 And blest are they to whom the LORD as God and guide is known: Whom hee doth chuse of meere accord to take them as his own:

13 The Lord fro heaven doth cast his fight on men mortall by birth:

14 Considering from his feat of might the dwellers on the earth.

15 The Lord, I say whose had hath wrought mans heart, and doth it frame.

For hee alone doth know the thought, and working of the fame.

16 A King that trusteth in his hoste shall not prevaile at length: The man that of his might doth boast shall fall for all his strength.

17 the troups of horfe-men eke shall faile, their sturdie steeds shall sterve: The strength of horfe shall not prevaile the rider to preserve.

18 But lo, the eyes of God intend, and watch to aide the just: With such as feare him to offend, and on his goodnesse trust:

19 That hee of death and all distresse may fet their foules from dread: And if that dearth the land oppresse, in hunger them to feed.

20 Wherefore our Soul doth still depend on God our strength and stay: Hee is our shield, us to defend and drive all darts away.

21 Our Soul in God hath joy and game, rejoycing in his might: For why? in his most holy Name wee hope and much delight.

22 Therefore let thy goodnesse, O LORD, still prefeat with us bee: As wee alwayes with one accord do only trust in thee.

15 Heefashio-neth their hearts everie one, and under-tandeth al their works.

16 The King is not faved by the multitude of an hoste, neither is the mighty man delivered by great strength

17 An horfe is a vaine help, and shall not deliver any by his great strength

18 Behold, the eye of the Lord is upon them that feare him, & upon them y<sup>t</sup> trust in his mercy.

19 To deliver their Soules from death, and to preserve them in famine.

20 Our Soule waiteth for the Lord: for hee is our helpe, and our shield

21 Surely our heart shall re-joyce in him: because we trusted in his holy Name.

22 Let thy mercie, O LORD bee upon us, as wee trust in thee.

PSAL. XXXIII.

¶ After David had escaped Achis, according as it is written, 1. Sam. 21. whom in this title hee calleth Abimelech, (which was a generall name to all the Kings of the Philistims) Hee praiseth GOD for his delyverance, provoking all others by his example to trust in GOD, to feare and serve him, who defendeth the godly with his Angels, and utterly destroyeth the wicked in their finnes.

Treble. Psal. 34.

Contra.

Tenor. I will give laud and hon - our both Un - to the LORD al - wayes:

Bassus.

Psalme 34.

I Will alwayes give thanks unto the Lord:

And

PSALME XXXIII.

his praifes ſhal  
be in my  
mouth con-  
tinually.

And eke my mouth for ev - er - more Shall ſpeake un - to his praife.

2 My Soule  
ſhall glory in  
the LORD: the  
humble ſhall  
heare it, and  
bee glad.

2 I do de - light to laude the LORD, in Soule and eke in voice:

That hum - ble men and mor - ti - fied may hear and fo re - joice.

3 Praiſeyethe  
LORD with me,  
& let us mag-  
nify his Name  
together.

3 Therefore ſee that yee magnifie  
with mee the living LORD:  
And let us now exalt his Name  
together with one accord.

4 I fought the  
LORD, and hee  
heard me; yea,  
hee delivered  
me out of all  
my feare.

4 For I my ſelf befought the LORD,  
hee answered mee againe:  
And mee reliev'd incontinent  
from all my feare and paine.

5 They ſhall  
look unto him  
& run to him  
& their faces,  
ſhall not be a-  
fbamed, ſaying

5 Who ſo they bee that him behold  
ſhall ſee his light moſt cleare:  
Their countenance ſhall not bee daſht,  
they need it not to feare.

6 This poore  
man cryed, &  
ye LORD heard  
him and ſaved  
him out of all  
his troubles.

6 This filly wretch for ſome reliefe  
unto the LORD did call:  
Who did him heare without delay,  
and rid him out of thrall.

7 The Angell of the LORD doth pitch  
his tents in every place:  
To ſave all ſuch as feare the LORD,  
that nothing them deface.

7 The Angell  
of the LORD  
pitcheth roūd  
about them y:  
feare him, and  
delivereth the

8 Taſte and conſider well, therefore  
that God is good and juſt:  
O happy man that maketh him  
his only ſtay and truſt.

8 Taſteyee and  
ſee how grati-  
ous the Lord  
is: bleſſed is  
the man that  
truſteth in  
him.

9 Feare yee the LORD, his holy ones,  
above all earthly thing:  
For they that feare the living LORD  
are ſure to lacke nothing.

9 Feare the  
Lord, yee his  
Saints: for no  
thing wanteth  
to them that  
feare him.

10 The Lyons ſhall bee hunger bit,  
and pin'd with famine much:  
But as for them that feare the Lord  
no lacke ſhall bee to ſuch.

10 The Lyons  
do lacke, and  
ſuffer hunger,  
but they that  
ſeekethe Lord  
ſhall want no-  
thing that is  
good.

PSALME XXXV.

11 Come children, hearken unto mee, I wil teach you the feare of the LORD.

12 What man is hee, that desireth life, & loveth long dayes, for to see good?

13 Keepe thy tongue from evill, and thy lips that they speake no guile

14 Ifchewevill and do good; seekepeace, & follow after it.

15 The eyes of the Lord are upon the righteous, and his eares are open unto their cry.

16 But the face of the Lord is against them that do evil to cut off their remembrance from the earth.

17 The righteous cry, & the Lord heareth them, and delivereth them out of all their troubles.

11 Comeneare, therefore; my children deare and to my words give care:

I shall you teach the perfect way how yee the Lord shall feare.

12 Who is that man that would live long, and lead a blessed life?

13 See thou refraine thy tongue and lips from all deceit and strife.

14 Turne backe thy face from doing ill and do the godly deed:

Inquire for peace and quietnesse and follow it with speed.

15 For why? the eyes of God above upon the just are bent:

His eares likewise do heare the plaint, of the poore innocent.

16 But he doth frown and bend his browes upon the wicked traine:

And cuts away the memorie that should of them remaine.

17 But when the just do call and crie the Lord doth heare them so:

That out of paine and miserie fourthwith hee lets them go.

18 The Lord is kind and streight at hand to such as bee contrite:

Hee saves also the sorrowfull, the meeke and pure in sprite.

19 Full many bee the miseries that righteous men do suffer:

But out of all adversities the Lord doth them delerver.

20 The LORD doth so preserve and keepe his verie bones alway,

That not so much as one of them doth perish or decay.

21 The sin shall slay the wicked man which hee himselve hath wrought:

And such as hate the righteous man shall soone bee brought to nought.

22 But they that serve the living Lord, the Lord doth save them found:

And who that put their trust in him nothing shall them confound.

18 The Lord is neere unto them that are of a contrite heart, and will save such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord delivereeth him out of them all.

20 He keepeth all his bones, not one of the is broken.

21 But malice shall slay the wicked: And they that hate the righteous shall perish.

22 The Lord redeemeth the Soule of his servants: And none that trust in him shall perish.

PSAL. XXXV.

¶ So long as Saul was enemy to David, all that had any authority under him to flatter their King (as is the course of the world) did also most cruelly persecute David: against whom he prayeth God to plead and to avenge his cause, that they may be taken in their owne net and snares, that his innocencie may be declared: and that the innocent who taketh part with him, may reioyce and praise the Name of the LORD, that thus delivereth his servant: and so hee promiseth to speak fourth the iustice of the LORD, and to magnifie his Name all the dayes of his life.

Tribble. Psal. 35.

Contra.

Tenor.

Bassus.

LORD, plead my cause a - gainst my foes, con-found their force and might:

Pfal. 35.

PLead thou my cause, O Lord, with them y<sup>e</sup> strive with mee:



PSALME XXXV.

fight thou a-  
gainst them  
that fight a-  
gainst mee.

Fight on my part, a - gainst all those, that seeke with mee to fight.

2 Lay hand  
upon thy  
shield and  
buckler, and  
stand up for  
mine help.

2 Lay hand my God up - on thy shield, thy self in ar - mour dresse:

Stand up for mee, and fight the field, to help mee in dif - tresse.

3 Bring out-  
fo the speare,  
and stop the  
way against  
them that per-  
fecute me: say  
unto my Soul  
I am thy sal-  
uation.

4 Let them be  
confounded &  
put to shame,  
that seeke af-  
ter my Soul,  
let them bee  
turned back,  
and brought  
to confusion,  
that imagine  
mine hurt.

5 Let them be  
as chaffe be-  
fore the wind,  
& let the An-  
gell of the Lord  
scatter them.

6 Let their  
way be dark &  
slipry, and let  
the Angell of  
the Lord per-  
fecute them.

3 Bring forth the speare, and stop the way  
mine enemies to withstand:

Then, LORD, unto my Soul thus say,  
I am thine help at hand.

4 Confound them with rebuke and blame  
that seeke my Soul to spill:

Let them turne back and flee with shame,  
that think to work mee ill.

5 Let them bee scattered all abroad  
as chaffe let them bee toft:

And by the Angell of our God  
disperst, destroid, and lost.

6 Let all their wayes be void of light  
and slipry like to fall:

And send thine Angell with thy might  
to perfecute them all.

7 For why? without my fault they have  
in secret fet their gird:

And for no cause have dig'd a cave  
to take my Soul therein.

8 When they think least, and have no care  
O LORD destroy them all:

Let them be trapt in their own snar,  
and in their mischief fall.

9 Then shal my Soul, mine heart, & voice  
in God have joy and wealth:

That in the LORD I may joyce  
and in his saving health.

10 And then my bones shall speak and say  
my parts shall all agree:

O LORD, though they do seeme full gay,  
what man is like to thee?

7 For without  
cause they  
have hid the  
pit, and their  
net for mee,  
without cause  
have they dig-  
ged a pit for  
my Soul.

8 Let destruc-  
tion come u-  
pon him at un-  
wares, and let  
his net that he  
hath laid pri-  
vily take him,  
let him fall in-  
to the same  
destruction.

9 The my Soul  
shall be joyful  
in the Lord,  
it shall reioice  
in his salva-  
tio.

10 All my  
bones shal say  
Lord, who is  
like unto thee?

PSALME XXXVI.

11 Who delivereth the poore from him that is too strong for him yea, the poore and him that is in misery, from him that spoyleth him.  
12 Cruell witnesses did rise up: they asked of me things that I never knew.

13 They rewarded mee evill for good, to have spoyled my Soule.

14 Yea, I when they were sick, I was clothed with a sack: I humbled my Soule with fasting: and my prayer was turned upon my bo-some.

15 I behaved my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

16 But in mine adversity they rejoiced, and gathered themselves together: the abjects assembled themselves against mee, and I knew not: they tare mee, and ceased not.

17 With the false scoffers at bankets, gnawing their teeth against mee.

18 Lord, how long will thou behold this? Delyver my Soule from their tumult, even my desolate Soule from the lions.

19 So will I give thee thanks in a great congregation: I will praise thee among much people.

20 Let not them that are mine enemies unjustly rejoyce over me: Neither let them winke with the eye, that hate mee without a cause.

11 That dost defend the weak from them that are both stout and strong:

And rid the poore from wicked men that spoile and do them wrong.

12 Against mee cruell men did rise, to witnesse things untrue:

And to accuse mee did devise, of that I never knew.

13 And where to them I bear good will they quite mee with disdain:

For their intent was how to spill, and bring my Soule in paine.

14 Yet I when they were sick took thought and clad my selfe in sack:

With fasting I my selfe low brought, to pray I was not slack.

15 As to my friend or brother deare I did my selfe behave:

And as one making wofull cheare about his mothers grave.

16 But in my troubles they did joy, and gather on a rout:

Yea, abject slaves at mee did toy, with mockes and checks full stout.

17 The belly gods and flattrng traine at feasts did mee deride:

They gnasht their teeth with great disdain, and wide their mouth aside.

18 Lord, when wilt thou amend this gear? why dost thou stay and pause?

Oh, rid my Soule, repleat with feare out of these Lyons clawes.

19 So then will I give thanks to thee before thy Church alwayes:

And where in preasse the people bee there will I shew thy praise.

20 Let not my foes prevaile on mee, who hate mee for no fault:

Nor yet to wrink or turn their eye, that causelesse mee assault.

21 Of peace no word they think or say, their talk is all untrue:

They still confult, and would betray all those that peace ensue.

22 With open mouth they run at mee, they gape, they laugh, they fire:

Well, well (say they) our eye doth see the thing that wee desire.

23 But Lord thou seest what waies they take cease not this gear to mend:

Bee not far off, nor mee forsake, as men that faile their friend.

24 Awake, arise, and stir abroad, defend mee in my right:

Revenge my cause, my LORD, my God, and aide mee with thy might.

25 According to thy righteoufnesse my Lord God fet mee free:

And let not them their pride expresse, nor triumph over mee.

26 Let not their hearts rejoyce and cry, There, there, this gear goth trim,

Nor give them cause to say on hie, Wee have our will on him.

27 Confound them with rebuke & shame, that joy when I do mourn:

And pay them home with spite and blame that brag at mee with scorn.

28 Let them bee glad and eke rejoyce, who love mine upright way:

And they all times with heart and voyce shall praise the LORD; and say

29 Great is the Lord, and doth excell, for why? hee doth delight

To see his servants prosper well, that is his pleasant fight.

30 Wherefore my tongue I will apply thy righteoufnesse to praise:

Unto the Lord my God will I sing laud and thanks alwayes.

21 For they speake not as friends, but they imagine deceitful words against the quiet of the land.

22 And they gaped on mee with their mouthes, saying, Aha, aha, our eye hath seene.

23 Thou hast seene it, O LORD, keepe not silence: bee not farr from mee, O LORD.

24 Arise, and wake to my judgement:

even to my cause, my GOD and my Lord.

25 Ludge me, O Lord my God, according to thy righteoufnesse.

and let them not rejoyce over mee.

26 Let them not say in their hearts, O our Soul rejoyce: neither let them say, We have devoured him.

27 Let them bee confounded and put to shame together,

that rejoyce at mine hurt:

let them bee clothed with confusion and shame that lift up themselves against mee.

28 But let them bee ioyfull and glad that love my righteoufnesse:

yea, let them say alway:

29 Let the Lord be magnified, who loveth the prosperity of his servant.

30 And my tongue shall utter thy righteoufnesse, & thy praise every day.

PSAL. XXXVI.

¶ The Prophet grievously vexed by the wicked, doth complaine of their malicious wickednesse: Then hee turneth to consider the unspeakeable goodnesse of God towards all creatures, but especially towards his children, that by the faith thereof he may be comforted and assured of his deliverance, by this ordinary course of GODS work, who in the end destroyeth the wicked, and saveth the iust.

# PSALME XXXVI.

Treble. Pſal. 36.

*Pſalme 36.*

**W**icked  
neffe  
ſaith to the  
wicked man,  
even in mine  
heart, that  
there is no  
feare of GOD  
before his eies

Contra.

Tenor. THE wick - ed deedes of the ill man, Un - to mine heart do wit - nes plaine:

Bassus.

**2** For he flat-  
tereth himſelf  
in his owne  
eyes, whiles  
his iniquitie  
is found wor-  
thie to bee hat-  
ted.

That feare of God in him is none, Though hee him-ſelf would flat - ter faire:

**3** The words  
of his mouth  
are iniquitie,  
and deceit; he  
hath left off to  
underſtand &  
to do good.

**4** Hee imagi-  
neth miſchief  
upon his bed:  
he ſetteth him-  
ſelf upon a way  
yt is not good,  
and doth not  
abhor evil.

**5** Thy mercy,  
O Lord reach-  
eth unto the  
heavens, and  
thy faithfull-  
nes unto ye clouds.

**6** Thy righte-  
ouſneſſe is like

the mightie mountaines: thy judgements are like a great deepe: thou Lord doſt ſave man and beaſt.

**3** His mouth is bent to vile deceit,  
With ignorance hee is repleat,  
And to do good hee hath no will.

**4** In bed hee doth for miſchief wait,  
Full bent to ſeeke the way moſt ill.

**5** Thy mercies, Lord, to Heaven reach,  
Thy faithfullneſſe the clouds do preach:

**6** Thy righteouſneſſe as mountaines huge:  
Thy judgements deep no tong can teach,  
To man and beaſt thou art refuge.

**7** O God! how great thy mercies bee!

The ſons of men do truſt in thee:

**8** With thee they ſhall bee fully fed,  
And thou wilt give them drink full free  
Of pleaſant rivers largely ſpred.

**9** The Well of life is thine by right,  
Thy brightneſſe doth give us our light.

**10** Thy favour, Lord, to ſuch extend  
As knowledge thee with heart upright,  
Thy righteouſneſſe to ſuch men lend.

and in thy light ſhall we ſee light. **10** Extend thy loving kindnes unto them that know thee, and thy righteouſneſſe unto them that are upright in heart.

**7** How excel-  
lent is thy mer-  
cie, O GOD!  
therefore the  
children of  
men truſt un-  
der the ſha-  
dow of thy  
wings.

**8** They ſhal  
be ſatisfied  
with the fat-  
neſſe of thine  
houſe, and  
thou ſhalt give  
them drink  
out of the ri-  
vers of thy  
pleaſures.

**9** For with  
thee is the  
Well of life,  
Well of life,

PSALME XXXVII.

11 Let not the foote of pride come against me, and let not the hand of the wicked men move mee.

11 Let not the proud, O Lord, prevaile,  
Nor vain mens power make me to quail:  
12 But lo, they faile in their devise,  
They miſchiefe work with tooth & nail  
And fall, but can by no meanes riſe.

12 There they are fallen that work iniquitie, they are caſt downe and ſhall not bee able to riſe.

PSAL. XXXVII.

¶ Because the Godly ſhould not wonder to ſee wicked men proſper in this world, the Prophet ſheweth that all things ſhall bee granted according to their hearts deſire; to them that love and feare GOD, and they that do the contrarie, although they ſeeme to flouriſh for a tyme, ſhall at length periſh.

Treble. Pſal. 37.

Contra.

Tenor. Grudge not to ſee the wick - ed men, in wealth to flour - iſh ſtill:

Baſſus.

Pſalme 37.

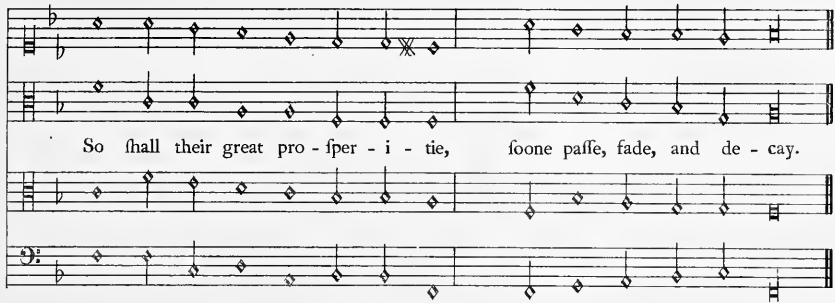
¶ Ret not thyſelf, becauſe of the wicked men, neither be envious for the evil doers.

Nor yet en - vie ſuch as to ill have bent and ſet their will.

2 For as greene graſſe, and flour - iſhing hearbs, are cut and wither a - way.

2 For they ſhal ſoone bee cut downe like graſſe, & ſhall wither as the green hearbe.

PSALME XXXVII.



3 Trust thou in the Lord, and doe good, dwell in the land and thou shalt bee fed assuredly.

4 And delight thy self in the Lord, and hee shall give thee thy hearts desires.

5 Commit thy way unto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy judgement as the noon day.

7 Wait patiently upon the Lord, and hope in him fret not thy selfe for him who prospereth in his way, nor for y<sup>e</sup> man yt bringeth his enterprises to passe.

8 Cease from anger, & leave off wrath: fret not thy selfe also to do evil

9 for evildoers shall be cut off, and they that wait upon the LORD, they shall inherit the land.

10 Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and hee shall not be found.

11 But meeke men shall possesse the earth and shall have their delight in the multitude of peace.

12 The wicked practiseth against the Iust and gnaweth his teeth against him.

3 Trust thou, therefore in God alone to do well give thy mind:

So shalt thou have the land as thine, and there sure food shalt find.

4 In God set all thine hearts delight, and look what thou wouldst have, Or els canst wish in all the world, thou needst it not to crave.

5 Cast both thy self and thine affaires on God with perfect trust: And thou shalt see with patience, th' effect both sure and just.

6 Thy perfect life and godly name hee will cleare as the light: So that the Sun even at noone dayes shall not shine half so bright.

7 Be still, therefore, and stedfastly on God see thou waite then: Not shrinking for the prosperous state of lewd and wicked men.

8 Shak off despight, envie, and hate, at least in any wife: Their wicked steps avoide and flee, and follow not their guife.

9 For every wicked man will God destroy both more and lesse: But such as trust in him are sure the land for to possesse.

10 Watch but a while, and thou shalt see; no more the wicked traine: No not so much as house or place where once hee did remaine.

11 But mercifull and humble men enjoy shall sea and land: In rest and peace they shall rejoyce, for naught shall them withstand.

12 The lewd men and malicious against the Iust conspire: They gnash their teeth at him, as men who do his bane desire.

13 But while that lewd men thus do think, the Lord laughs them to scorn:

For why? hee sees their terme approach when they shall sigh and mourn.

14 The wicked have their sword out drawn their bow eke have they bent, To overthrow and kill the poore, as they the right way went.

15 But the same sword shall pierce their which was to kill the just: (hearts Likewise the bow shall breake to shivers wherein they put their trust.

16 Doubtlesse the just mans poore estate is better a great deale more Than all these lewd and worldly mens rich pompe and heaped store.

17 For bee their power never so strong God will it overthrow: Where contrarie hee doth preserve the humble men and low.

18 Hee seeth by his great providence the good mens trade and way: And will give them inheritance which never shall decay.

19 They shall not bee discouraged when some are hard bested: When other shall bee hunger-bit they shall bee clad and fed.

20 For whosoever wicked is, and enemies to the Lord, Shall quail, yea melt even as lambs greafe, or smoak that fleeth abroad.

21 Behold the wicked borroweth much, and never payeth againe: Whereas the Iust by liberall gifts makes many glad and faine.

22 For they whom God doth blesse shall the land for heritage: (have And they whom hee doth curse likewise shall perish in his rage.

13 But the LORD shall laugh him to scorn: for hee seeth that his day is coming.

14 The wicked have drawne their sword, and have bent their bow, to cast down the poor & needie and to slay such as bee of upright conversation.

15 But their sword shall enter into their own heart, and their bowes shall bee broken.

16 A small thing unto the just man is better than great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the Lord upholdeth the just men.

18 The Lord, knoweth the dayes of upright men, and their inheritance shall bee perpetuall.

19 They shall not bee confounded in the perilous time, & in the daies of famine they shall have enough.

20 But the wicked shall perishe, and the enemies of the Lord shall be confirmed as the fatte of lambes, even with the sinok shall they consume away.

21 The wicked borroweth, and payeth not againe, but the righteous is mercifull, & giveth.

22 For such as bee blessed of God shall inherit the land, and they that bee cursed of him, shall bee cutte off.

PSALME XXXVIII.

23 The pathes of man are directed by the LORD: for he loveth his way.

24 Though he fall, hee shall not be cut off, for the Lord putteth under his hand.

25 I have bene young and I am old, yet I saw never the righteous forsaken, nor his seed begging bread.

26 But hee is ever merciful and lendeth, and his seed enioyeth the blessing.

27 Flee from evill, and do good and dwell for ever.

28 For the Lord loveth iudgement, and forsaketh not his Saints they shall bee preserved for evermore: but the seed of the wicked shall bee cut off.

29 The righteous man shall inherite the land & dwell therein for ever.

30 The mouth of the righteous wil speake of wisedome, and his tong will talk of iudgement.

31 For the law of his God is in his heart and his steps shall not slide.

23 The Lord the iust mans waies doth guid and gives him good successe: To every thing hee taks in hand hee sendeth good addresse.

24 Though that hee fall, yet is hee sure not utterly to quaille: Because God stretcheth out his hand at need, and doth not faile.

25 I have bene young, and now am old, yet did I never see The iust man left, or els his seed to beg for misery.

26 But gives alwayes most liberallie, and lends whereas is need: His children and posteritie receive of God their meed.

27 Flee vice, therefore, and wickednesse, and vertue do embrace: So God shall grant thee long to have in earth a dwelling place.

28 For God so loveth equity, and shewes to his such grace. That hee preserveth them alway, but stroyeth the wicked race.

29 Whereas the good and godly men inherite shall the land: Having as lords all things therein in their own power and hand.

30 The iust mans mouth doth ever speake of matters wise and his: His tongue doth talk to edifie with truth and equitie.

31 For in his heart the law of God his LORD doth still abide: So that where ever he goth or walk'th, his foot can never slide.

32 The wicked like a ravening wolf the iust man doth beset: By all meanes seeking him to kill, if hee fall in his net.

33 Though he should fall into his hands, yet God would succour send: Though men against him sentence give, God would him yet defend.

34 Wait thou on God, and keep his way, hee shall preserve thee then, The earth to rule and thou shalt see deftroid these wicked men.

35 The wicked have I seen most strong, and plac'd in high degree: Flourishing in all wealth and store, as doth the lawrell tree.

36 But suddenly he passed away, and lo, hee was quite gone: Then I him fought, but could scarce find, the place where dwelt such one.

37 Mark and behold the perfect man, how God doth him increase: For the iust man shall have at length great joy with rest and peace.

38 As for transgressours, wo to them, deftroid they shall all bee: God will cut off their budding race, and rich posteritie.

39 But the Salvation of the Iust doth come from God above, Who in their trouble sends them aide of his meere grace and love.

40 God doth them helpe, save, and delyver from leud men and unjust: And still will save them, whiles that they in him do put their trust.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the LORD will not leave him in his hand, nor condemn him, when he is iudged.

34 Waite thou on the LORD, and keepe his way, and hee shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I have seene the wicked strong, & spreading himself like a green bay tree.

36 Yet hee passed away: and lo, hee was gone, and I fought him, but hee could not be found.

37 Mark the upright man, and behold the Iust: for the end of that man is peace.

38 But the transgressours shall bee destroyed together, and the end of the wicked shall bee cut off.

39 But the Salvation of the righteous men shall bee of the LORD: hee shall bee their strength in the tyme of trouble.

40 For the LORD shall helpe them, & delyver them: Hee shall delyver them from the wicked, and shall save them, because they trust in him.

PSAL XXXVIII.

¶ David lying sick of some grievous disease, acknowledgeth himselfe to bee chastised of the LORD for his sins, and therefore prayeth GOD to turne away his wrath: Hee uttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of GODS ire: forsaken of his friends, evill intreated of his enemies: but in the end, with firme confidence hee commendeth his cause to God, & hopeth for speedie help at hand.

Psal. 38.

Sing this as the 6. Psalme.

○ Lord, rebuke mee not in thy anger, neither chastise me in thy wrath.

Put mee not to rebuke, O LORD, when kindled is thine ire: Nor in thy furie mee correct, O LORD, I thee desire.

2 For lo, on mee poor wretch have light thine arrowes sharp and keene: And on my back thine heavie hand to lie may well bee seene.

2 For thine arrowes have light upon me and thy hand lyeth upon mee.

3 Sixth

PSALME XXXIX.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.

4 For mine iniquities are gone over my head, and as a weightie burthen they are too heaue for mee.

5 My wounds are putrified, and corrupt, because of my foolishnesse.

6 I am bowed and crooked verie fore: I go mourning all the day.

7 For my reins are full of burning, and there is nothing found in my flesh.

8 I am weakened and fore broken, I roare for the verie griefe of mine heart.

9 Lord I powre my whole desire before thee, and my fighting is not hid from thee  
10 Mine heart panteth: my strength faileth mee, and the sight of mine eyes, euen they are not mine own.

11 My lovers & my friends stand asid from my plague, & my kinsmen stand afar off.

12 They also, that seek after my life, lay snares, and they that goe about to doe me euill, talk wicked things and imagine deceit continually.

3 Sith thou art angrie, LORD therefore no health my flesh is in:

Nor in my bones rest lesse or more by reason of my sin.

4 For lo, my wicked doings LORD, above mine head are gone:

A greater load than I can beare they lie mee fore upon.

5 My wounds so stink, and festered are, as loathsome is to see:

Which all through mine owne foolishnesse betideth unto mee.

6 I am bowde down, and crookt full fore, through this my great distresse:

That I passe over all the day with plaints and heavinesse.

7 For why? with raging heat throughout my loines are whole repleat:

And in my flesh no part at all is found or yet compleat.

8 So weake and feeble am I brought, and broken eke so fore:

That euen for verie griefe of heart, I am compeld to roare.

9 My whole request, my sighes also are open in thy sight.

10 Mine heart doth pant, my strength hath mine eyes have lost their light. (faill)

11 My lovers and my wonted friends flee this my plague and grief:

My kinsfolk they aloofe do stand and shew mee no reliefe.

12 They that did seeke my life laid snares, and they that fought the way

To do mee hurt, spake lyes, and thought on treason all the day.

13 But as a deafe man I became that could not heare at all: And as one dumbe, that openeth not his mouth to speake with all.

14 Even as the man both deafe and dumbe that answereth not againe:

When hee reprooved is, such like am I become certaine.

15 For why? O Lord, on thee with hope I wait and do attend:

Thou wilt me heare, my Lord my God, and succour to mee send.

16 Heare mee in time said I, lest that my foes should mee despise:

Rejoycing when they see mee flip, who then against mee rise.

17 For lo, I am already brought to halt most shamefully:

And ever present mee before is my great misery.

18 For whiles that I my wickednesse in humble wayes confesse:

And whiles I for my sinful deeds my sorrow do expresse.

19 My foes do still remaine alive, and mighty are also:

And they that hate mee wrongfully in number hudgely grow.

20 They are mine adversaries eke that ill for good repay:

Because I follow with mine heart, and ensue goodnesse ay:

21 For sake not mee therefore, O LORD bee not far off away:

With speed make hast unto mine help, O God, mine health and stay.

13 But I as a deafe man heard not, and am as a dumbe man who opened not his mouth.

14 Thus am I as a man that heareth not, and in whose mouth are no reproofs.

15 For on thee; O LORD doe I waite, thou wilt heare mee, my Lord my GOD.

16 For I said, Heare me, left they reioyce over mee: for when my foot slippeth they extoll themselves against mee.

17 Surely I am ready to halt and my sorrow is ever before mee.

18 When I declare my paine, and am sorie for my sin.

19 Then mine enemies are alive, and are mightie, and they that hate mee wrongfullie are many.

20 They also that reward euill for good, are mine adversaries, because I follow goodnesse.

21 For sake mee not O LORD: bee thou not far from mee, my GOD: Hast thee to help mee, O my LORD, my saluation.

PSAL. XXXIX.

¶ David uttereth with what griefe and bitternesse of minde hee was driven to these outrageous complaints of his infirmite: For hee confesseth, that when hee had determined silence, that hee burst forth yet into words, that hee would not, through the greatnesse of his griefe. Then hee rebearseth certaine requests, which taste of the infirmite of man, and mixeth with them many prayers: but all do shew a mind wonderfully troubled, that it may plainly appeare how hee did strive mightily against death and desperation.

Sing this as the 29. Psalme.

Psalme 39.

I Thought, I wiltakeheed to my wayes, that I sin not w<sup>th</sup> my tongue.

I Said, I will looke to my wayes, for feare I should go wrong:

I will take heed all tymes that I offend not with my tongue.

As with a bit I will keepe fast my mouth with force and might: Not once to whisper all the while the wicked are in fight.

I will keep my mouth bridled, while the wicked is in my fight.

PSALME XL.

2 I was dumb, and spake nothing: I kept silence, even from good, and my sorrow was more stirred.  
3 Mine heart was hot within mee, and while I was musing, the fire kindled, and I spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes what it is: let me know how long I have to live.

5 Behold, thou hast made my dayes as an hand-bredth, and mine age is nothing in respect of thee Surely everie man in his best estate is altogether vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquyetteth himself in vain: hee heapech up riches and can not tell who shall gather them.

7 And now, LORD, what waite I for? mine hope is even in thee.

2 I held my tongue, and spake no word, but kept mee close and still:

Yea, from good talk I did refraine, but fore againt my will.

3 Mine heart waxt hote within my brest with musing, thought, and doubt: Which did increase, and stirre the fire, at last these words braut out,

4 LORD, number out my life and dayes, which yet I have not past: So that I may bee certified how long my life shall last.

5 LORD, thou hast pointed out my life in length much like a span: Mine age is nothing unto thee, fo vaine is everie man.

6 Man walketh like a shade, and doth in vaine himselfe annoy, In getting goods, and cannot tell who shall the fame enjoy.

7 Now Lord, fith things this wise do frame what help do I desire? Of truth my hope doth hang on thee, I nothing else require.

8 From all the sins that I have done, LORD, quite mee out of hand: And make mee not a scorn to fooles that nothing understand.

9 I should have bene as dumb, and to complaine my lips not move: Because I knew it was thy work my patience for to prove.

10 Lord, take from me thy scourge & plague I can them not withstand: For I consume and pine with feare of thy most heavy hand,

11 When thou for sin dost man rebuke, hee waxeth wo and wan: As doth a cloth that moths have fret, fo vaine a thing is man.

12 Lord, heare my sute & give good heed, regard my teares that fall: I sojourne like a stranger heere, as did my fathers all.

13 Oh, spare a little give mee space, my strength for to restore: Before I go away from hence, and shall bee feene no more.

mee, that I may recover my strength before I go hence, and bee not.

8 Deliver mee from all my transgressions and make mee not a rebuke unto the foolish.

9 I should have bene dumb, and not have opened my mouth, because thou didst it.

10 Take thy plague away from mee: for I am confummed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquitie, thou as a mothe makest his beauty to consume, surelie every man is vanity. Selah.

12 Heare my prayer, O Lord, & hearken unto my crie: keepe not silence at my teares: for I am a stranger with thee, and a sojourner, as all my fathers.

13 Stay thine anger from

PSAL. XL.

¶ *David delivered from great danger, doth magnifie and praise the grace of God, for his deliverance, and commendeth his providence towards all mankind. Then doth hee promise to give himselfe wholly to Gods service, and so declareth how God is truly worshipped. Afterward he giveth thanks and praiseth GOD, and having complained of his enemies, with good courage hee calleth for aide and succour.*

*Sing this as the 35. Psalm.*

*Psal. 40.*

I Waited patiently for the LORD, and he inclined unto mee, and heard my cry.

2 He brought me also out of the horrible pit, out of the myry clay, & fet my feet upon the rock, and ordered my goings.

3 And he hath put in my mouth a new song of praise unto our God many shall see it, and feare and shall trust in the Lord.

I Waited long and fought the LORD, and patiently did beare: At length to mee hee did accord my voice and cry to heare.

2 Hee pluckt me from the lake fo deepe, out of the myre and clay: And on a rock hee set my feet, and hee did guide my way.

3 To mee hee taught a Psalm of praise, which I must shew abroad: And sing new songs, of thanks always, unto the LORD, our GOD. When all the folk these things shall see, as people much afraid: Then they unto the LORD will flee, and trust upon his aid.

4 O blest is hee whose hope and heart doth in the LORD remaine: That with the proud doth take no part, nor such as lie and faine. 5 For Lord my God, thy wondrous deeds in greatnesse far do passe: Thy favour towards us exceeds all things that ever was.

When I intend and do devise thy works abroad to show: To such a reckoning they do rife thereof none end I know.

6 Burnt offerings thou didst not desire, (mine eares well understand) Nor sacrifice for sin with fire thou didst at all demand.

eares hast thou prepared) burnt offerings and sin offerings hast thou not required.

7 But

4 Blessed is the man that maketh the Lord his trust and regardeth not the proud nor such as turne aside to lyes.

5 O Lord my God, thou hast made thy wonderful works fo many, that none can count in order to thee thy thoughts toward us: I would declare and speak of them but they are more then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (for mine



PSALME XLI.

7 Then said I, lo, I come: for in the rol of thy booke it is written of mee.

8 I desired to doe thy good will, O my God: yea thy Law is within mine heart.

9 I have declared thy righteoufnes in the great Congregation lo, I will not refrain my lips O Lord, thou knowest.

10 I have not hid thy righteoufnes with in mine heart: but I have declared thy truth, and thy falvation: I have not concealed thy mercie & thy truth from the great Congregation.

11 With-draw not thou thy tender mercie from mee, O Lord, let thy mercy and thy truth alway preferve mee.

12 for innumerable troubles have com passed me: my fins have taken such hold on me that I am not able to looke up:

7 But then, said I, behold and looke, I come; O LORD to thee: For in the volume of thy booke thus is it writ of mee:

8 That I O God, with my whole mind thy will to do like well: For in mine heart thy Law I find fast placed there to dwell.

9 Thy justice and thy righteoufneffe in great reforts I tell: Behold, my tongue no time doth cease, O LORD, thou knowest full well.

10 I have not hid within my brest thy goodnesse as by stealth: But I declare and have exprest thy truth and saving health.

I kept not close thy loving mind that no man should it know: The trust that in thy truth I find to all the Church I shew.

11 Thy tender mercie LORD from mee with-draw thou not away: But let thy love and veritie preserve mee still for ay.

12 For I with mischiefs many one am fore beset about: My fins such hold have tane mee on I cannot once looke out.

Yea, they in number far exceed the haire upon mine head: So that mine heart doth faint for dread that I almost am dead.

13 With speed send help, and set mee free O LORD, I thee require: Make haft with aid to succour mee O LORD, at my desire.

14 Let them sustaine rebuke and shame that seeke my Soul to spill. Drive back my foes, and them defame that wish and would mee ill.

15 For their ill feats do them destroy, that would deface my name: Who at mee thus do raile and cry, Fie on him, fie for shame.

16 Let them in thee have joy and wealth that seeke to thee alwayes. That such as love thy saving health may fay, To GOD bee praise.

17 But as for mee, I am but poore, opprest, and brought full low: Yet thou O LORD, wilt mee restore to health full well I know. For why? thou art mine hope and trust, my refuge, help, and stay: Wherefore, my God, as thou art just with mee no time delay.

yea, they are more in number then the haire of mine head: therefore my heart hath failed mee.

13 Let it please thee, O Lord, to deliver me: mak haft O Lord, to help mee.

14 Let them be confounded & put to shame together, that seek my Soul to destroy it: let them be driven backward, and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a reward of their shame who fay to mee, Aha, aha.

16 Let all them that seeke thee, reioyce and bee glad in thee and let them that love thy falvation fay alway, The Lord bee praised.

17 Though I bee poore and needy, the Lord thinketh on mee: thou art mine helper, and my deliverer: my God make no tarying.

PSAL. XLI.

¶ David being afflicted, blesteth them that pitie his case, and complaineth of the treason of his friends and familiars, as come to passe in Judas, Joh. 15. After, having felt GODS mercies in delivering him hee giveth most hearty thanks unto God.

Tribble. Psal. 41.

Contra.

Tenor. The man is blest, that care - full is the need - y to con - sider:

Bassus.

Psalme 41.

Blessed is hee that judgeth wisely of the poor

For

PSALME XLI.

the LORD shal deliver him in the time of trouble.

For in the fea - son per - il - ous the LORD will him de - liver.

2 The LORD will keep him and preserve him alive: he shall bee blessed upon the earth, & thou wilt not deliver him unto the will of his enemies.

2 The LORD will make him safe and sound, and hap - py in the land:

And hee will not de - li - ver him, in - to his en - emies hand.

3 The LORD will strengthen him upon the bed of sorrow: thou hast turned all his bed in his sickness.

3 And in his bed when hee lieth sick the LORD will him restore:  
And thou, O LORD, wilt turne to health his sickness and his fore.

4 Therefore I said, LORD have mercy upon me, heale my Soul, for I have sinned against thee.

4 Then in my sickness thus say I have mercy LORD on mee:  
And heale my Soul, which is full wo that I offended thee.

5 Mine enemies speake evil of me saying, Where shall he die, and his name perish.

5 Mine enemies wisht mee ill in heart and thus of mee did say,  
When shall hee die, that all his name may vanish quite away?

6 And if hee come to see me, he speaketh lies but his heart heapeth iniquity within him, and when he cometh forth, he telleth it.

6 And when they come to visite mee they aske if I do well:  
But in their hearts mischief they hatch and to their mates it tell.

7 They bite their lips, and whisper so as though they would mee charme:  
And cast their fetches how to trap mee, with some mortall harme.

7 Al they that hate me, whisper together against me even against me do they imagine my hurt.  
8 A mischief is light upon him, and hee that lyeth, shall no more rise.

8 Some grievous sin hath brought him to this sickness, say they plaine:  
Hee is so low, that without doubt rise can hee not againe.

9 Yea, my familiar friend, whom I trusted, who did eat of my bread, hath lifted up the heele against mee.

9 The man also that I did trust with mee did use deceit:  
Who at my table ate my bread the fame for mee laid wait.

10 Have mercy LORD, on mee therefore and let mee bee preserved:  
That I may render unto them the things they have deferved.

10 Therefore, O LORD, have mercie upon mee, and raise me up: so I shall reward them.

11 By

PSALME XLII.

11 By this I know, that thou favour-est me because mine enemy doth not triumph against mee.

11 By this I know assuredly to bee beloved of thee:  
When that mine enemies have no cause to triumph over mee.

12 But in my right thou hast mee kept and maintained alway:  
And in thy presence place assign'd where I shall dwell for ay.

12 And as for mee, thou upholdest me in mine integrity, and dost set mee before thy face for ever.

13 The LORD the GOD of Israel bee praised evermore:  
Even so bee it LORD, will I say, even so bee it, therefore.

13 Blessed bee the LORD GOD of Israel world without end, So bee it, even So bee it.

PSAL. XLII.

*The Prophet grievously complaineth, that being hindered by his persecution, hee could not bee present in the Congregation of Gods people: protesting that although hee was separat in body from them, yet his heart was thitherward affectioned. And last of all hee sheweth that hee was not so far overcome with these sorrowes and thoughts, but that he continually put his confidence in the Lord.*

Psalme 42.

Sing this as the 15. Psalme.

AS the Hart brayeth for the rivers of water, so panteth my Soul after thee, O GOD.

2 My Soul thirsteth for God, even for the living GOD: when shall I come and appear before the presence of GOD.

3 My teares have been my meat day and night, while they daily say unto mee Where is thy GOD.

4 When I remembered these things, I poured out my very heart, because I had gone with the multitude & led them into the house of GOD with the voyce of singing and praise as a multitude that keepeth a feast.

5 Why art thou cast down my Soul and unquiet within mee? wait on GOD: for I will yet give him thanks for the help of his presence.

6 My GOD, my Soul is cast down within mee, because I remember thee from the land of Iordane & Hermon, and from the mount Mizar.

Like as the Hart doth breath and bray the well-springs to obtaine:  
So doth my Soul desire alway with thee, LORD, to remaine.  
2 My Soul doth thirst, and would draw the living GOD of might: (neare)  
Oh, when shall I come and appear in presence of his fight.

3 The teares all times are my repast which from mine eyes do slide:  
When wicked men cry out so fast where is now GOD thy guide?  
4 Alas, what griefe is it to think, what freedom once I had:  
Therefore my Soul, as at pits brink is most heavy and sad.

When I did march in good array well furnished with my traine,  
Unto the Temple was our way, with songs and hearts most faine.

5 My Soul, why art thou sad alwayes, and frettest thus in my breast?  
Trust still in God, for him to praise I hold it ever best.

By him I have succour at need, against all paine and griefe:  
Hee is my God, who with all speed will hast to send reliefe.

6 And thus my Soul within mee, Lord, doth faint to think upon,  
The land of Iordane, and record the little hill Hermon.

7 One griefe another in doth call, as clouds burst out their voyce:  
The floods of evils that do fall run over mee with noyse.  
8 Yet I by day felt his goodness and help at all awayes:  
Likewise by night I did not cease the living GOD to praise.

9 I am persuaded thus to say to him with poore pretence:  
O LORD, thou art my guide and stay, my rock, and my defence.  
Why do I then in penitiveness hanging the head thus walk?  
While that mine enemies mee oppress, and vexee mee with their talk.

10 For why? they pearce mine inward with pangues to be abhord: (parts)  
When they cry out with stubborn hearts where is thy GOD thy LORD?

11 So soone why dost thou faint and quail my Soul with paines oppress?  
With thoughts why dost thyself assaile, so fore within my breast.

Trust in the LORD thy GOD alwayes and thou the time shall see:  
To give him thanks with laud and praise, for health restored to thee.

7 One deepe calleth another deepe by the noyse of the water-fouts: al thy waves & thy floods are gone over me.

8 The LORD will grant his loving kindness in the day, and in the night shall I sing of him even a prayer unto the God of my life.

9 I will say unto GOD, who is my rock, Why hast thou forsaken mee? why go I mourning while the enemy oppresseth mee?  
10 My bones are cut asunder, while mine enemies reproach mee, saying dayly unto mee Where is thy GOD?

11 Why art thou cast downe, my Soul? and why art thou disquieted within mee? Wait on God: for I will yet give him thanks: he is my present help & my God

PSAL.

PSALME XLIIII.

PSAL. XLIII.

¶ *Hee prayeth to bee delivered from them which conspire with Absolon, to the end that hee might ioyfully praise God in his holy Congregation.*

*Pfalme 43.*

*Sing this as the 35. Psalme.*

¶ **U**dge me, O God, & defend my cause against the unmercifull people: deliver mee from the deceitfull & wicked man.  
 2 For thou art the God of my strength: why hast thou put me away? why go I so mourning, when the enemy oppresth mee?  
 3 Send thy light and thy truth: let the lead me let the bring me unto thine holie mountaine & to thy Tabernacles.

Judge and revenge my cause, O LORD,  
 from them that evil bee:  
 From wicked and deceitfull men,  
 O LORD deliver mee.  
 2 For of my strength thou art the God,  
 why puttst thou mee thee fro?  
 And why walk I so heavily  
 opprest with my fo?  
 3 Send out thy light and eke thy truth,  
 and lead mee with thy grace:  
 Which may conduct mee to thy hill,  
 and to thy dwelling place.

4 Then shall I to the Altar go  
 of God my joy and cheare,  
 And on mine harp give thanks to thee,  
 O God my God most deare.  
 5 Why art thou then so sad my Soul,  
 and fretst thus in my brest?  
 Still trust in God, for him to praise  
 I hold it alwayes best.  
 By him I have deliverance  
 against all paine and griefe:  
 Hee is my God, which doth alwayes  
 at need fend mee reliefe.

4 Then will I goe unto the Altar of God even unto the God of my ioy and gladnesse and upon the harpe will I give thanks to thee, O GOD my GOD.  
 5 Why art thou cast down my Soul, and why art thou disquieted within mee? wait on God, for I will yet give him thanks, hee is my present help and my GOD.

PSAL. XLIIII.

¶ *A most earnest Prayer, made in the name of the faithfull, when they are afflicted by their enemies, for sustaining the quarell of Gods word, according to the exposition, Rom. 8.*

*Pfalme 44.*

**W**E have heard with our ears, O God, our fathers have tolde us the works yt thou hast done in their dayes, in the old time.

Treble. Psal. 44.

Contra.

Tenor. Our eares have heard our fa - thers tell and reve - rent - ly re - cord,

Bassus.

The won-drous works that thou hast done, in al - der time, O Lord.

PSALME XLIIII.

2 How thou hast driven out the Hea-then with thy mighty hand, and planted them: how thou hast destroyed the people, and caused them to grow.

2 How thou didst cast the Gen-tiles out, and stroydst them with strong hand:

Plant - ing our fa - thers in their place, and gave to them their land.

3 For they inherited not the land by their owne sword: neither did their own arme save the but thy right hand, & thine arme, and the light of thy countenance, because thou didst favour them.

4 Thou art my King, O GOD, send helpe unto Iaakob.

5 Through thee have we thrust backe our adverfaries: by thy Name have wee trodden downe them that rose up against us.

6 For I do not trust in my bow, neither can my sword save mee.

7 But thou hast saved us from our adverfaries, and hast put them to confusion that hate us.

8 Therefore will we praise God continually, and will confesse thy Name for ever. Selah. 9 But now thou art far off, and puttst us to confusion, & goest not forth with our armies. 10 Thou makest us to turne back from the adverfarie, & they who hate us, spoile for themselves. 11 Thou givest us as sheepe to be eaten and dost scatter us among the Nations.

3 They conquered not by sword nor the land of thy behest: (strenght But by thine hand, thine arme, and grace, because thou loves them best.

4 Thou art my King, O God that helpt Iaakob in sundry wise:

5 Led with thy power, wee threw down as did against us rise. (such

6 I trusted not in bow nor sword, they could not save mee found:

7 Thou kep't us from our enemies rage, thou didst our foes confound.

8 And still wee boast of thee our God, and praise thine holy name:

9 Yet now thou goest not with our hoast, but leavest us to shame.

10 Thou mad't us flee before our foes, and so were over-trod:

Our enemies spoild and robde our goods, when wee were sparst abroad.

11 Thou hast us given to our foes, as sheepe for to bee slaine:

Amongst the Heathen every where scatt'ed wee do remeye.

12 Thy people thou hast sold like slaves, and as a thing of naught: For profit none thou hadst thereby no gain at all was fought.

13 And to our neighbours thou hast made of us a laughing stock: And those that round about us dwell at us do grin and mock.

14 Thus wee serve for none other use, but for a common talk: They mock, they scorn, & nod their heads where ever wee go or walk.

15 I am ashamed continually to heare those wicked men: Yea, I so blush, that all my face with red is covered then.

16 For why? wee heare such slanderous such false reports and lies: (words That death it is to see their wrongs, their threatnings, and their cries.

17 For all this wee forget not thee, nor yet thy Covenant breake:

18 We turn not back our hearts from thee nor yet thy paths forsake.

12 Thou sellest thy people without gain, and dost not increase their price.

13 Thou makest us a reproach to our neighbours, a jest and a laughing stock to them that are round about us.

14 Thou makest us a proverb among the nations, and a nodding of the head among people. 15 My confusion is daily before mee, and the shame of my face hath covered mee.

16 For the voice of the slanderer and rebuker, for the enemy & avenger:

17 All this is come upon us yet do we not forget thee, neither deale we falsely concerning thy Covenant.

18 Our heart is not turned back, neither our steps gone out of thy paths.

19 Yet

PSALME XLV.

19 Albeit thou  
haft fritten  
us down into  
the place of  
dragons, and  
covered us  
with the shad-  
ow of death.  
20 If wee have  
forgotten the  
Name of our  
GOD, and  
holden up our  
hands to a  
frrange god,  
21 Shall not  
God search  
this out? for  
he knoweth  
the secrets of  
the heart.  
22 Surely for  
thy fake are  
we flaine continually, and are counted as sheepe for the slaughter.

19 Yet thou haft trod us down to duft,  
where dens of dragons bee :  
And covered us with shade of death,  
and great aduerfitie.  
20 If wee had our Gods Name forgot  
and help of idoles fought:  
21 Wold not God then have trid this out?  
for hee doth know our thought.  
22 Nay, nay, for thy Name fake, O Lord,  
alwayes are wee flaine thus:  
As sheepe unto the thambles fent,  
right fo they deale with us.

23 Up LORD, why sleepest thou? awake,  
and leave us not for all:  
24 Why hidest thou thy countenance,  
and doft forget our thrall.  
25 For down to duft our Soul is brought,  
and wee now at laft caft,  
Our belly, like as it were glude  
unto the ground cleav'th faft.  
26 Rife up, therefore, for our defence  
and help us, LORD, at need:  
Wee thee befeech, for thy goodneffe  
to refcue us with speed.

23 Up, why  
leepest thou,  
O Lord, awake  
bee not far off  
for ever.  
24 Wherefore  
hidest thou  
thy face? and  
forgetteft our  
miferie, and  
our affliction?  
25 For our  
Soul is beaten  
unto the duft  
our belly cle-  
veth unto the  
ground.  
26 Rife up for  
our fuccour,  
and redeeme  
us for thy  
mercies fake.

PSAL. XLV.

¶ *The maieftie of Solomon, his honour, strength, beautie, riches and power are praised: and alfo his marriage with the Egyptian (being an heathen woman) is blessed, if that ſhe can renounce her people, and the love of her country, and give herſelf wholly to her husband: Vnder the which figure the wonderful maieftie and increafe of the Kingdome of Chriſt; and the Church his Spouſe, now taken of the Gentiles, is deſcribed.*

Sing this as the 25. Pſalme.

Pſalme 45.

Mine hart  
wil utter  
forth a good  
matter: I will  
intreat in my  
workes of the  
King: my tong  
is as ye pen of  
a ſwift writer.  
2 Thou art  
fairer then  
the children  
of men, grace  
is powred in  
thy lips, be-  
cauſe GOD  
hath bleſſed  
thee for ever.  
3 Gird thy  
ſword upon  
thy thigh, O  
moſt mighty,  
to wit, thy wor-  
ſhip and thy  
glorie.  
4 And pro-  
per with thy  
glory, rid up-  
on the word  
of truth and  
meeknes, and  
of righteouſ-  
nes: fo thy  
right had ſhal  
teach thee  
terrible things  
5 Thine ar-  
rows are ſharp  
to pierce the  
heart of the  
kingenemies:  
therefore the  
people ſhall  
fall under thee.  
6 Thy throne  
O God, is for  
ever and ever,  
the ſcepter of  
thy Kingdome  
is a ſcepter of  
righteouſneſſe.  
7 Thou loveſt  
righteouſnes,  
& hateſt wic-  
kedneſſe, becauſe GOD, even thy God hath anointed thee with the  
oile of gladneſſe above thy fellowes.

Mine heart doth take in hand,  
ſome godly ſong to ſing:  
The praiſe that I ſhall ſhew therein  
pertaineth to the King.  
My tongue ſhall bee as quick,  
his honour to endite:  
As is the pen of any ſcribe  
that uſeth faſt to write.  
2 O faireſt of all men!  
thy ſpeech is pleaſant pure:  
For God hath bleſſed thee with gifts  
for ever to endure.  
3 About thee gird thy ſword,  
thou mighty Prince of fame:  
Which is the glory and renouue,  
and honour of thy name.  
4 Go forth with proſperous ſpeed,  
in meekneſſe, truth, and right:  
And thy right hand ſhall thee inſtrukt  
in works of dreadfull might.  
5 Thy ſhafts are ſharp, O King  
to pearce thy foes hearts all:  
Therefore ſhall Nations thee obey,  
and at thy feet down fall.  
6 Thy royall feat, O LORD,  
for ever ſhall remaine:  
Becauſe the ſcepter of thy Realme,  
doth righteouſneſſe maintaine.  
7 Thou righteouſneſſe doſt love,  
and wickedneſſe deteſt:  
Becauſe GOD hath anointed thee,  
with joy above the reſt.

8 Of myrrhe and caſſia,  
thy clothes moſt ſweet ſmell had:  
When thou didſt from thy palace paſſe,  
where they had made the glad.  
9 Amongſt thy ladies are,  
kings daughters right demure:  
At thy right hand the Queen doth ſtand,  
arrayd in gold moſt pure.  
10 O Daughter, take good heed,  
incline and give good eare.  
Thou muſt forget thy kindred all,  
and fathers houſe moſt deare.  
11 So ſhall the King deſire,  
thy beauty excellent:  
Hee is thy LORD, therefore ſhalt thou  
to honour him bee bent.  
12 The daughters then of Tyre,  
with gifts full rich to ſee,  
And all the wealthie of the land,  
ſhall make their ſute to thee.  
13 The daughter of the King,  
is glorious to behold:  
Within her chamber ſhee doth ſit,  
deckt up in broydrd gold.  
14 In robes by needle wrought,  
with many pleaſant thing:  
And Virgines fair on her to wait  
ſhee commeth to the King.  
15 They ſhall bee brought with joy,  
and mirth on every ſide,  
Into the palace of the King,  
and there they ſhall abide.

8 All thy gar-  
ments ſmel of  
myrrhe and  
aloes, and caſ-  
ſia, when thou  
commett out  
of thy yorie  
palaces, where  
they have  
madethee glad  
9 Kings daugh-  
ters were a-  
mong thine  
honorable  
wives upon  
thy right had  
did ſtand the  
Queene in a  
veture of gold  
of Ophir.  
10 Hearken  
O daughter,  
and conſider,  
& incline thy  
eare forget al-  
fo thine own-  
people, & thy  
fathers houſe.  
11 So ſhal the  
King have  
pleaſure in thy  
beauty, for he  
is thy Lord,  
and reverence  
thou him.  
12 And the  
daughters of  
Tyrus, with  
the rich of ye  
people ſhal do  
homage before  
thy face with  
prefents.  
13 The Kings  
daughter is all  
glorious with-  
in: her cloth-  
ing is of broy-  
derd gold.  
14 Shee ſhall  
bee brought  
unto the king  
in raiment of  
needle worke:

the virgins that do follow after her, and her companions ſhall bee brought unto thee. 15 With joy and gladneſſe ſhall they bee brought, and ſhall enter into the Kinges pallace.

# PSALME XLVI.

16 In stead of thy Fathers shall thy children bee: thou shalt make them Princes thorow all the earth.

16 In stead of parents left,  
O Queen, the case so stands,  
Thou shalt have sons whom thou mayst fet  
as Princes in all lands.

17 Wherefore thine holy Name  
all ages shall record:  
The people shall give thanks to thee,  
for evermore, O LORD.

17 I will make thy Name to be remembered thorow all generations: therefore shall the

people give thanks unto thee world without end.

## PSAL. XLVI.

*A song of triumph, or thanksgiving, for the deliverance of Jerusalem, after Sennacherib with his armie was driven away, or some other like suddaine and merveilous deliverance by the mightie hand of GOD: whereby the Prophet commending this great benefit, doth exhort the faithfull to give themselves wholly into the hand of God, doubting nothing but that under his protection, they shall be safe against all the assaults of their enemies because this is his delight to asswadge the rage of the wicked where they are most busie against the Iust.*

Treble. Psal. 46.

*Pfalme 46.*

**G**OD is our hope and strength, and help, in trouble, readie to be found.

Contra.

Tenor. The LORD is our de - fence and aide, the strength whereby wee stand:

Bassus.

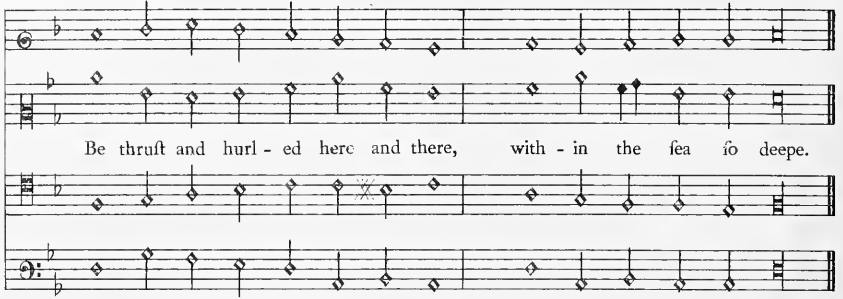
When wee with woe were much dif - maid, wee found his help at hand.

<sup>2</sup> Though the earth remove wee will not feare, though hills so high and steep,

<sup>2</sup> Therefore will not wee feare, though the earth bee moved, and though the mountaines

PSALME XLVII.

fall into the  
mids of the  
Sea.



3 Though the waters there- of rage, and be troubled, and the mouitains flake at the farges of the fame. Selah.

4 Yet there is a river, whose fream shall make glad the cite of GOD even the Sanctu- ary of the Tabernacle of the moft high

5 GOD is in the mids of it, therefore fhall it not bee mo- ved: God fhall help it verie early.

3 No though the waves do rage fo fore, that all the banks it fpils: And though it overflow the shore, and beat down mightie hills.

4 Yet one faire flood doth fend abroad his pleafant freames apace, To frefh the cite of our GOD, and wafh his holy place.

5 In midft of her the LORD doth dwell, fhce can no whit decay: With fpeedie help thofe that rebell againft her GOD will ftay.

6 The Heathen folk, the kingdomes feare, the people make a noyfe: The earth doth melt, and not appeare, when GOD puts fourth his voyfe.

7 The Lord of Hoftes doth take our part, to us hee hath an eye: Our hope of health with all our heart on Iaakobs GOD doth ly.

8 Come hear and fee with mind & thought the working of our God: What wonders hee himfelf hath wrought throughout the earth abroad.

9 By him all wars are hufht and gone, which countries did confpire: Their bowes he brake, and fpeares each one their charets burnt with fire.

10 Leave off therefore, faith he, and know I am a God moft stout: I will bee praifde of high and low even all the earth throughout.

7 The Lord of Hoftes is with us: the God of Iaakob is our refuge. Selah.

8 Come, and beholde the workes of the Lord: what defolations hee hath made in the earth.

9 Hee maketh wars to ceafe unto the ends of the world: hee breaketh the bow, and cutteth the fpear, and burneth the chariots with fire.

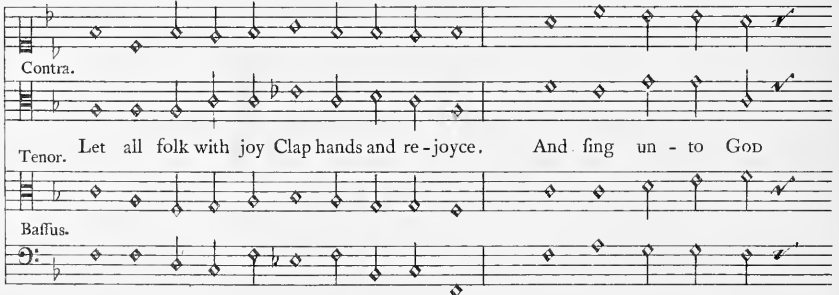
10 Bee ftill, and know, that I am GOD: I will bee exalted among the heathen: and I will bee exalted in the earth.

11 The Lord of Hoftes doth us defend, hee is our ftrength and tower: On Iaakobs God do wee depend, and on his mightie power.

PSAL. XLVII.

¶ The Prophet exhorteth all people to the worfhip of the true and everliving GOD, commending the mercie of GOD towards the pofteritie of Iaakob: And after prophecieth of the kingdome of CHRIST, in this tyme of the Gofpell.

Treble. Pfal. 47.



Pfalme 47.

Al l people clap your hands: Sing loud unto God

With



PSALME XLVII.

with a joyfull voice.

With most chear - full voice. 2. For high is the LORD, And fear - ed to bee,

2 For the LORD is high, and terrible: A great King over all the earth.

The Earth o - ver all A great King is Hee. 3. In daunt - ing the folk

3 Hee hath subdued the people under us, and the Nations under our feet.

Hee hath so well wrought, 'That un - der our feet Whole Na - tions are brought.

4 Hee hath chosen our inheritance for us: even the glorie of Iacob, whom he loved. Selah.

- 4 An heritage faire,  
Hee choie us to move:  
Which Iacob enjoyd,  
Whom hee so did love.
- 5 Our GOD is gone up,  
With triumph and fame:  
With sound of the trumpe,  
To witnesse the fame.
- 6 Sing praises to GOD;  
Sing praises, I say:  
To this our great King,  
Sing praises alway.

5 God is gone up with triumph: even the LORD, with the sound of the trumpet.

6 Sing praises to God, sing praises: Sing praises unto our King, sing praises.

- 7 For of all the Earth  
Our GOD is the King:  
Such as understand  
Now praise to him sing.
- 8 The Heathen to rule  
God also doth reigne,  
Who doth still upon  
His high throne remaine.
- 9 Strange Princes do come  
Unto the LORDS fold:  
Who are as his shields,  
His Church up to hold.

7 For God is the King of all the earth: sing praises every one that hath understanding.

8 GOD reigneth over the Heathen: God sitteth upon his holy throne

9 The Princes of the people are gathered unto the people of the God of Abraham.

For shields of the world  
Belong to the LORD:  
His Name to exalt  
Let all men accord.

For the shields of the world belong to God hee is greatly to be exalted.

PSALME XLIX.

PSAL. XLVIII.

¶ *A notable deliverance of Ierusalem from the hands of many Kings is mentioned: for the which thanks are given to GOD, and the state of that citie is praised, that hath GOD so presently at all tymes readie to defend them. This Pſalme ſeemeth to bee made in the time of Abaz, Iofaphat, Aſa, or Ezechias: for in their times chiefly was the citie by ſorraine Princes aſſaulted.*

Sing this as the 46. Pſalme.

Pſalme 48.

Great is the Lord, and greatly to bee praised in the Citie of our God: even upon his holie mountaine.  
 2 Mount Syon lying Northward, is fair in ſituation: it is the joy of the whole earth, and the citie of the great King.  
 3 In the palaces thereof God is known for a refuge.  
 4 For lo, the Kings were gathered, and went together  
 5 When they ſaw it, they marvelled they were aſtonied, and ſuddenly driven backe.  
 6 Feare came there upon them, and forow, as upon a woman in travell.  
 7 As with an eaſt wind thou break'eſt the ſhips of Tarſhiſh, ſo were they deſtroied.

Great is the Lord, and with great praife  
 to bee advanced ſtill  
 Within the citie of our God,  
 upon his holy hill.  
 2 Mount Syon is a pleaſant place,  
 it gladdeth all the land:  
 The citie of the mightie King  
 on her Northſide doth ſtand.  
 3 Within her palaces the LORD  
 is known a refuge ſure:  
 4 For lo, the Kings together came  
 her ruine to procure:  
 5 But when they did behold the fame,  
 they wondred and they were  
 Aſtonied much, and ſuddenly,  
 were driven backe with feare.  
 6 Great terrour there on them did fall,  
 for very wo they cry,  
 As doth a woman when ſhee ſhall  
 go travell by and by.  
 7 As with the ſtormy Eaſterne winds  
 thou break'eſt the ſhips that faile,  
 Of Tarſhiſh: ſo they ſcattered were,  
 deſtroide, and made to quail.

8 Within the citie of the LORD  
 wee ſaw, as it was told:  
 Yea, in the citie of our God;  
 which hee will ay uphold.  
 9 O Lord; wee wait, and looke to have  
 thy loving help and grace:  
 For which all times wee do attend,  
 within thine holy place.  
 10 O Lord, according to thy Name,  
 for ever is thy praife:  
 And thy right hand, O Lord, is full  
 of righteouſneſſe alwayes.  
 11 Let, for thy judgements, Sion mount,  
 with joyes fulfilled bee:  
 And let Iehudahs daughters all  
 bee glad, O Lord, in thee.  
 12 Go walk about all Sion hill,  
 yea, round about her go:  
 And tell the Bull-warks that thereon,  
 are builded on a row.  
 13 View and mark well the wals thereof,  
 behold her towres hie:  
 That yee of it may make report  
 to your poſteritie.

14 For even this God our God is hee,  
 For ever and for ay:  
 Hee ſhall direct, and us conduct,  
 even to our dying day.

8 As we have heard, ſo have wee ſene in the city of the Lord of Hoſts in the citie of our God: God will ſtabliſh it forever. Selah.  
 9 Wee waite for thy loving kindeſſe, O GOD, in the mids of thy Temple.  
 10 O GOD, according to thy Name, ſo is thy praife unto yeworlds end: thy right hand is full of righteouſneſſe.  
 11 Let mount Sion rejoice, & the daughters of Iudah bee glad, becauſe of thy judgements.  
 12 Compaſſe about Sion: and go round about it, and tell the towrs thereof.  
 13 Mark well the wals thereof, behold her towrs, that yee may tell your poſteritie.  
 14 For this GOD is our GOD for ever and ever: hee ſhall bee our guid unto the death.

PSAL. XLIX.

¶ *The holy Ghoſt calleth all men to the conſideration of mans life, ſhewing them not to bee moſt happie, that are moſt wealthy, and therefore not to bee feared: but contrariwiſe, hee liſteth up our minds, to conſider how all things are ruled by Gods providence: who as hee iudgeth the worldly miſers to everlaſting torment, ſo doth hee preſerve his, and will reward them in the day of the reſurreſtion, 2. Theſſ. 1.*

Pſalme 49

HEare this al ye people, give eare all yee that dwell in the world.

Treble. Pſal. 49.

Contra.

Tenor. ALL peo - ple hear - en and give eare, to that that I ſhall tell:

Baſſus.

PSALME XLIX.

2 As well low as high, both rich and poore.

2 Both high and low, both rich and poore, that in the world doe dwell:

3 My mouth shal speake of wisedome, and the meditation of mine heart is of knowledge.

3 For why? my mouth shall make dif-courfe, of man - ie things right wif:

In un - der - stand - ing shall mine heart, his ftu - die ex - er - cife.

4 I wil incline mine eare to a parable, and utter my grave matter upon the harp.

4 I will incline mine eare to know, the parables so dark:  
And open all my doubtfull speech, in meeter on mine harp.

5 Wherefore should I feare in the evill dayes, when iniquitie shall compasse mee about, as at mine heels.

5 Why should I feare afflictions, or any carefull toile?  
Or els my foes, who at mine heels, are prest my life to spoile?

6 They trust in their goods & boast themselves in the multitude of their riches,

6 For as for such as riches have, wherein their trust is most:  
And they who of their treasures great themselves do brag and boast.

7 Yet a man can by no means redeeme his brother: hee can not give his ranfone to GOD.

7 There is not one of them that can his brothers death redeeme:  
Or that can give a price to GOD, sufficient for him.

8 It is too great a price to pay none can thereto attaine:

9 Or that hee might his life prolong, or not in grave remaine.

10 They seee wif men, as well as fooles subject unto deaths bands:  
And being dead, strangers possesse their goods, their rents, their lands.

11 Their care is to build houfes faire, and so determine sure,  
To make their name right great on earth, for ever to endure.

12 Yet shall no man alwayes enjoy high honour, wealth, and rest:  
But shall at length taste of deaths cup, as well as the bruit beaft.

8 (So precious is the redemption of their soules, & the continuance for ever.)

9 That he may live still for ever, and not see the grave.

10 For hee feeth that wif men die, and also that the ignorant and foolish perish & leave their riches for others.

11 Yet they thinke their houfes, and their habitations shall continue for ever, even from generation to generation, and call their lands by their names.

12 But man shall not continue in honour: he is like the beasts that die.

13 And

PSALME L.

13 This there way uttereth their foolishnes yet their posterity delight in their talk.

14 Like sheepe they ly in grave, death devoureth them and the righteous shall have dominion over them in the morning: for their beautie shall consume whē they shal go from their house to grave

15 But God shall deliver my Soul from the power of the grave, for hee will receive me. Selah.

13 And though they try these foolish to be most leud and vaine (thoughts Their children yet approve their talk, and in like sin remaine.

14 As sheepe unto the fold are brought, so shall they unto grave:

Death shall them eat, and in that day, the just shall lordship have.

Their image and their royall port shall fade and quite decay:

When as from house to pit they passe with wo and wel-away.

15 But God will surely preserve mee from death and endlesse paine:

Because hee will of his good grace my Soul receive againe.

16 If any man waxe wondrous rich, fear not, I say therefore:

Although the glory of his house increaseth more and more.

17 For when hee dieth of all these things nothing shall hee receive:

His glory will not follow him, his pompe will take her leave.

18 Yet in this life hee takes himselfe the happiest under Sun:

And others likewise flatter him, saying, All is well done.

19 And presuppose hee live as long as did his fathers old,

Yet must hee needs at length give place, and bee brought to deaths fold.

16 Bee not thou afraid, when one is made rich and when the glory of his house is increased.

17 For hee shall take nothing away when he dieth neither shall his pompe descend after him.

18 For while hee lived hee rejoiced himself, and men will praise thee when thou makest much of thy selfe.

19 Hee shall enter into the generation of his fathers: and they shall not live for ever.

20 Thus man to honour God hath cald, yet doth hee not consider:

But like brute beasts so doth hee live, which turn to dust and powder.

20 Man is in honour, and understandeth not: hee is like the beasts that perish.

Psalme 50.

THE GOD of gods, even the Lord hath spoken, and called the earth from the rising up of the Sun, unto the going down thereof.

PSAL. L.

¶ Hee prophesieth, how God will call al nations; by the Gospel, and require none other sacrifices of his people, but confession of his benefites, and thanksgiving: & be detesteth all such as seeme zealous of ceremonies, and not of the pure word of God onely.

Tribble. Psal. 50.

Contra.

Tenor. The might - ie GOD, th' Eter - nall hath thus spoke: And all the world

Bassus.

hee will call and pro - voke, Even from the East, and so fourth to the West:

From

PSALME L.

2 Out of Zion which is the perfection of beautie hath God shined.

From to - ward Sion, which place him lik - eth best, God will ap - pear

in beau-tie most ex - cel - lent: Our God will come be - fore that long time be spent.

3 Our GOD shall come, & shall not keep silence: a fire shall devour before him, and a mightie tempest shall bee moved round about him.

4 He shall call the heavens above, and the earth to judge his people.

5 Gather my Saintes together unto me, those ye make a Covenant with mee with sacrifice.

6 And the heavens shall declare his righteousness: For God is judge himself. Selah

7 Heare O my people, and I will speake: heare, O Isra-el, and I will testify unto thee: for I am God even thy GOD.

8 I will not reprove thee for thy sacrifices, or thy burnt offerings, that have not bene continually before mee.

3 Devouring fire  
shall go before his face:  
A great tempest  
shall round about him trace.  
4 Then shall hee call  
the earth and heaven so bright,  
To judge his folk  
with equitie and right.  
5 Saying, go to,  
and now my Saints assemble:  
My pact they keepe,  
their gifts do not dissemele.  
6 The Heavens shall  
declare his righteoufnesse:  
For GOD is Iudge  
of all things more and lesse.  
7 Heare my people,  
for I will now reveale:  
Lift Israel,  
I will thee nought conceale,  
8 Thy God, thy God  
I am, and will not blame thee,  
For giving not  
all maner offerings to mee.

9 I have not need  
to take of thee at all  
Goates of thy fold,  
or calf out of thy stall:  
10 For all the beasts  
are mine within the woods,  
On thousand hills  
the beasts are mine own goods:  
11 I Know for mine  
all birds that are on mountains:  
All beasts are mine  
which haunt the fields and fountains.  
12 Hungrie if I were,  
I would not thee it tell:  
For all is mine  
that in the world do dwell.  
13 Eate I the flesh  
of great buls or bullocks?  
Or drink the blood  
of goates, and of the flocks.  
14 Present to God  
due thankfuinesse and praise:  
And pay thy vowes  
to him most High alwayes.

9 I will take  
nobullock out  
of thine house  
nor goates out  
of thy folds.

10 For all beasts  
of the forest  
are mine, and  
the beasts on  
a thousand  
mountains.

11 I know all  
the foules on  
the mountains  
and the wild  
beasts of the  
fields are  
mine.

12 If I bee  
hungrie, I will  
not tell thee:  
for the world  
is mine, and  
all that there-  
in is.

13 Will I eate  
the flesh of  
buls? or drink  
the blood of  
goats?

14 Offer unto  
GOD praise,  
and pay thy  
vowes unto ye  
most High.

15 Call

PSALME LI.

15 And call upon me in the day of trouble fo will I deli-ver thee, and thou shalt glo-ri-fie mee.

16 But unto the Wicked, faid God, what haſte thou to do, to declare mine ordi-nan-ces, that thou ſhouldeſt take my covenant in thy mouth?

17 Seing thou hateſt to bee reformed, and haſt caſt my words behind thee.

18 For when thou ſeeſt a thiefe, thou runneſt with him, and thou art partaker with the adul-terers.

19 Thou givelt thy mouth to evil, and with thy tong thou forgeſt deceit.

15 Call upon mee when troubled thou ſhalt bee: Then will I help, and thou ſhalt honour mee.

16 To wicked men, thus ſaith th'Eternall God, Why doſt thou preach my Lawes and Heſtes abroad? Seeing thou haſt them with thy mouth deformed,

17 And hateſt to bee by diſcipline reformed.

My words, I ſay, thou doſt rejeſt and hate:

18 If that thou ſee a thiefe, as with thy mate, Thou runſt with him, and fo your prey do ſeeke: And art all one with bawdes and ruffians eke.

19 Thou givelt thy ſelſe to back-bite and to flander: And how thy tongue deceives it is a wonder.

20 Thou ſitſt muſing thy brother how to blame, And how to put thy mothers ſon to ſhame.

21 Theſe things thou didſt, and whilſt I held my tongue: Thou didſt mee judge, (becauſe I ſtaid ſo long) Like to thy ſelf, yet though I keepe long ſilence, Once ſhalt thou feele for thy wrongs juſt recompence.

22 Conſider this, yee that forget the LORD: And feares not when hee threatneth with his word: Left without help I ſpoile you as a prey.

23 But hee that thanks offereth, praiſeth mee ay, Saith the LORD GOD: and hee that walketh this trace, I will him teach Gods ſaving health to embrace.

20 Thou ſit- teſt and ſpea- keſt againſt thy brother, & flanderſt thy mothers ſon.

21 Theſe thinges haſt thou done, & I held my tong therefore thou thoughtſt that I was like thee but I will re- prove thee, and ſet them in order before thee.

22 Oh, conſi- der this, yee that forget GOD, left I teare you in picces, and there be none that can deli- ver you.

23 Hee that offereth praiſe ſhall glorifie me: and to him that diſpoſeth his way aright will I ſhew the ſalvation of GOD.

PSAL. LI.

¶ When David was rebuked by the Propbet Natban, for his great offences, hee did not only acknowledge the ſame to GOD, with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. Therefore firſt hee deſireth GOD to forgive his ſins; and renew in him his holy Spirit, with promiſe, that hee will not bee unmindfull of thoſe great graces. Finally, fearing leſt GOD would puniſh the whole Church for his fault, hee requyret that hee would rather increaſe his graces toward the ſame.

Treble. Pſal. 51.

Contra.

Tenor. O LORD, con - fid - er my dif - treſſe, And now with ſpeed ſome pit - ie take:

Baſſus.

Palme 51.

Have mer- cie upon mee, O GOD

My

PSALME LI.

according to thy loving kindnesse: according to the multitude of thy compaffions put away my iniquities.

My fins de - face, my faults re - dresse, Good Lord for thy great mer - cies sake.

2 Wash mee thoroughly from mine iniquity, and cleane me from my fin.

2. Wash me, O LORD, and make mee clean, From this un - just and fin - full act:

3 For I know mine iniquity, and my fin is away before mee.

4 Against thee againſt thee only have I finned, and done evill in thy fight, that thou mayeſt bee juſt when thou ſpeakeſt, and pure when thou judgeſt.

5 Behold, I was borne in iniquitie, and in fin hath my mother conceived mee.

6 Behold, thou loveſt truth in the inward affections: therefore haſt thou taught mee wiſedome in the ſecret of mine heart.

And pur - i - fie yet once a - gain Mine hain - ous crime and blood - ie fact.

3 Remorſe and ſorrow doth conſtraine Mee to acknowledge mine exceſſe: My fin, alas, doth ſtill remaine Before my face without releaſe.

4 For thee alone I have offended, Committing evill in thy fight, And if I were therefore condemned, Yet were thy judgements juſt & right.

5 It is too manifeſt, alas, That firſt I was conceived in fin: Yea, of my mother ſo borne was, And yet vile wretch remaine therein.

6 Alſo behold, LORD, thou doſt love The inward truth of a pure heart, Therefore thy wiſedome from above Thou haſt revealed mee to convert.

7 If thou with hyſop purge my blot, I ſhall bee cleaner than the glaſſe: And if thou waſh away my ſpot, The Snow in whiteneſſe ſhall I paſſe.

8 Therefore, O Lord, ſuch joy mee ſend, That inwardly I may find grace: And that my ſtrength may now amend Which thou haſt ſwagd for my trefpas.

9 Turn back thy face, and frowning ire, (For I have felt enough thine hand) And purge my ſins, I thee deſire, Which do in number paſſe the ſand.

10 Make new mine heart within my breaſt, And frame it to thine holy will: Thy conſtant Spirit in mee let reſt; Which may thoſe raging enemies kill.

7 Purge mee with hyſop, and I ſhall be cleane: waſh me, and I ſhall be whiter than Snow.

8 Make me to heare joy, and gladneſſe, that the bones which thou haſte broken may rejoyce.

9 Hide thy face from my ſins, and put away all my iniquities.

10 Creat in mee a clean heart, O God, and renew a right Spirit within mee.

PSALME LII.

11 Cast me not away from thy presence, and take not thy holy Spirit from me.  
12 Restore to mee the joy of thy salvation: And stablish mee with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked, & sinners shall be converted unto thee.

14 Delyver me from blood O God, who art the GOD of my salvation, and my tongue shall sing joyfullie of thy righteousness.

11 Cast mee not out Lord from thy face,  
But speedily my torments end:  
Take not from mee thy sprit and grace,  
Which may from dangers mee defend.

12 Restore mee to these joyes againe,  
Which I was wont in thee to find:  
And let mee thy free sprit retaine,  
Which unto thee may stir my mind.

13 Thus when I shall thy mercies know,  
I shall instruct others therein:  
And men that are likewise brought low  
By mine ensample shall flee sin.

14 O GOD, that of mine health art LORD,  
Forgive mee this my bloodie vice,  
Mine heart and tongue shall then accord  
To sing thy mercies and justice.

19 Our offrings then thou shalt receive,  
Of peace and righteousness, I say:  
Yea, calves and all that thou dost crave  
Upon thine Altar shall wee lay.

15 Touch thou my lips, my tongue untie,  
O LORD, which art the only key:  
And then my mouth shall testify  
Thy wondrous works and praise alway:  
16 And as for outward sacrifice  
I would have offered many one:  
But thou esteemes them of no price,  
And therein pleasure takes thou none.

17 The heave heart, the mind oppressed,  
O LORD, thou never dost reject:  
And to speake truth it is the best,  
And of all sacrifice the effect.

18 LORD, unto Syon turn thy face,  
Powre out thy mercies on thine hill:  
And on Ierusalem thy grace,  
Build up the wals, and love it fill.

15 Open thou my lippes, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would give it: Thou delightest not in burnt offering

17 The sacrifices of GOD are a contrite Spirit: a contrite & broken heart, O God, thou wilt not despise.

18 Bee favourable unto Syon, for thy good pleasure: build up the wals of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, even the burnt offering and oblation: then shall they offer calves upon thine Altar.

PSAL. LII.

¶ David describeth the arrogant tyrannie of his adversarie Doeg (Sauls chiefe shepheard) whose false surmises caused Abimelech, with the rest of the Priests to be slaine. David prophecieth his destruction, and encourageth the faithfull to put their confidence in GOD, whose iudgements are most sharp against his adversaries. And finally, hee rendereth thanks to GOD for his delyverance. In this Psalm is lively set forth the kingdome of Antichrist.

Treble. Pſal. 52.

Contra.

Tenor. Why dost thou ty - rant boast a - broad, thy wick - ed works to praise?

Bassus.

Dost thou not know there is a God, whose mer - cies last al - ways?

2. Why

Psalm 52.

WHY boatest thou thy self in thy wickedness, O man of power? The loving kindness of GOD endureth dayly.



PSALME LIII.

2 Thy tongue imagineth mischief, and is like a sharpe rafor that cutteth deceitfull lie.

2. Why doth thy minde yet still de - viſe, fuch wic - ked wiles to warpe?

Thy tongue un - true in forg - ing lyes, is like a raf - our ſharpe.

3 Thou doest love evil more than good, And yes more than to speak the truth. Selah.

4 Thou lovest all words that may destroy, O deceitfull tongue.

5 So shall God destroy thee for ever: hee shall take thee & plucke thee out of thy Tabernacle; and root thee out of the land of the living. Selah.

6 The righteous also shall see it, & feare, & shall laugh at him saying:

3 On mischief why fets thou thy minde, and will not walk upright?

Thou hast more lust false tales to find than bring the truth to light.

4 Thou doest delight in fraud and guile, in mischief, blood, and wrong:

Thy lips have learned the flattering stile, O false deceitfull tongue:

5 Therefore shall God for ay confound, and pluck thee from thy place:

Thy seed root out from off the ground, and so shall thee deface.

6 The just when they behold thy fall with fear will praise the LORD

And in reproach of thee withall cry out with one accord.

7 Behold the man that would not take the LORD for his defence:

But of his goods his god did make, and trust his corrupt sense.

8 But I an Olive fresh and green shall spring and spread abroad:

For why? my trust all tymes hath bene upon the living GOD.

9 For this therefore will I give praise to thee with heart and voice;

I will set forth thy Name alwayes, wherein thy Saints rejoyce.

7 Behold the man that took not GOD for his strength: but trusted unto the multitude of his riches, and put his strength in his malice. 8 But I shall be like a green Olive tree in the house of GOD: for I trusted in the mercy of GOD for ever and ever.

9 I will alwayes praise thee, for that thou hast done this: and I will hope in thy Name, because it is good before thy Saints.

PSAL. LIII.

¶ The Prophet describeth the crooked nature, the crueltie, and punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing

PSALME LV.

*Pfalme liii.*

*Sing this as the 14. Pfalme.*

THE foole hath said in his heart, There is no God: they have corrupted, and done abominable wickednesse: there is none that doth good  
 2 The LORD looked downe from Heaven, upon the children of men, to see if there were any that would understand and feek God.

3 Every one is gone back, they are altogether corrupt: There is none that doth good; no not one.

4 Doe not the workers of iniquity know that they eate up my people

There is no God, as foolish men affirme in their mad mood:

Their drifts are all corrupt and vaine, not one of them doth good.

2 The LORD beheld from Heaven high the whole race of mankind:

And saw not one that fought indeede the living God to find.

3 They did turn back, and were corrupt, and truly there was none

That in the world did any good, I say, There was not one.

4 Do not all wicked workers know, that they do feed upon

My people, as they feed on bread, the LORD they call not on.

as they eate bread, they call not upon God.

5 Even there they were afraid, and stood with trembling all dismayd,

Where as there was no cause at all why they should bee afraid.

For God his bones that thee besiegede hath scattered all abroad:

Thou hast confounded them, for they rejected are of God.

7 O LORD give thou thy people health; and thou, O LORD, fulfill

Thy promise made to Israel, from out of Syon hill?

8 When God his people shall restore that erst were captive led:

Then Iakob shall therein rejoice, and Israel shall bee glad.

5 There they were afraid for feare, where no feare was: for God hath scattered the bones of him that besieged thee: Thou hast put them to confusion, because God hath cast them off.

6 O give salvation unto Israel out of Syon. When the Lord turneth the captivity of his people, then Iakob shall rejoice, & Israel shall bee glad.

PSAL. LIIII.

¶ *David brought into great danger, by reason of the Ziphims, calleth upon the Name of GOD to destroy his enemies: promising sacrifice and free offerings for so great deliyverance.*

*Pfalme 54.*

*Sing this as the 27. Pfalme.*

SAVE me, O God by thy Name, and by thy power judge mee.

2 O GOD, hear my prayer, hearken unto the words of my mouth.

3 For strangers are risen up against me and Tyrants seek my Soul: they have not set God before them Selah.

Save mee, O God, for thy Names sake, And by thy grace my cause defend:

2 Oh, heare my prayers which I make, And let my words to thee ascend.

3 For strangers do against mee rife, And tyrants seek my Soul to spill:

They set not God before their eyes, But bent to please their wicked will.

4 Behold, God is mine help and stay, And is with such as do mee aide.

5 My foes despite mee will repay, Oh cut them off, as thou hast said.

6 Then sacrifice, O LORD, will I Present full freely in thy fight:

And will thy Name still magnifie, Because it is both good and right.

7 For he me brought from troubles great, And kept mee from their raging ire: Yea, on my foes who did mee threat Mine eyes have seen mine hearts desire.

4 Behold God is mine helper: the LORD is with them that uphold my Soul.

5 Hee shall reward evill unto mine enemies: Oh cut them off in thy truth.

6 Then I will sacrifice freely unto thee: I will praise thy Name, O LORD, because it is good.

7 For he hath deliyvered me out of all trouble, and mine eye hath seen my desire upon mine enemies.

PSAL. LV:

¶ *David being in great heavinesse and distress, complaineth of the great crueltie of Saul, and of the falshood of his familiar acquaintance, uttering most ardent affection to move the LORD to pittie him: After being assured of deliyverance, hee setteth forth the grace of GOD, as though hee had already obtained his request.*

*Sing*

PSALME LV.

*Pfalme 55.*

*Sing this as the 35. Pfalme.*

**H**Eare my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken unto me, and answer mee: I mourne in my prayer, and make a noyfe.

3 For the voice of the enemy, and for the vexation of the wicked: because they have brought iniquity upon me, and furiously hate me.

4 My heart trembleth within me, and the terrors of death are fallen upon me.

5 Feare and trembling are come upon me, and an horrible feare hath covered me.

6 And I said, Oh if I had wings like a Dove, then would I flee away and rest.

7 Behold I would take my flight far off, and lodge in the wildernesses. Selah.

8 Hee would make haft for my deliverance from the stormie wind, and tempest.

9 Destroy, O Lord, and divide their tongues: for I have sene cruelty, and strife in the city.

10 Day and night they go about upon the wall thereof: both iniquity, and mischief are in the midst of it.

11 Wickednes is in the midst thereof, deceit and guile depart not from her streets.

O God, give care, and do apply to heare mee when I pray:  
And when to thee I call and cry hide not thy self away.

2 Take heed to mee, grant my request, and answer mee againe:  
With plaints I pray, full fore oppressed, great griefe doth mee constrain.

3 Because my foes with threats and cries oppresse mee through despight:  
And so the wicked fort likewise to vex me have delight.  
For they in counsell do conspire to charge mee with some ill:  
And in their hastie wrath and ire they do pursue mee still.

4 My heart doth faint for want of breath it panteth in my brest:  
The terrors and the dread of death do work mee much unrest.  
5 Such dreadfull fear on mee doth fall, that I therewith do quake:  
Such horrour whelmeth mee withall, that I no shift can make.

6 But I did say, Who will give mee the swift and pleasant wings Of some fair Dove? Then would I flee, and rest mee from these things.

7 Lo, then I would go far away, to flee I would not cease:  
And I would hide my self, and stay in some great wilderness.

8 I would bee gone in all the haft, and not abide behind:  
That I were quite and overpast these blasts of boystrous wind.

9 Divide them Lord, and from them pull their devilish double tongue:  
For I have spied their cite full of rapin, strife, and wrong.

10 For they both night and day about do walk upon her wall:  
In midst of her is mischief stout, and sorrow eke withall.

11 Her inward parts are wicked plaine, her deeds are much too vile:  
And in her streets there doth remaine all craftie fraud and guile.

Though such bee quite destroyed and gone in thee (O LORD) I trust:  
I shall depend thy grace upon,  
with all my heart and lust.

the righteous to fall for ever. 23 And thou O God, shall bring them down into the pit of corruption, the bloody and deceitfull men shall not live halfe their daies, but I will trust in thee.

12 If that my foes had fought my shame, I might it well abide:  
From open enemies check and blame fome-where I could mee hid.

13 But thou it was, my fellow deare, which friendship didst pretend:  
And didst my secret counsell heare As my familiar friend.

14 With whom I had delight to talk in secret and abroad:  
And wee together oft did walk within the house of GOD.

15 Let death in haft upon them fall, and send them quick to hell:  
For mischief reigneth in their hall, and parlour where they dwell.

16 But I unto my GOD will cry, to him for help I flee:  
The LORD will heare mee by and by, and hee will succour mee.

17 At morning, noon, and evening tide unto the LORD I pray,  
When I so instantly have cryde, hee doth not fay mee nay.

18 To peace hee shall restore mee yet, though war bee now at hand:  
Although the number bee full great that would against mee stand.

19 The LORD that reigneth ere and late shall heare, and wrack them fore:  
For sith no change is in their state, they feare not GOD therefore.

20 Upon his friends hee laid his hands, who were in covenant knit:  
Of friendship to neglect the bands hee passeth not a white.

21 Though war within his heart did boile, like butter were his words:  
Although his words were smooth as oile, they cut as sharp as swords.

22 Cast thou thy care upon the LORD, and hee shall nourish thee:  
For hee will not for ay accord the lust in thrall to bee.

23 But GOD shall cast them deep in pit, that thirst for blood alwayes:  
Hee will no guilefull man permit to live out half his daies.

12 Surely my enemy did not defame mee, for I could have borne it: neither did mine adverfarie exalt himself against me for I would have hid mee from him.

13 But it was thou, O man, even my companion my guide and my familiar.

14 Which delighted in consulting together and went into the house of God as companions.

15 Let death seize upon them let them godown quick into the grave: for wickednesse is in their dwellings, even in the midst of them.

16 But I will call upon God and the Lord will save mee.

17 Evening, & morning, and at noone will I pray & make a noyse and he will heare my voice.

18 Hee hath delivered my Soul in peace from the battell that was against me, for many were with mee.

19 God shall heare and afflict them, evn hee that reigneth of old. Selah, because they have no changes: therefore they fear not GOD.

20 Hee laid his hand upon such as bee at peace with him, and hee brake his Covenant.

21 The words of his mouth were softer than butter, yet war was in his heart: his words were more gentle than oyle, yet they were swords.

22 Cast thy burthen upon the Lord, and hee shall nourish thee, hee will not suffer

PSAL.

# PSALME LVII.

## PSAL. LVI.

*¶ David being brought to Achis, the king of Gath, (2. Sam. 21. 12.) complaineth of his enemies, demandeth succour, putteth his trust in God, and in his promise, and promiseth to perform his vowes which he hath taken upon him: wherefore this was the effect, to praise GOD in his Church.*

*Sing this as the 35. Psalm.*

*Pfalm 56.*

**B**EE merciful unto mee, O God, for man would swallow mee up: hee fighteth continually and vexeth mee.  
 2 Mine enemies would daily swallow mee up, for many fight against mee O thou most High!  
 3 When I was afraid, I trusted in thee.  
 4 I will rejoyce in God because of his word. I trust in God, and will not feare what flesh can doe unto mee.  
 5 Mine owne words grieve me dayly, all their thoughts are against me to do me hurt.  
 6 They gather together, and keepe themselves close they mark my steps, because they wait for my Soul.  
 7 They think they shall escape by iniquities, O GOD, cast these people downe in thine anger.

O God, to mee thy mercy show,  
 Whom men would swallow & devour  
 Each day they strive to bring mee low,  
 Vexing mee fore from houre to houre.  
 2 Mine enemies dayly would mee eat,  
 For many do against mee fight,  
 O thou most High, yet in this strait  
 3 In thee mine hope is surely pight.

4 I will rejoyce in God for ay,  
 Because his words are true and just;  
 And feare no whit what flesh do may  
 To mee, sith I in God do trust.

5 The words which I my self did speak  
 Are turned to my smart and grief:  
 Their thoughts each one tēd tē to wreak  
 On me causelesse to my mischief.

6 In companies convene do they,  
 Keeping them secret in their strait:  
 They to my steps take heed alway,  
 For why? to trap my Soul they wait.

7 They think they shall escape at last,  
 Because by wrong they much annoy:  
 But thou, O God, in wrath down cast  
 These wicked folk, and them destroy.

8 My wandrings thou hast numbred all,  
 And in thy bottell put my teares:  
 Are they not written great and small,  
 As thy register witnesse beares.

9 What tyme to thee I call and cry,  
 Mine enemies their aback shall flee.  
 This know I most assuredly,  
 For God the Lord hee is with mee.

10 For this I will in God rejoyce,  
 Because his promises are sure:  
 To him will I lift up my voice,  
 Whose word for ever doth endure.

11 And since my trust in God doth stand,  
 I will mans power not feare at all:

12 O LORD, thy vowes are in mine hand,  
 To thee I praifes render shall.

13 For thou from death my Soul restord,  
 And keepst my feet from slip or fall,  
 That I may walk before the LORD,  
 With such as light have over all.

8 Thou hast counted my wandrings put my teares in to thy bottell: are not they in thy register  
 9 When I cry then mine enemies shall turn backe: This I know for GOD is with mee.  
 10 I will rejoyce in GOD, because of his word in the LORD will I rejoyce, because of his word.  
 11 In God do I trust I will not bee afraid what man can do unto me.  
 12 Thy vowes are upon me, O GOD: I will render praifes unto thee.  
 13 Thou hast deliyered my Soul from death and also my feet from falling, that I may walk before GOD in the light of the living.

## PSAL. LVII.

*¶ David being in the Desert of Ziph, where the inhabitants did betray him, and at length in the same Cave with Saul, he calleth most earnestly unto God, with full confidence, that hee will performe his promise, and take his cause in hand. Also that hee will shew his glory in the heavens and the earth against his cruell enemies. Therefore doth hee render laud and praise.*

*Pfalm 57.*

**H**Ave mercie upon mee, O God, have mercie upon me,

Tribble Pfal. 57.

Contra.

Tenor. Be mer - ci - full to mee, O God, be mer - ci - full to mee:

Basses.

For

PSALME LVII.

for my Soul  
truffeth in thee:

For why? my Soul in all af - faults shall ev - er truff in thee

and in the  
shad - ow of thy  
wings will I  
truff, till these  
afflictions o -  
verpasse.

And till these wick - ed stormes be past, which rise on eve - ry side:

Un - der the shad - ow of thy wings my hope shall al - wayes bide.

2 I will call  
unto the most  
high God, ev -  
en to the  
God that per -  
formeth his  
promise to -  
wards mee.  
3 He will fend  
from heaven  
and save mee  
from the re -  
proof of him  
yt would swal -  
low me. Selah  
God will fend  
his mercy and  
his truth.

2 I will therefore call to the LORD,  
who is most high alone,  
To GOD, who will his work in mee  
bring to perfection.  
3 Hee will fend down from heaven above  
to save mee, and restore  
From the rebukes of wicked men,  
that faine would mee devour.

God will his mercy surely fend,  
and constant truth also;  
To comfort mee, and to defend  
against my cruell fo.

4 My Soul is  
among Lyons,  
I ly among the  
childe of men  
that are fet on  
fire.

4 Alace, too long my Soul doth ly  
amongst these Lyons keen:  
That rage and fume like flames of fire,  
the fons of men I mean.

Whose teeth are like the grounden spear  
like arrowes are their words:  
And eke their tongues in forging lies  
are sharp as any fwords.  
5 Exalt thy self, O LORD therefore  
above the Heavens hight:  
And over all the earth declare  
thy glory and thy might.

6 To trap my steps where I should passe,  
a snare they did lay out:  
My Soul was pressed down for fear,  
which compassed mee about.  
Before mee they did dig and cast  
a deep and ugly pit;  
Yet they now fallen are at last  
themselves in midst of it.

whose teeth  
are speares,  
and arrowes,  
and their tongues  
a sharp sword.

5 Exalt thy  
self, O God, a -  
bove the hea -  
vens, and let  
thy glory bee  
upon all the  
earth.

6 They have  
laid a net for  
my steps: my  
Soul is pres -  
sed downe,  
they have dig -  
ged a pit be -  
fore mee, and  
are fallen into  
the mids of it.  
Selah.

7 Mine

PSALME LVIII.

7 Mine heart is prepared, O GOD, mine heart is prepared, I will sing and give praise.

8 Awake my tongue: awake viol and harp: I will awake early.

7 Mine heart is ready bent, O God, mine heart is readie bent:  
I will sing fongs, and Pfalmes of praise to thee I will present.

8 Awake my tongue, my great delight, my viole and mine harp:  
I will get up by breake of day, and of my GOD will carp.

9 I will thee praise, O LORD of might, the people all among:  
And eke amid the nations great of thee shall bee my fong.

10 For thy goodnesse is wondrous great, and to the Heavens doth reach:  
The clouds and elements above thy faithfullnesse do preach.

9 I will praise thee, O LORD amongst the people, and I will sing unto thee amongst the nations.

10 For thy mercy is great unto the Heavens, and thy truth unto the clouds.

11 Exalt thy self, O LORD, therefore above the Heavens high:  
And over all the earth declare thy glorie and thy might.

11 Exalt thy self, O GOD, above the heavens, and let thy glorie bee upon all the earth.

PSAL. LVIII.

¶ *David descrybeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom hee appealeth to GODS iudgement, shewing that the iust shall reioyce when they see the punishment of the wicked, to the glorie of GOD.*

*Pfalme 58.*

IS it true, O congregati- on, speake yee justly? O fons of men, judge ye uprightly?

Treble. Pfal. 58.

Contra.

Tenor. But is it true, O fro-ward folk? do yee now just-ly talk?

Bassus.

O fons of men in judg-ing thus, do yee up-right-ly walk?

Nay

PSALME LIX.

2 Yea, rather yee imagine mischief in your hearts: your hands execute crueltie upon the earth.

Nay nay, yee ra - ther mis - chief muse, where - to your hearts be bent:

To ex - e - cute your cru - ell rage; on earth your tyme is spent.

3 The wicked are strangers from yewomb, even from the belly have they erred & speak lies.

4 Their poyson is eue like ye poyson of a serpent, like the deafe Adder that stoppeth his eare.

5 Which heareth not the voice of the inchanters, though he be most expert in charming.

6 Break their teeth, O God, in their mouth break ye iawes of the young Lyons, O Lord

7 Let them melt like the waters, let them passe away, when hee shooteth his arrowes, let them bee all broken.

3 But what? the wicked strangers are, and from the womb they stray:  
Yea, from their birth they lewdly erre, and none so lie as they.  
4 Their subtle malice doth surmount the craftie serpents spear:  
5 Who could the inchanters charms avoid by stopping close his eare.

6 Break thou, O LORD, the teeth of such as do the truth deuoure:  
The iawes of these young Lyons LORD break down, and swadg their power.

7 And as the waters do decrease, away so let them passe:  
When that thou dost thy arrowes shoot, then let them break as glasse.

8 Let such consume as doth a Snail, whose nature is to melt:  
Or like untymely fruit, whose eyes, no Sun hath seen or felt.  
9 As flesh red raw, unmeet for meat, till change bee made by fire:  
So let them LORD fade hence, as with a Whirle-wind in thine ire.

10 The righteous shall in heart reioyce, thy vengeance thus to see:  
And bath his feet in such mens blood with pure effect shall hee.

11 And men shall say, Now of a truth the righteous fruit may have:  
By seeing GOD to judge the earth, and yet his flock to save.

8 Let them consume like a Snail that melteth, and like the untymely fruit of a woman that hath not seen the Sun.

9 As raw flesh before your pots feele the fire of thorns: So let him carie them away as with a whirle-wind in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance, hee shall wash his feet in the blood of the wicked.

11 And men shall say, Verily there is fruit for the righteous: Doublelesse there is a GOD that judgeth in the Earth.

PSAL. LIX.

¶ David being in great danger of Saul, who sent to slay him in his bed, prayeth to God, declaveth his innocencie, and their furie, desiring God to destroy all those that sin of malicious wickednesse: whom though he keepe alive for a time, to exercise his people, yet in the end hee will consume them in his wrath, that hee may bee known to bee the God of Iacob, to the end of the world: For this hee singeth prayes to God, assured of his mercies.

Delyver.

PSALME LIX.

Tribble. Pſal. 59.

*Pſalme 59.*

○ My God  
delyver  
me from mine  
enemies: de-  
fend me from  
them that riſe  
up againſt me.

Contra.

Tenor. De - ly - ver mee, my God of might, From dan - ger of mine en - e - mies :

Baffus

And mee de - fend in this my right, From them that do a - gainſt mee riſe.

2 Delyver me  
from the wic-  
ked doers, and  
fave mee from  
the bloodie  
men.

2 De - ly - ver mee from them that have De - light to work in - i - qui - tie:

And from theſe blood - ie men mee ſave, That ſeeke my Soul with cru - el - tie.

3 For lo, they  
have laid wait  
for my Soule:  
The mightie  
men are ga-  
thered againſt  
mee: not for  
mine offence,  
nor for my ſin  
O LORD

3 For lo, they wait my Soul to take,  
Strong men againſt mee do convene:  
Not for no fault that I did make,  
That they, O LORD, in mee have ſeene.

4 They run on faſt for none offence,  
Prepare themſelves with brags & boſts:  
Arife therefore in my defence,  
And them behold, Lord God of hoſts.

4 They run &  
prepare them-  
ſelves without  
a fault on my  
part: Arife  
therefore to  
aſſiſt mee and  
behold.



PSALME LX.

5 Even thou,  
O Lord God  
of hostes, O  
God of Israel  
awake, to vi-  
fite all the hea-  
then, and bee  
not merci-  
full unto all  
that trans-  
grefse malici-  
oufly. Selah.  
6 They go to  
and fro in the  
evening: they  
bark like dogs  
and go about  
the cite.  
7 Behold, they  
brag in their  
talk, & fwords  
are in their  
lips: For who,  
say they, doth  
heare?  
8 But thou,  
O Lord, shalt  
have them in  
derision: and  
thou shalt  
laugh at all  
the Heathen.  
9 He is strong  
but I will wait  
upon thee: for  
G O D is my  
defence.  
  
10 My merci-  
full G O D  
will prevent  
mee: G O D  
will let mee  
see my desire  
upon mine  
enemies.

5 O God of Israel, awake,  
That thou all nations fo mayst trie:  
To punish them no pitie take,  
That thus transgrefse malicioufly.  
6 At night they stir and seeke about,  
As hungrie hounds they houle and cry,  
And all the cite cleane throughout  
From place to place they seeke and spy.  
7 Behold, their lips such spitefull words  
Cast out, as they should seeme to beare  
Within their mouths sharp edged swords  
For what regard they who do hear.  
8 But Lord, thou hast their wayes espied,  
And at the same shall laugh apace:  
The Heathen folk thou shalt deride,  
Yea mock, and scorn them to their face.  
9 His force therefore that would me wrong  
I will refer, O LORD, to thee:  
For though for mee hee bee too strong,  
Yet God will my defender bee.  
10 God will prevent mee with his grace,  
Whose mercies I have found of old:  
God will my foes each one deface,  
So that mine eyes shall it behold.

11 But flay them not, left their decay  
My people should forget and light:  
Disperfe them Lord, our shield and stay  
And bring the low by thy great might.  
12 Let them bee taken in their prid,  
The fins of their own mouth, even that  
Whereto their lips were ay applide,  
Perjured lies then let them prat.  
13 Confume, confume them in thine ire,  
That they hence forth no more be kend;  
That men may know how great empire  
Hath Iakobs God to the worlds end.  
14 And they in th' evening shall turn back  
Like barking dogs which houl and cry:  
When they run here and there for lack;  
The town about their prey to spy:  
15 They wander shall for hunger great,  
To seeke their food with need opprest:  
Before they filled bee with meat,  
Although the night drive them to rest.  
16 But I will sing of thy great power,  
And early will thy mercies praise:  
For thou hast ay been my strong tower  
And refuge in my troublous dayes.

11 Slay them  
not, left my  
people forget  
it: but scatter  
them abroad  
by thy power,  
and put them  
d o w n O  
L O R D our  
shield.  
12 For the fin  
of their mouth  
and the words  
of their lips:  
and let them  
bee taken in  
their pride,  
even for their  
perjury and  
lies that they  
speake.  
13 Confume  
them in thy  
wrath, confu-  
me them  
that they bee  
no more: and  
let the know  
that God ru-  
leth in Iakob  
even unto the  
ends of the  
world Selah.  
14 And in the  
evening they  
shall go to &  
fro, and barke  
like dogs, and  
go about the  
city.  
15 They shall  
run heere and  
there for meat:  
and surely they  
shall not bee  
fatisfied,  
though they  
tarrie all night.  
16 But I will  
sing of thy  
power, and  
will praise thy  
mercy in the  
morning: For  
thou hast beene  
my defence.

17 To thee mine only strength I will  
Therefore sing Psalms unceffantly:  
For God is my defence, and still  
A God most mercifull to mee.

Pfalme 60.

PSAL. LX.

O G O D,  
thou hast  
cast us out:  
thou hast sca-  
ttered us: thou  
hast been an-  
grie, turn a-  
gaine unto us.  
2 Thou hast  
made the land  
to tremble, &  
hast made it  
to gape: heale  
the breaches  
thereof, for it  
is shaken.  
3 Thou hast  
shewed thy  
people heavy  
things, thou  
hast made us  
to drink the  
wine of gid-  
dineffe.  
4 But now  
thou hast gi-  
ven a banner  
to them that  
feare thee,  
that it may be  
displayed, be-  
cause of thy  
truth. Selah.

¶ *David being now King over Iudah, and having had many victories, sheweth by evident signes, that God elected him King, assuring the people, that God will prosper them, if they approve the same: after he prayeth unto God, to finish that that he hath begun.*

*Sing this as the 49. Psalme.*

O LORD, thou didst us clean forsake,  
and scatteredst us abroad:  
Such great displeasure thou didst take,  
return to us, O God.  
2 Thy might did move the land so fore,  
that it in funder brake:  
The hurt thereof, O Lord, restore,  
for it doth bow and quake.  
3 With heavie things thou plaguest thus,  
the people that are thine:  
And thou hast given unto us  
a drink of giddie wine.  
4 But yet to such as feare thy Name  
a banner thou didst shew:  
That they may triumph in the fame,  
because thy word is true.

5 So that thy might may keepe and save  
thy folk that favour thee:  
That they thine help at hand may have,  
O Lord grant this to mee.  
6 I will rejoice, for God hath said  
within his holy place,  
That I shall Sichern land divide,  
and Succoths vale by pace.  
7 Gilead is given to mine hand,  
Manasses mine beside,  
Ephraim the strength of all my land,  
my Law doth Iudah guide.  
8 In Moab I will wash my feete,  
over Edom throw my sho:  
And Palestina see thou seeke  
for favour mee unto.

9 But

5 That thy  
Beloved may  
be delivered,  
help with thy  
right hand,  
and heare me.  
6 God hath  
spoken in his  
holy place,  
therefore I will  
rejoyce I shall  
divide Sechem  
and measure  
the valley of  
Succoth.  
7 Gilead shall  
bee mine, and  
Manasses shall  
bee mine, E-  
phraim also  
shall bee the  
strength of  
mine hand, Iu-  
dah is my law-  
giver.  
8 Moab shall be  
my washpot  
over Edom  
will I cast out  
my sho: Pale-  
stina shew thy  
self ioyful for  
mee.

PSALME LXI.

9 Who will lead me into the strong citie? who will bring mee into Edom.  
 10 Wilt not thou O God, who hadst cast us off, and didst not goe fourth O God with our armes?

9 But who will bring mee at this tide unto the citie strong?  
 Or who to Edom will mee guide, so that I go not wrong.  
 10 Wilt thou not God, who didst forsake thy folk, their land, and coasts?  
 Our wars in hand that wouldst not take, nor walk amongst our hofts.

11 Give aid O LORD, and us relieve from them that us disdain: The help that hofts of men can give, it is but all in vaine.  
 12 But through our God we shal have might to take great things in hand: Hee will tread down, and put to flight all those that us withstand.

11 Give us helpe against trouble, for vaine is the help of man.

12 Through God wee shall do valiantly, for he shall tread down our enemies.

PSAL. LXI.

¶ Whether that he was in danger of the Ammonites, or being pursued of Absolon, here hee crieth to be heard: and being delivered and confirmed in his kingdome, he promifeth perpetuall praises.

Trebbie. Psal. 61.

Contra.

Tenor. Re - gard O LORD, for I com - plain, and make my sute to thee:

Bassus.

Psalme lxi.

Hear my cry O God give eare unto my prayer.

2 From the ends of the earth will I cry unto thee, when mine heart is oppressd, bring mee upon the rocke that is higher than I.

Let not my words re - turne in vaine, but give an eare to mee.

2 From off the cofts and ut - most parts of all the earth a - brod:

PSALME LXII.



In griefe and an-guifh of mine heart I cry to thee O God.

3 For thou  
hast bene my  
hope, and a  
strong tower  
againft the e-  
nemie.

4 I will dwell  
in thy taber-  
nacle for ever  
and my truif  
fhall be under  
the covering  
of thy wings.  
Selah.

5 For thou, O  
GOD, haft  
heard my de-  
fires thou haft  
given an heri-  
tage unto  
thofe that  
fear thy name.

3 Upon the rock of thy great power  
my wofull mind repofe;  
Thou art mine hope, my fort, and tower,  
my fence againft my foes:

4 Within thy tents I haft to dwell,  
for ever to endure:  
Under thy wings I know right well  
I fhall bee fafe and fure.

5 For thou, O God, heardeft my request,  
and granteft eke the fame:  
And with an heritage haft bleff  
all fuch as feare thy Name.

6 Thus fhalt thou grant the King alwayes  
a life full long to fee:  
To many ages fhall his dayes  
and yeares prolonged bee.

7 That hee may have a dwelling place  
before the Lord for ay:  
O let thy mercie, truth, and grace  
defend him from decay.

8 Then fhall I fing for ever ftill  
with praife unto thy Name:  
That all my vowes I may fulfill  
and dayly pay the fame.

6 Thou fhalt  
give the King  
a long life, his  
yeares fhall be  
of many ages.

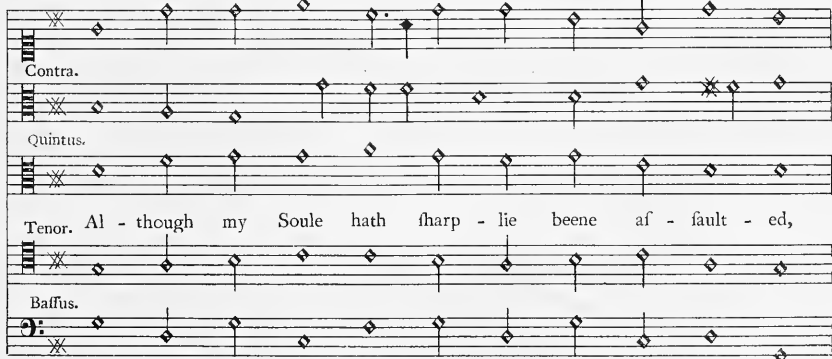
7 Hee fhall  
dwell before  
God for ever:  
prepare mer-  
cie and faith-  
fulneffe, that  
they may pre-  
ferve him.

8 So will I  
alwayes fing  
praife unto thy  
Name, in per-  
forming dayly  
my vowes.

PSAL. LXII.

*This Pſalme partly containeth meditations, whereby David encourageth himſelfe to truſt in GOD, againſt the affaults of temptations: and becauſe our minds are eaſily drawne from GOD, by allurements of the world, hee ſharply reproveth this vanitie, to the intent hee might cleave faſt to the LORD.*

Treble. Pſal. 62.



Al-though my Soule hath ſharp-lie bene af-fault-ed,

Pſalme 62.

YET my  
foule keep-  
eth filence un-  
to God: of  
him commeth  
my ſalvation.

Yet

PSALME LXII.

Yet to - wards GOD in fi - lence have I walk - ed:

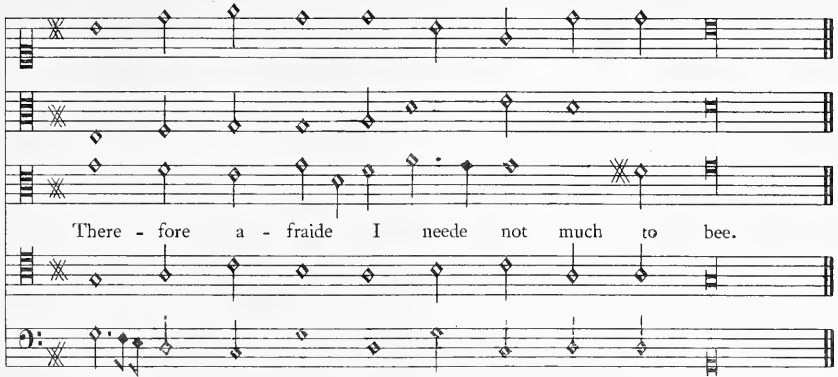
In whom a - lone all health and hope I fee.

2 He is mine health and my fal - va - ti - on fure,

My strong de - fence, which shall for e - ver en - dure,

2 Yet hee is my strength, and my saluation, and my defence, therefore I shall not much bee moved.

PSALME LXIII.



3 How long  
will ye imagine  
mischiefe a-  
gainst a man?  
yee shall bee  
all flain: yea,  
yee shall be as  
a bowed wall,  
or as a wall  
shaken.

4 Yet they  
confult to cast  
him downe  
from his dig-  
nitie, their de-  
light is in lies:  
they blesse w<sup>t</sup>  
their mouths,  
but curse with  
their hearts.  
Selah.

5 Yet my Soule  
keepe thou fi-  
lence unto  
God, for mine  
hope is in him

6 Yet hee is  
my strength,  
and my salva-  
tion, and my  
defence, there-  
fore I shal not  
bee moved.

7 In GOD is  
my salvation,  
and my glory,  
the rocke of  
my strength,  
in God is my  
trust.

3 How long will yee  
of mischief thus bee musing?  
Thereby not mine,  
but your owne deaths procuring:  
For yee shall bee  
like to a rotten wall.

4 Yet lo how they  
confult for to displace him,  
And by their lies  
from dignitie to chafe him.  
With mouth they blesse,  
their hearts repleat with gall.

5 But thou, my Soule  
in silence wait Gods leasure,

6 Who is mine hope,  
my strength, and only treasure.  
Therefore my foes  
I neede no thing to feare.

7 In God the Lord  
my saving health is certaine,  
My glorie doth  
to him also appertaine:  
Hee is my rock,  
I trust hee will mee heare.

12 But thou, O LORD,  
to thine thy mercie shewest:  
And as men bee  
fo thou their works rewardst.

8 Trust in this LORD,  
yee people fore oppressed:  
Shew him your griefe,  
hee will it see redressed:  
For hee alone  
our hope must bee and stay.

9 But yet, alas,  
mens sons are meere vanitie,  
Such liers are  
as pretend most gravitie:  
Yea, vanitie  
in weight them downe will wey.

10 Put then no trust  
in wicked oppression:  
And bee not vaine,  
nor yet want discretion:  
If riches grow  
set not your hearts thereon.

11 GOD once or twise  
spake thus within mine hearing,  
That power to him  
alone was appertaining,  
And that all should  
depend well thereupon.

8 Trust in him  
alway ye peo-  
ple: powre out  
your hartes  
before him:  
for GOD is  
our hope. Se-  
lah.

9 Yet the chil-  
dren of men  
are vanity: the  
chiefe men are  
lyers: To lay  
them upon a  
balance, they  
are altogether  
lighter than  
vanitie.

10 Trust not  
in oppression,  
nor in robbery,  
benot vaine:  
if riches en-  
crease set not  
your hartes  
thereon.

11 God spake  
once or twise,  
I have heard  
it, that power  
belongeth un-  
to God.

12 And to  
thee, O Lord,  
mercie: For  
thou reward-  
dest every one  
according to  
his works.

PSAL. LXIII.

¶ David, after he had been in great danger, by Saul in the Desert of Ziph, made this Psalme: wherein he giueth thanks to God, for his wonderfull deliverance: in whose mercies hee trusted, even in the mids of his miseries: prophesying the destruction of Gods enemies, and contrariwise, happinesse to all them that trust in the Lord, 1. Sam. 23.

Sing

PSALME LXIII.

*Pfalme lxiii.*

*Sing this as the 44. Pfalme.*

O GOD, thou art my GOD, early will I seeke thee: my Soul thirsteth for thee, my flesh longeth great lie after thee in a barren & dry land with out water.

2 Thus I behold thee, as in the Sanctuarie, when I behold thy power and thy glorie.

3 For thy loving kindnesse is better than life, therefore my lips shall praise thee.

4 Thus will I magnifie thee al my life, and lift up mine hands in thy Name.

O God my God, I watch betime; to come to thee in haste:  
For why, my Soul and body both do thirst of thee to taste.  
And in this barren wilder nesse, where waters there are none:  
My flesh is parcht for thought of thee, for thee I with alone.

2 That I might see yet once again thy glory, strength and might:  
As I was wont it to behold within thy Temple bright.

3 For why? thy mercies far surmount this life and wretched dayes:  
My lips therefore shall give to thee due honour, laud, and praise.

4 And while I live, I will not faile to worship thee alwayes:  
And in thy Name I shall lift up mine hands when I do pray.

5 My Soul is filld as with marrow, which is both fat and sweet:  
My mouth therefore shall sing such songs as are for thee most meet.

6 When as on bed I think on thee, and eke all the night tyde:

7 For under covert of thy wings thou art my joyfull guid.

8 My Soul doth surely stick to thee, thy right hand is my tower:

9 And those that seeke my Soul to stroy, them death shall soone devour.

10 The sword shall them devour each one their carcases shall feed  
The hungry Foxes, which do run their prey to seeke at need.

11 The King, and all men shall rejoyce, that do professe Gods word:  
For many mouths shall then bee stopt, which have the truth disturb.

5 My Soule shall be satisfied as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips.

6 When I remember thee on my bed, and when I think upon thee in the night watches.

7 Because thou hast bene mine helper therefore under the shadow of thy wings will I rejoyce.

8 My Soule cleaveth unto thee: for thy right hand upholdeth mee

9 Therefore they that seeke my Soul to destroy it, they shall go into the lowest parts of the earth.

10 They shall cast him down with the edge

of the sword, and they shall be a portion for foxes. 11 But the King shall rejoyce in GOD: and all that shall rejoyce in him: for the mouth of them that speake lies, shall bee stopped.

PSAL. LXIII.

¶ *David prayeth against the furie and false reports of his enemies: hee declareth their punishment and destruction, to the comfort of the Iust, and the glorie of GOD.*

*Sing this as the 18. Pfalme.*

HEARE my voice, O GOD, in my prayer: preserve my life from feare of theemie.

2 Hide mee from the conspiracie of the wicked, and from the rage of the workers of iniquitie.

3 Which have whette their tongues, like swords, & shot for their arrows bitter words.

4 To shoot at the upright in secret they shoot at him suddennlie and feare not.

5 They encourage themselves in a wicked purpose, they common together, to lay snares privily, and say, Who shall see them?

O LORD, unto my voice give eare, with plaints when I do pray:  
And rid my life and Soul from feare of foes that threat to slay.

2 Defend mee from that fort of men, which in deceits do lurk:  
And from the frowning face of them that all ill feates do work.

3 Who whet their tongues as we have seen men whet and sharp their swords:  
They shute abroad their arrows keen, I meane most bitter words.

4 With privie flight shoot they their shaft, the upright man to hit:  
The Iust unware to strike by craft they care and feare no whit.

5 A wicked work have they decreed, in counsell thus they cry,  
To use deceit let us not dread, what? who can it espy?

6 What wayes to hurt they talk and muse all tymes within their heart,  
They all consilt what feates to use, each doth invent his part.

7 But yet all this shall not availe when they think least upon,  
God with his dart shall them assaile, and wound them everie one.

8 Their crafts and their ill tongues withall shall work themselves such blame,  
That they shall flee which see their fall, and wonder at the same.

9 Then all shall see, and know right well that God the thing hath wrought:  
And praise his wittie works, and tell what hee to passe hath brought.

10 Yet shall the Iust in GOD rejoyce, still trusting in his might:  
So shall they joy with minde and voice whose heart is pure and right.

6 They have fought out iniquitie, & have accomplished that which they fought out: even every one his secret thought, and the depth of his heart.

7 But GOD will shoot an arrow at them suddennly their strock shall be at once.

8 They shall cause their owne tongues to fall upon them, & who-soever shall see them, shall flee away.

9 And all men shall see it, & declare the work of GOD, and they shall understand what hee hath wrought.

10 But the righteous shall be glad in the LORD, and trust in him, and all that are upright in heart shall rejoyce.

PSAL.

PSALME LXVI.

PSAL. LXV.

*Pfalme lxxv.*

**O** GOD, praise waiteth for thee in Sion, and unto thee shall the vow be performed.  
 2 Because thou hearest the prayer, unto thee shall all flesh come.  
 3 Wicked deedes have prevailed against me: but thou wilt be merciful unto our transgressions.  
 4 Blessed is he whom thou choolest and causest to come to thee: hee shall dwell in thy courts, & wee shall be satisfied with the pleasures of thine house even of thine holy Temple.  
 5 O GOD of our salvation, thou wilt answer us with fearful signes in thy righteousness, o thou the hope of all the ends of the earth: and of them that are far off in the sea.  
 6 Hee stablisheth the mountaines by his power, and is girded about with strength.  
 7 He appeareth the noise of the seas, and thenoyse of the waves thereof, and the tumults of the people.

*A praise and thanksgiving unto GOD by the faithfull, who are signified by Syon and Hierusalem, for the choosng, preservation and governance of them, and for the plentiful blessings poured forth upon all the earth.*

*Sing this as the 30. Psalme.*

Thy praise alone, O LORD, doth reigne in Sion thine owne hill:  
 Their vowes to thee they do maintaine, and their benefits fulfill.  
 2 For that thou dost their prayer heare, and dost thereto agree:  
 Thy people all both far and neare with trust shall come to thee.  
 3 My wicked deeds prevaile, O LORD, they power have over mee:  
 But thou shalt mercie us accord, although wee sinful bee.  
 4 The man is blest whom thou dost choose within thy courts to dwell:  
 Thine house and Temple hee shall use with pleasures that excell.  
 5 Thou wilt in justice heare us, GOD, our health of thee doth rise:  
 The hope of all the earth abroad, and the sea-coasts likewise.  
 6 With strength hee is beset about, and compass with his power:  
 Hee makes the mountaines strong and stout to stand in every stowre.  
 7 The swelling seas hee doth assuage, and makes their streames full still:  
 Hee doth restraints the peoples rage, and rules them at his will.

8 The folk that dwell full far on earth shall dread thy signes to see:  
 Thou shalt the morn and Even with mirth make passe with praise to thee.  
 9 When that the earth is chapt and drie, and thirsteth more and more,  
 Then with thy drops thou dost applie, and much encrease her store.  
 The flood of God doth overflow, and so doth cause to spring  
 The seed and corn which men do sow, for hee doth guide that thing.  
 10 With wet thou dost her furrowes fill, whereby her clods do fall:  
 Thy drops to her thou dost distill, and blesse her fruit withall.  
 11 Thou decks the earth of thy good grace with faire and pleasant crop:  
 Thy clouds distill their dew apace, great plentie they do drop.  
 12 The pastures of the Desert drop, with fatnesse they abound:  
 The hills also for joy shall hop, so fertile is their ground.  
 13 In pastures plain the flocks do feede, and cover all the earth:  
 The vales with corn shall so exceede, that men shall sing for mirth.

8 They all that dwell in the innermost parts of the earth shall be afraid of thy signes: thou shalt make the East and the West rejoice  
 9 Thou visitest the earth, & waterest it: thou makest it very rich, the river of God is full of water thou preparest them corn for so thou appointest it.  
 10 Thou waterest abundantly the furrows thereof, thou causest the raine to descend into the valleys thereof: thou makest it fott with snowes, & blessest the bud thereof.  
 11 Thou crownest the yeere with thy goodness, and thy steps drop fatnesse.  
 12 They drop upon the pastures of the Wildernesse: and the hills shall bee compassed with gladnesse.  
 13 The pastures are clad with sheepe: the Valleys also shall be covered with corne, therefore they shout for joy, and sing.

PSAL. LXVI.

*Hee provoketh all men to praise the LORD, and to consider his works: Hee setteth forth the power of GOD, to affray the rebels: and sheweth how GOD hath delivered Israel from great bondage and afflictions. Hee promiseth to give sacrifice, and provoketh all men to heare what GOD hath done for him, and to praise his Name.*

Treble. Psal. 66.

Contra.

Tenor. YEE men on earth in God re-joice, with praise set forth his Name:

Bassus.

*Pfalme 66.*

**R**EJOICE in GOD, all ye inhabitants of the earth.

2 Extoll

PSALME LXVI.

2 Sing fourth the glory of his Name: make his praise glorious.

2 Ex - toll his might with heart and voice, give glo - ry to the fame.

3 Say unto God How terrible art thou in thy worke through the greatnesse of thy power that thine enemies bee in subjection unto thee.

3. How won - der - full, O Lord say yee, in all thy works thou art!

Thy foes for feare shall feeke to thee, full fore a - gainst their heart.

4 All the worlde shall worship thee, and sing unto thee, even sing of thy Name. Selah.

5 Come, and behold the works of God hee is terrible in his doing towards the fons of men.

6 Hee hath turned the sea into dry land: they passed thorow the river on foot, there did wee reioice in him

7 Hee ruleth ye world with his power his eyes beholdeth the nations the rebellious shal not exalt themselves. Selah.

4 All men that dwell the earth throughout shall praise the Name of God: The laude thereof the world about they shall shew fourth abroad.

5 All folk come fourth, behold and see what things the LORD hath wrought: Mark well the wondrous works that hee for man to passe hath brought.

6 Hee laide the sea like heaps on he, therein a way they had On foote to passe both faire and dry, whereof our hearts were glad.

7 His might doth rule the world alway, his eyes all things behold: All such as would him disobey by him shall bee controlld.

8 Yee people give unto our God due laud and thanks alwayes: With joyfull voice declare abroad, and sing unto his praise.

9 Who doth endue our Soul with life, and it preserve withall: Hee stayes our feete, so that no strife can make us slip or fall.

10 The LORD doth prove our deedes with if that they will abide: (fire, As work-men do, when they desire to have their silver tride.

11 Thou hast us taken in the snare where wee have benee full long, Our loynes likewise they compast are with chaines and fetters strong.

8 Praise our God, yee people and make the voyce of his praise to bee heard.

9 Who holdeth our Souls in life, and suffereth not our feet to slip.

10 For thou, O God hast proved us thou hast tryed us as silver is tryed.

11 Thou hast brought us into the snare, & laid a frait chain upon our loynes.

12 And



PSALME L.XVII.

12 Thou hast caused men to ride over our heads, we went into fire & into water: But thou brought us out into a wealthy place.

13 I will go in to thine house with burnt offerings; and will pay thee my vows.

14 Which my lips have promised, and my mouth hath spoken in mine affliction.

15 I will offer unto thee burnt offerings of fat rams, with incense: I will prepare bullocks, and goats. Selah.

12 And thou also didst suffer men on us to ride and reigne:  
Wee went through fire and water then,  
and every painfull thing.  
Yet fire thou dost of thy good grace  
dispose it to the best:  
And bring us out into a place  
to live in wealth and rest.

13 Unto thine house resort will I,  
to offer and to pray:  
And there I will my selfe apply  
my vows to thee to pay.

14 The vows that with my mouth I spake  
in all my griefe and smart:  
The vows (I say) which I did make  
in dolour of mine heart.

15 Burnt offerings I will give to thee  
of incense and fat rams:  
Yea, this my sacrifice shall bee  
of bullocks, goats, and lambs.

16 Come forth, and hearken here full soon  
all yee that feare the LORD,  
What hee for my poore Soul hath done  
to you I will record.

17 Full oft I cald upon his grace,  
this mouth to him did cry:  
My tongue likewise did speed apace  
to praise him by and by.

18 But if I feele mine heart within  
in wicked works reioice:  
Or if I have delight to sin,  
God will not heare my voice.

19 But surely GOD my voice hath heard,  
and what I did require:  
My prayer hee did well regard,  
and granted my desire.

20 All praise to him that hath not put,  
nor cast mee out of mind:  
Nor yet his mercies from mee shut,  
which I do ever find.

16 Come and hearken, al ye that feare God, and I will tell you what hee hath done to my Soul.

17 I called unto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednesse in mine heart, the LORD will not heare mee.

19 But GOD hath heard me and confided the voyce of my prayer.

20 Praised bee God who hath not put backe my prayers, nor his mercie from mee.

PSAL. LXVII.

*A prayer, for the prosperous estate of the Church: not onely that God would defend the same in Iurie, but also that he would encrease it: wherein briefly is set forth the Kingdome of CHRIST which should bee erected at CHRISTS comming, through all the world.*

Tribble. Pfal. 67.

Contra.

Tenor. Our GOD that is LORD, and au - thor of grace,

Bassus.

Turn to us poor Souls his mer - ci - full face.

*Psalme 67.*

GOD bee mercifull unto us and bleesse us, and cause his face to shine among us. Selah.

His

PSALME LXVII.

His bleff - ings en - creafe, de - fend us with might:

And fthew us his love, and coun - te - nance bright.

2 That they may know thy way upon earth, and thy faving health among all nations.

2 That whiles in this earth wee wander and walk,  
Thy wayes may bee known in thought, deed and talk.  
And how thy great love to mankind is bent,  
Since thy faving health to all folk is fent.

3 Let the people praife thee O GOD: let all the people praife thee.

3 The people therefore, O GOD, let them praife Thy wonderfull works, and mercifull wayes:  
Yea, let all the world, both far, wide, and neare Praife thee their LORD GOD with reverence and feare.

4 Let the people bee glad, and rejoyce, for thou fhalt judge the people righteouslie, and govern the nations upon the earth. Selah.

4 Oh, let the whole world bee glad and rejoyce,  
And praife thee their GOD with heart and with voice:  
For thou fhalt judge all with judgement most right:  
And likewise on earth fhalt rule by thy might.

5 O Sovereigne GOD, whose works paffe all fame,  
Let all people praife thy glorious Name:  
All people, I fay, in every place,  
Let them give thee praife, and extoll thy grace.

6 So fhalt thou then caufe the earth fruit to beare Most plentifully, and every where:  
And GOD, even GOD on whom wee do call,  
His blessings fhall give, and prosper us all.

7 So then shall wee feele Gods blessings each one:  
And fo of his grace there shall complaine none.  
Then all the worlds ends, and countries throughout,  
His marveilous power shall feare and redoubt.

5 Let all the people praife thee. O GOD, let all the people praife thee.

6 Then shall the earth bring forth her increafe, and GOD even our GOD shall blesse us.

7 GOD shall blesse us, and all the endes of the Earth shall feare him.

# PSALME LXVIII.

¶ In this Psalme David setteth forth, as in a glasse the wonderfull mercies of GOD towards his people, who by all meanes and most strange sorts declared himself to them: and therefore Gods Church, by reason of his promises, graces and victories, doeth excell without comparifon all worldly things: Hee exhorteth therefore all men to praise GOD for ever.

*Pfalme 68.*

**G**OD will arise, and his enemies shall bee scattered: they also that hate him shall flee before him.

Treble. Psal. 68.

Contra.

Tenor. Let GOD a - rise, and then his foes will turn them - selves to flight:

Bassus.

His ene - mies then will run a - broad, and scat - ter out of flight.

<sup>2</sup> As the smoke vanissheth, so shall thou drive them away, and as waxe melteth before the fire So shall the wicked perish at the presence of God.

<sup>2</sup> And as the fire doth melt the waxe, and wind blow smoke a - way:

So in the pre - sence of the LORD the wick - ed shall de - cay.

3 But

PSALME LXVIII.

3 But the righteous shall be glad, and rejoyce before God; yea they shall leape for joy.  
 4 Sing unto God, and fing praises unto his Name: Exalt him that rideth upon the Heavens in his Name IAH, and rejoyce before him.  
 5 Hee is a Father of the fatherlesse, and a Iudge of the widowes, even God in his holy habitation.  
 6 God maketh the solitarie to dwell in families, and delivereth them y were prisoners in stocks: but the rebellious shall dwell in a dry land.  
 7 O GOD, when thou wentest forth before thy people, whē thou wētest through the wilderness. Selah.  
 8 The earth shooke, and the Heavens dropped at the presence of this God: even Sinai was moved at the presence of God even the God of Israel.  
 9 Thou O God, sendest a gracious rain upon thine inheritance, and thou didst refresh it when it was weary.  
 10 Thy Congregation dwell therein: for thou O GOD hast of thy goodnesse prepared it for the poore.  
 11 The Lord gave matter to the women to tell of the great armie.  
 12 Kings of the armies did flee, they did flee and flee that remained in the house divyded the spoile.  
 13 Though ye have lye among pots, yet shall yee be as ye wings of a Dove that is covered with silver, & whose feathers are like yellow gold. 14 When the almighty scattered Kings in it, it was white as ye snow in Zalmon.

3 But righteous men before the LORD shall heartily rejoyce:  
 They shall be glad, and merry all, and chearfull in their voice.  
 4 Sing praise, sing praise unto the LORD who rideth on the skie:  
 Extoll this Name of IAH our GOD, and him do magnifie.  
 5 That fame is hee that is above, within his holy place;  
 That father is of fatherlesse, and judge of widowes care.  
 6 Housē hee gives and children both unto the comfortlesse:  
 Hee bringeth bond men out of thrall, and rebels to distresse.  
 7 When thou didst march before thy folk th' Egyptians from among:  
 And brought them through the wilderness, which was both wide and long.  
 8 The earth did quak, the rain poud down heard were great claps of thunder:  
 The Mount Sinai shooke in such fort, as it would cleave afunder.  
 9 Thine heritage with drops of rain abundantly was weft;  
 And if so bee it barren waxt, by thee it was refreshd.  
 10 Thy chosen flock doth there remain, thou hast prepard that place:  
 And for the poore thou didst provide of thine especiall grace.  
 11 God will give women causes just, to magnifie his Name:  
 When as his people triumphs make, and purchase bruit and fame.  
 12 For puissant Kings for all their power shall flee, and take the foile;  
 And women which remain at home shall help to part the spoile.  
 13 And though yee were as black as pots, your hue shall passe the Dove;  
 Whose wings and feathers seem to have silver and gold above.  
 14 When in this land God shall triumph over Kings both high and low:  
 Then shall it bee like Zalmon hill as white as any snow.

15 Though Basan bee a fruitfull hill, and in height others passe:  
 Yet Syon Gods most holy hill doth far excell in grace.  
 16 Why brag yee thus yee hills most high, and leap for prid together:  
 This hill of Syon GOD doth love, and there will dwell for ever.  
 17 Gods armie is two millions of warriours good and strong:  
 The LORD also in Sinai is present them among.  
 18 Thou didst O LORD ascend on high, and captive led them all;  
 Who in tymes past thy chosen flock in prison kept and thrall.  
 Thou madst them tribute for to pay, and such as did repine,  
 Thou didst subdue, that they might dwell within thine house divine.  
 19 Now praised bee the LORD, for that hee powres on us such grace:  
 From day to day hee is the GOD of our health and solace.  
 20 Hee is the GOD from whom alone salvation commeth plain:  
 Hee is the God by whom we escape all dangers, death and pain.  
 21 This God wil wound his enemies heads, and break the hairie scalp  
 Of those that in their wickednesse continually do walk.  
 22 From Basan will I bring (said hee) my people and my sheep:  
 And all mine owne, as I have done from danger of the deep.  
 23 And make them dip their feet in blood of those that hate my name?  
 And dogs shall have their tongs embru'd with licking of the fame.  
 24 All men may see how thou, O God thine enemies dost deface:  
 And how thou goest as God and King into thine holy place.  
 25 The fingers go before with joy, the minstrels follow after:  
 And in the mids the damfels play with timbrell and with taber.

15 The Mountaine of God is like the Mountaine of Basan, it is an high mountain, as mount Basan.  
 16 Why leape ye, ye high mountains? As for this Mountaine God delighteth to dwell in it: yea the Lord will dwell in it for ever.  
 17 The chariots of God are twentie thousand thousand Angels and the Lord is among them, as in the Sanctuary of Sinai  
 18 Thou art gone up on high: thou hast led captivity captive, and received gifts for men yea even the rebellious hast thou led, that the Lord God might dwell there.  
 19 Praised be the Lord, even the GOD of our Salvation which ladeth us dayly with benefits. Selah.  
 20 This is our God, even the God that saveth us, and to the LORD God belong ye issues of death  
 21 Surely God wil wound the head of his enemies, and the hairie pate of him that walketh in his finnes.  
 22 The Lord hath said I will bring my people again from Basan: I will bring them againe from the depths of the fea.  
 23 That thy foote may be dipped in blood, and the tongue of thy dogs in the blood of the enemies, even in it.  
 24 They have feene, O God thy goings, the goings of my God, and my King, who art in the Sanctuarie.  
 25 The fingers went before, the players of the instruments after: in the midt were the maids playing with timbrells.

PSALME LXIX.

26 Praise yee God in the assemblies, and the Lord, yee that are of the fountain of Israel.  
 27 There was little Benjamin with their ruler, and the Princes of Iudah, with their assembly: the princes of Zabulon and the princes of Nephtali.  
 28 Thy God hath appointed thy strength: it ablist, O GOD, that which thou hast wrought in us.  
 29 Out of thy temple upon Ierusalem, and Kings shall bring presents unto thee.

26 Now in thy congregations,  
 O Israel praise the LORD:  
 And Iakobs whole posteritie  
 give thanks with one accord.  
 27 Their chiefe was little Benjamin,  
 but Iudah made their hoast,  
 With Zabulon and Nephtalim  
 which dwelt about their coast.  
 28 As GOD hath giuen power to thee,  
 so LORD make firme and sure  
 The things that thou hast wrought in us,  
 for ever to endure.  
 29 And in thy Temple gifts will wee  
 give unto thee, O LORD:  
 For thine unto Ierusalem  
 sure promise made by word.  
 Yea, and strange kings to us subdude  
 shall do like in those dayes:  
 I meane to thee they shall present  
 their gifts of laude and praise.

30 Hee shall destroy the spear-mens ranks  
 these calves and buls of might:  
 And cause them tribute pay, and daunt  
 all such as love to fight.  
 31 Then shall the LORDS of Egypt come,  
 and presents with them bring:  
 The Mores most black shall stretch their  
 unto their LORD and King. (hands  
 32 Therefore yee kingdomes of the earth  
 give praise unto the LORD:  
 Sing Psalmes to God with one consent  
 thereto let all accord.  
 33 Who though hee ride, and ever hath  
 above the Heavens bright:  
 Yet by the fearefull thunder-claps  
 men may well know his might.  
 34 Therefore the strength of Israel  
 ascribe to God on hie:  
 Whose might and power doth far extend  
 above the cloudie ikie.

35 O God, thine holiness and power  
 is dread for evermore:  
 The God of Israel gives us strength,  
 praised bee God therefore.

30 Destroy the company of the spear-men and multitud of the mighty Bulles, with the Calves of the people, that tread under feet pieces of silver: scatter the people that delight in war.  
 31 Then shall the Princes come out of Egypt: Ethiopia shall haue to stretch her hands unto GOD.  
 32 Sing unto God, O yee Kingdomes of y<sup>e</sup> earth: Sing praise unto the Lord. Selah.  
 33 To him that rideth upon the most high Heavens which were from the beginning, behold hee will send out by his voyce a mightie found.  
 34 Ascribe the power to GOD: for his Majestie is upon Israel, and his strength is in the clouds.  
 35 O GOD, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto the people: Praised bee GOD.

PSAL. LXIX.

*The complaints, prayers, fervent zeale, and great anguish of David is set forth as a figure of CHRIST, and all his members, the malicious crueltie of his enemies, and their punishment also, where Iudas and such traitours are cursed. Hee gathereth courage in his affliction, and offereth praises unto God, which are more acceptable than sacrifices, whereof al the afflicted may take comfort. Finally, hee doth provoke all creatures to praises, prophecying of the kingdome of CHRIST, and the preservation of the Church, where all the Faithfull, and their seede shall dwell for ever.*

Psalme 69.  
 Save mee, O GOD, for the waters are entred even to my Soul.

Treble. Psal. 69.

Contra.

Tenor. Save mee, O God, and that with speed, the wa - ters flow full fast:

Bassus.

So

PSALME LXIX.

So nie my Soule do they pro - ceed, that I am fore a - gait.

2. I ftick full deep in filth and clay, where - as I feele no ground:

I fall in - to fuch floods, I fay, that I am like bee drown'd.

2 I ftick full in the deepe mire, where no ftay is: I am come into deep waters: & the ftreams run over mee.

3 I am wearie of crying, my throat is drie: mine eyes faile whiles I wait for my God.

4 They that hate me without a caufe, are moe than the haire of mine head, they that would deftroy mee and are mine enemies falfe lie, are mightie, fo that I reftored that which I took not.

5 O God thou knoweft my foolifhneffe, and my faults are not hid from thee.

3 With crying oft I faint and quaille; my throat is hoarfie and drie: With looking up my fight doth faile for help to GOD on hie.

4 My foes who feek for to opprefle my Soul, with hate are led: In number fure they are no leffe than haire are on mine head.

Though for no caufe they vexee mee fore, they profper and are glad: They do compell mee to reftore the things I never had.

5 What I have done for want of wit, thou LORD all times canft tell; And all the fins that I commit, to thee is known full well.

6 O God of hoalts, defend and ftay all thofe that truft in thee; Let no man doubt, nor fhrink away, for ought that chanceth mee.

7 It is for thee, and for thy fake, that I do bear this blame: In fpite of thee they would mee make to hide my face for thame.

8 My mothers fons, my brethren all forfak mee on a row; And as a ftanger they mee call, my face they will not know.

9 Unto thine houfe fuch zeale I beare, that it doth pine mee much: Their checks and taunts at thee to heare, my very heart doth grutch.

6 Let not them that truft in thee O Lord God of hoalts bee afhamed for mee: Let not thofe that feeke thee bee confounded through mee, O GOD of Itrael.

7 For thy fake have I fuffered reproofes, flame hath covered my face. 8 I am become a ftanger unto my brethren, even an aliant unto my mothers fonnies.

9 For the zeale of thine houfe hath eaten me and the rebukes of them that rebuked thee, are fallen upon me.

10 Though

PSALME LXIX.

10 I wept, and my Soule fatted, but that was to my reproof.

11 I put on a sack also; and I became a proverb unto them.

12 They that fate in the gate spake of mee, and the drunkards flag of mee.

13 But Lord I make my prayer unto thee in an acceptable time, even in the multitude of thy mercies, O God heare mee in the truth of thy salvation.

14 Deliver mee out of the myre that I sink not: Let mee be delyvered from them that hate mee, and out of the deep waters.

15 Let not the water flood drown me, neither let the deep swallow mee up: and let not the pit shuthermouth upon mee.

16 Hear me, O Lord, for thy loving kindnesse is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant, for I am in trouble: make hast and heare mee.

18 Draw neer unto my soule, and redeem it: delyver mee, because of my enemies.

19 Thou hast known my reproof & shame and my dishonour, all mine adverbaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heavinesse: and I looked for some to have pitie upon mee, but there was none: and for comforters, but I found none.

10 Though I do fast my flesh to chaffe, yea, if I weep and mone:

Yet in my teeth this gear is cast, they passe not thereupon.

11 If I for grief and pain of heart in sackcloth use to walk:

Then they anone will it pervert, thereof they jest and talk.

12 I was a talk to all the throng that fate within the gate:

The drunkards likewise in their fong of mee did talk and prate.

13 But thee the while (O LORD) I pray, that when it pleasest thee,

For thy great trnth thou wilt alway send down thine aid to mee.

14 Pluck thou my feet out of the mire, from sinking do mee keep:

From such as mee pursue with ire, and from the waters deep.

15 Left with the waves I should be drown and depth my Soul devoure:

And that the pit should mee confound, and shut mee in her power.

16 O LORD of Hostes, to mee give ear, as thou art good and kind:

And as thy mercie is most dear, Lord, have mee in thy mind.

17 And do not from thy servant hide, nor turn thy face away:

I am opprest on every side, in haste give eare, I say.

18 O Lord, unto my soule draw nie, the same with aid repose:

Because of their great tyrannie acquite mee from my foes.

19 That I abide rebuke and shame thou knowes, and thou canst tell:

For those that seeke and work the same thou seest them all full well.

20 When they with brags do breake mine I seek for help anone: (heart

But find no friends to ease my smart, to comfort mee not one.

21 But in my meate they gave mee gall, too cruell for to think:

And gave mee in my thirst withall strong vineger to drink.

22 Lord, turn their table to a snare, to take themselves therein:

And when they think full well to fare then trap them in the gin.

23 And let their eyes bee dark and blind, that they may nothing see:

Bow down their backs, and do them bind in thraldome for to bee.

24 Powre out thy wrath as hote as fire, that it on them may fall:

Let thy displeasure in thine ire take hold upon them all.

25 As desert drie their house disgrace, their ofspring eke expell,

That none thereof possesse their place, nor in their tents do dwell.

26 If thou dost strike the man to tame, on him they lay full fore:

And if that thou do wound the same they seek to hurt him more.

27 Lord, let them heap up mischief still, sith they are all pervert:

That of thy favour and good-will they never have no part.

28 And dash them clean out of the book of life, of hope, of trust:

That for their names they never look, in number of the lust.

29 Though IO LORD, with wo and grief have been full fore opprest:

Thine help shall give mee such relief, that all shall bee redrest.

30 That I may give thy Name the praise and shew it with a fong:

I will extoll the same alwayes; with hearty thanks among.

31 Which is more pleasant unto thee, (such mind thy grace hath born)

Than either Oxe or Calf can bee, that hath both hoof and horn.

32 When simple folk do this behold it shall rejoyce them sure:

All yee that seek the LORD, be bold your life for ay shall dure.

33 For why? the Lord of hosts doth hear the poor when they complain:

His prisoners are to him full dear, hee doth them not disdain.

22 Let their table bee a snare before them, and their prosperity their ruine.

23 Let their eyes bee blinded, that they see not, and make their loines alway to tremble.

24 Powre out thine anger upon them, and let thy wrathfull displeasure take them.

25 Let their habitation be void, and let none dwell in their tents.

26 For they persecute him whom thou hast smitten, and they adde unto the sorrow of them whom thou hast wounded.

27 Lay iniquitie upon their iniquitie, and let them not come into thy righteousnesse.

28 Let them bee put out of the booke of life; neither let them bee written with the righteous.

29 When I am poor, and in heavinesse, thine help, O God, shall exalt mee.

30 I wil praise the Name of GOD with a fong and magnifie him with thanksgiving

31 This also shall please the Lord, better than a young Bullock, that hath horns and hooves.

32 The humble shall see this, and they that seek God shall bee glad & your heart shall live.

33 For the Lord heareth the poor and despiseth not his prisoners.

21 For they gave mee gall in my meate: and in my thirst they gave mee vineger to drink.

34 Wherefore

PSALME LXX.

34 Let heaven and earth praise him the Seas and all that moveth in them.

34 Wherefore the sky and earth below,  
the sea, with flood and stream:  
His praise they shall declare, and shew  
with all that live in them.

35 For sure our God will Syon save,  
and Iudahs citie build:  
Much folk possessions there shall have,  
her streets shall all bee filld.

35 For God will save Syon and build the cities of Iudah that men may dwell there; and have it in possession.

36 His servants seed shall keep the fame,  
all ages out of mind:  
And there all they that love his Name  
a dwelling place shall find.

36 The seed also of his servants shall inherit it, and they that love his Name shall dwell therein.

PSAL. LXX.

¶ *Hee prayeth to bee speedily delivered: hee desireth the shame of his enemies, and the ioyfull comfort of all those that seeke the LORD.*

Treble. Pfal. 70.

Contra.

Tenor. Make hast O God, to set mee free, For why? my foes are fierce-ly bent:

Bassus.

*Pfalme 70.*

○ GOD, hast thee to deliver me, make haste to help mee, O LORD.

For help with speed I call to thee: O Lord make haste my foes pre-vent.

2 Confound them quite, and put to shame, That seek my Soul so fu-rious-ly:

2 Let them bee confound- ed, and put to shame, that seeke my Soul



PSALME LXXI.

Let them bee turned backward, and put to rebuke that desire mine hurt.

Let them bee turn - ed backe with blame, That with mee harme with-out cause why.

3 Let them bee turned backe for a reward of their shame which said, A-ha, aha-

3 Let them bee LORD, as men forlorn,  
And turned back with shame indeed,  
Who cry Aha, aha in scorn,  
As though thou couldst not helpe need

4 But such as do thy truth approve  
Let those bee glad and joy in thee;  
And such as thy Salvation love;  
Say thus, O GOD thou praised bee.

4 But let all those that feek thee bee joyfull and glad in thee: and let all that love thy Salvation, say alwayes GOD bee praised.

5 But now O GOD, I still remain  
In needinesse and great distresse:  
Make haste therefore mee to sustaine,  
Delay not LORD, but send redresse.

5 Now I am poore and needie, O GOD, make haste to mee: thou art mine helper, and my deliverer, O Lord, make no tarrying.

PSAL. LXXI.

¶ David declareth, how he putteth his trust in God, beseeching him to deliver him: he complaineth also of the pride of his enemies: and for the confirmation of his faith, hee prepareth to shew himself mindfull of GODS benefites.

Tribble. Psal. 71.

Contra.

Tenor. My trust O LORD in thee I have put ev - er - more:

Bassus.

Psalme 71.

IN thee, O LORD, I trust: let mee never bee ashamed.

Oh, let mee nev - er take the foyle, nor shrinke for shame there - fore.

2 But

PSALME LXXI.

2 Reicue mee, and deliver mee in thy righteoufneffe incline thine eare unto me, and fave me.

2 But for thy iuf - tice fake, mee ref - cue and de - fend :

In - cline thy gra - tious eare to mee, and now fome fuc - cour fend.

3 Be thou my ftrong rocke, whereunto I may alway re - fort: thou haft given com - mandment to fave mee: for thou art my rock and my fortrefle.

4 Deliver me O my GOD, out of the handes of the wicked: out of the handes of the evill & cruell man.

5 For thou art mine hope, O Lord God, even my truft from mine youth.

6 Upon thee have I bene flayed from the wombe: thou art hee that took mee out of my mothers bowels: my praife fhall bee alwayes of thee.

7 I am become as it were a monfter to manie, but thou art my fure truft.

8 Let my mouth bee filled with thy praife, and with thy glorie every day.

3 Bee thou my rock moft fure,  
that I may ay bee bold,  
Thou haft given charge to fave mee found,  
and art my tower and hold.

4 O thou my GOD and LORD,  
from wicked hands mee shield,  
And from all cruell enemies rage,  
which feeke to make mee yeeld.

5 For thou art my fure hope,  
on whom I do depend:  
O LORD my God, thou art my truft  
fince I did childhood end.

6 Yea, from my mothers womb  
thou waft my flay and guide:  
Thou tookft me thence, therefore will I  
thee praife both time and tide.

7 As I a monfter were  
full many fled mee fro:  
Yet thou waft my ftrong hope and truft,  
fo that I dread no fo.

8 Like as the gushing fpring,  
fo fhall my mouth burft out  
Thy praifes and magnificence,  
for ever the world about.

9 And now reject mee not  
when age creeps mee upon:  
Nor yet forfake mee in this plunge  
when ftrength and force is gone.

10 For they have talkt of mee  
which feeke mine utter fame:  
And they that would bereave my life  
devyfed have the fame.

11 Saying with courage flout,  
GOD hath him caft away:  
Purfue him hard, and hold him faft,  
for none him fuccour may.

12 Ah God fome mercie fhew,  
and bee not far from mee  
My God make hafte to help mee now,  
as mine hope is in thee.

13 Strike thou my foes with shame,  
kill them that would mee kill:  
Let shame and flander burie them  
who would mee harme and ill.

14 The meane while patiently  
I will attend and wait,  
Extolling ever more and more  
thy praifes high and great.

9 Caft mee not off in the time of age: forfake mee not when my ftrength faileth:

10 For mine enemies fpeak of me, & they that lay waite for my Soul, take their counfell together:

11 Saying, GOD hath forfaken him, purfue and take him, for there is none to deliver him

12 Go not far from mee, O God my God, hafte thee to help mee.

13 Let them bee confounded and confumed, that are againft my Soul: let them bee covered with reprooff and confufion that feek mine hurt.

14 But I will wait continually and will praife thee more and more.

15 And

PSALME LXXII.

15 My mouth shall dayly re-  
hearfe thy  
righteousnesse  
and thy falva-  
tion, for I  
know not the  
number.

16 I will go  
forward in the  
strength of the  
Lord God  
and will make  
mention of thy  
righteousnesse,  
even of thine  
onely.

17 O GOD,  
thou hast  
taught mee  
from my  
youth, even  
untill now,  
therefore will  
I tell of thy  
wondrous  
works.

18 Yea, even  
unto mine old  
age and gray  
head O GOD,  
forfake me not  
untill I have  
declared thine  
arme unto this  
generation, &  
thy power to  
all them that  
shall come.

19 And thy righteousnesse O GOD I will exalt on high for thou hast done great things, O God who is like unto thee?

15 And though thy sweet mercies  
in number passe my reach:  
I dayly will thy righteousnesse,  
and thy falvation teach.

16 I will remaine, O LORD,  
in thy great strength and might:  
I will record thy bountie great,  
and bring it fourth to light.

17 My GOD thou hast mee taught,  
even from my youth thy lawes:  
And hitherto I have fet fourth  
thy divine works and lawes.

18 Now LORD forfake mee not,  
when head and haire is gray,  
Thine arme till I have taught this age,  
and ages all for ay.

19 As for thy justice, LORD,  
it is indeed most hie:  
For thou hast done great things, O God,  
and who is like to thee?

20 For thou hast made mee see  
full great troubles and grief:  
But when thou turndst comfort I felt,  
by life thou sendst relief.

21 Mine honour and estate  
thou hast encreased so,  
That by thy loving face I feele  
my self comforted tho.

22 Therefore thy truth will I  
on viols praise my LORD,  
O holy One of Israel  
mine harp shall eke accord.

23 My lips shall sing for joy  
when I shall tune thy praise:  
Likewise my soul by thee redeemed  
the fame shall do alwayes.

24 Also my tongue shall speake  
thy mercies ever and ay:  
For such as did procure mine hurt  
shame hath brought to decay.

20 Who hast  
shewed mee  
great troubles  
& adversities,  
but thou wilt  
returne and  
revive mee,  
and wilt come  
again and  
take me up  
from the depth  
of the earth.

21 Thou wilt  
encrease mine  
honour, and  
return and  
comfort me.

22 Therefore  
will I praise  
thee for thy  
faithfulness,  
O God: upon  
instrumentand  
viole: unto  
thee will I sing  
upon the harp,  
O holy One  
of Israel.

23 My lips will  
rejoyce when  
I sing unto  
thee, and my  
Soule, which  
thou hast deli-  
vered.

24 My tong  
also shall talk  
of thy righte-  
ousnesse day-  
ly: for they are  
confounded and  
brought unto  
shame, that  
seek mine  
hurt.

ly: for they are confounded and brought unto shame, that seek mine hurt.

PSAL. LXXII.

¶ He prayeth for the prosperous estate of the kingdom of Solomon, who was the figure of Christ: under whom shall be righteousness peace and felicitie: unto whom all Kings and all Nations shall do homage, whose name and power shall endure for ever, and in whom all Nations shall be blessed.

Tribble Pſal. 72.

Contra.

Tenor. LORD give thy judge-ments to the King, there - in in - struct him well:

Bassus.

Pſalme 72.

Give thy  
judge-  
ments to the  
King, O God  
and thy righte-  
ousnesse to  
the Kings ſon.

And with his ſon that Prince - ly thing, LORD let thy jus - tice dwell.

That

PSALME LXXII.

2 Then shall hee judge thy people in righteoufnes, and the poore with equitie.

That hee may gov - erne up - right - ly, and rule thy folk a - right:

And so de - fend through e - qui - tie the poor that have no might.

3 The mountaines and the hilles shall bring peace to the people by justice.

3 And let the Mountaines that are hie unto their folk give peace:  
And eke let little hils apply in justice to encrease.

4 Hee shall judge the poor of the people, he shall save ye children of the needy, & shall subdue the oppressing.

4 That hee may help the weak and poor with aid, and make them strong:  
And eke destroy for evermore all those that do them wrong.

5 They shall feare thee, as long as the Sun & Moon endureth from generation to generation.

5 And then from age to age shall they regard, and feare thy might;  
So long as Sun doth shine by day, or else the Moon by night.

6 Hee shall come downe like the raine upon the mowne graffe, and as the flowers that water the earth.

6 Lord make the King unto the Iust like rain to fields new mown;  
And like the drops that lay the dust, and fresh the land unfown.

7 In his dayes shall the righteous flourish, & abundance of peace shall bee so long as the Moon endureth.

7 The Iust shall flourish in his tyme, and all shall bee at peace:  
Untill the Moon shall leave to prime, waite, change and to encrease.

8 His dominion shall bee also from sea to sea, and from the river unto the ends of the land.

8 Hee shall bee Lord of sea and sand, from shore to shore throughout;  
And from the floods within the land, through all the earth about.

9 The people that in desart dwell shall kneele to him full thicke;  
And all his enemies that rebell, the earth and dust shall lick.

10 The lords of all the yles thereby great gifts to him shall bring:  
The Kings of Sabe and Arabie give many costly thing.

11 All Kings shall seeke with one accord in his good grace to stand:  
And all the people of the world shall serve him at his hand.

12 For hee the needy fort doth save that unto him do call:  
And eke the simple folk that have none help of men at all.

13 Hee shall take pittie on the poor, that are with need opprest:  
Hee shall preserve them evermore, and bring their Soules to rest.

14 Hee shall redeem their life from dread, from fraud, from wrong, from might  
And eke their blood shall bee indeed most precious in his fight.

9 They that dwell in the wilderneffe shall kneele before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Yea, all Kingdomes shall worship him, all nations shall serve him

12 For hee shall deliver the poore, when he cryeth: the needy also, and him that hath no helper.

13 Hee shall bee mercifull to the poore and needy, and shall preserve the Soules of the poore.

14 Hee shall redeem their souls from deceit and violence: & deare shall their blood bee in his fight.

15 But

PSALME LXXIII.

15 Yea, hee shall live, and unto him shall they give of the gold of Sheba: they shall also pray for him continually, and dayly bleffe him.  
16 An handfull of corn shall be sown in the earth, even in the toppe of the mountaines and the fruit thereof shall shake like ye trees of Lebanon, and the children shall flourish out of the citie, like the graffe of the earth.

15 But hee shall live, and they shall bring to him of Sabaes gold:

Hee shall bee honoured as a King, and dayly bee extold.

16 The mightie mountaines of his land, of corn shall bear such throng:

That it like Cedar trees shall stand in Libanus full long.

Their cities eke full well shall speed, the fruits thereof shall passe:

In plenty it shall far exceed, and spring as green as graffe.

17 For ever they shall praise his Name, while that the Sun is light:

And think them happy through the fame all folk shall bleffe his might.

18 Praise yee the Lord of Hosts, and sing to Israels, God each one:

For hee doth every wondrous thing, yea, hee himself alone.

19 And blessed be his holy Name all tymes eternally:

That all the earth may praise the fame, Amen, Amen, I say.

17 His Name shall be for ever, his name shall endure as long as the Sun: all Nations shall bleffe him, and bee blessed in him.

18 Blessed be the Lord God even the God of Israel, who only doth wondrous things.

19 And blessed be his glorious Name for ever: and let all the earth bee filled with his glory: So bee it even. So bee it.

PSAL. LXXIII.

¶ The Prophet teacheth by his example, that neither the worldly prosperitie of the ungodly, nor yet the affliction of the good, ought to discourage GODS children, but rather ought to move us to consider our fathers providence, and to cause us to reverence GODS iudgements: forasmuch as the wicked vanish away like smoak, and the godly enter into life everlasting: in hope whereof hee resigneth himselfe into GODS hands.

Tribble. Psal. 73.

Contra.

Tenor. How ever it bee yet God is good, and kind to If - ra - el:

Bassus.

And to all such as safe - ly keep their con-science pure and well.

Psalme 73.

YEt GOD is good to Israel: even to the pure in heart.

PSALME LXXIII.

2 As for mee,  
my feet were  
almost gone,  
my steps had  
wel near flipt.

2 But I was al - most off my feet, and down - with fo did slide,

That ere I wist full sud - den - ly my steps were turnd a - side.

3 For I fretted  
at the foolish  
when I saw the  
prosperitie of  
the wicked.

3 For when I saw such foolish men,  
I grudgd, and did disdain,  
That wicked men all things should have  
without turmoile or paine.

4 For there are  
no bandes in  
their death,  
but they are  
luffie and  
strong.

4 They never suffer pangues nor grief,  
as if death should them smite:  
Their bodies are both stout and strong,  
and ever in good plight.

5 They are not  
in trouble as  
other men:  
neither are  
they plagued  
with other  
men.

5 And free from all adversitie,  
when other men bee shent:  
And with the rest they take no part  
of plague or punishment.

6 Therefore  
pride is as a  
chaine unto  
them, and cru-  
ellic covereth  
them as a gar-  
ment.

6 Therefore presumption doth embrace  
their necks, as doth a chain:  
And are even wrapt as in a robe,  
with rapine and disdain.

7 Their eyes  
shad out for fat-  
nes: they have  
more then  
their heart can  
with.

7 They are so fed, that even for fat  
their eyes oftymes out start:  
And as for worldly goods they have  
more than can with their heart.

8 They are li-  
centious, and  
speak wicked-  
lie of their op-  
pression: they  
talk presump-  
tuously.

8 Their life is most licentious,  
boasting much of the wrong,  
Which they have done to simple men,  
and ever pride among.

9 The Heavens, and the living Lord  
they spare not to blaspheme:  
And prate they do on worldly things,  
no wight they do esteeme.

9 They set  
their mouth  
against heaven  
and their tong  
walketh tho-  
row the earth.

10 The people of God oftymes turn back  
to see their prosperous state:  
And almost drink the self-same cup,  
and follow the same rate.

10 Therefore his  
people turne  
hither: for  
waters of a ful  
cup are wrong  
out to them.

11 How can it bee, that God (say they)  
should know and understand  
These worldly things, since wicked men  
bee lords of sea and land?

11 And they  
say, How doth  
God know it?  
or is there  
knowledge in  
the most high?

12 For wee may see how wicked men  
in riches still increafe:  
Rewarded well with worldly goods,  
and live in rest and peace.

12 Loe, these  
are the wicked  
yet prosper  
they alway,  
and increafe  
in riches.

13 Then why do I from wickednesse  
my fantasie refrain?  
And wash mine hands with innocents,  
and cleanse mine heart in vaine?

13 Certainly I  
have cleanse  
mine heart in  
vaine & wash-  
ed mine hands  
in innocencie.

14 And suffer scourges every day?  
as subject to all blame:  
And every morning from my youth  
sustain rebuke and shame.

14 For daylie  
have I beene  
punished, and  
chastened eve-  
ry morning.

15 And

PSALME LXXIII.

15 If I fay I wil judge thus behold, the generatio of thy children I have trespassed.

16 Then I thought to know this, but it was to painful for mee.

17 Untill I went into the Sanctuarie of GOD: then understood I their end.

18 Surely thou hast fet them in slippery places and casten them down into defolation.

19 How suddenly are they destroyed, perished, and horribly consumed.

20 As a dream when one awaketh: O LORD, when thou raisest us up, thou shalt make their image despised.

15 And I had almost said as they, misflying mine estate.

But that I should thy children judge as folk unfortunate.

16 Then I bethought mee how I might this matter understand:

But yet the labour was too great for mee to take in hand.

17 Untill the time I went into thine holy place, and then I understood right perfectly the end of all these men.

18 And namely how thou fettest them upon a slippery place:

And at thy pleasure and thy will thou dost them all deface.

19 Then all men muse at that strange fight, to see how suddenly They are destroyed, dispatcht, confumd, and dead so horribly.

20 Much like a dream when one awakes, so shall their wealth decay: Their famous names in all mens fight, shall ebbe and passe away.

21 Yet thus mine heart was grieved then, my mind was much oppressed:

22 So fond was I, and ignorant, and in this point a beast.

23 Yet nevertheless by my right hand thou holdst mee alwayes fast:

24 And with thy counsell dost mee guid to glory at the last.

25 What thing is there that I can with but thee in Heaven above: And in the earth there is nothing like thee that I can love.

26 My flesh and eke mine heart doth faile but God doth faile mee never: For of mine health God is the strength, my portion eke for ever.

27 And lo, all such as thee forsake thou shalt destroy each one: And those that trust in any thing saving in thee alone.

28 Therefore will I draw near to GOD, and ever with him dwell: In GOD alone I put my trust, thy wonders will I tell.

21 Certainly, mine heart was vexed: & I was pricked in my reins. 22 So foolish was I and ignorant, I was as a beast before thee.

23 Yet I was alwayes with thee: Thou hast holden mee by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receive me to glory.

25 Whom have I in Heaven but thee? and I have desired none in the earth with thee?

26 My flesh faileth, and my heart also but GOD is the strength of mine heart, and my portion for ever.

27 For lo, they that withdraw themselves from thee shall perish thou destroyest all them that go a whooring from thee.

28 As for mee, it is good for mee to draw near to GOD therefore I have put my trust in the LORD GOD, that I may declare all thy workes

PSAL. LXXIII.

*The Faithfull complaine of the destruction of the Church, and true religion, under the name of Syon, and the Temple destroyed: And trusting in the might and free mercies of GOD by his Covenant, they require help and succour for the glory of GODS holy Name, for the salvation of his poore afflicted servants, and the confision of his proude enemies.*

*Sing this as the 72. Psalme.*

*Psalme 74.*

O GOD, why hast thou put us away for ever? Why is thy wrath kindled against the sheepe of thy pasture?

2 Think upon thy congregation, which thou hast possessed of old, and on the rode of thine inheritance: which thou hast redeemed and on this Mount Syon, wherein thou hast dwelt.

Why art thou LORD, so long from us in all these dangers deep?

Why doth thine anger kindle thus at thine owne pasture sheep?

2 LORD, call the people to thy thought, which have beene thine so long:

The which thou hast redeemed and bought from bondage fore and strong.

Have mind therefore, and think upon, remember it full well,

Thy pleasant place, thy Mount Syon, where thou wast wont to dwell.

3 Lift up thy foot, and come in haste, and all thy foes deface,

Which now at pleasure robbe and waste within thine holy place.

4 And in thy Congregations all thine enemies roare, O GOD:

They set as signes on every wall their banners sploid abroad.

5 As men with axes hew the trees that on the hills do grow:

So shine the bills and swords of these within thy Temple now.

3 Lift up thy strokes, that thou mayest for ever destroy every enemy that doeth evil to the Sanctuarie.

4 Thine adversaries roare in the midst of thy Congregation, and set up their banners for signes.

5 He that lifted the axes upon the thick trees was renowned, as one that brought a thing to perfection.

6 The

PSALME LXXV.

6 But now they breake down the carved work ther of with axes and hammers.

7 They have caft thy Sanctuary into the fire, and razed it to the ground, and have defiled the dwelling place of thy Name.

8 They faid in their hearts, let us deftroy them altogether: they have burnt all the Synagogues of God in the land.

9 Wee fee not our finnes, there is not one Prophet more, nor any with us that knoweth how long.

10 O God, how long fhall the adverfarie reproach thee? fhall the enemy blafpheme thy Name for ever?

11 Why withdraweft thou thy hand, even thy right hand draw it out of thy bofome, and confume them.

12 Even God is my King of old, working falvation in the midft of the earth.

13 Thou didft divide the fea by thy power: thou breakest the heads of the Dragon in the waters.

14 Thou breakeft the head of Leviathan in pices, and gavelt him to bee meat for the people in the wildernes.

6 The fieling faw'd, the carved bords, the goodly graven ftones,

With axes, hammers, bils and fwords they beat them down at once.

7 Thine holy place with fierie flame to ground they have down caft:

The houfe appointed to thy Name defiled is and wafte.

8 And thus they faid within their hearts, difpatch them out of hand:

Then burnt they up in every part, Gods houfes through the land.

9 Yet thou no figne of help doft fend, our Prophets are all gone:

To tell how this our plague fhall end among us there is none.

(fhame

10 When wilt thou LORD once end this and quaille thine enemies ftrong?

Shall they alwayes blafpheme thy Name, and raile on thee fo long?

11 Why doft thou draw thine hand aback and hid it in thy lap?

Oh, pluck it out, and bee not flack, to give thy foes a rap.

12 O God, thou art my King and LORD, and evermore haft beene:

Yea thy good grace throughout the world for our good help hath feen.

13 The feas that are fo deep and dead thy might did make them dry:

And thou didft break the ferpents head, that hee therein did dy.

14 Yea, thou didft break the heads fo great of Whales that are fo fell:

And gave them to the folk to eat that in the defart dwell.

15 Thou madft a fpring with ftreames to from rocks both hard and hie: (rife And eke thine hand hath made likewife deep rivers to bee dry.

16 Both day and eke the night are thine, by thee they were begun:

Thou feft to ferve us with their shine the light and eke the Sun.

17 Thou doft appoint the ends and coasts of all the earth about:

Both Summer heats and Winter frofts thine hand hath found them out.

18 Think on O LORD, no tyme forget thy foes that thee defame;

And how the foolifh folk are fet to raile upon thy name.

19 O let no cruell beaft devoure the Turtle that is true:

Forget not alwayes in thy power the poor that much do rue.

20 Regard thy covenant, and behold thy foes poffeffe the land:

All fad and dark, forworn and old our realm as now doth ftand.

21 Let not the fimple go away, nor yet return with fhame:

But let the poor and needie ay give praife unto thy Name.

22 Rife LORD, let be by thee maintaind the caufe that is thine own:

Remember how that thou blafphemd art by the foolifh one.

23 The voice forget not of thy foes: for the prefumption hie

Is more and more increaft of thofe that hate thee fpitfully.

15 Thou brakeft up the fountain and rivers, thou dryeft up mighty rivers.

16 The day is thine, and the night is thine: thou haft prepared y<sup>e</sup> light, and the Sun.

17 Thou haft fet all the borders of the earth thou haft made Summer, and Winter.

18 Remember this, that the enemy hath reproached thee, LORD, and the foolifh have blafphemed thy name

19 Give not the Soule of thy Turtle Dove unto the beaft, and forget not the Congregation of thy poore for ever.

20 Confider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

21 Oh, let not the oppreffed retume afhamed: but let the poore and needy praife thy Name.

22 Arife O GOD, maintaine thine owne caufe: remember thy dayly reproach by the foolifh men.

23 Forget not the voice of thy enemies: for the tumult of them that rife againft thee afcendeth continually.

PSAL. LXXV.

¶ The faithfull do praife the Name of the LORD, who fhall come to iudge at the time appointed, when the wicked fhall be put to confufion, and drink of the cup of his wrath their pride fhall be abated and the righteous fhall bee exalted to honour.

Pfalme 75.

Sing this as the 67. Pfalme.

WE will prayfe thee, O God, we will praife thee,

O God, laude and praife we will give to thee: Of us at all tymes thou fhalt thanked bee.

Sith thy Name is neare, they will without doubt Thy works of great fame declare and fhew out.

for thy Name is near, therefore they will declare thy wondrous works.

2 When



PSALME LXXVI.

2 When I thal take a convenient time, I will judge righteouſly.

3 The earth and all the inhabitants ther of are difſolved, but I will eſtablish the pillars of it. Selah.

4 I ſaid unto the fooliſh, bee not fo fooliſh: and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: neither ſpeake with a ſtiſſe-neck.

6 For to come to preferment is neither from the eaſt, nor from the weſt, nor from the ſouth.

2 When I (ſayeth God) a meet tyme ſhall ſee,

I will rightly judge:

3 For though the earth bee

With all that there dwell

diſſolved and waſte:

Her pillars ſhall I

make ſtable and faſt.

4 I ſaid to the fooles,

Learn now to bee wiſe;

And to the perverſe,

Let not your horn riſe.

5 Lift not up, I ſaid,

your horn thus on hie:

Nor yet with ſtiſſe-neck

ſpeake preſumptuouſly.

6 For why? high degree

proceedes in no part

From Eaſt, nor from Weſt,

nor yet from deſert.

7 But God is the Iudge,

who only hath power

To throw and caſt downe,

or raiſe up each houre.

8 For Io, in his hand

a cup now hath God

Of ſtrong wine full mixt,

which hee powres abroad.

The wicked each one

the dregs of that cup

Shall doubtleſſe wring out,

and drink them all up.

9 But I will declare,

and ſhew fourth alwayes;

And to Iaakobs God

will ſing laud and praife.

10 The wicked mens horns

in twaine breake will I,

But the juſt mens ſhall

bee liſted on hie.

7 But God is the iudge: hee maketh low, and hee maketh hie.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he poureth out the ſame. Surely all the wicked of the earth ſhall wringout, and drinke the dregs thereof.

9 But I will declare for ever, and ſing praifes unto the God of Iaakob.

10 All the hornes of the wicked alſo will I breake: but the hornes of the righteous ſhall bee exalted.

PSAL. LXXXVI.

¶ Here is ſet fourth the power of GOD, and care for the defence of his people in Ierusalem in the deſtruction of the armies of Sennacherib: and the Faithfull are exhorted to bee thankfull.

Treble. Pſal. 76.

Contra.

Tenor. In Iur - ie land God is well known, In If - ra - el great is his Name.

Bassus.

Pſalme 76.

G O D is known in Iudah, his Name is great in Iſrael.

2 Hee chooſe out Sal - em for his own, His Ta - ber - na cle of great fame,

Therein

2 For in Salem is his tabernacle and his dwelling in Syon.

PSALME LXXVII.

There - in to raise, and Mount Sy - on To make his hab - i - ta - ti - on,  
 And ref - i - dence with - in the same.

3 There brake he the arrows of the bow, the shield, and the sword and ye battel Selah.

4 Thou art more bright and puissant than the mountains of prey

5 The stout hearted are spoiled: they have slept their sleep: & all the men of strength have not found their hands.

6 At thy rebuke O God of Iacob both the chariot & horse are cast a sleep.

7 Thou, even thou art to be feared, & who shall stand in thy fight, when thou art angry?

3 There did hee break the bowmens shafts  
 Their fyrie darts so swift of flight;  
 Their shields, their sword, & al their crafts  
 Of war, when they were bound to fight,

4 More excellent, and more mightie  
 Art thou therefore than mountains hie  
 Of ravenous wolves void of all right.

5 The stout hearted were made a prey.  
 A sudden sleep did them confound:  
 And all the strong men in that fray  
 Their feeble hands they have not found.

6 At thy rebuke, O Iacob's God,  
 Horses with Chariots over-trod,  
 As with dead sleep were cast to ground.

7 Fearefull art thou, O LORD our guid:  
 Yea thou alone, and who is hee  
 That in thy presence may abide,  
 If once thine anger kindled bee?

8 Thou makest men from heaven to hear  
 Thy judgements just, the earth for feare  
 Stilled with silence then wee see.

9 When thou, O LORD, begins to rise  
 Sentence to give, as Iudge of all:  
 And in the earth dost enterprisē,  
 To rid the humble out of thrall.

10 Certes the rage of mortall men  
 Shall bee thy praise: the remnant then  
 Of their furie thou bindest withall.

11 Vow, and perform your vowes therefore  
 Unto the LORD your GOD all yee  
 That round about him dwell, adore  
 This fearfull One with offerings free:

12 Who may cut off at his vintage  
 The breath of Princes in their rage,  
 To earthly Kings fearfull is hee.

8 Thou didst cause thy judgement to be heard from heaven: therefore the earth feared, and was still.

9 When thou O God, arose to judgement, to help all the mecke of the earth. Selah.

10 Surely the rage of man shall turne to thy praise, the remnant of the rage shal thou restraine.

11 Vow, and performe unto the Lord your God all yee that bee round about him: Let them bring presents unto him that ought to be feared.

12 Hee shall cut off the spirit of Prin-

-ces: Hee is terrible to the Kings of the earth.

PSAL. LXXVII.

¶ The Prophet in the name of the Church rebeareth the greatnesse of his affliction, and his grievous tentation, whereby hee was driven to this end, to consider his former conversation, and the continuell course of Gods works, in the preservation of his servants, and so hee confirmeth his faith against these tentations.

PSALME LXXVII.

Tribble. Pfal. 77.

*Pfalme 77.*

**M**Y voice came to God when I cryed: my voice came to God, and hee heard mee.

Soprano: I With my voice to God do cry, with heart and heart - ie chear:  
 Tenor: I With my voice to God do cry, with heart and heart - ie chear:  
 Bassus: I With my voice to God do cry, with heart and heart - ie chear:

Soprano: My voice to God I lift on hie, and hee my fute doth hear.  
 Tenor: My voice to God I lift on hie, and hee my fute doth hear.  
 Bassus: My voice to God I lift on hie, and hee my fute doth hear.

2 In the day of my trouble I fought the Lord, my fore ran, and ceafed not in the night: my Soul refused comfort.

Soprano: 2. In time of griefe I fought to God, by night no reft I took:  
 Tenor: 2. In time of griefe I fought to God, by night no reft I took:  
 Bassus: 2. In time of griefe I fought to God, by night no reft I took:

Soprano: But stretch mine hands to him a - brod, my Soul com - fort for - fook.  
 Tenor: But stretch mine hands to him a - brod, my Soul com - fort for - fook.  
 Bassus: But stretch mine hands to him a - brod, my Soul com - fort for - fook.

3 I did think upon GOD, & was troubled: I prayed, and my spirit was ful of anguish. Selah.

3 When I to think on God intend, my trouble then is more:  
 I spake, but could not make an end, my breath was flopt fo fore.

4 Thou heldst mine eies such wise from rest that I alwayes did wak:  
 With fear I was so fore opprest, my speech did mee forfake.

4 Thou keepst mine eies waking, I was astonied, and could not speak.

5 The

PSALME LXXVIII.

5 Then I considered the dayes of old, and the yeares of ancient tyme.

6 I called to remembrance my songs in the night: I communed w<sup>th</sup> mine owne heart, and my Spirit search-ed diligently.

7 Will ye Lord absent himself for ever? and will hee shew no more fa-vour.

8 Is his mer-cie clean gone for ever? Do-eth his pro-mise faile for evermore.

9 Hath God forgotten to be mercifull? Hath he shute up his tender mercies in dis-pleasure? Se-lah.

10 And said this is my death Yet I remembered the yeares of the right hand of the most High.

11 I remem-bered y<sup>e</sup> works of the Lord: Certainly I remembered thy wonders of old.

12 I did also meditate all thy works, and did divide of thine acts, say-ing.

5 The dayes of old in minde I cast, and oft did think upon  
The tymes and ages that are past full many yeares agoe.

6 By night my songs I cald to minde once made thy praise to show:  
And with my heart much talk I finde, my sprit doth fearch to know.

7 Will God (said I) at once for all cast off his people thus:  
So that hence-foorth no tyme hee shall bee friendly unto us.

8 What? Is his goodnesse clean decayed for ever and a day?  
Or is his promise now delayed?  
and doth his truth decay.

9 And will the LORD our GOD forget his mercies manifold?  
Or shall his wrath increasē so hote, his mercy to with-hold?

10 At last I said, my weaknesse is the cause of this mistrust:  
God's mighty hand can help all this, and change it when hee list.

11 I will regard, and think upon the working of the LORD:  
Of all his wonders past and gone I gladly will record.

12 Yea all his works I will declare; and what hee did devise:  
To tell his facts I will not spare, and eke his counsell wif.

13 Thy works, o Lord, are all upright, and holy all abroad:  
What one hath strength to match the might of thee, O LORD our God?  
14 Thou art a GOD that doest fourth-shew thy wonders every houre:  
And so doest make the people know thy vertue and thy power.

15 And thine owne folk thou didst defend with strength and stretched arme:  
The sons of Iaakob, that descend, and Iosephs seed from harme.

16 The waters, LORD, perceived thee, the waters saw thee well:  
And they for fear aside did flee, the depths on trembling fell.

17 The clouds that were both thick & black did rain most plenteouslie:  
Thy thunder in the aire did crack, thy shafts abroad did flee.

18 The thunder in the fire was heard, the lightnings from above  
With flashes great made them asfeard, the earth did quake and move.

19 Thy wayes within the sea do lie, thy pathes in waters deep:  
Yet none can there thy steps espie, nor know thy pathes to keep.

20 Thou leadst thy folk upon the land as sheep on every side:  
By Moses and by Aarons hand thou didst them safely guide.

13 Thy way O GOD is in the Sanctu-ary who is so great a GOD as our God.

14 Thou art the GOD that doest wonders, thou hast de-clared thy power among the people.

15 Thou hast redeemed thy people with thine arme: even the sons of Iaakob and Ioseph. Se-lah.

16 The waters saw thee, O GOD, the waters saw thee, and were afraid: yea the depthes trem-bled.

17 The clouds poured out water, the heavens gave a found: yea, thine arrowes went abroad.

18 The voice of thy thun-der was round about, the lightninges lightned the world: The earth trembled & shook.

19 Thy way is in the sea, and thy paths in the great waters, and thy foot-steps are not knowne.

20 Thou didst leade thy peo-ple like sheepe, by the hand of Moses and Aaron.

PSAL. LXXVIII.

¶ Hee sheweth how GOD of his mercie chose his Church of the posteritie of Abraham, reproaching the stubburn rebellion of their fathers: that the children might not only understand, that GOD of his free mercie made his covenant with their ancestors: but also seeing them so malicious and perverse, might bee ashamed, and so turn wholly to GOD. In this Psalm the holy Ghost hath comprehended (as it were) the summe of all GODS benefits, to the intent the ignorant and grosse people might set in few words the effect of the whole historie.

Tribble. Psal. 78.

Contra.

Tenor. At - tend my peo - ple to my law, and to my words in - cline:

Bassus.

Psalme 78.

Hear my doctrine, O my people: incline your eares unto the wordes of my mouth.

PSALME LXXVIII.

2 I will open my mouth in a parable, I will declare high fentences of old.

2 My mouth fhall fpeak ftrange par - a - bles, and fen - ten - ces di - vine:

3 Which wee have heard, & knowne, and our fathers have told us.

3 Which wee our felves have heard and learn'd, even of our Fa - thers old,

and which for our in - struc - ti - on our fa - thers have us told.

4 Wee will not hide them from their children: but to the generation to come wee will fhew the praifes of the Lord: his power alfo, & his wonderful works that he hath done.

5 How hee eftablifhed a teftimonie in Iaaokob, and ordained a Law in Iffrael, which he commanded our fathers, that they fhould reach their children.

6 That the pofteritie might know it, and the children

which fhould be born, fhould ftand up, and declare it to their children. 7 That they might fet their hope on God, and not forget the workes of God, but keep his commandements.

4 Becaufe wee fhould not keep it clofe from them that fhould come after: Who fhould Gods power to their race praife and all his works of wonder.

5 To Iaaokob hee commandement gave, how Iffrael fhould live: Willing our fathers fhould the fame unto their children give.

6 That they and their pofteritie, that were not fprung up tho, Should have the knowledge of the law, and teach their feed alfo.

7 That they might have the better hope in God that is above; And not forget to keep his lawes, and his precepts in love.

8 Not being as their fathers were rebelling in Gods fight: And would not frame their wicked hearts to know their God aright.

9 How went the people of Ephraim their neighbours for to fpoile? Shooting their darts the day of war, and yet they took the foile.

10 For why? they did not keep with God the covenant that was made: Nor yet would walk or lead their lives according to his trad.

11 But put into oblivion his counfell and his will: And all his works moft magnifick, which hee declared ftill.

7 That they might fet their hope on God, and not forget the workes of God, but keep his commandements.

8 And not to be as their fathers, a difobedient and rebellious generation: a generation that fet not their hearts aright & whole fpirit was not faithful unto God. 9 The children of Ephraim being armed, and fhooting with the bow, turned backe in the day of battell. 10 They kept not the Covenant of God, but refufed to walk in his law. 11 And forgot his acts, & his wonderful works which he had fhewed them.

12 What

PSALME LXXVIII.

12 He did marvellous things in the land of Ægypt even in the field of Zoan.  
 13 Hee divided the sea, & led them thorough: he made also the waters to stand as an heap.  
 14 In the day tyme also hee led them with a cloud, and all the night with a light of fire.  
 15 Hee clave the rockes in the wilderness, and gave them drink as of the great depths.  
 16 He brought floods also out of the stonie rock, so that hee made the waters to descend like the rivers.  
 17 Yet they finned fill against him, & provoked the Highest in the wilderness.  
 18 And tempted GOD in their hearts, in requiring meat for their lust.  
 19 They spake against God also, saying, Can God prepare a table in the wilderness.  
 20 Behold, he smote the rock that the water gushed out & the streams over-flowed: Can hee give bread also? or prepare flesh for his people.  
 21 Therefore the LORD heard and was angry, and the fire was kindled in Iakob, and wrath also came upon Irael.  
 22 Because they beleevd not in God, & trusted not in his help.  
 23 Yet he had commended the clouds above, and had opened the doors of heaven.  
 24 And had rained downe MAN upon them for to eat. And had given them of the wheat of Heaven.

12 What wonders to our fore-fathers did hee himself disclose  
 In Ægypt land, within the field that called is Thaneos?  
 13 Hee did divide and cut the sea, that they might passe at once:  
 And made the waters stand as still as doth an heap of stones.  
 14 Hee led them secret in a cloud by day when it was bright:  
 And all the night when dark it was with fire hee gave them light.  
 15 Hee brake the rocks in wilderness, and gave the people drink  
 As plentifull as when the depths do flow up to the brink.  
 16 Hee drew out rivers out of rocks, that were both drie and hard,  
 Of such abundance, that no floods to them might bee compar'd.  
 17 Yet for all this against the LORD their sin they did encrease:  
 And stirred him that is most High to wrath in wilderness.  
 18 They tempted him within their hearts like people of mistrust:  
 Requiring such a kind of meat as served to their lust.  
 19 Saying with murmuration in their unthankfulnesse,  
 What? Can this GOD prepare for us a feast in wilderness?  
 20 Behold, hee strake the stonie rock, and floods forth-with did flow:  
 But can hee now give to his folk both bread and flesh also?  
 21 When GOD heard this he waxed wroth with Iakob and his seed:  
 So did his indignation on Irael proceed.  
 22 Because they did not faithfully believe, and hope that hee Could always help and succour them in their necessitie.  
 23 Wherefore he did command the clouds forth-with they brake in sunder:  
 24 And rain'd down MAN for them to eat, a food of meekle wonder.

their iniquitie, and destroyed them not but often-times called backe his anger, and did not stir up all his wrath. hee remembered that they were flesh: yea, a wind that passeth, and commeth not again.

25 When earthly men with Angels food were fed at their request:  
 26 Hee bade the East-wind blow away, and brought in the South-west.  
 27 And rain'd down flesh as thick as duft, and foules as thick as sand:  
 28 Which hee did cast amidst the place, where all their tents did stand.  
 29 Then did they eat exceedingly, and all men had their fils:  
 Yet more and more they did desire to serve their lusts and wils.  
 30 But as the meat was in their mouths, his wrath upon them fell;  
 31 And slew the flower of all the youth, and choise of Irael.  
 32 Yet fell they to their wonted sin, and still they did him grieve:  
 For all the wonders that hee wrought, they would not him believe.  
 33 Their dayes therefore hee shortened, and made their honour vain:  
 Their yeares did waft and passe away with terrour and with pain.  
 34 But ever when hee plagued them, they fought him by and by:  
 35 Remembring then he was their strength their help, and GOD most hie.  
 36 Though in their mouths they did but and flatter with the LORD: (glose And with their tongues and in their hearts dissembled every word.  
 37 For why? their hearts were nothing to him nor to his trade: (bent Nor yet to keep or to performe the covenant that was made.  
 38 Yet was hee still so mercifull, when they deserv'd to die:  
 That hee forgave them their misdeeds; and would not them destroy.  
 Yea, many a time hee turned his wrath, and did himself advise:  
 And would not suffer all his whole displeasure to arise.  
 39 Considering that they were but flesh, and even as a wind  
 That passeth away, and cannot well return by his own kind.

25 Man did eat the bread of Angels, he sent them meat enough.  
 26 He caused the East wind to passe in the heaven, & through his power he brought in the South wind.  
 27 Hee rained flesh also upon them as duft, and feathered fowles as the Sand of the Sea.  
 28 And hee made it fall in the midt of their campe: even round about their habitations.  
 29 So they did eat, and were well filled, for he gave them their desire.  
 30 They were not turned from their lust but the meat was yet in their mouths.  
 31 When the wrath of God came even upon them, and slew the strong of them, and smote downe the chosen men in Irael.  
 32 For all this they finned still, and belived not his wonderous works.  
 33 Therefore, their dayes did he consume in vanity, and their years hastily.  
 34 And when hee slew them, they fought him and they returned, and fought God carely.  
 35 And they remembred that God was their strength, and the most high God their redeemer.  
 36 But they flattered him with their mouth and dissembled with him with their tongue.  
 37 For their heart was not upright with him: neither were they faithfull in his covenant.  
 38 Yet hee being mercifull, forgave  
 39 For

PSALME LXXVIII.

40 How oft did they provoke him in the wilderness? and grieved him in the desert.

41 Yea, they returned, and tempted God and limited the holy One of Israel.

42 They remembered not his hand: nor the day when hee delivered them from the enemy.

43 Nor him that set his signs in Egypt & his wonders in the field of Zoan.

44 And turned their rivers into blood & their floods that they could not drink.

45 He sent a swarm of flies among them, which devoured them, and frogs which destroyed them.

46 Hee gave also their fruits unto the Caterpillar, and their labour unto the Grasshopper.

47 He destroyed their Vines with haile, and their wild fig trees with haile-stones

48 Hee gave their cattell also to the haile, and their flockes to the thunder-bolts.

49 Hee cast upon them the fierceness of his anger, indignation, and wrath, & vexation by the sending out of evill angels.

50 Hee made a way to his anger, he spared not their Soules from death: but gave their life to pestilence

51 And smote all the first-born in Egypt even the beginning of their strength in the tabernacles of Ham.

40 How often-tymes in wilderness did they their LORD provoke?  
How did they move and stir their LORD to plague them with his stroke.

41 Yet did they turn again to him, and tempted God oft soone:  
Prescribing to the holy LORD what things they would have done.

42 Not thinking of his hand and power, nor of the day when hee Delyvered them out of the bonds of the fierce enemy.

43 Nor how hee wrought his miracles, as they themselves beheld  
In Egypt, and the wonders that hee did in Zoan field.

44 Nor how hee turned by his power their waters into blood:  
That no man might receive his drink at river nor at flood.

45 Nor how he sent them swarms of flees which did them fore annoy;  
And filld their countries full of frogs, which should their land destroy.

46 Nor how hee did commit their fruits unto the Caterpillar:  
And all the labour of their hands hee gave to the Grasshopper.

47 With haile-stones hee destroyed their so that they were all lost: (Vines,  
And not so much as wild fig-trees but hee confmd with frost.

48 And yet with haile-stones once againe the LORD their cattell smote:  
And all their flocks and heards likewise with thunder-bolts full hote.

49 Hee cast upon them in his ire, and in his furie strong  
Displeasure, wrath, and evill spirits to trouble them among.

50 Then to his wrath hee made a way, and spared not the least:  
But gave unto the pestilence the man and eke the beast.

51 Hee strake also the first-born all that up in Egypt came:  
And all the chief of men and beasts within the tents of Ham.

52 But as for all his own dear folk, hee did preserve and keep:  
And caryed them through wilderness, even like a flock of sheep.

53 Without all fear both safe and sound hee brought them out of thrall:  
Whereas their foes with rage of seas were over-whelmed all.

54 And brought them out into the coasts of his own holy land:  
Even to the Mount which hee had got by his strong arme and hand.

55 And there cast out the Heathen folk, and did their land divide;  
And in their tents hee set the tribes of Irael to abide.

56 Yet for all this their God most hee they stird, and tempted still:  
And would not keep his testament, nor yet obey his will.

57 But as their fathers turned back, even so they went astray,  
Much like a bow that would not bend, but slipt and start away.

58 And griev'd him with their hil-altars with offerings and with fire,  
And with their idoles vehemently provoked him to ire.

59 Therewith his wrath began again to kindle in his brest:  
The naughtiness of Irael hee did so much detest.

60 Then hee forooke the tabernacle of Shilo, where hee was  
Right conversant with earthly men, even as his dwelling place.

61 Then suffred hee his might and power in bondage for to stand;  
And gave the honour of his Ark into his enemies hand.

62 And did commit them to the sword, wroth with his heritage:

63 The young men were devoured with fire, maids had no marriage.

64 And with the sword the Priests also did perish ever-each-one:  
And not a widow left alive, their death for to bemone.

52 But he made his people to goe out like sheep, and led them in the wilderness like a flock.

53 Yea, hee caryed them out safely, and they feared not, and the Sea covered their enemies.

54 And hee brought them unto the borders of his Sanctuarie even to this Mountaine which his right hand purchased.

55 Hee cast out the Heathen also before them, and caused them to fall to the lot of his inheritance, and made the Tribes of Irael to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God and kept not his testimonies,  
57 But turned back and dealt fally like their fathers: they turned like a deceitful bow.

58 And they provoked him to anger with their high places & moved him to wrath with their graven Images.  
59 God heard this, and was wroth, and greatly abhorred Irael.

60 So that hee forooke the habitation of Shilo: even the Tabernacle where he dwelt amongst men.

61 And delivered his power into captivitie, and his beautie into the enemies hand.

62 And hee gave up his people to the sword and was angry with his inheritance.

63 The fire devoured their chosen men, & their maids were not praised.

64 Their Priests fell by the sword, and their widowes lamented not.

65 And

PSALME LXXIX.

65 But the Lord awaked, as one out of sleep, and as a strong man, that after his wyne cryeth out.  
66 And smote his enemies in the hinder parts and put them to a perpetuall shame

67 Yet he refused the Tabernacle of Ioseph, & choofe not the Tribe of Ephraim.

68 But choofe the Tribe of Iudah, and Mount Syon which hee loved.

65 And then the LORD began to wake, like one that slept a tyme:  
Or like a valiant man of war, refreshed after wine.  
66 With Emrauds in the hinder parts hee strake his enemies all:  
And put them then unto a shame that was perpetuall.

67 Then hee the tent and tabernacle, of Ioseph did refuse:  
As for the tribe of Ephraim hee would in no wife choofe.

68 But chose the tribe of Iehudah, whereas hee thought to dwell:  
Yea, even the noble Mount Syon, which hee did love so well.

69 Whereas hee did his temple build both sumptuously and sure:  
Like as the earth which hee hath made for ever to endure.  
70 Then chose hee David him to serve, his people for to keep:  
Whom hee tooke up, and brought away, even from the folds of sheep.

71 As hee did follow th' ewes with young the LORD did him aduance:  
To feede his people Israel, and his inheritance.

72 Then David with a faithfull heart his flock and charge did feede:  
And prudently with all his power did govern them indeede.

69 And hee built his Sanctuary as an high Pallace: Like the earth which he established for ever.  
70 Hee chose David also his servant, and took him from the sheep-folds.

71 Even from behind the Ewes with young, hee brought him to feede his people in Iacob, and his inheritance in Israel.

72 So hee fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

¶ The Israelites complaine to GOD, for the great calamitie and oppression that they suffered, when Antiochus destroyed their Temple, and cite of Ierusalem: desiring GODS aide against his raging tyrannie, lest GODS Name and religion should bee contemned amongst the Heathen, who should see them thus forsaken and perish.

Treble. Pfal. 79.

Contra.

Tenor. O LORD, the Gen - tiles do in - vade, thine her - i - tage to spoile:

Bassus.

Ier - u - sa - lem an heape is made, thy Tem - ple they de - foile.

Psalme 79.

○ God, the Heathen are come into thine inheritance:

Thine holy Temple they have defiled, & made Hierusalem heapes of stones.



PSALME LXXIX.

2 The dead bodies of thy servants have they given to bee meat unto foules of the heaven:

2 The bod - ies of thy Saints most dear a - broad to birds they cast:

and the flesh of thy Sancts into the beastes of the earth.

The flesh of such as do thee fear the beasts de - vour and waft.

3 Their blood have they shed round about Ierusalem, and there was none to bury them.

3 Their blood throughout Ierusalem as water spilt they have:

4 We are a reproach to our neighbours: even a scorn, and derision unto them that are round about us.

So that there is not one of them to lay their dead in grave.

5 Lord, how long wilt thou bee angry for ever? shal thy jealousie burn like fire?

4 Thus are wee made a laughing stock almost the world throughout: The enemies at us jest and mock, which dwell our coastes about.

6 Poure out thy wrath upon the Heathen that have not knowne thee, and upon the kingdomes that have not called upon thy Name.

5 Wilt thou, O LORD, thus in thine ire against us ever fume? And shew thy wrath as hote as fire, thy folk for to consume?

7 For they have devoured Iacob, and made his dwelling place desolate.

6 Upon these people powre the fame who did thee never know: All realms which call not on thy Name consume and overthrow.

8 Remember not against us the former iniquities: but make haste and let thy tender mercies prevent us: for wee are in great miserie.

7 For they have got the upper hand, and Iacob's seed destroyed: His habitation and his land they have left waste and void.

8 Beare not in minde our former faults, with speed some pittie shew: And aid us, LORD, in all assaults, for wee are weak and low.

9 O God, that gives all health and grace, on us declare the fame:

Weigh not our works, our sins deface for honour of thy Name.

10 Why shall the wicked still alway to us as people dumb, In thy reproach rejoice and say, where is their God become?

Require O LORD, as thou see'st good before our eyes in fight, Of all these folk thy servants blood, which they spilt in disfight.

11 Receive into thy fight in hast the clamours, grief, and wrong Of such as are in prison cast, sustaining yrons strong.

Thy force and strength to celebrate, LORD, set them out of band: Who unto death are destinate, and in their enemies hand.

12 The nations that hath been so bold, as to blaspheme thy Name: Into their laps with seven fold repay again the fame.

13 So wee thy folk, thy pasture sheep will praise thee evermore: And teach all ages for to keep for thee like praise in store.

9 Help us. O GOD of our salvation, for the glorie of thy name, and bee mercifull unto our sins for thy Names sake.

10 Wherefore should the Heathen say, Where is their God? Let him bee known among the Heathen in our fight, by the vengeance of the blood of thy servants that is shed.

11 Let the fighting of the prisoners come before thee, according to thy mighty arme preserve the children of death.

12 And render to our neighbours seven fold into their bosomes, their reproach wherewith they have reproached thee, O LORD.

13 So we thy people, and sheepe of thy pasture shall praise thee for ever, and from generation to generation wee will set forth thy praises.

PSAL.

# PSALME LXXX.

## PSAL. LXXX.

*¶ A lamentable Prayer to GOD, to relieve the miseries of his Church, desiring him to consider their first estate, when his favour shined towards them, and to finish the worke which hee had begun.*

Tribble. Pſal. 80.

*Pſalme 80.*

**H**Eare; O thou shep- heard of Iſrael, thou that leadſt Ioseph like ſheepe, ſhe w thy brightneſſe, thou that fitteſt betweene the Cherubims.

Contra.

Tenor. O Pas - tor of Is - rael! like sheep that doſt lead

Bassus.

The lin - age of Io - seph, ad - vert and take heed:

That fit - test be - tweene the Cher - u - bims bright,

Ap - peare now and shew to us thy great might.

PSALME LXXX.

2 Before Ephraim, Benjamin and Manasse: stir up thy strength, and come to help us.

3 Turn us againe, O God, and cause thy face to shine, that wee may bee saved.

4 O Lord God of hostes, how long wilt thou bee angrie against the prayer of thy people.

5 Thou hast fed them with the bread of teares, and given them tears to drink with great measure.

6 Thou hast made us a strife unto our neighbours, and our enemies laugh at us amongst themselves.

7 Turn us againe, O God of hostes, cause thy face to shine, and wee shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.

9 Thou madst roome for it, and didst cause it to take root and it filled the land.

10 The mountains were covered with the shadow of it: & the boughes thereof were like the goodly Cedars.

2 Before thy folk Ephraim, Benjamin of old, And tribe of Manasses, the flock of thy fold: Awake, once upreare thy puissance most strong, And come save us LORD, thou tarieest too long.

3 O great God eternall, our strength and our stay: Return and restore us without more delay: And let shine on us thy countenance cleare, So shall wee bee safe, and shrink for no feare.

4 O LORD GOD of armies, thy folk to consume How long at their prayers shalt thine anger fume? 5 Thou feedes them with bread of weeping and wo: Teares largely to drink thou gave them also.

6 Thou sets us the hatred, and strife to sustaine Of all our next neighbours our harmes that have seene. And our foes right glad of our shame and wrong, With taunting us mock themselves all among.

7 O LORD GOD of armies, our strength and our stay, Return and restore us without more delay. And let shine on us thy countenance clear, So shall wee bee safe, And shrink for no fear.

8 A Vine out of Egypt thou broughtst with great care, Thou cast out the Gentiles, and plantedst it sure. 9 Thou clearest the ground, and rootedst it so, That all the whole land it filld to and fro.

10 With the shadow thereof the mountaines were clad: And like the tall Cedars her branches did spread.

11 Her boughes to the sea far fourth did shee stretch, And graffes to the flood Euphrates out-reach.

12 Why hast thou broke down then her hedges so faire? Till all that passe by her have plucked her full bare. 13 The Boare of the wood hath digd up at will, And beasts of the field their bellies they fill.

14 O great God of Armies, our strength and our stay, Return, wee beseech thee, without more delay. Consider from Heaven, and see this sore case: And visite this Vine which all men disgrace.

15 And visite the Vine-yard, and field where it stood; Which thy right hand planted, when it was but rude. And of the young Bud some pittie LORD take, Which thou for thy self most strong did once make.

16 Which now all down beaten, is burnt up with fire; As people which perish at thy frowning ire. 17 But yet on that man let thine hand be known: Which by thy right hand thou chosest for thine own.

On the son of man, LORD, thy might now declare: For thy self so potent, whom thou didst prepare. 18 Wee shall not turn back from thee then no more: Revive us thy Name so shall wee implore.

19 O LORD GOD of Armies, our strength and our stay, Return, and restore us without more delay: And let shine on us thy countenance clear: So shall wee bee safe, and shrink for no fear.

21 She stretched out her branches unto the sea, and her boughes unto the river

12 Why hast thou then broken down her hedges, so that all they that passe by the way have plucked it. 13 The wilde boare out of the wood hath destroyed it, and the wilde beasts of the field have eaten it up. 14 Return, wee beseech thee, O GOD of Hostes: Looke downe from heaven, and behold and visite this Vine.

15 And the Vine-yard that thy right hand hath planted: and the young vine, which thou madest strong for thy self.

16 It is burnt with fire, and cut down, and they perish at the rebuke of thy countenance. 17 Let thine hand be upon the man of thy right hand and upon the sonne of man whom thou madest strong for thine own self.

18 So will not wee goe backe from thee, revive thou us, and wee shall call upon thy Name.

19 Turne us againe, O Lord God of hostes, cause thy face to shine, & we shall be saved.

PSAL.

PSALME LXXXI.

An exhortation to praise God both in heart and voice, for his benefits, and to worship him only: God condemneth their ingratitude, & sheweth what great benefits they have left through their own malice.

Tribble. Psal. 81.

Contra.

Tenor. To GOD our strength most com-for - ta - ble With mer - rie hearts sing and re - joice:

Bassus.

Pfalme 81.

Sing joyful-  
lie unto  
G O D our  
strength: sing  
loud unto the  
God of Iaa-  
kob.

To Iaa-kobs GOD most am - i - a - ble Make me - lo - die with chear-full voice.

2 Go take up the Pfal - mes, The tim - brel with shal - mes:

Bring fourth now let fee, The harp full of plea - fure,

2 Take the  
song, and bring  
forth ye tim-  
brel: the plea-  
fant harp with  
the viole.

With

PSALME LXXXI.



3 Blow the trumpet in the new Moone, even in the tyme appointed, at our feast day.  
4 For this is a statute for Israel, and a law of the God of Iakob.

5 Hee set this in Ioseph for a testimonie, when he came out of the land of Ægypt where I heard a language, that I understood not.  
6 I have withdrawn his shoulders from the burthen, and his hands have left the pots.

7 Thou calledst being brought at under, And I did rid thee from distresse: Within the secrect of my thunder I heard thy grudgings more and lesse: I did also prove thee My goodnesse above thee, When thou didst mistrust, At Meribah chydying, For waters provyding, To serve thee at lust.

8 Hear, O my people, and I will proteft unto thee, O Israel, if thou wilt hearken unto mee.  
9 And wilt have no strange god in thee, neither worship any frang GOD.

3 At our feast day, as wee were wonted, Let blow the trumpets merly: The first day of the Month appointed This to bee kept solemnedly.

4 For (as time hath served) Israel observed This statute of old: And this is the order, Which their GOD to honour Iakobs feed did hold.

5 Hee laid his law unto the linage Of Ioseph, parting from the land Of Ægypt, where I heard a language Uncouth and strange to understand.

6 Then my force up-rearing From the burthens bearing His shoulders I tooke: And eke the Task-master The pots and the plafter His hands then forooke.

7 Thou calledst being brought at under, And I did rid thee from distresse: Within the secrect of my thunder I heard thy grudgings more and lesse: I did also prove thee My goodnesse above thee, When thou didst mistrust, At Meribah chydying, For waters provyding, To serve thee at lust.

8 Hearken my people, I assure thee, O Israel, if thou would heare: (thee,  
9 Thou shouldst let no strange god allure Nor other gods worlhip or fear.

10 For I am the Eternall, Thy great GOD supernall, Which from Egypts thrall Have brought thee so safely; Thy mouth open largely, And fill it I shall.

11 But yet my people whom I chused My voice they would not hear, I say: And Israel proudly refused On mee their loving LORD to stay:

12 Therefore I did leave them, Even as their hearts gave them, To serve their ingine: After leud entifings Of their own devyings, So did they decline.

13 Oh, if my folk had not forsaken, To hearken unto mee those dayes: Oh, if that Israel had taken Delight to walk in my true wayes.

14 Then could I have reason In a little season Their foes to subdue: And mine hand have turned Upon such as spurned My Saints to pursue.

15 The haters of the LORD should never But flatter him by force constraind; And a most prosperous time for ever Should to my people have remaind.

16 Thou shouldst then have been fed With most finest wheat bread, Even at thine own will; And with the sweet honey Of the rock so stonie I would thee fulfill.

10 For I am the Lord thy GOD who brought thee out of the land of Egypt opethymouth wide & I will fill it.

11 But my people would not hear my voice and Israel would none of mee.

12 So I gave them up unto the hardnesse of their hearts and they walked in their own counsels.

13 Oh that my people had harkened unto mee, and Israel had walked in my wayes.

14 I would soone have humbled their enemies, and turned mine hand against their adversaries.

15 The haters of the LORD should have bene subject unto him and their tyme should have endured for ever.

16 And GOD would have fed them with the fatte of wheat, and with the honey out of the rock would I have sufficed thee.

PSAL.

PSALME LXXXII.

*¶ The Prophet declaring God to bee present amongst the Iudges and Magistrates, reproveth their parcialitie and unrighteousnesse, and exhorteth them to do iustice, but seeing no amendement, hee desireth GOD to undertake the matter, and execute iustice himselfe.*

Tribble. Psal. 82.

Psalme 82.

**G**OD standeth in the assemblie of gods; hee judgeth among gods.

Contra. A - mid the preasse with men of might the LORD him - selfe did stand,

Tenor.

Bassus.

To plead the cause of truth and right, with Iud - ges of the land.

**2** How long will yee judge unjustly? and accept the peron of the wicked. Selah.

**2** How long (said hee) will yee pro - ceed, false judge - ment to a - ward?

And have re - spect for love of meed, the wic - ked to re - gard?

**3** Whereas

PSALME LXXXIII.

3 Do right to the poore and fatherlesse: do justice to the poor and needie.

4 Delyver the poor and needie: save them from the hand of the wicked.

5 They know not, and understand nothing: They walke in darknes, albeit all the foundations of ye earth bee moved.

3 Whereas of due yee should defend the fatherlesse and weak:  
And when the poore man doth contend in judgement justly speak.

4 If yee bee wife defend the cause of poore men in their right:  
And rid the needie from the claws of tyrants force and might.

5 But nothing will they know or learn, in vain to them I talk:  
They will not see, or ought discern, but still in darknesse walk.

For lo, even now the time is come that all things fall to nought:  
And likewise lawes both all and some for gain are sold and bought.

6 I had decreed it in my fight as gods to take you all,  
And children to the most of Might for love I did you call.

7 But notwithstanding yee shall die as men, and so decay:  
O tyrants! I shall you destroy, and pluck you quite away.

6 I have said, Yee are gods, and yee all are the children of the most High.

7 But ye shall die as a man, and yee Princes shall fall like others.

8 Up Lord, and let thy strength be known, and judge the world with might:  
For why? all nations are thine owne to take them as thy right.

8 O God, arise therefore judge thou the earth for thou shalt inherit all nations.

PSAL. LXXXIII.

*A Prayer for the Church, being assaulted on all sides by the unfaithfull, confederated together to bring it to ruine, with rehearfall of certaine examples how GOD hath supported his own in times past, to encourage the faithfull with good hope.*

Tribble Pfal. 83.

Contra.

Tenor. GOD for thy grace thou keep no more si - lence,

Bassus.

Psalme 83.

Keep not thou silence O God bee not still, and cease not, O GOD.

Cease not O God, nor hold thy peace no more.

PSALME LXXXIII.

2 For lo, thine enemies make a tumult and they that hate thee have lifted up the head.

2 For lo, thy foes with cru - ell vi - o - lence

Con - fed - red are; and with an hid - eous roar,

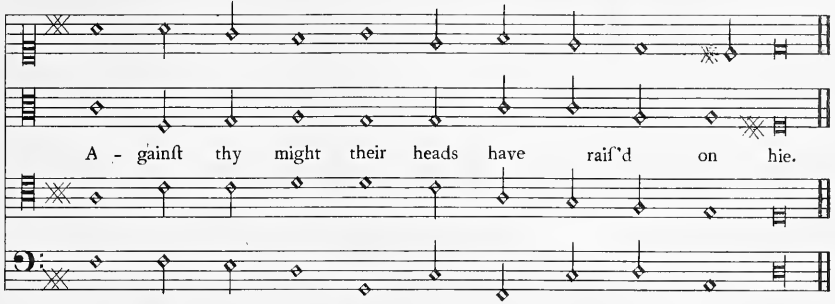
in this their rage, these reb - els brag and shoar:

And they that hate thee most ma - lic - i - ous - ly.

Against



PSALME LXXXIII.



3 They have taken craftie counsell a-gainst thy people, and have confuted against thy secrect ones.

4 They have said, Come, and let us cut them off from being a nation: and let the name of Ifrael be no more in remembrance.

5 For they have confuted together in heart, and have made a league against thee.

6 The tabernacles of Edom, and the Ifmaelits: Moab and the Agarims.

7 Geball and Ammon, and Amalek: the Philistims, with the inhabitants of Tyrus.

8 Ashur also is joynd with them: They have beene an arme to the children of Lot. Selah.

3 For to oppresse thy people they pretend; With subtil flight, and move conspiracie: For such as on thy secrect help depend.

4 Go to (say they, and let us utterly This nation root out from memorie: And of the name of Israels let never Further bee made no mention for ever.

5 Conspired are, with cruell hearts and fell Thus against thee together in a band,

6 The Edomites that in their tents do dwell; And Ifmaelites joynd with them do stand: The Moabites upon the other hand, With the proude race of Agarens together Asssembled are, and wickedly confeder.

7 Geball, Ammon, and Amalek all three, March foorth each one with his owne garison: The Philistims formost they think to bee: The indwellers of Tyre with them are bownd.

8 Ashur also is their companion, With the children of Lot to bee arrayed, In their support their banner is displayed.

9 Do thou to them as thou didst to the hoast Of Madian, Iabin and Sifera, At Kyfon flood:

10 In Endor lives they loft, To dongue the land whereas their bodies lay:

11 Like Oreb, Zeb, Zeba, and Zalmuna So make thou them: even their most mightie Princes, And all the chief rulers of their provinces.

12 Who said, Let us inherite as our owne Gods mansions:

13 My GOD make them to bee Like rolling wheeles, or as the stubble blowne Before the wind.

14 As fire the woods (wee fee) Doth burn, and flame devoure on mountains hie The hather-crop:

15 So let thy tempest chafe them; And thy whirle-wind with terrour so deface them.

16 Their faces, LORD, with shamefulnesse fulfill: That they may seeke, thy name in minde to print.

17 Confounded let them bee, and ever still Vexed with wo: yea, make them shamd and shent:

18 And let them know that thou art permanent;

That I E H O V A H Thy Name alone pertaineth To thee, over all the earth whose glory reigneth.

9 Do thou unto them as unto the Midianits, as to Sifera, and as to Iabin at their vor of Kyfon.

10 They perished at Endor, and were dongue for the earth.

11 Make them even their Princes, like Oreb, and like Zeb: yea, all their princes like Zeba and like Zalmuna.

12 Who have said, Let us take for our possession the habitations of GOD.

13 O my GOD make them like unto a wheele, and as the stubble be fore the wind.

14 As the fire burneth the Forrest, and as the flame setteth the moun taines on fire.

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with flame that they may seeke thy Name O LORD.

17 Let them bee confounded and troubled for ever: yea, let them bee put to shame, and perish,

18 That they may know that thou who are called I E H O V A H, art alone even the most High, over all the earth.

PSAL.

PSALME LXXXV.

PSAL. LXXXIII.

¶ *David being driven forth of his country, desireth most earnestly to come again to the Tabernacle of the Lord, and the assembly of the Saints, to praise God: pronouncing them blessed that may so do: Then he praiseth the courage of the people that passe through the wilderness, to assemble themselves in Zion. Finally, with praise of this matter, and confidence of Gods goodnesse, hee endeth this Psalm.*

*Sing this as the 67. Psalm.*

*Psalm 84.*

O LORD of Hoasts how amiable are thy tabernacles.

2 My Soule longeth: yea, and fainteth for the Courts of the LORD: for my heart and my flesh rejoyceth in the living GOD.

3 Yea; the sparrow hath found her an house, and the swallow a nest for her, where shee may lay heryoung: Even by thine Altars, O Lord of Hoasts my King, and my GOD.

4 Blessed are they that dwell in thine house, they will ever praise thee. Selah.

5 Blessed is the man whose strength is in thee, and in whose heart are thy ways.

6 They going through the vale of Baca, make wals therein, the ramallcovereth the pooles.

How pleafant is thy dwelling place,

O LORD of Hoasts to mee!

The tabernacles of thy grace

how pleafant LORD they bee?

2 My Soul doth long full fore to go

into thy courts abroad:

Mine heart doth joy, my flesh also

in thee the living GOD.

3 The sparrows find a roome to rest,

and save themselves from wrong:

And eke the swallow hath a nest

wherein to keep her young.

These birds full nigh thine Altar may

have place to sit and sing:

O LORD of Hoasts, thou art I say

my God and eke my King.

4 Oh, they bee blessed that may dwell

within thine house always:

For they all tymes thy facts do tell,

and ever give thee praise.

5 Yea happy sure likewise are they,

whose stay and strength thou art:

Who to thine house do mind the way,

and seek it with their heart.

6 As they go through the vale of teares,

they dig up fountaines still:

That like a spring it all appears,

and thou their pits dost fill.

7 From strength to strength they walk full

no faintnes there shall bee: (fast,

And so the God of gods at last

in Syon they do see.

8 O LORD of hostes to mee give heed,

and hear when I do pray:

And let it through thine ear proceed,

O Iakobs God, I say.

9 O LORD our shield, of thy good grace

regard, and so draw near:

Regard, I say, behold the face

of thine Anointed dear.

10 For why? within thy Courts one day

is better to abide,

Than other where to keepe or stay

a thousand dayes beside.

Much rather would I keep a doore

within the house of GOD,

Than in the tents of wickednesse

to settle mine abode.

11 For God the Lord, our light and shield,

will grace and worship give:

And no good thing shall bee with held

from them that purely live.

12 O LORD of hostes, that man is blest,

and happie sure is hee,

That is perswaded in his breast

to trust all tymes in thee.

8 O Lord God of hostes, hear my prayer: Hearken, O GOD of Iakob. Selah.

9 Behold, O God our shield and look upon the face of thy Anoynted.

10 For a day in thy Court is better than a thousand other-where: I had rather bee a door-keeper in the house of my GOD than to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sun and shield unto us: the Lord will give grace and glory, and no good thing will bee withheld from the that walk uprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

¶ *Because GOD with-drew not his rods from his Church after they returned from Babylon, first they put him in mind of their delyverance, to the intent that hee should not leave the work of his grace imperfect: Next, they complaine of their long affliction: And thirdly, they reioice, in hope of their felicitie promised: For their delyverance was a figure of CHRISTES kingdome, under the which should bee perfect felicitie.*

O LORD,

PSALME LXXXV.

Pfalme 85.

LORD, thou  
hast been  
favourable  
unto thy land  
Thou hast  
brought again  
the captivie  
of Iakob.

2 Thou hast  
forgiven the in-  
iquities of thy  
people, and  
covered all  
their sin. Se-  
lah.

3 Thou hast  
withdrawn all  
thine anger,  
and hast  
turned back  
from the  
fierceneffe  
of thy wrath.  
4 Turn us, O  
GOD of our  
salvation, and  
releafe thine  
anger toward  
us.

5 Wilt thou  
be angry with  
us for ever?  
and wilt thou  
prolong thy  
wrath from  
one generati-  
on to another?

6 Wilt thou  
not turne a-  
gaine, and  
quicken us,  
that thy peo-  
ple may re-  
joyce in thee?

7 Shew us thy  
mercy, O LORD  
and grant us  
thy saluation.

Treble. Pfal. 85.

Contra.

Tenor O LORD, thou lov - ed haft thy land, And brought fourth Iakob with thine hand,

Bassus.

Who was in thral-dome strait. 2 Thy peo-ples fins fo great and hudge,

Thou cov-ered haft, and didst not judge, Thy mer-cies were fo great.

3 Thine anger then, and wrath fo hote  
Thou didst remit, and haft forgot:  
Such was thy tender love.

4 O turn us then, GOD of our strength,  
Releafe thine ire, and now at length  
Let our distresse thee move.

5 Wilt thou bee angrie, LORD for ay?  
Wilt thou prolong thy wrath, I fay,  
And that from age to age?

6 That wee thy people may thee praise,  
And that with great courage.

7 Thy mercy, LORD, to shew vouchsafe,  
That thy salvation wee may have:  
But hearken now I will.

12 Yea, the LORD shall give good things, and our land shall give her encrease.

13 Righteousnesse shall go before him, and fet her steps in the way.

8 And hear what GOD himselfe doth say,  
Who peace before his Saints doth lay,  
Left they should turn to ill.

9 Now certainly his health is near,  
To such as do indeed him fear,  
And bleffeth still our land.

10 Lo truth and mercie both do meet,  
His righteousnesse and peace do greet,  
And both joyne hand in hand.

11 For truth shall from the earth bud out,  
From heaven righteousnesse no doubt,  
Yea, GOD shall give good store,

12 So that our land shall give encrease,

13 And righteousnes towards him preafe,  
Who shall still march before.

8 I will hearken what the  
L O R D  
G O D will fay,  
for hee will  
speake peace  
unto his peo-  
ple, and to his  
Saints, that  
they turn not  
again to folly.

9 Surely his  
Salvation is  
neare to them  
that fear him,  
that glory may  
dwell in our  
land.

10 Mercy and  
Trueth shall  
meet, righte-  
ousnesse and  
peace shall  
kisse one ano-  
ther.

11 Truth shall  
bud out of the  
earth, & righte-  
ousnes shall  
looke downe  
from Heaven.

PSAL.

PSALME LXXXVI.

¶ David fore afflicted, and forsaken of all, prayeth fervently for delyverance: sometyms rehearsing his miseries, sometyms the mercies received: desiring also to bee instructed of the LORD, that he might fear him, and glorifie his Name. He complaineth also of his adversaries, and requireth to be delivered from them.

Tribble. Pfal. 86.

Pfalme 86.

Incline thy ear, O Lord and hear mee, for I am poor and needie.

Contra.

Tenor. LORD, bow thine eare to my re-quest, and hear mee by and by:

Bassus.

With griev-ous paine and grieft, full poore and weake am I.

2 Pre-serve my Soul, be-cause my way, and do-ings ho-ly-see:

2 Preseve thou my soul, for I am mercifull; My GOD, save thou thy servant that trusteth in thee.

And save thy ser-vant LORD, I pray, that puts his trust in thee.

PSALME LXXXVII.

3 Bee mercifull unto mee O Lord, for I cry upon thee continually.

4 Rejoyce the Soule of thy fervant: for unto thee, O Lord, do I lift up my Soul.

5 For thou, Lord art good and mercifull and of great kindnes unto all them that call upon thee.

6 Give eare, Lord, unto my prayer, and hearken to the voyce of my supplication.

7 In the day of my trouble I wil call upon thee, for thou hearest mee.

8 Among the gods there is none like thee O Lord, and there is none that can doe like thy works

9 All Nations whom thou hast made shal come and worship befor thee O Lord, and shal glorifie thy name

3 Thy mercy LORD on mee expresse, defend mee eke withal:

For through the day I do not cease on thee to cry and call.

4 Comfort O Lord thy fervants Soul, that now with pain is pin'd:

For unto thee, Lord, I extoll, and lift my Soul and mind.

5 For thou art good and bountifull, thy giftes of grace are free;

And eke thy mercie plentifull to all that call on thee.

6 O Lord, likewise when I do pray, regard, and give an ear:

Mark well the words that I do say, and all my prayers hear.

7 In time when trouble doth mee move, to thee I do complain:

For why? I know, and well do prove thou answerest mee again.

8 Among the gods O Lord is none with thee to bee compar'd;

And none can do as thou alone, the like hath not been heard.

9 The Gentiles and the people all, which thou didst make and frame,

Before thy face on knees will fall, and glorifie thy Name

10 For why? thou art so much of might All power, Lord, is thine own, Thou workest wonders still in fight, for thou art God alone.

11 O teach mee Lord, thy way, and I, shall in thy truth proceed

O joyn mine heart to thee so nie that I thy Name may dread.

12 To thee my God, I will give praise, with all mine heart O Lord:

And glorifie Thy Name alwayes, For ever through the world.

13 For why? thy mercies shew'd to me, is great and doth excell:

Thou fet'st my Soul at libertie, out from the lower hell.

14 O Lord, the proude against mee rife, and heaps of men of might:

They seek my Soul, and in no wise, will have thee in their fight.

15 Thou, Lord art mercifull and meek full slack and slow to wrath:

Thy goodnesse is full great, and eke thy truth no measure hath.

16 O turn to mee, and mercy grant, thy strength to mee apply:

O help and save thine own fervant, thine hand-maids for am I.

10 For thou art great, and doftwondrous things: thou art God alone.

11 Teach mee thy way O LORD and I will walke in thy truth, knit mine heart unto thee, that I may feare thy Name.

12 I wil praise thee, O Lord my God, with all mine heart yea. I will glorifie thy name for ever.

13 For great is thy mercie toward me, & thou hast delivered my Soul from the lowest grave.

14 O GOD, the proud are risen against me, and the assemblies of violent men have fought my Soul, and have not fet thee before them.

15 But thou, O Lord art a pitiful God and mercifull slow to anger, and great in kindnes & truth.

16 Turn unto mee, and have mercy upon mee; give thy strength unto thy fervant & save the sonne of thine hand-maid,

17 On me some signe of favour show, that all my foes may see:

And bee ashamed, because Lord thou did help, and succour mee.

17 Shew a token of thy goodnesse towards mee, that they which hate mee may see it, and bee ashamed; because thou, O LORD hast holpen mee, and comforted mee.

PSAL. LXXXVII.

¶ *The holy Ghost promifeth, that the condition of the Church, which was in miserie after the captivtie of Babylon, should bee restored to great excellencie, so that there should bee nothing more comfortable, then to bee numbered among the members thereof.*

*Pfalme 87.*

GOD laide his foundations among the holy mountaines.

2 The Lord loveth the gates of Syon, above all the habitations of Iaakob.

3 Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of Rahab and Babylon amongst them that know mee.

That Citie shall full well indure, her ground-work still doth stay

Upon the holy hills full sure, it can no tyme decay.

2 God loves the gates of Syon best, his grace doth there abide:

Hee loves them more than all the rest of Iaakobs tents beside.

3 Full glorious things reported bee in Syon and abroad:

Great things (I say) are said of thee, thou citie of our GOD.

4 On Rahab I will cast an eye, and bear in minde the fame:

And Babylon shall eke apply, and learn to know my Name.

*Sing this as the 77. Psalme.*

5 Lo, Palestine and Tyre also, with Ethiope likewise,

A people old, full long ago were born, and there did rife.

6 Of Syon they shall say abroad, that divers men of fame

Have there sprung up, and the high God hath founded fast the fame.

7 In their records to them it shall through Gods devise appeare,

Of Syon that the chief of all had his beginning there.

8 The Minstrels all, with such as sings shall praise the LORD with glie:

For of delight my pleasant springs are compact all in thee.

5 Behold Palestina and Tyrus, with Ethiope, there is hee born.

6 And of Syon it shal be said, many are born in her: and hee, even the most High shall establish her.

7 The Lord shall count when hee writeth the people, hee was borne there. Selah.

8 As well the fingers as the players on instruments shall praise thee: all my springs are in thee.

PSAL.

# PSALME LXXXVIII.

*A grievous complaint of the Faithfull, fore afflicted by sickness, persecutions and adversitie: being as it were left of GOD, without any consolation: yet hee calleth on GOD by faith, and striveth against desperation, complaining himselfe to bee forsaken of all earthly help.*

Treble. Pfal. 88.

Contra.

Tenor. O GOD of my fal - va - ti - on, I day and night be - fore thee fall:

Bassus.

*Pfalme 88.*

**O** LORD  
GOD of  
my saluation,  
I cry day and  
night before  
thee.

2 O let my sup - pli - ca - ti - on Of thee bee heard when I do call.

2 Let my  
prayers enter  
into thy pre-  
sence Incline  
thine eare un-  
to my cry.

3. For ev - ils do my Soul fo fill, My life neare to the grave is thrown.

3 For my Soul  
is filled with  
evils, and my  
life draweth  
neare to the  
grave.

4. With such as fall the pit in - till I num - bred am and strength have none.

4 I am coun-  
ted among  
them that goe  
down unto the  
pit, and am as  
a man with-  
out strength.

PSALME LXXXIX.

5 Free among the dead, like y<sup>e</sup> flaine lying in the grave, whom thou re- memberest no more, and they are cut off from thine hand.

6 Thou hast laid me in the lowest pit in darknesse, and in the deep.

7 Thine indignation lyeth upon me and thou hast vexed me with all thy waves. Selah.

8 Thou hast put away my acquaintance far from me, and made me to be abhorred of them: I am shut up, and can not get forth.

9 Mine eye is forrowfull through mine affliction, Lord I call dayly upon thee, I stretch out mine hands unto thee.

5 Among the dead a man most free,  
As one in grave already flain;  
Whom thou esteemst no more to bee  
But quite cut off as one most vain.

6 In depth profound thou hast mee cast,  
Where in the dark full deep I ly:

7 Thy wrath so laid on mee thou hast,  
That overcome with grief I cry.

8 Such as mee knowthou hast drawn back  
Whose love is turned to great hate:

I am shut up, all help I lack,  
For to redresse my dreadfull state

9 My visage doth my grief declare:  
To thee I cry, LORD day by day,  
Mine hands to thee I stretch with care  
But yet can have no rest nor stay.

10 Wilt thou shew wonders to the dead?  
Shall dead men rise to praise thy Name:

11 Shall in the grave thy love bee spread?  
With faithfulness may death wel frame?

12 Thy wondrous works for to repeat  
Shall they in darknes deep bee known?  
Or shall thy righteoufnesse so great  
In a forgetfull land bee shown:

13 To thee, O LORD, long cry'd I have  
And early shall I come to pray:

14 Why dost thou stay my Soul to save?  
And turnst thy face from mee away?

15 I am afflicted to the death,  
Always in dread, of life I doubt:

16 Thy wrath I feele at every breath,  
Thy fear almost hath worn mee out.

10 Wilt thou shew a miracle to the dead or shall the dead rise and praise thee? Selah.

11 Shall thy loving kindnesse bee declared in the Grave? or thy faithfulness in destruction?

12 Shall thy wondrous workes bee known in the dark? and thy righteoufnesse in the land of oblivion?

13 But unto thee have I cryed, O Lord and early shall my prayer come before thee.

14 Lord, why doest thou reject my Soule, and why dost thou turn thy face from mee? 15 I am afflicted, and at the point of death: From my youth I suffer thy terrors, doubting of my life.

16 Thine indignations go over mee, and thy fear hath cut mee off.

17 Like water they mee closed round,  
Because I should not from them slide:  
18 My lovers hearts thou hast up-bound,  
And mine acquaintance did them hide.

17 They came round about mee dayly like water, and compassed mee together.

18 My lovers and friends hast thou put away from mee, and mine acquaintance hid themselves.

PSAL. LXXXIX.

¶ With many words doth the Prophet praise the goodnesse of GOD for his testament and covenant, that hee had made betweene him and his Elect by Iesus Christ the son of David: then doth hee complaine of the great ruine and desolation of the kingdome of David, so that to the outward appearance the promise was broken. Finally, he prayeth to be delievered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by GODS promises.

Tribble. Pfal. 89.

Contra.

Tenor. To sing the mer - cies of the LORD, my tongue shall nev - er spare:

Bassus.

Psalme 89.

I Will sing the mercies of the Lord for ever:

And

PSALME LXXXIX.

with my mouth wil I declare thy truth from generation to generation.

And with my mouth from age to age thy truth I will de - clare.

2 For I said, Mercie shal be fet up for ever: thy truth thalt thou stablish in the very heavens.

2. For I have said that mer - cy shall for ev - er - more re - main:

In that thou dost the hea - vens stay thy truth ap - pear - eth plain.

3 I have made a Covenant with my chosen: I have sworne to David my servant.

4 Thy feede will I establish for ever, and set up thy Throne from generation to generation. Selah.

5 O Lord even the Heavens shall praise thy wondrous works, thy truth in the Congregation of the Saints.

6 For who is equall to the Lord in the Heavens? and who is like the Lord among the fons of the gods.

3 To mine elect (faith God) I made a covenant and behest:

My servant David to perswade I swore and did protest.

4 Thy feed for ever I will stay, and stablish it full fast:

And still uphold thy throne alway from age to age to last.

5 The Heavens shew with joy and mirth thy wondrous works, O LORD:

Thy Saints within thy Church on earth thy faith and truth record.

6 Who with the LORD is equall then in all the clouds abroad

Among the fons of all the gods what one is like our God?

7 God in assembly of the Saints, is greatly to bee dread:

And over all that dwell about in terrour to bee had.

8 Lord God of Hosts, in all the world whose strength is like to thee?

On every side, most mighty LORD, thy truth is seen to bee.

9 The raging sea by thine advice Thou rulest at thy will:

And when the waves thereof arise; Thou makst them calm and still.

10 As a man slain, for Ægypt land hast thou subdu'd, O LORD:

Thy foes with mighty arm and hand thou scattered hast abroad.

7 God is verie terrible in the assemblée of the Saints and to bee revered above all that are about him  
8 O LORD God of Hosts who is like unto thee, who art a mighty Lord, and thy truth is about thee:

9 Thou rulest the raging of the sea, when yewaves thereof arise, thou fillest them.

10 Thou hast beaten down Rahab, as a man slain: thou hast scattered thine enemies with thy mighty arm.



PSALME LXXXIX.

11 The Heavens are thine, the earth also is thine; thou hast laide the foundation of the world and all that therein is.

12 Thou hast created the North and the South: Tabor and Hermon shall rejoyce in thy Name.

13 Thou hast a mighty arme strong is thine hand and high is thy right hand.

14 Righteousnesse & Equitie are the establishment of thy Thron, mercy & truth go before thy face.

15 Blessed is the people that can rejoyce in thee, they shall walk in the light of thy countenance O Lord.

16 They shall rejoyce continually in thy Name, and in thy Righteousnesse shall they exalt themselves.

17 For thou art the glory of their strength and by thy favour our horn shall be exalted.

18 For our shield appertaineth to the Lord, and our King to thy holy One of Israel.

19 Thou spakest then in a vision unto thy holy One, and saidst, I have laid help upon one that is mightie, I have exalted one chosen out of the people.

20 I have found David my servant, with my holy oyle have I anointed him.

21 Therefore mine hand shall be established with him, and mine arm shall strengthen him.

11 The heavens are thine, & still have been likewise the earth and land:

The world with all that is therein thou formedst with thine hand.

12 Both North, and South, thou Lord alone thy self didst make and frame:

Both Tabor mount, and eke Hermon rejoyce and praise thy Name.

13 Thine arm is strong, & full of power, all might therein doth ly:

The strength of thy right hand each hour thou liftest up on hie.

14 In righteousnesse and equitie thou hast thy seat and place, Mercy and truth are still with thee, and go before thy face.

15 These folk are blest that know aright, to joy in thee O GOD:

For in the favour of thy fight they walk full safe abroad.

16 LORD in thy Name rejoyce they shall and that from day to day:

And in thy righteousnesse withall exalt themselves alway:

17 For why? their glory, strength, and aid in thee alone doth ly

Thy goodnesse eke that hath us stayde, shall lift our horn on hie.

18 Our strength that doth defend us well the LORD to us doth bring:

The holy One of Israel hee is our guid and King.

19 Thy will unto thy Saints sometyms in visions thou didst show:

And thus then didst thou say to them, thy minde to make them know,

A man of might have I erect, your King and guid to bee:

And set him up, whom I elect among the folk to mee.

20 My servant David I appoint, whom I have searched out:

And with mine holy oyle anoint him King of all the rout.

21 Therefore mine hand is readie still with him for to remain:

And with mine arme also I will him strengthen and sustaine.

22 The enemies shall not him oppresse, they shall him not devour:

Nor yet the sons of wickednesse of him shall have no power.

23 His foes likewise will I destroy before his face in fight:

And those that hate him plague will I, and strike them with my might.

24 My truth and mercie eke withall shall still upon him lie:

And in my Name his horn eke shall be lifted up on hie.

25 His kingdome I will set to bee upon the sea and land:

And eke the running floods shall hee embrace with his right hand.

26 Hee shall depend with all his heart on mee, and thus shall say,

My Father and my God thou art, my rock of health and stay.

27 As my first-born I will him take of all on earth that springs:

His might and honour I shall make above all worldly kings.

28 My mercie shall bee with him still, for ever to endure:

My faithfull covenant I will to him keep firm and sure.

29 And eke his feed will I sustaine for ay both sure and fast:

So that his Throne shall still remaine while that the Heavens do last.

30 If that his sons forsake my law, and so begin to fwerve:

And of my judgements have none aw, nor will not them observe.

31 Or if they do not use aright my statutes to them made:

And set all my commandements light, and will not keep my tread.

32 Then with the rod I will begin, their doings to amend:

And so with scourging for their sin, when that they do offend.

33 My mercie yet and my goodnesse I will not take him fro:

Nor handle him with craftinesse, and so my truth forgo.

22 The enemy shall not oppresse him: neither shall the wicked hurt him.

23 But I will destroy his foes before his face: And plague them that hate him.

24 My truth also and my mercie shall be with him, and in my Name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 Hee shall cry unto mee, Thou art my Father, my God, and the rock of my salvation.

27 Also I will make him my first-borne: higher than the Kings of the earth.

28 My mercie will I keep for him for evermore, & my covenant shall stand fast with him

29 His feed also will I make to endure for ever, and his throne as the dayes of heaven.

30 But if his children forsake my law, and walke not in my judgements.

31 If they breake my statutes, & keep not my commandements.

32 Then will I visite their transgressions with the rod, and their iniquitie with strokes.

33 Yet my loving kindness will I not take from him, neither will I falsifie my truth.

34 But

PSALME XC.

34 My Covenant wil not breake nor alter the thing that is gone out of my lips.

35 I have sworn once by mine Holines That I wil not faile David, faying,

36 His feed shall endure for ever, and his Thron shall bee as the Sun before mee.

37 Hee shall be established for evermore: as the Moon, and as a faithfull witness in the heaven. Selah.

38 But thou hast reiected and abhorred, thou hast been angrie with thine Anointed.

39 Thou hast broken the Covenant of thy servant, and prophaned his crown casting it on the ground.

40 Thou hast broken down all his walles: thou hast laid his fortresses in ruine.

41 All that go by the way spoyle him: he is a rebuke unto his neighbours.

42 Thou hast fet up the right hand of his enemies, and made all his adversaries to reioyce.

34 But sure my Covenant I will hold, with all that I have spoke:

No word the which my lips have told, shall alter or bee broke.

35 Once swore I by mine holinesse, and that performe will I; With David I shall keep promise, to him I will not lie.

36 His feed for evermore shall reigne, and eke his Thron of might, As doth the Sun it shall remain for ever in my fight.

37 And as the Moon within the skie for ever standeth fast, A faithfull witness from on his fo shall his kingdome last.

38 But now O LORD thou dost reiect, and now thou changest cheer: Yea, thou art wroth with thine elect, thine own Anoynted dear.

39 Thy covenant with thy servant lo, LORD, thou hast quite undone; And down upon the ground also has cast his royall crown.

40 Thou hast his hedge pluckt up with thou didst his wals confound: (might His bulwarks thou hast beat down right and brought them to the ground.

41 That he is fore destroyed and torn of commers by throughout; And so is made a mock and scorn to all that dwell about.

42 Thou their right hand hast lifted up, that him so fore annoy; And all his foes that him devour lo, thou hast made to joy.

43 His sword thou hast made dull & blunt, so that hee may not stand Before his foes as hee was wont, nor have the upper hand.

44 His glory thou hast made to waite, his thron, his joy, and mirth By thee is overthrown and cast full low upon the earth.

45 Thou hast cut off, and made full short his youth and lusty dayes; And raised of him an ill report, with shame and great dispraife.

46 How long away from mee, O Lord, for ever wilt thou turn? And shall thine anger still alway as fire consume and burn?

47 O call to mind, remember then, my tyme consumed fast: Why hast thou made the sons of men as things in vain to waite?

48 What man is he that liveth here, and death shall never see? Or from the hand of hell his Soul shall hee deliver free?

49 Where is, O Lord thine old goodnesse so oft declared before? Which by thy truth and uprightnesse to David thou hast sworn.

50 The great rebukes to mind Lord call, that on thy servant ly: The railings of the people all bear in my breast do I.

51 For why? O Lord behold thy foes blasphemed have thy Name, In that their steps whom thou hast chose and oynted, they defame.

52 All praise to thee, O Lord of Hosts, both now and eke for ay: Through skie and earth in all the coasts, Amen, Amen, I say.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignity to decay, and hast his Throne to the ground.

45 The dayes of his youth hast thou shortened and covered him with shame. Selah.

46 Lord, how long wilt thou hide thy self, for ever? shall thy wrath burn like fire?

47 Remember of what time I am: wherefore shouldst thou create in vaine all the children of men?

48 What man liveth & shall not see death? shall hee deliver his Soule from the hand of the grave? Selah.

49 LORD where are thy former mercies, which thou swearest unto David in thy truth?

50 Remember, O LORD, the rebuke of thy servants, which I beare in my bosome, of all the mighty people.

51 For thine enemies have reproached thee, O Lord because they have reproached the footsteps of thine Anointed.

52 Praised be ye Lord for ever more so be it even to be it.

PSAL. XC.

¶ *Moyses in his prayer setteth before us the eternall favour of God towards his, who are neither admonished by the brevitye of their life, nor by his plagues, to be thankfull: therefore Moyses prayeth GOD to turne their hearts, and continue his mercies towards them and their posteritie for ever.*

Sing

PSALME XCI.

*Sing this as the 89. Pſalme.*

*Pſalme 90.*

**L**ord, thou haſt bene our habitati- on, from gen- eration to generation.

2 Before the mountaines were made, and before Thou hadſt formed the earth and the worlde, even from everlaſting, to everlaſting thou art our God.

3 Thou turneſt man to deſtruction: againe, thou ſayeſt, return Yea ſons of Adam.

4 For a thou- ſand yeares in thy fight are as yesterd- ay when it is paſt and as a watch in the night.

5 Thou haſt over flowd them: they are as a ſleep in the morn- ing he grow- eth like the graſſe.

6 In the morn- ing it flouri- ſheth, and grow- eth but in the evening it is cut down, and withereth

7 For wee are confum'd by thine anger and by thy wrath we are troubled.

8 Thou haſt ſet our iniqui- ties before thee, and our ſecret ſins in the light of thy counte- nance.

9 For all our dayes are paſt in thine anger wee have ſpent our yeeres as a thought.

O Lord thou haſt been our refuge, and keep us ſafe and found From age to age as witneſſe can all wee which true it found.

2 Before the mountaines were forth brought ere thou the earth didſt frame, Thou waſt our great eternall God, and ſtill ſhalt bee the ſame.

3 Thou doſt vain man ſtrik down to duſt; though hee bee in his flowre, Again thou ſayeſt, Yea Adams ſons return to ſhew your power.

4 For what is it a thouſand yeeres, to count them in thy fight? But as a day which laſt is paſt, or as a watch by night.

5 They are ſo ſoon as thou doſt ſtorm, even like a ſleep or ſhade: Or like the graſſe, which as wee know betimes away doth fade.

6 With pleaſant dewes in breake of day it groweth up full green: By night cut down it wethereth as no beautie can bee ſeen.

7 O LORD, how fore do wee conſume in this thy wrath ſo hote? Wee fear thy furie bee ſo fierce, that death ſhall bee our lot.

8 Thou haſt ſo marked our miſdeeds, that they are in thy mind: Our ſecret ſins are in thy fight, as though none grace ſhould find.

9 For when thine anger kindled is, our dayes conſume foorth with: Then end our years as thoughts moſt vain which have in them no pith.

10 The dayes of man wee find to bee of yeares ten and three-ſcore: And though that ſome by nature ſtrong attaine to live ten more.

Yet is there ſtrength (brag what they liſt) but labour, grief, and care: And paſſeth hence to haſte their end, ere they themſelves beware.

11 Yet who regarded well the power of this thy wrath ſo great? All ſuch truly as do thee know, thy plagues when thou doſt threat.

12 Teach us therefore to count our dayes that wee our hearts may bend, To learn thy wiſedome and thy truth, for that ſhould bee our end.

13 Turn yet again O LORD, how long wilt thou bee angrie fill? Bee mercifull unto thy flock, and grant them thy goodwill.

14 Oh, fill us with thy mercies great in the ſweet morning ſpring: So wee rejoyce ſhall all our dayes, and eke bee glad and ſing.

15 Declare eſt ſoon ſome ſigne of love, thy ſcourges to affwage: And for the yeares of our diſtreſſe, ſuftaining ſuch great plagues.

16 Shew forth thy mercy thine own work unto thy ſervant dear: And let thy glorie to their ſeed for evermore appear.

17 And let the beautie of the LORD upon us ſtill remain: LORD proſper thou our handie-work, and ſtill the ſame maintaine.

10 The time of our life is three-ſcore yeeres and ten, if they be of ſtrength, four ſcore yeeres, yet their ſtrength is but labour and ſorrow: For it is cut off quickly and wee flee away.

11 Whoknow- eth the power of thy wrath? for according to thy feare is thine anger?

12 Teach us ſo to number our dayes, that we may apply our hearts unto wiſedome.

13 Returne, O LORD; how long? and bee pacified toward thy ſer- vants.

14 Fill us with thy mercy in the morning ſo ſhall we re-joyce, and bee glad all our dayes.

15 Comfort us according to the dayes yt thou haſt afflicted us, & according to the yeeres that wee have ſeen evill.

16 Let thy work bee ſeen towards thy ſervants, and thy glory u- pon their chil- dren.

17 And let the beautie of the LORD our God bee upon us and direct thou the work of our hands upon us: even

direct the work of our hands.

PSAL. XCI.

*¶ Heere is deſcribed in what aſſurance hee liveth that putteth his whole truſt in GOD, and committeth himſelfe wholly to his protection in all temptations: A promiſe alſo of GOD to thoſe that love him, know him, and truſt in him, to deli- ver them, and give them immortall glory.*

Who

PSALME XCI.

Tribble. Pſal. 91.

*Pſalme 91.*

Who fo dwel-  
leth in the fe-  
cret of the  
moſt High,  
ſhall abide in  
the ſhadow of  
the Almighty

Contra.

Tenor. Who fo with full in - tent and minde In God moſt high him - ſelf doth ſtay :

Baſſus.

His might - ie power that man ſhall find A ſure de - fence to bee al - way.

2 I will fay  
unto the Lord  
O mine hope  
and my for-  
treſſe: hee is  
my God, in  
him will I  
truſt.

2 And now fay to the LORD will I, O thou mine hope and fort moſt ſure:

Hee is my God thus will I cry, My truſt in him ſhall ſtill en - dure.

3 Surely hee  
will deliver  
thee from the  
ſnare of the  
Hunter, and  
and from the  
noyſome Pe-  
ſtilence.

3 Hee ſurely will thee freely ſet  
Far from the craftie hunters ſnare,  
So that thou needſt not fear his net,  
Nor yet for plagues no white to care:

4 Under his wings hee will thee hide,  
And there thee keep full well ſhall hee  
Thee to defend on either ſide,  
His truth ſhall ſtill thy buckler bee.

4 He will cover thee  
under his wings,  
and thou ſhalt  
bee ſure under  
his feathers:  
his truth ſhall  
bee thy ſhield  
and buckler.

5 Thou

PSALME XCII.

5 Thou shalt not be afraide of the feare of the night, nor of the Arrow that flieth by day.

6 Nor of the Pestilence that walketh in the darcknesse: nor of the plague that destroyeth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come neare thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The LORD is mine hope: thou hast set the most High for thy refuge.

10 There shall none evill come unto thee, neither shall any plague come neare thy tabernacle:

11 For hee shall give his Angels charge over thee, to keepe thee in all thy wayes.

5 Thou shalt not need to bee difmaid  
For any fear to come by night,  
Nor of the arrow bee afraid,  
Which forth is shot when it is light,  
6 Nor yet the pestilence to feare,  
Which in the dark doth much annoy:  
Nor of the plague at noone day clear,  
Which doth full oft great heaps destroy

7 A thousand at thy side shall fall,  
And at thy right hand thousands ten:  
But unto thee none hurt at all  
Shall once so much as touch thee then

8 Thine eyes shall certainly behold,  
What recompence the wicked have;  
9 For that the Lord as thy strong hold  
Thou hast him made thy Soul to save.

10 There shall none ill thee apprehend,  
Nor yet thy tabernacle touch:  
11 For hee his Angels fourth doth send,  
And gives them charge to keepe all such.

12 So warly shall they thee defend,  
That harm thou shalt bee sure of none,  
Nor yet so much as once offend,  
Or dash thy foot against a stone.

13 Thou shalt upon the Lyons tread,  
The Dragon and the Asp also,  
These shall of thee bee still in dread,  
Thou shalt upon them walk and go.  
For so the Lord himself hath sworn.

14 Because, saith God, he knew my Name  
I surely will exalt his horn,  
And such confound as seeke his shame.

15 On mee hee shall call in his need,  
And I will heare him out of doubt:  
His troubles end will I with speed;  
And will him glorifie throughout.

16 Of yeeres hee shall have his desire,  
That hee the same full well may spend  
My saving health and love entire  
To do him good shall have none end.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone

13 Thou shalt walke upon the Lyon, and the Asp, the young Lyon, and the Dragon shalt thou tread under foot.

14 Because he hath loved mee, therefore will I delyver him; I will exalt him, because hee hath knowne my Name.

15 Hee shall call upon me, and I will heare him: I will be with him in trouble: I will delyver him, and glorifie him.

16 With long life will I satisfie him, and shew him my Salvation.

PSAL. XCII.

*This Psalm was made to be sung on the Sabbath, to stir up the people to acknowledge God, and to praise him in his works: the Prophet rejoyceth therein: but the wicked is not able to consider, that the ungodly, when he is most flourishing, shall most speedily perish. In the end is described the felicitie of the iust planted in the house of GOD to praise the LORD.*

*Sing this as the 89. Psalm.*

IT is a good thing to praise ye Lord and to sing unto thy Name, O most High.

2 To declare thy loving kindnes in the morning, and thy truth in the night.

3 Upon an instrument of ten strings, and upon the viose, with the song upon the harp.

4 For thou, LORD hast made me glad by thy works, and I will rejoyce in the works of thine hands.

A Thing both good and meet truly  
it is to laud the LORD:  
And to thy Name, O LORD most hie  
to sing with one accord.  
2 To shew the kindnesse of the LORD  
betime ere day bee light:  
And eke declare his truth abroad  
when it doth draw to night.

3 Upon ten stringed instrument,  
on Lute and Harp so sweet:  
With all the mirth yee can invent  
of instruments most meet.  
4 For thou hast made mee to rejoyce  
in things so wrought by thee:  
And I have joy in heart and voice  
thine handie-works to see.

5 O LORD, how glorious and how great  
are all thy works so stout?  
So deeply are thy counsels set  
that none can try them out.  
6 The man unwise hee doth not know  
how this is brought to passe:  
Nor yet the idiot foole also  
doth understand this case.

7 When so the wicked at their will  
as grass do spring full fast:  
They when they flourish in their ill  
for ay shall bee made waste.  
8 But thou art mightie, LORD most hie,  
yea, thou dost reigne therefore,  
In every time eternallie,  
both now, and evermore.

5 O LORD, how glorious are thy works & thy thoughts are very deep.

6 An unwise man knoweth it not, and a foole doth not understand this.

7 When the wicked grow as the grass, and all the workers of wickednesse do flourish, that they shall bee destroyed for ever.  
8 But thou, O Lord art most High for evermore.

9 For

PSALME XCIII.

9 For lo thine enemies, O Lord, for lo, thine enemies shall perish: all the workers of iniquitie shall bee destroyed.

10 But thou shalt exalt mine home like the Unicorns, and I shalbe anointed with fresh oyle.

11 Mine eye also shall see my desire against mine enemies, and mine ear shall hear my will against the wicked that rise up against mee.

9 For why? O LORD, behold and see, behold thy foes, I say:

How all that work iniquitie shall perish and decay.

10 But thou like th' Unicorn this while

shall lift mine horn on hie,

With fresh and new prepared oyle thine oynted king am I.

11 And of my foes before mine eyes

shall see the fall and shame,

Of all that up against mee rise, mine ears shall hear the fame.

12 The Iust shall flourish up on hie, as date trees bud and blow:

And as the Cedars multiplie in Libanus that grow.

13 For they are planted in the place,

and dwelling of our God:

Within his Courts they spring apace, and flourish all abroad.

14 And in their age much fruit shall bring

both fat and well befeene:

And pleasantly both bud and spring with boughes and branches greene.

12 The righteous shall flourish like a palme tree, and shall grow like a Cedar in Libanus.

13 Such as bee planted in the house of the LORD shall flourish in the Courtes of our God.

14 They shall fill bring fourth fruite in their age: they shall bee fat and flourishing.

15 To declare that the Lord my rock is righteous, and that none iniquitie is in him.

15 To shew that God is good and iust, and upright in his will:

Hee is my rock, my hope and trust, in him there is none ill.

PSAL. XCIII.

¶ *Hee praiseth the power of GOD in the creation of the world, and beateth down all people which lift them up against his Maiestie, and provoketh them to consider his promises.*

*Sing this as the 70. Psalm.*

Psalm 93.

The Lord reigneth and is clothed with Majestie the LORD is clothed and girded with power.

The world also shall bee established, that it cannot bee moved.

2 Thy Throne is established of old: Thou art from everlasting.

The LORD as King aloft doth reigne in glorie goodlie dight:

And hee to shew his strength and maine hath girt himself with might.

The Lord likewise the earth hath made, and shaped it so fure:

No might can make it move or fade, at stay it doth endure.

2 Ere that the world was made or wrought thy feat was fet before:

Beyond all time that can bee thought thou hast beene evermore.

3 The floods O Lord, the floods do rise, they roar and make a noyse:

The floods (I say) did enterprife, and lifted up their voice.

4 Yea, though the storm arise in fight, though seas do rage and swell,

The Lord is strong and more of might, for hee on high doth dwell.

5 And look what promise hee doth make his household to defend:

For iust and true they shall it take all tymes withouten end.

3 The floods have lifted up O Lord, the floods have lifted up their voice: yfloods lift up their waves.

4 The waves of the sea are marvellous thorow the noyse of many waters, yet the Lord on high is more mighty.

5 Thy Testimonies are every fure: holiness becometh thy house, O Lord for ever.

PSAL. XCIII.

¶ *Hee prayeth unto GOD against the violence and arrogancie of tyrants, warning them of GODS iudgements. Then doth hee comfort the afflicted by the good issue of their afflictions, as hee felt in himself, and did so in others, and by the ruine of the wicked, whom God will destroy.*

*Sing*

PSALME XCIII.

*Pfalme 94.*

**O** LORD God the avenger, O God the avenger, shew thy selfe clearly.

2 Exalt thy self, O Iudge of the world and render a reward to the proud.

3 Lord, how long shall the wicked? How long shall the wicked triumph.

4 They prate and speake fiercely: all the workers of iniquitie want themselves.

5 They smite down thy people O Lord, and trouble thine heritage

6 They slay the widow and the strangers, and murder the fatherles.

7 Yet they say, the Lord shall not see, neither will the God of Iakob regard it.

8 Understand yee unwise among the people, and ye fooles who wil ye be wife?

9 Hee that planted the ear, shall hee not hear? or he that formed the eye? shall hee not see?

10 Or he that chastiseth the nations, shall he not correct he that teacheth man knowledge shall he not know?

11 The Lord knoweth the thoughts of man that they are vanitie.

*Sing this as the 35. Psalme.*

**O** LORD, since vengeance doth to thee, and to none else belong:

Now shew thy self, O LORD our God, with speed revenge our wrong.

2 Arise thou great Iudge of the world, and have at length regard, That as the proud deserve and do, thou wilt them to reward.

3 O LORD, how long shall wicked men triumph thy flock to slay?

Yea LORD, how long? for they triumph as though who now but they.

4 How long shall wicked doers speak? their great disdain wee see;

Whose boasting pride doth seem to threat no speech but theirs to be.

5 O LORD, they smite thy people down, not sparing young nor old:

Thine heritage they to torment, as strange is to behold.

6 The widow and the stranger both they murder cruelly:

The fatherlesse they put to death, and cause they know none why.

7 And yet say they, 'Tis, tis, the LORD will not behold this deed:

Nor yet will Iakobs GOD regard the things by us decreed.

8 But now take heed yee fooles unwise, among the folk that dwell:

Yee fooles (I say) when will yee weigh or understand this well?

9 Hee that the ear did plant and place, shall hee bee slow to hear?

Or hee that made the eye to see, shall hee not see most clear?

10 Or hee that plagu'd the Heathen folk and knowledge teacheth men;

To nurture such as went astray, shall hee not punish then?

11 The LORD our God, who man did frame his very thoughts doth know:

And that they are both vile and vain, to him is known also.

12 But blessed is the man, O LORD, whom thou dost bring in aw; And teachest him by this thy rod to love and fear thy law.

13 That thou mayest give him rest and ease in time of troubles great:

When that the pit is digged up, the ungodly for to eat.

14 Surely the LORD will never faile, his people that him love:

Nor yet forsake his heritage, which hee doth still approve.

15 For judgement now with truth shall joyn that justice may bee free:

And such as bee upright in heart thereof full glad shall bee.

16 Who now will up, and rise with mee against this wicked band?

Or who against these workers ill on my part stout will stand?

17 If that the LORD had not mee helpt, doubtlesse it had been done:

To wit my Soul in silence brought, and so my foes had won.

18 But though my foot did swiftly slide yet when I did it tell;

Thy mercy LORD, so held mee up, that I therewith not fell.

19 For in the heaps of sorrowes sharp that did mine heart oppress,

Thy mercies were to mee so great, they did my Soul refresh.

20 Wilt thou vain man have ought to do with that most wicked chair:

Which forgeth mischief as a law, without remorse or fear.

21 Against the Soules of godly men, they all with speed convent:

And so condemne the guiltlesse blood, of the poore innocent.

22 But yet the LORD is my refuge, in all those dangers deep:

And God the Rock is of mine hope, who doth mee alwayes keep.

12 Blessed is the man whom thou chastisest, O LORD and teachest him in thy Law.

13 That thou mayest give him rest from the dayes of evill, whiles the pit is digged for the wicked.

14 Surely the LORD will not faile his people, neither will hee forsake his inheritance.

15 For judgement shall return to justice and all the upright in heart shall follow after it.

16 Who will rise up with mee against the wicked? or who will take my part against the workers of iniquitie?

17 If the LORD had not holpen mee, my Soule had almost dwelt in silence.

18 When I said, my foote slydeth, thy mercy O LORD stayed mee.

19 In the multitude of my thoughts in mine heart, thy comforts have rejoiced my Soul.

20 Hath the Thron of iniquitie fellowship with thee which forgeth wrong for a Law.

21 They gather them together against the Soule of the righteous, and condemne the innocent blood.

22 But the LORD is my refuge, and my God is yrock of mine hope.

23 And he will recompence them their wickednesse, and destroy them in their owne malice: Yea, the LORD our GOD shall destroy them.

23 Hee will reward their wickednesse, and in his wrath them kill:

Yea, them destroy shall GOD our LORD, for hee both can and will.

PSAL.

# PSALME XCV.

## PSAL. XCV.

¶ *An earnest exhortation to praise GOD, for the government of the world, and the election of his Church. An admonition not to follow the rebellion of the old Fathers that tempted GOD in the wilderness, for the which they might not enter into the Land of Promise: but rather to trust in Christ, by whom he hath communicated his Salvation to all Nations.*

Tribble. Pfal. 95.

*Pfalme 95.*

Come, let us rejoice unto the Lord let us sing a loud unto the Rocke of our Salvation.

Contra.

Tenor. O come, let us lift up our voyce, and sing un - to the LORD:

Bassus.

In him our Rocke of health re - joyce, let us with one ac - cord:

2 Yea, let us come be - fore his face, to give him thanks and praise,

In sing - ing Pfalmes un - to his grace, let us bee glad al - wayes.

2 Let us come before his face with praise: let us sing loud unto him with Pfalmes.



PSALME XCVI.

3 For the LORD is a great God and a great King above all gods.

4 In whose hands are the deep places of the earth, and the heights of the mountains are his.

5 To whom the sea belongeth, for hee made it: and his hands formed the dry land.

6 Come, let us worship, and fall down, and kneele before the Lord our Maker.

3 For why? the LORD hee is no doubt a great and mighty GOD:

A King above all gods throughout, in all the world abroad.

4 The secrets of the earth so deep, and corners of the land.

The tops of hills that are so steep, hee hath them in his hand.

5 The sea and waters all are his, for hee the same hath wrought:

The earth and all that therein is, his hand hath made of nought.

6 Come let us bow and praise the LORD before him let us fall:

And kneele to him with one accord, the which hath made us all.

7 For why? hee is the LORD, our God, for us hee doth provide:

Wee are his flock hee doth us feed, his sheep and hee our guid:

8 To day if yee his voice will heare, then harden not your heart:

As yee with grudging many a yeare provokt mee in Defart.

9 Whereas your fathers tempted mee: my power for to prove:

My wondrous works when they did see, yet still they would mee move.

10 Twife twentie years, they did me grieve and I to them did fay,

They erre in heart, and not beleeve, they have not known my way.

11 Wherefore I fware, when that my wrath was kindled in my brest: That they should never tread the path to enter in my rest.

7 For hee is our God, and wee are the people of his pasture, and the sheep of his hand.

8 To-day if yee will heare his voice, harden not your hearts, as in Meribah: and as in ye dayes of Massah in the wilderness.

9 Where your fathers tempted mee, and provoked me, through they had feene my works.

10 Fourtie yeares have I conteded with this generation; and said, They are a people that erre in heart: for they have not knowne my wayes.

11 Wherefore I fware in my wrath, saying, Surely they shal not enter into my rest.

PSAL. XCVI.

¶ An exhortation both to the Jewes and Gentiles to praise GOD for his mercie: and this ought especially to be referred to the kingdom of CHRIST.

Treble. Psal. 96.

Contra.

Tenor. Sing yee with praise un - to the LORD new songs of joy and mirth:

Bassus.

Psalme 96.

Sing unto the LORD a new song: sing unto the Lord all the earth.

Sing un - to him with one ac - cord all peo - ple on the earth.

2 Yea,

PSALME XCVI.

2 Sing unto the Lord, and praise his Name: declare his Salvation from day to day.

2. Yea, sing un - to the LORD, I say, praise yee his ho - ly Name:

De - clare and shew from day to day Sal - va - tion by the fame.

3 Declare his glory among all nations, & his wonders among all people.

3 Among the Heathen eke declare his honour round about:  
To shew his wonders do not spare in all the world throughout.

4 For the Lord is great, and much to be praised: hee is to be feared above all gods.

4 For why? the LORD is much of might, and worthie praise alway:  
And hee is to be dread of right above all gods, I say.

5 For all the gods of the people are idols: but the LORD made the heavens.

5 For all the Heathen gods abroad are idols that will fade:  
But yet our God hee is the LORD that hath the Heavens made.

6 Strength and glory are before him: Power and beautie are in his Sanctuarie.

6 All praise and honour eke do dwell for ay before his face:  
Both power and might likewise excell, within his holy place.

7 Give unto the Lord yee families of the people: give unto the Lord glorie and power.

7 Ascribe unto the LORD, alway, yee people of the world:  
All might and worship eke, I say, ascribe unto the LORD.

8 Give unto the LORD the glorie of his Name: bring an offering, and enter into his Courts.

8 Ascribe unto the LORD also the glorie of his Name;  
And eke unto his Courts do go with gifts unto the same.

9 Fall down, and worship yee the Lord within his Temple bright:  
Let all the people of the world bee fearfull at his fight.

10 Tell all the world, bee not aghast, the Lord doth reigne above:  
Yea, hee hath set the earth so fast that it shall never move.

And that it is the Lord alone that rules with princely might,  
To judge the nations every one with equitie and right.

11 Yee heavens therefore with joy begin, and let the earth rejoice:  
Thou sea and all that is therein cry out and make a noise.

12 The field shall joy, and every thing that springeth of the earth:  
The wood and every tree shall sing with gladnesse and with mirth.

13 Before the presence of the Lord, and comming of his might:  
For hee shall come to judge the world with equitie and right.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the nations, The LORD reigneth, surely the world shall be stable: and not move: and hee shall judge the people in righteounesse.

11 Let the heavens rejoice, and let the earth be glad: Let the sea roare, and all that therein is.

12 Let the field bee joyfull, and all that is in it: Let all the trees of the wood then rejoice.

13 Before the LORD: for hee commeth to judge the earth: Hee will judge the world with righteounesse, and the people in his truth.

PSAL.

PSALME XCVIII.

PSAL. XCVII.

¶ *The Prophet exhorteth all to reioice for the comming of the kingdome of IESVS CHRIST: dreadfull to the rebels and idolaters, and ioyfull to the iust, whom hee exhorteth to innocencie, to reioicing and thanksgiving.*

*Psalme 97.*

*Sing this as the 95. Psalme.*

**T**He Lord reigneth: let the earth reioice: let the multitude of the yles be glad.

2 Clouds and darknesse are round about him: righteoufnesse and judgement are the foundation of his Throne.

3 There shall go a fire before him, and burn up his enemies round about.

4 His lightnings gave light unto the world: the earth saw it, & was afraid.

5 The mountaines melted like waxe at the presence of the Lord: at the presence of the LORD of the whole earth.

6 The Heavens declare his righteoufnesse, and all the people see his glory.

The LORD doth reign, whereat the earth may joy with pleafant voice:

And eke the yles with joyfull mirth may triumph and reioice.

2 Both clouds and darknesse eke do swell and round about him beat:

Yea, right and iustice ever dwell, and bide about his feat.

3 Yea, fire and heat at once shall run, and go before his face,

Which shall his foes and enemies burn abroad in every place.

4 His lightnings eke full bright did blafe and to the world appear,

Whereat the earth did look and gaze, with dread and deadly fear:

5 The hills like waxe did melt in fight, and prefence of the LORD.

They fled before that Rulers might who guideth all the world.

6 The heavens eke declare and show his iustice foorth abroad:

That all the world may see and know the glory of our God.

7 Confusion sure shall come to such, as worship idoles vaine:

And eke to those that glory much dumbe pictures to maintaine.

For all the idoles of the world, which they as gods do call:

Shall feele the power of the LORD, and down to him shall fall.

8 With joy did Sion hear this thing and Iudah did reioice:

And at thy judgements they did sing, and made a pleafant noyse,

9 For thou O Lord, art set on hee, in all the earth abroad:

And art exalted wondrously above each other god.

10 All yee that love the LORD do this, hate all things that are ill:

For hee doth keep the Soules of his from such as would them spill:

11 And light doth spring up to the iust, with pleasure for his part:

Great joy with gladnesse mirth and lust to them of upright heart.

12 Yee righteous in the LORD reioice, his holynesse proclame:  
Bee thankfull eke with heart and voice  
and mindfull of the fame.

7 Confounded be al they that serue graven images, & that glory in idoles: worship him all yee gods.

8 Syon heard of it, and was glad, and the daughters of Iudah reioiced because of thy judgements, O Lord.

9 For thou, O LORD, art most high above all the earth thou art much exalted above al gods.

10 Yee that love the Lord hate evil: he preferreth the Soules of his Saints, hee will deliver them from the hand of the wicked.

11 Light is shewn for the righteous, and joy for the upright in heart.

12 Reioice ye righteous in the LORD, and give thanks for his holic remembrance.

PSAL. XCVIII.

¶ *An earnest exhortation to all creatures, to praise the LORD, for his power, mercie and fidelitie in his promise by CHRIST, by whom hee hath communicated his Salvation to all Nations.*

*Psalme 98.*

*Sing this as the 95. Psalme.*

**S**ing unto the LORD a new song: for hee hath done marvelous things: his right hand and his holy arm have gotten him the victorie.

O Sing yee now unto the LORD, a new and pleafant song:

For he hath wrought throughout the world his wonders great and strong.

With his right hand full worthily hee doth his foes devoure:

And gets himself the victorie, with his own arm and power.

2 The Lord doth make the people know his saving health and might:

The LORD doth eke his iustice show in all the Heathens fight.

3 His grace and truth to Israell in mind hee doth record:

That all the earth hath seen right well the goodnesse of the LORD.

2 The LORD declared his salvation, his righteoufnesse hath he revealed in the fight of the nations.

3 Hee hath remembered his mercy and his truth toward the house of Israell.

all the ends of the earth hath seen the salvation of our God.

4 Bee

PSALME XCIX.

4 All the earth  
sing yee loud  
unto the Lord  
cry out, & re-  
joice and sing  
praifes.

5 Sing praife  
to the LORD  
upon the Harp  
even upon the  
Harp, with a  
singing voice.

6 With shal-  
mes and found  
of Trumpets,  
sing loud be-  
fore the Lord  
the King.

4 Bee glad in him with joyfull voice,  
all people of the earth:

Give thanks to GOD, sing and rejoice,  
to him with joy and mirth.

5 Upon the Harp unto him sing,  
give thanks to him with Pfalme

6 Rejoice before the LORD our King,  
with Trumpet and with Shalmes.

7 Yea, let the Sea with all therein,  
with joy both roar and swell:

The earth likewise let it begin,  
with all that therein dwell.

8 And let the floods rejoice their fillles  
and clap their hands apace:

And eke the Mountaines and the Hills,  
before the LORD his face.

7 Let the fea  
roare, and all  
that therein is  
the world and  
they that dwell  
therein.

8 Let the  
floods clap  
their hands,  
and let the  
mountaines  
reioice to-  
gether be-  
fore the  
LORD.

9 For he is  
come to iudge  
the Earth with  
righteousnesse  
shall hee iudge  
the world, and  
the people  
with equitie.

9 For hee shall come to judge and try  
the world and every wight:  
And rule the people mightily,  
with iustice and with right.

PSAL. XCIX.

*¶ Hee commendeth the power, equitie and excellencie of the Kingdome of GOD by CHRIST over  
the Iewes and Gentiles, and provoketh them to magnifie the fame, and to serve the LORD, fol-  
lowing the example of the ancient Fathers, Moses, Aaron and Samuel, who calling upon GOD  
were heard in their prayers.*

*Pfalme 99.*

*Sing this as the 95. Pfalme.*

THE Lord  
reigneth,  
let the people  
tremble: hee  
sitteth between  
the Cheru-  
bins, let the  
earth bee  
moved.  
2 The Lord is  
great in Sion,  
and he is high  
above all the  
people.

The LORD doth reign, although at it  
the people rage full fore:

Yea, hee on Cherubims doth sit,  
though all the world would roare.

2 The Lord that doth in Sion dwell,  
is high and wondrous great:

Above all folk hee doth excell,  
and hee aloft is fet.

3 Let all men praife thy mighty Name,  
for it is fearefull sure:

And let them magnifie the fame,  
that holy is and pure.

4 The princely power of our King,  
doth love judgement and right:

Thou rightly rulest every thing,  
in Iaaokob through thy might.

5 To praife the Lord our God devise,  
all honour him accord:

Before his foot-stoole fall likewise  
hee is the holy Lord.

6 Moyfes, Aaron, and Samuel  
as Priests on him did call:

When they did pray hee heard them well,  
and gave them anfwere all.

7 Within the cloud to them hee spake,  
then they did labour still

To keepe such lawes as hee did make,  
and pointed them untill.

8 O Lord our God thou didst them hear  
to thee when they did seeke:

Thy mercie did on them appear  
though thou their sins didst wreak.

5 Exalt the  
Lord our GOD  
and fall down  
before his foot-  
stoole, for hee  
is holy.

6 Moyfes and  
Aaron were  
amongst his  
Priests, and  
Samuel among  
such as call  
upon his Name  
these called u-  
pon the Lord,  
and hee heard  
them.

7 Hee spake  
unto them in  
the cloudie  
pillar: They  
kept his testi-  
monies and  
the law that  
he gave them.  
8 Thou heard  
them, O Lord  
our GOD:  
thou wait a  
favourable  
GOD unto  
them, though  
thou didst take  
vengeance for  
their inven-  
tions.

9 Exalt the  
LORD our  
GOD, and  
fall down be-  
fore his holy  
mountaine:  
for the LORD  
our GOD is  
holy.

9 Give laud and praife to GOD our LORD,  
within his holy hill:

For why? our GOD throughout the world  
is holy ever still.

PSAL.

# PSALME CI.

## PSAL. C.

¶ *Hee exhorteth all to serue the LORD, who hath chosen and preserved us, and to enter into his assemblies to praise his Name.*

Tribble. Pfal. 100.

**Tenor.** All peo - ple that on earth do dwell, Sing to the LORD with chearefull voice:

**Contra.**

**Bassus.**

2 Him serue with feare, his praise fourth tell, Come yee be - fore him and re - ioyce.

*Pfalme 100.*

Sing ye loud unto the LORD all the earth,

2 Serue the LORD with gladnes: come before him with ioyfulnesse.

3 Know yee that even the LORD is GOD: he hath made us and not we our felues: we are his people and the sheep of his pasture.

3 The LORD yee know is GOD indeed, Without our aid hee did us make: Wee are his flock, hee doth us feed, And for his sheep hee doth us take.

4 Oh enter then his gates with praise, Approach with joy his courts unto: Praise, laud, & blesse his Name alwaies, For it is seemly so to do.

4 Enter into his gates with praise, and into his courts with reioicing praise him & blesse his Name:

5 For why? the Lord our God is good, His mercie is for ever sure: His truth at all times firmly stood, And shall from age to age endure.

5 For the Lord is good, his mercie is everlasting: and his truth is from generation to generation.

## PSAL. CI.

¶ *David describeth what government hee will observe in his house and kingdome: Hee will punish and correct by rooting out the wicked, and promiseth to cherish the godly persons.*

Tribble. Pfal. 101.

**Tenor.** Of Mer - cie and of judge - ment both, O LORD, my fong shall be:

**Contra.**

**Bassus.**

*Pfalme 101.*

I Will sing mercy and judgement :

And

PSALME CI.

unto thee, O Lord, will I sing.

And it fo oft as I do sing, shall bee O LORD to thee.

2 I will doe wisely in the perfect way, till thou comest to mee, I will walk in the uprightnesse of mine heart, in the mids of my house.

2 I will my wayes with wif-dome guide, till thou my state e-rect:

And walk up-right-ly in mine house, as on of thine E-lect.

3 I will fet no wicked thing before mine eyes, I hate the work of them that fall away it shall not cleave unto mee.

3 No wicked thing will I attempt, but from the same refraine:  
I hate the sins of faithlesse folk,  
no such will I maintaine.

4 A froward heart shall depart from me, I will know no evill.

4 The froward heart may take his leave:  
such shall not with mee dwell:  
As for the proud and wicked man  
I will with force expell.

5 Him that privily flandereth his neighbour, will I destroy: Him that hath a proude looke and high heart I can not suffer.

5 Who so his neighbour doth backbite,  
that man will I destroy:  
And who so hath a proud high looke  
I will the same annoy.

6 For such as lead a godly life,  
and wickednesse forsake,  
Will I defend, and more than that  
my servants will them make.

7 Who so is bent to use deceit  
mine house is not for such:  
The lyer may I not behold,  
his lies I hate so much.

8 The ungodly soone I will destroy  
which dwell the land about:  
And from the cite of the Lord  
all wicked men root out.

6 Mine eyes shall bee unto the faithfull of the land, that they may dwell with me: hee that walketh in a perfect way, hee shall serve me.  
7 There shall no deceitfull person dwell within mine house: hee that telleth lyes shall not remaine in my fight.  
8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the cite of the LORD.

PSAL.

# PSALME CII.

¶ It seemeth that this prayer was appointed to the Faithfull to pray in the captivtie of Babylon.  
A consolation for the building of the Church, whereof followeth the praise of GOD, to bee published  
unto all posteritie. The conversion of the Gentiles, and the stabilitie of the Church.

Tribble. Pfal. 102.

*Pfalme 102.*

**O** LORD, hear my prayer, and let my cry come unto thee.

**Tenor.** LORD, to mine hum-ble fute give eare, And let my cry fore thee ap-peare.

**Bassus.**

**2** Hide not thy face from mee in the time of my trouble: incline thine eare unto me: When I call make halte to hear mee.

**2** Hide not thy face this troub-lous time: But when I call thine ears in-cline.

**3** For my dayes are con-fumed like smoake, and my bones are burnt like an hearth.

Make hafte to hear me, Lord, I pray. **3** For like as smoak con-fumes a-way,

So are my dayes heere on this earth, And all my bones parcht as an hearth.

PSALME CIII.

4 Mine heart is fmitten and withered like graffe, becaufe I forgate to eat my bread.  
 5 For ye voice of my groaning my bones doe cleave to my skin.  
 6 I am like a Pelicane of the wildernes: I am like an Owle of the Deferts.  
 7 I watch, and am as a sparow alone upon the houfe top.  
 8 Mine enemies revile me dayly, and they that rage againft mee have fworne againft mee.  
 9 Surely I have eaten afhes as bread, and mingled my drink with weeping.  
 10 Becaufe of thine indignation, and thy wrath: For thou haft heaved mee up, and caft mee downe.  
 11 My dayes are like a shadow that fadeth, and I am withered like graffe.  
 12 But thou, O Lord, doeft remaine forever, and thy remembrance from generation to generation.  
 13 Thou wilt arife, and have mercy upon Sion: for the time to have mercy thereon for ye time appointed is come.  
 14 For thy fervants delite in ye ftones there of, and have pitie on the duft thereof.  
 15 Then the Heathen shall fear the Name of the LORD & al the kings of the earth thy glory.

4 Like the mown graffe withred and dry  
 Such is mine heart, becaufe that I  
 Through grief my bread forgot to eat.  
 5 For thogh my voice of groanings great  
 My bones unto my skin do ftick,  
 6 Yea, I the Pelican am like,  
 Which doth in wilderneffe abide,  
 And like the Owle of deferts wide.  
 7 As on the houfe top all alone  
 The Sparrow doth her felf bemone,  
 Even fo I watch throughout the night.  
 8 For dayly lo my foes mee ffight,  
 And they that thus do rage and fcorn,  
 With one confent my death hath fworn.  
 9 I afhes ate as bread through wo,  
 And blent my cup with teares alfo.  
 10 This LORD mee hapneth for thine ire,  
 And for thy wrath fo hote as fire:  
 For thou in high eftate mee plac't,  
 And down to duft again hath caft.  
 11 My dayes are like the fading shade,  
 I like the withered graffe am made:  
 12 But LORD, thou ftill abideft fure,  
 Thy memory for ay doth dure.  
 13 Thou wilt arife for Syon hill,  
 And grant thy mercy her untill:  
 For lo, the time, the time, I fay,  
 Of mercy (LORD) is come this day.  
 14 For in her ftones thy fervants luft;  
 And pitie take upon her duft:  
 15 So fhall the Heathen fear thy Name,  
 And earthly Kings thy glorious fame.

16 What time the LORD shall Syon rear;  
 And in his glory shall appear:  
 17 And to the defolat him bend,  
 Defpying not their fute t'attend.  
 18 This fhall bee written for the race,  
 That after shall fucceed in place:  
 Yea people yet uncreated:  
 The Lords renown abroad fhall fpread  
 19 For from his holy Temple he  
 The LORD our GOD hath caft his eye:  
 From heaven the earth behold did he,  
 20 The prifoners grones to heare & fee  
 And fet the damned free from care,  
 21 That they in Sion may declare  
 This holy Name of GOD alwayes,  
 And in Ierufalem his praife.  
 22 When to convene the folk accord  
 And kingdoms all to ferve the LORD  
 23 My ftrength hee bated in the wayes,  
 And fhorter cut my life and dayes.  
 24 Wherefore I faid my GOD most he:  
 In midft my life let mee not die,  
 Thy yeares eternally endure,  
 from age to age abiding fure.  
 25 Thou in time paff the earth did ground  
 Thy handy work the heavens are found  
 26 They perifh fhall, thou ftanding ftill,  
 They fhall waxe old, as garments will  
 Thou changing them they fhall fo bid  
 27 But thou art one whofe yeares not flid  
 28 Thy fervants fons for ay fhall laft,  
 And in thy fight their feed ftand faft.

16 When the LORD shall build up Sion, and fhall appear in his glory.  
 17 And fhall turne unto the prayer of the defolate, and not defpife their prayer.  
 18 This fhall bee written for the generation to come: and the people which fhall be created fhall praife the LORD.  
 19 For he hath looked down from the height of his Sanctuary, out of the Heaven did the LORD behold the Earth.  
 20 That hee might heare the mourning of the prifoners, and deliver the children of death.  
 21 That they may declare ye Name of the Lord in Sion and his praife in Ierufalem.  
 22 When the people fhall be gathered together, and the Kingdomes to ferve the LORD.  
 23 He abated my ftrength in the way, and fhortened my dayes.  
 24 And I faid O my GOD, take mee not away in the middes of my dayes: thy yeares endure from generation to generation.  
 25 Thou haft aforetime laid the foundation of the Earth: and the Heavens are the work of thine hands.

26 They shall perifh, but thou shalt endure, even they all fhall waxe olde, as doth a garment: as a Vesture shalt thou change them, and they fhall bee changed. 27 But Thou art the fame and thy yeares fhall not faile. 28 The Children of thy Servants fhall continue, and their feed fhall ftand faft in thy fight.

PSAL. CIII.

¶ This is a moft excellent Pfalme, wherein the Prophet doth provocke men and Angels and all creatures, to praife the LORD for his fatherlie mercies and deliverance of his people from all evils, for his providence over all things, and the prefervation of the faithfull.

My



PSALME CIII.

Treble. Pſal. 103.

Contra.

Tenor. My Soul give laud un - to the LORD, my Sprite ſhall doe the fame :

Baſſus.

*Pſalme 103.*

MY Soule  
praiſe  
thou the Lord  
and all that  
is within mee  
praiſe his holy  
Name.

And all the ſe - crets of mine heart praiſe yee his ho - ly Name.

2 My Soule  
praiſe thou  
the Lord, and  
forget not all  
his benefits.

2. Give thanks to God for all his gifts, ſhe w not thy ſelfe un - kind :

3 Who forgi-  
veth all thine  
iniquitie, and  
healeth all  
thine infirmi-  
ties.

3 That gave thee pardon for thy faults,  
and thee reſtord again,  
For all thy weake and fraile diſeaſe,  
and heald thee of thy paine.

4 That did redeeme thy life from death,  
from which thou couldſt not flee:  
His mercie and compaſſion both  
hee did extend to thee.

4 Who redee-  
meth thy life  
from the  
grave: And  
crowneth thee  
with mercie  
and compaſſi-  
on.

5 That

PSALME CIIII.

5 Who satisfieth thy mouth with good things, and thy youth is renewed like the Eagles.  
6 The Lord executeth righteousness, and judgement to all that are oppressed.

7 He made his wayes knowne unto Moyfes, and his workes unto the children of Israel.  
8 The Lord is full of compassion and mercie: flow to anger, and of great kindnesse.

9 Hee will not alwayes chide: Neither keepe his anger for ever.

10 Hee hath not dealt with us after our finnes: Nor rewarded us according to our iniquities.

11 For as high as the Heaven is above the Earth, so great is his mercie towards them that feare him.

12 As far as the East is from the West so far hath he removed our sins from us.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

5 That fild with goodnesse thy desire, and did prolong thy youth:  
Like as the Eagle casts her bill, whereby her age reneweth.  
6 The LORD with justice doth repay all such as bee oppressed:  
So that their suffrings and their wrongs are turned to the best.

7 His wayes and his Commandements to Moses hee did show:  
His counsels and his valiant acts the Israelites did know.  
8 The LORD is kind and mercifull when sinners do him grieve:  
The slowest to conceive a wrath, and readiest to forgive.

9 Hee chides not us continually, though wee bee full of strife:  
Nor keeps our faults in memorie for all our sinfull life.  
10 Nor yet according to our sins the LORD doth us regard:  
Nor after our iniquities hee doth us not reward.

11 But as the space is wondrous great twixt earth and heaven above:  
So is his goodnesse much more large to them that do him love.  
12 God doth remove our sins from us, and our offences all,  
As far as is the Sun ryfing full distant from his fall.

13 And look what pitie parents dear unto their children bear:  
Like pitie beares the LORD to such as worship him in feare.

14 The Lord that made us knowes our shape our mould and fashion iust,  
How weake and fraile our nature is, and how wee are but dust,

15 And how the time of mortall men is like the withring hay:  
Or like the flowre right faire on field that fades full soone away.

16 Whose glofe and beautie stormie winds doe utterly disgrace:  
And make that after their assaults such blossomes have no place.

17 But yet the goodnesse of the LORD with his shall ever stand:  
Their childrens children do receive his righteousnesse at hand.

18 I mean who keepe his Covenant with all their whole desire,  
And not forget to do the thing that hee doth them require.

19 The Heavens high are made the seat, and footstool of the LORD:  
And by his power imperiall hee governes all the world.

20 Yee Angels who are great in power praise yee and blesse the LORD,  
Who to obey and do his will immediatly accord.

21 Yee noble hostes and ministers cease not to laud him still,  
Who readie are to execute his pleasure and his will.

22 Yee all his works in every place praise yee his holy Name:  
Mine heart, my minde, and eke my Soule praise yee also the same.

14 For hee knoweth wher of wee are made: hee remembereth that wee are but dust.

15 The dayes of man are as grasse: As a flower of the field, so flourisheth hee.

16 For the wind goeth over it, and it is gone, and the place thereof shall know it no more.

17 But the loving kindnes of the LORD endureth for ever and ever upon them that feare him: and his righteousness upon childrens children.

18 Unto them that keepe his Covenant, and thinketh upon his Commandements to do them.

19 The Lord hath prepared his Throne in Heaven, and his kingdom ruleth over all.

20 Praise the Lord, yee his Angels y<sup>e</sup> excel in strength that doe his Commandements in obeying the voice of his word.

21 Praise the Lord, all yee his hostes, yee his servants, that doe his pleasure.

22 Praise the LORD, all ye his workes, in all places of his dominions: My Soule praise thou the LORD.

PSAL. CIIII.

¶ An excellent Psalm to praise GOD for the creation of the world, and the governance of the same, by his marvellous providence, wherein the Prophet prayeth against the wicked, who are the occasion that GOD diminisheth his blessings.

My

PSALME CIIII.

Tribble. Pſal. 104.

*Pſalme 104.*

MY Soule  
prayſe  
thou the LORD  
O LORD my  
G O D, thou  
art exceeding  
great, thou art  
cloathed with  
glory and ho-  
nour.

Contra.

Tenor. My foul praife the LORD, ſpeak good of his Name: O LORD our great God,

Baſſus.

how doſt thou ap-pear: So paſſ-ing in glo ry, that great is thy fame:

Hon - our and Ma - jes - tie in thee ſhine moſt clear. 2 With light as a robe

thou haſt thee be - clad, Where - by al the earth thy great-neſſe may ſee,

2 Who covereth himſelfe with light, as with a garment.

The

PSALME CIII.

And spreadeth the Heavens like a curtaine.

The hea - vens in such fort thou al - fo haft spread,

That it to a cur - taine com - par - ed may bee.

3 Who layeth the beames of his chamber in the waters, & maketh the Clouds his Chariot, and walketh upon the wings of the wind.

3 His chamber beames ly in the clouds full fire: Which as his charet, are made him to beare. And there with much swiftnesse, his courſe doth endure:

4 Who maketh the spirits his meſſengers and a flaming fire his miniſters.

4 Hee maketh his Spirits as Heralds to go: And lightnings to ſerve wee ſee alſo preſt. His will to accompliſh, they run to and fro, To ſave and conſume things, as ſeemeth him beſt.

5 Hee ſet the earth upon her foundations, ſo that it ſhall never move.

5 Hee groundeth the earth ſo firmly and faſt: That it once to move; none ſhall have ſuch power.

6 Thou covered it with the deep as with a garment: The waters would ſtand above the mountaines.

6 The deep a fair covering, for it made thou haſt: Which by his own nature the hills would devoure.

7 But at thy rebuke they flee, At the voice of thy thunder they haſte away.

7 But at thy rebuke the waters do flee: And ſo give due place, thy word to obey: At thy voice of thunder ſo fearefull they bee, That in their great raging they haſte ſoon away.

8 The mountaines full high they then up aſcend: If thou do but ſpeak, thy word they fulfill. So likewiſe the valleyes moſt quickly deſcend; Where thou them appointeſt remain do they ſtill.

9 Their bounds thou haſt ſet, how far they ſhall run So as in their rage, not paſſe that they can. For God hath appointed, they ſhall not return: The earth to deſtroy more, which made was for man.

10 Hee ſendeth the ſprings to ſtrong ſtreames or lakes, Which run do full ſwift among the hudge hills.

11 Where both the wild Aſſes their thirſt oft times ſlakes: And Beaſts of the mountaines thereof drink their fill.

12 By theſe pleaſant ſprings, or fountaines full faire: The fowles of the aire, abide ſhall and dwell. Who moved by Nature, to hop heere and there, Among the greene branches, their ſongs ſhall excell.

8 And the mountains aſcend, and the Valleys deſcend to the place, which thou haſt eſta- bliſhed for them.

9 But thou haſt ſet them a bound which they ſhall not paſſe they ſhall not returne, to cover the earth.

10 He ſendeth the ſprings into the Valleyes, which run between the mountaines.

11 They ſhall give drinke to all the Beaſtes of the field, and the wilde Aſſes ſhall quench their thirſt.

12 By theſe ſprings ſhall the Fowles of the heavens dwell, and ſing among the branches.

PSALME CIIII.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruit of thy works.

14 He cauſeth graſſe to grow for the cattell and herbs for the uſe of man that hee may bring forth bread out of the earth.

15 And wine that maketh glad the heart of man & oyle to make the face to ſhine & bread that ſtrengtheneth mans heart.

16 The high trees are fatified, even the Cedars of Lebanon, which he hath planted.

17 That the birds may make their neſts there: The Stork dwelleth in the fir trees

18 The high mountains are for the goates the rocks are a refuge for the conies.

19 He appointed the Moon for certaine ſeaſons: the Sun knoweth his going down.

20 Thou makeſt darkneſſe and it is night wherein all the beaſts of the forreſt creep forth.

21 The Lyons roar after their prey, & ſecke their meate at God.

22 When the Sun riſeth, they retire, & couch in their dens.

23 Then goeth man forth to his work, and to his labour, until the evening.

13 The mountaines to moift, the clouds hee doth uſe:

The earth with his works, are whollie repleat.

14 So as the bruit Cattell, hee doth not reſuſe:

But graſſe doth provide them, and herbs for mans meate:

15 Yea, bread, wine and oyle, hee made for mans ſake:

His face to reſreſh, and heart to make ſtrong:

16 The Cedars of Liban, this great LORD did make:

Which trees hee doth nourifh, that grow up ſo long.

17 In theſe may Birds build, and make there their neſt:

In fir-trees the Storks remain and abide.

18 The high hills are ſuccours for wild goats to reſt:

And eke the rocks ſtony for Conies to hide.

19 The Moon then is ſet, her ſeaſons to run:

The dayes from the nights thereby to diſcern;

And by the deſcending alſo of the Sun,

The cold from the heat ſo thereby wee do learn.

20 When darkneſſe doth come by Gons will and power:

Then creep forth do all the beaſts of the wood.

21 The Lyons range roaring, their prey to deuoure:

But yet it is thou LORD, who giueſt them food,

22 Aſſoon as the Sun is up, they retire:

To couch in their dens, then are they full faine:

23 That man do his work may, as right doth require,

Till night come and call him to take reſt again.

24 How fundrie O LORD, are all thy works found?

With wiſedome full great they are indeed wrought:

So that the whole world of thy praife doth found:

And as for thy riches they paſſe all mens thought.

25 So is the great ſea, which large is and broad:

Where things that creep ſwarme, and beaſts of each fort.

26 There both mighty ſhips faile, and ſome ly at road:

The Whale hudge and monſtrous there alſo doth ſport.

27 All things on thee wait, thou doſt them relieve;

And thou in due time full well doſt them feed:

28 Now when it doth pleaſe thee, the ſame ſo to giue:

They gather full gladly thoſe things which they need.

Thou openeſt thine hand, and they find ſuch grace;

That they with good things are filled wee ſee.

29 But fore are they troubled, if thou turn thy face:

For if thou their breath take, vile duſt then they bee.

30 Again when thy Spirit from thee doth proceed:

All things to appoint, and what ſhall enſue.

Then are they created, as thou haſt decreed,

And doſt by thy goodneſſe the dry earth renewe.

31 The praife of the LORD for ever ſhall laſt:

Who may in his works by right well reioice.

32 His look can the earth make to tremble full faſt;

And likewiſe the mountaines to ſmoake at his voice.

24 O LORD, how manifold are thy works in wiſedome haſt thou made them all: The Earth is full of thy riches.

25 So is this Sea great and wide; for there in are things creeping innumerable, both ſmall beaſts & great. 26 There goe the ſhips: yea that Leviathan, whom thou haſt made to play therein

27 All theſe wait upon thee, that thou mayeſt give them food in due ſeaſon.

28 Thou giueſt it to them, and they gather it: thou openeſt thine hand, & they are filled w<sup>th</sup> good things

29 But if thou hide thy face, they are troubled; if thou take away their breath they die, & returne to their duſt.

30 Again, if thou ſend forth thy ſpirit they are created and thou reneweſt the face of the earth.

31 Glory bee to the LORD for ever: Let the Lord reioice in his works.

32 He loketh on the earth, and it trembleth: hee toucheth the mountaines, & they ſmoake.

PSALME CV.

33 I will sing unto the Lord all my life: I will praise my God, while I live.

34 Let my words bee acceptable unto him: I will rejoice in the Lord.

33 To this LORD and God  
sing will I alwayes:  
So long as I live,  
my God will I praise.  
34 Then am I most certaine,  
my words shall him please:  
I will rejoice in him,  
to him will I cry.

35 The finners, O LORD,  
confume in thine ire;  
And eke the perverse  
them root out with shame:  
But as for my Soul now,  
let it still desire:  
And say with the faithfull,  
praise yee the LORDS Name.

35 Let the finners bee confumed out of the earth, and the wicked til there bee no more. O my Soule, praise thou the Lord Praise yee the LORD.

PSAL. CV.

*¶ Hee praiseth the singular grace of God, who hath of all people of the world chosen a peculiar people to himself: and having chosen them, never ceaseth to do them good, even for his promise sake.*

*Sing this as the 104. Psalm.*

*Psalme 105.*

Praise the Lord, and call upon his Name: declare his workes among the people.

2 Sing unto him, sing praises unto him: and talk of all his wondrous workes.

3 Reioice in his holy name let the heart of them that feek the Lord reioyce.

4 Seeke the Lord and his strength: feek his face continually.

5 Remember his marvelous workes that he hath done, his wonders, and the judgements of his mouth.

6 Yee feede of Abraham his fervant, ye children of Iakob who are his elect.

7 Hee is the Lord our God his iudgments are through all the earth.

8 Hee hath alway remembred his covenant and promise that hee made to a thousand generations.

O Praise yee the LORD,  
and call on his Name:  
Amongst his folk shew  
his noble workes wrought.  
2 Sing praises, sing to him,  
to set fourth his fame,  
And talk of the wonders  
hee hath to passe brought.  
3 In his holy Name  
reioice and bee light:  
And let their hearts joy  
who seeke for the LORD.  
4 Seeke yee our God holy,  
his strength and his might:  
His face to behold still  
for ever accord.

5 His marvellous workes  
keepe fixt in your minde:  
His signes and his judgements  
which hee by mouth spake.  
6 Yee feed of his fervant  
Abraham by kinde:  
And yee fons of Iakob  
whom hee his doth take.  
7 Hee is our LORD GOD,  
whose judgements are known  
Throughout all the earth:  
8 And hee ay certain  
His promise remembred  
once made to his owne,  
For thousands of ages  
to bide and remaine.

9 The agreement, I say,  
with Abraham made,  
Which unto Iaac  
by oath hee made sure,  
10 Confirming to Iakob  
for a law and trade,  
And bond to Israel  
alwayes to endure.  
11 Saying in this wife,  
To thee give I shall  
As lot to enjoy  
the Canaanites ground:  
12 Albeit they were then  
in number but small:  
Yea few, and but strangers  
throughout the land found.

13 And from place to place  
did walk to and fro:  
And from one kingdome  
to other folk move.  
14 Yet suffered hee no man  
them wrong for to do:  
But thus for their sakes hee  
great Kings did reprove.  
15 Touch not mine Oynted,  
nor harm not at all  
My Prophets most dear.  
16 And on the whole earth  
A famine extreame then  
to come hee did call,  
Which utterly froyed  
their store whole with dearth.

9 Even that which he made with Abraham and his oath unto Iaac.

10 And since hath confirmed it to Iakob for a law, and to Israel for an everlasting covenant.

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number: yea, verie few, and strangers in the land.

13 And walked about from nation to nation: from one kingdome to another people.

14 Yet suffered hee no man to doe them wrong, but re-prooved kings for their sakes saying,

15 Touch not mine Anointed, and do my Prophets no harme.

16 Moreover, hee called a famine upon the land and utterly brake the staffe of bread.

PSALME CV.

17 But he fent a man before them: Ioseph was fold for a flave:

18 They helde his feet in the stocks, and he was laide in yrons.

19 Untill his appointed time came, and the counsell of the LORD had tryed him

20 The king fent and loofed him: even the ruler of the people delivered him.

21 Hee made him lord of his house, & ruler of all his substance.

22 That hee should binde his Princes unto his will, and teach his Ancients wife dome.

23 Then Irael came to Aegypt & Iacob was a stranger in yeland of Ham

24 And he increafed his people exceedingly, and made them stronger then their opprefors.

25 He turned their hearts to hate his people, and to deale craftily with his Servants.

26 Then fent hee Mofes his fervant, and Aaron, whom he had chosen

27 They shewed among the message of his signes and wonders in ye land of Ham.

28 Hee fent darknesse, and made it darke & they were not difobedient unto his commiffion.

17 Yet fent hee before a man to provide: Even Ioseph his own in fervage was fold:

18 Whofe feet they in stocks held, yea, hee a long tide With fetters of yron was kept in fure hold.

19 Untill the tyme came his cause should bee known; And that the LORDS word his patience had tride.

20 Then fent the King for him, and loofed him full soon: The head of his people his bands laide aside.

21 Who made him the LORD his house over all; And of his substance the ruler and stay:

22 That hee might his Princes unto his will thrall; And eke teach the Elders of wifedome the way.

23 Then came Irael into Egypt land, A franger in Cham Iacob then abod.

24 Where God did encrease them, much like the sea sand; And made them more mighty, than those them withstood.

25 Whofe hearts hee did turn his people to hate, And seeke by deceit his servants t' abuse.

26 But then hee sent Mofes their cause to debate, And Aaron his servants, whom hee did fourth choofe,

27 They unto his foes his message declard, His signes and his wonders of Ham in the land.

28 Hee darknesse sent down then, and dark it appeard, And these not rebeld to do his command.

29 Their waters hee turned red blood for to bee: Hee slew all their fish.

30 And Frogs made to breed; Even in their Kings chambers, 31 Then also spake hee:

So Lyce and Flies swarmed, the land through indeed: 32 Hee sent on them haile, in steed of sweet rain; And great flames of fire their Countrie throughout.

33 Their Vines and their fig trees hee strake to their pain. And brake the trees all their coats round about.

34 Hee spake but the word, and grasse hoppers came: With Caterpillers, beyond all mens thought.

35 The grasse they devoured, that grew then in Cham: And fruits of the ground all, they brought unto nought.

36 Also the first born the land through hee smote: Even the beginning of their force and might.

37 And with gold and silver brought fourth his own lot: Amongst whofe tribes was not on feeble in fight.

38 Egypt rejoiced, when they went away: For why? upon them their fear then did fall:

39 The LORD, a cloud spread out, to guid them by day, And fire for to light them the night over all.

40 They did but demand, and Quales hee them sent; And with bread from Heaven hee did them suffice.

41 The hard Rock hee opened, and waters out went: Even through the drie places like floods that do rise.

29 He turned their waters in to blood, and flew their fish.

30 Their land brought forth Frogs, even in their Kinges chambers.

31 Hee spake & there came swarms of flies and lyce in all their quarters

32 Hee gave them haile for raine, & flames of fire in their Land.

33 Hee smote their Vines also, and their fig trees: and brake downe the trees in their coats.

34 Hee spake & Grasshoppers came, and Caterpillers innumerable.

35 And did eate up all the grasse in their land, and devoured the fruit of their ground.

36 Hee smote also al the first borne in their land: even the beginning of all their strength.

37 He brought them forth also with silver and gold, and there was none feeble amongst their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen upon them

39 Hee spread a cloud to bee a covering, & fire to give light in the night.

40 They asked and hee brought Quails and he filled them with the bread of heaven.

41 He opened the Rock, and the waters flowed out and ran in the dry places, like a river.

PSALME CVI.

42 For hee remembred his holy promise to Abraham his Servant.

43 And hee brought forth his people with joy, and his chosen with gladnesse.

42 For hee did remember his holy oath made Unto Abraham, his servant most dear.

43 And brought forth his people, that were with wo lade: His owne chosen children with joy and glad cheer.

44 The Heathen folkes land to them hee did part: The peoples whole labour they had to possesse.

45 That they from his statuts and lawes should not start: Wherefore our LORD GOD praise his laude no tyme cease.

44 And gave them ye lands of the Heathen, and they tooke the labours of the people in possession.  
45 That they might keepe his statuts, and observe his lawes: Praise yee the LORD.

PSAL. CVI.

*The people dispersed under Antiochus, do magnifie the goodnesse of God amongst the Iust and repentant, desiring to bee brought again into the land by Gods mercifull visitation: And after the manifold marvels of GOD, wrought in their deliuerance forth of Ægypt, and the great ingratitude of the people rebearfed, they do pray and desire to be gathered from among the Heathen, to the intent they may praise the Name of the God of Israel.*

*Sing this as the 95. Psalm.*

Psalme 106.

Praise yee the LORD, because hee is good: for his mercie endureth for ever.

2 Who can expresse the noble acts of the Lord? or shew forth all his praises?

3 Blessed are they that keepe judgement, and do righteousnesse at all tymes.

4 Remember mee, O Lord, with the favour of thy people: vifite mee with thy saluation.

5 That I may see the felicitie of thy chosen, and reioyce in the joy of thy people, and glory with thine inheritance.

6 Wee have sinned with our fathers: wee have committed iniquitie, and done wickedly.

7 Our fathers understood not, thy wonders in Ægypt neither remembred they the multitude of thy mercies, but rebelled at the sea, even at the red sea.

Praise yee the LORD, for hee is good, his mercies dure for ay:

2 Who can expresse his noble acts? or all his praise display?

3 They blessed are that judgement keepe, and iustly do alway:

4 With favour of thy people, LORD remember mee I pray.

And with thy saving health, O LORD, vouchsafe to vifite mee:

That I the great felicitie of thine elect may see.

5 And with thy peoples joy I may a joyfull minde possesse:

And may with thine inheritance a glorying heart expresse.

6 Both wee and eke our fathers all have sinned every one:

Wee have committed wickednesse, and lewdly wee have done.

7 The wonders great which thou, O Lord hast done in Ægypt land:

Our fathers though they saw them all yet did not understand.

Nor yet thy mercies multitude did keepe in thankfull mind:

But at the sea: yea, the red sea rebelled most unkind.

8 Neverthelesse hee saved them for honour of his Name,

That hee might make his power known, and spread abroad with fame.

9 The red sea hee did then rebuke, and forth-with it was dride; And as in wildernesse so through the deep hee did them guide.

10 Hee fav'd them from the cruell hand of their despitefull fo: And from the enemies hand hee did deliwer them also.

11 The waters their oppreffours whelmd, not one was left alive:

12 Then they believ'd his works, and praise in song they did him give.

13 But by and by unthankfully his works they clean forgate: And for his counsell and his will they did neglect to waite.

14 But lusted in the wildernesse with fond and greedie lust: And in the Desart tempted God, the stay of all their trust.

15 And then their wanton mindes desire hee suffered them to have: But wasting leanneffe there withall into their Soule hee gave.

16 Then when they lodged in the tents at Moses they did grutch: Aaron the holy of the LORD so did they envie much.

17 Therefore the earth did open wide, and Dathan did devour: And all Abirams companie did cover in that houre.

9 And hee rebuked the red sea, and it was dried up, and hee led them in the deep, as in the wildernesse.

10 And hee saved them from the adversaries hand, and delivered the from the hand of the enemy.

11 And the waters covered their oppreffours, not one of them was left.

12 Then believed they his words, and sang praise un to him.

13 But incontinently they forgate his works: They waited not for his counsell.

14 But lusted with concupiscentie in the wilderness, and tempted God in the Desart.

15 Then hee gave them their desire: but hee sent them leanneffe into their Soule.

16 They envied Moses also in the tents, and Aaron the holie one of the LORD.

17 Therefore the earth opened, and swallowed up Dathan, and covered the companie of Abiram.



PSALME CVI.

18 And the fire was kindled in their assemblies: the flame burnt up the wicked.

19 They made a Calf in Horeb: And worshipped the molten image.

20 Thus they turned their glorie into the similitude of a bullock that eateth graffe.

21 They for-gate GOD their Saviour, who had done great things in Ægypt.

22 Wondrous workes in the land of Ham, and fearefull things by the redde sea.

23 Therefore hee minded to destroy them, had not Moses his chosen food in the breach before him, to turn away his wrath lest he should destroy them.

24 Also they contemned ye pleasant land, and believed not his word.

25 But murmured in their tents, & harkned not unto the voice of the LORD.

26 Therefore hee lifted up his hand against them, to destroy thē in the wilderness.

27 And to destroy their seed among the nations, and to scatter them throughout the countries.

28 They joynd themselves also unto Baal-Peor, and did eate the offerings of the dead.

18 In their assembly kindled was the hote consuming fire:  
And wafting flame did then burn up the wicked in his ire.

19 Upon the hill of Horeb they an idole calf did frame:  
And there the molten image did they worship of the same.

20 Into the likeness of a calf that feedeth on the graffe  
Thus they their glorie turned, and all their honour did deface.

21 And God their only Saviour unkindly they forgot,  
Who many great and mightie things in Ægypt land had wrought.

22 And in the land of Ham for them most wondrous workes had done:  
And by the red sea dreadfull things performed long ago.

23 Therefore for their shewing them forgetfull and unkind,  
To bring destruction on them all hee purposed in his minde.

Had not his chosen Moses stood before him in the break:  
To turn his wrath, left hee on them with slaughter should him wreak.

24 They did despise the pleasant land, that hee beghot to give:  
Yea, and the words that hee had spoke, they did no whit believe.

25 But in their tents with grudging heart they wickedly repind:  
Nor to the voice of God the LORD they gave an hearkning minde.

26 Therefore against them lifted hee his strong revenging hand:  
Them to destroy in wilderness, ere they should see the land.

27 And to destroy their seed among the nations with his rod,  
And through the countries of the world to scatter them abroad.

28 To Baal-Peor then they did adjoin themselves also:  
And eat the offerings of the dead, so they forfook him tho.

29 Thus with their own inventions his wrath they did provoke:  
And in his so inkindled wrath the plague upon them broke.

30 But Phineas stood up with zeale, the finners vile to slay,  
And judgement hee did execute, and then the plague did stay.

31 It was imputed unto him for righteousnesse that day:  
And from thence-foorth so counted is, from race to race for ay.

32 At waters eke of Meribah they did him angry make:  
Yea, so far forth that Moses was then punished for their sake.

33 Because they vexed his Spirit so sore, that in impatient heat  
His lips spake unadvisedly, his fervour was so great.

34 Nor as the LORD commanded them they slew the people tho:  
35 But were among the Heathen mixt, and leard their works also.

36 And did their idols serve, which were their ruine and decay:

37 To fiends their sons and daughters they did offer up and slay.

38 Thus with unkindly murdering knife the guiltlesse blood they spilt:  
Yea their own sons and daughters blood without all cause of guilt.

Whom they to Canaan idoles then offered with wicked hand,  
And so with blood of innocents defyled was the land.

39 Thus were they stained with the workes of their own filthy way:  
And with their own inventions, a whooring did they stray.

40 Therefore against his people was the LORDS wrath kindled sore,  
And even his own inheritance, hee did abhor therefore:

41 Into the hands of Heathen men hee gave them for a prey:  
And made their foes their lords, who they were forced to obey.

29 Thus they provoked him unto anger, with their own inventions, & the plague broke in upon them.

30 But Phineas stood up, and executed judgement, & the plague stayed.

31 And it was imputed unto him for righteousness, from generation to generation for ever.

32 They angered him also at the waters of Meribah so that Moses was punished for their sakes

33 Because they vexed his Spirit so that hee spake unadvisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them.

35 But were mingled among the Heathen, and leard their works.

36 And served their idols which were their ruine.

37 Yea, they offered their sons & daughters unto Devils.

38 And shed innocent blood even the blood of their sons, and of their daughters, whom they offered unto the Idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went a whooring with their owne inventions.

40 Therefore was the wrath of the LORD kindled against his people, and hee abhorred his owne inheritance.

41 And hee gave them into ye hands of the Heathen, and they that hated them were lords over them.

42 Yea,

PSALME CVII.

42 Their enemies also oppressed them, and they were humbled under their hand.

43 Many a time did he deliver them, but they provoked him by their counsels there fore they were brought down by their iniquitie.

44 Yet hee saw when they were in affliction, and hee heard their cry.

45 And he remembred his Covenant to wards them & repented, according to the multitude of his mercies.

42 Yea, and their hatefull enemies oppressed them in their land:

And they were humbly made to stoope, as subjects to their hand.

43 Full often times from thrall had hee delivered them before:

But with their counsels they to wrath provokt him evermore.

Therefore they by their wickednesse were brought full low to ly:

44 Yet when hee saw them in distresse, hee hearkned to their cry.

45 Hee cald to minde his covenant, which hee to them had swore:

And by his mercies multitude repented him therefore.

46 And favour hee them made to find before the fight of those,

That led them captiue from their land, and earth had been their foes.

47 Save us, O LORD that art our GOD, save us, O LORD wee pray:

And from among the Heathen folk LORD gather us away.

That wee may spread the noble praise of thy most holy Name:

That wee may glory in thy praise, and found abroad thy fame.

48 The LORD the GOD of Israell bee blest for evermore:

Let all the people say Amen, praise yee the LORD therefore.

46 And gave them favour in the fight of all them that led them captives.

47 Save us, O LORD our GOD and gather us from among the Heathen that we may praise thine holy Name, and glorie in thy praise.

48 Blessed bee the LORD GOD of Israell, for ever and ever: and let all the people say, So-beit: Praise ye the LORD.

PSAL. CVII.

¶ The Prophet exhorteth all those that are redeemed by the LORD and gathered unto him, to give thanks for this mercifull providence of GOD, governing all things at his good pleasure, sending good and evill, prosperitie and adversitie, to bring men unto him: Therefore, as the righteous thereat reioyce, so shall the wicked have their moubes stopped.

Tribble. Psal. 107.

Contra.

Tenor. Give thanks un - to the LORD our GOD for gra - ci - ous is hee,

Bassus.

Psalme 107.

Praise the Lord, because hee is good, for his mercie endureth for ever.

And that his mer - cie hath none end, all mor - tall men may see.

PSALME CVII.

2 Let them that have bene redeemed of the Lord shew how hee hath delivered the from the hand of the opprefour.

2. Such as the LORD re - deem - ed hath, with thanks should praife his Name:

And shew how they from foes were freed, and how hee wrought the fame.

3 And gathered them out of the lands, from the East and from the west, from the North and from the South.

4 When they wandered in the desert and wilderness, out of the way and found no citie to dwell in.

5 Both hungry and thirstie their Soule fainted in them.

6 Then they cryed unto the LORD in their trouble, and he delivered them from their distresse.

7 And led them forth by the right way that they might go to a city of habitation.

8 Let them therefore confesse before the Lord his loving kindness, and his wonderfull works before the fons of men.

3 Hee gathered them fourth of the lands that lay so far about:

From East to West, from North to South his hand did find them out.

4 They wandred in the wilderness, and strayed from the way;

And found no citie where to dwell that serve might for their stay.

5 Whose thirst and hunger was so great in these deserts so voide:

That faintesse did them fore assault, and eke their Soules annoyd.

6 Then did they cry in their distresse, unto the LORD for ayd:

Who did remove their troublous state, according as they prayd.

7 And by that way which was most right hee led them like a guid:

That they might to a citie go, and there also abide.

8 Let men therefore before the LORD confesse his kindnesse then:

And shew the wonders that hee doth before the fons of men.

9 For hee the empty Soul sustaind, whom thirst had made to faint:

The hungry Soul with goodnesse fed, and did them eke acquaint.

10 Such as do dwell in darknesse deep, where they of death do wait:

Faſt bound to taſt ſuch troublous ſtorms as yron chaines do threat.

11 For that againſt the LORDS own words they fought so to rebell:

Esteeming light his counfels high, which do so far excell.

12 But when hee humbled them full low, then they fell down with grief:

And none was found so much to help whereby to get reliefe.

13 Then did they cry in their distresse unto the LORD for aid:

Who did remove their troublous state according as they prayd.

14 For he from darknes out them broght, and from deaths dreadfull shade;

Burſting with force the yron bands, which did before them laide.

9 For hee fatified the thirstie Soul, and filled the hungry Soul with goodnesse.

10 They that dwell in darknesse and in the shadow of death being bound in misery and yron.

11 Because they rebelled against the wordes of the Lord, and despised the counsell of the most high.

12 When Hee humbled their heart with heavinesse, then they fell downe, and there was none helper.

13 Then they cryed unto the Lord in their trouble, and hee delyvered them from their distresse.

14 Hee broght them out of darknesse, and out of the shadow of death: and brak their bands afunder

PSALME CVII.

15 Let them therefore confesse before the Lord his loving kindnes, and his wonderfull works before the fons of men.

16 For hee hath broken the gates of braffe and braite the bars of yron afunder.

17 Fooles, by reason of their transgression, and because of their iniquitie are afflicted.

18 Their Soule abhorreth all meat, and they are brought to death doore.

19 Then they crie unto the Lord in their trouble, and he delivereth them from their distresse.

20 Hee sendeth his word, and healeth them, and delivereth them from their graves.

21 Let them, therefore confesse before the Lord his loving kindnes, and his wonderfull works before the fons of men:

22 And let them offer sacrifices of praise, and declare his workes with rejoicing.

23 They that goe downe to the Sea in ships, and occupie by the great waters.

24 They see the works of the Lord, and his wonders in ye deep.

25 For he commandeth and raifeth the stormie wind, and it listeth up the waves thereof.

26 They mount up to the heavens, and descend to the deepe, so that their Soule melteth for trouble.

15 Let men therefore before the LORD confesse his kindnesse then, And shew the wonders that hee doth: before the fons of men.

16 For hee threw down the gats of braffe and brake them with strong hand: The yron bars hee smote in two, nothing could him withstand.

17 The foolish folk great plagues do feele and cannot from them wend: But heape on mo to those they have, because they do offend.

18 Their Soules so much did loath all meat that none they could abide: Whereby death had them almost caught as they full trulye trade.

19 Then did they cry in their distresse, unto the LORD for aid: Who did remove their troublous state, according as they praide.

20 For he then sent to them his word, which health did soon restore: And brought them from those dangers deep wherein they were before.

21 Let men therefore before the LORD confesse his kindnesse then: And shew the wonders that hee doth before the fons of men.

22 And let them offer sacrifice, with thanks and also feare: And speak of all his wondrous workes, with glad and joyfull cheare.

23 Such as in ships or bridle barks into the Seas descend: Their merchandise through fearfull floods to compassse and to end.

24 Those men are forced to behold the LORDS workes what they see: And in the dangerous deep the same most merveilous they see.

25 For at his word the stormie wind ariseth in a rage: And stirreth up the furies so, as nought can them affwadge.

26 Then are they lifted up so high, the clouds they seem to gain: And plunging down the depth untill, their Soules consume with pain.

27 And like a drunkard to and fro now heere, now there they reele: As men with feare of wit bereft; or had of sense no feele.

28 Then did they cry in their distresse unto the LORD for aid: Who did remove their troublous state according as they prayd.

29 For with his word the Lord doth make the sturdie stormes to cease: So that the great waves from their rage are brought to rest and peace.

30 Then are men glad when rest is come which they so much do crave: And are by him in haven brought, which they so faine would have.

31 Let men therefore before the LORD confesse his kindnesse then: And shew the wonders that hee doth before the fons of men.

32 Let men in presence of the folk with praise extoll his Name: And where the Elders do convene let them there do the same.

33 For running floods to dry deserts hee doth oft change and turn: And dryeth up (as it were dust) the springing Well and burn. 34 A fruitfull land with pleasures deckt full barren hee doth make, When on their sins which dwell therein hee doth just vengeance take.

35 Again the wildernes full rude hee maketh fruit to beare: With pleasant springs of waters cleare, though none before were there.

36 Wherein such hungrie soules are fet as hee doth freely choofe: That they a cite may them build to dwell in for their use.

37 That they may sow their pleasant land, and vine-yards also plant: To yeeld them fruits of such encrease, as none may seeme to want.

38 They multiplie exceedingly the LORD doth blesse them so, Who doth also their bruit beasts make by numbers great to grow.

39 But

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone. 28 Then they crie unto the Lord in their trouble, and hee bringeth them out of their distresse.

29 Hee turneth the storme to calme, so that the waves thereof are still.

30 When they are quieted, they are glad, and hee bringeth them unto the haven where they would bee.

31 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull works before the fons of men.

32 And let them exalt him in the congregation of the people, and praise him in the assemblies of the Elders.

33 He turneth the floods into a wildernes, & the springs of water into drynesse.

34 And a fruitfull land into barrennes, for the wickednes of them that dwell therein.

35 Again hee turneth the wildernes into pooles of water, and the dry land into water springs.

36 And there hee placeth the hungrie, and they build a cite to dwell in.

37 And sow the fields, and plant Vine-yards: which bring forth fruitfull encrease.

38 For hee blesseth them, and they multiplie exceedingly, and he diminisheth not their cattell.

PSALME CVIII.

39 Again men are diminished and brought low by oppression, evil and forrow.

40 Hee powreth contempt upon princes, and catcheth them to erre in desert places out of the way.

39 But when the faithfull are low brought by the oppreffours flout:  
And minish do through many plagtes that compasse them about.  
40 Then doth hee Princes bring to shame who did them fore oppresse:  
And likewise caused them to erre within the wilderneffe.

41 But yet the poor hee raifeth up out of his troubles deepe:  
And oft-tymes doth his train augment, much like a flock of sheepe.  
42 The righteous shall behold this fight, and also much reioice:  
Whereas the wicked and perverfe with griefe shall stop their voice.

41 Yet hee raifeth up the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioice: and all iniquitie shall stop her mouth.

43 Who is wife, that hee may obserue these things? for they shall underfit and the loving kindeffe of the LORD.

43 But who is wife, that now full well hee may these things record:  
For certainly such shall perceive the kindeffe of the LORD.

PSAL. CVIII.

*This Psalme is composed of two other Psalmes: to wit, of the 57. and the 60. The matter herein contained is, That David giveth himselfe with heart and voice to praise the LORD, and assureth himself of the promises of GOD, concerning his kingdome over Israel, and his power against other nations: who, though hee seeme to forsake us for a tyme, yet hee alone will in the end cast downe our enemies.*

*Sing this as the 57. Psalme.*

*Psalme 108.*

O God, my heart is prepared, fo is my tongue: I will sing, and give praise.

2 Awake Viole and Harp: I will awake earlie.

3 I will praise thee, O Lord, amongst the people, and I will sing unto thee amongst the nations.

4 For thy mercie is great above the Heavens, and thy truth unto the clouds.

5 Exalt thy self, O God, above the Heavens, and let thy glorie bee upon all the earth.

6 That thy Beloved may be delivered help with thy right hand, and hear mee.

O God, behold mine heart and tongue they both prepared bee:

My voice advance will I in song, and give all praise to thee.

2 Rise up sweet melodie to make my Viole, and mine Harp:

For I by break of day will wake thy laude and praise to carp.

3 Among the people, LORD, I shall give praises unto thee:

And eke amidst the nations all to thee my song shall bee.

4 For why? thy mercie great doth stretch above the Heavens hie:

Likewise thy truth, O LORD, doth reach unto the cloudie skie.

5 Exalt thy self, O LORD our GOD above the Heavens bright:

Set fourth thy praise in earth abroad, thy glory and thy might.

6 That thy Beloved in the land may freed bee from all thrall:

O help us LORD with thy right hand and heare mee when I call.

7 I will reioice, sith God hath said within his holy place,

That I shall Sichein land divide, and Succoths vale by pace.

8 For Gilead shall bee mine owne, Manasses mine beside,

Mine head-strength Ephraim well known, my Law doth Iudah guide.

9 Moab my wash-pot, and my sho on Edom will I cast:

Yea, I on Palestine also shall triumph at the last.

10 Who now will lead mee by the hand unto the cite strong?

Or bee my guide to Edom land, so that I go not wrong.

11 Is it not thou, O LORD our GOD, who hadst us clean forooke?

And went not with our hosts abroad, when wars in hand wee tooke.

12 O LORD, when trouble doth assaile with aid us then relieve:

Vaine is, and nothing can availe the help that man can give.

7 God hath spoken in his holynesse, therefore I will reioice: I shall divid Sechem and measure the valley of Succoth.

8 Gilead shall bee mine, and Manasses shall bee mine: Ephraim also shall bee the strength of mine head, Iudah is my law-giver.

9 Moab shall be my washpot, over Edom will I cast out my sho: upon Palestine will I triumph.

10 Who will lead me into the strong cite? who will bring mee into Edom?

11 Wilt not thou, O GOD, who hadst forsaken us? and didst not goeforth, O GOD with our armies?

12 Give us helpe against trouble: for vaine is the help of man.

13 Through GOD wee shall do valiantly: for hee shall tread downe our enemies.

13 Through God to do we shal have might acts worthie of renown:  
Hee shall our foes put unto flight, yea, hee shall tread them down.

PSAL.

# PSALME CIX.

PSAL. CIX.

¶ *David being falslie accused by flatterers unto Saul, prayeth GOD to help him, and to destroy his enemies: and under them hee speaketh of Iudas the traitour unto IESVS CHRIST, and of all the like enemies of the children of GOD: And desireth to bee deluyered, that his enemies may know the worke to bee of GOD: Then doth hee promise to give praises unto GOD.*

Treble. Psal. 109.

Musical notation for Treble and Contra parts of the first system.

*Psalme 109.*

**H**old not thy tong,  
O God of my praise.

Tenor. In speech-lesse fi - lence do not hold, O LORD, thy tongue al - wayes:

Musical notation for Tenor and Bassus parts of the first system.

Musical notation for Treble and Contra parts of the second system.

O God, even thou, I say, that art the God of all my praise.

Musical notation for Tenor and Bassus parts of the second system.

Musical notation for Treble and Contra parts of the third system.

<sup>2</sup> The wic - ked and the guile - full mouth On mee dif - clof - ed bee:

Musical notation for Tenor and Bassus parts of the third system.

<sup>2</sup> For the mouth of the wicked, and the mouth ful of deceit are opened upon me: they have spoken to mee with a lying tongue.

Musical notation for Treble and Contra parts of the fourth system.

And they with false and ly - ing tongue have spo - ken un - to mee.

Musical notation for Tenor and Bassus parts of the fourth system.

<sup>3</sup> They

PSALME CIX.

3 They compassed mee about also with words of hatred, & fought against mee without a cause.

4 For my friendship they were mine adversaries, but I gave my self to prayer.

5 And they have rewarded mee evill for good, and hatred for my friendship.

6 Set thou the wicked over him, and let the adversarie stand at his right hand.

7 When hee shall be judged let him be condemned,

and let his prayer be turned into sin.

8 Let his dayes be few, and let another take his charge:

9 Let his children be fatherlesse, and his wife a widow:

10 Let his children be vagabonds and beg and seek bread coming out of their places destroyed.

11 Let the extortioner catch all that he hath, and let the strangers spoile his labour.

12 Let there be none to extend mercy unto him: neither let there be any to shew mercie upon his fatherlesse Children.

13 Let his posteritie be destroyed: and in the generation following, let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord and let not the sin of his mother be done away.

15 But let them alway be before the Lord that hee may cut off their memoriall from the earth.

3 They did beset mee round about with words of hatefull spight:

Without all cause of my desert against mee did they fight.

4 For my good will they were my foes, but then gan I to pray:

5 My good with ill, my friendlinesse with hate they did repay.

6 Set thou the wicked over him, to have the upper hand:

At his right hand eke suffer thou his hatefull fo to stand.

7 When hee is judged let him then condemned be therein:

And let the prayer that hee makes be turned into sin.

8 Few bee his dayes, his charge also let thou another take:

9 His children let bee fatherlesse, his wife a widow make.

10 Let his off-spring bee Vagabounds, to beg and seek their bread:

Wandering out of the waisted place where earth they had been fed.

11 Let covetous extortioners catch all his goods and store;

And let the strangers spoile the fruites, of all his toyle before.

12 Let there bee none to pittie him, let there bee none at all;

That on his children fatherlesse will let his mercie fall.

13 And so let his posteritie for ever be destroyed,

Their name out-blotted in the age that after shall succeed.

14 Let not his fathers wickednesse From Gods remembrance fall:

And let thou not his mothers sin bee done away at all.

15 But in the presence of the LORD let them remain for ay:

That from the earth their memorie hee may cut clean away.

16 Sith mercie hee forgot to shew, but did pursue with spight:

The troubled man, and sought to slay the wofull hearted wight.

16 Because he remembered not to shew mercie, but persecuted the afflicted, and poore man, & the sorrowfull hearted to slay him.

17 As hee did curfing love, it shall betide unto him so,

And as hee did not blessing love, it shall bee far him fro.

18 As hee with curfing clad himself fo it like water shall

Into his bowels, and like oyle into his bones befall.

19 As garments let it bee to him to cover him for ay:

And as a girdle wherewith hee shall girded bee alway.

20 Lo let the fame before the LORD bee guardon of my fo:

Yea, and of those that evill speak against my Soule also.

21 But thou O LORD, that art my GOD deale thou I say, with mee:

After thy Name delyver mee, for good thy mercies bee.

22 Because in depth of great distresse I needie am and poore:

And eke within my pained brest mine heart is wounded fore.

23 Even so I do depart away, as doth declining shade:

And as the grass-hopper, so I am shaken off and fade.

24 With fasting long from needfull food enfeebled are my knees:

And all her fatnesse hath my flesh enforced been to leefe.

25 And I also a vile reproach to them was made to bee:

And they that did upon mee looke did shake their heads at mee.

26 But thou, O LORD, that art my GOD mine aid and succour bee:

According to thy mercie LORD, save and deliver mee.

27 And they shall know thereby that this, LORD is thy mighty hand:

And that thou hast done it O LORD: so shall they understand.

28 Although they curse with spite yet thou shall blesse with loving voyce:

They shall arise and come to shame, thy servant shall rejoyce.

17 As hee loved curfing, so shall it come unto him: and as hee loved not blessing, so shall it bee far from him.

18 As hee clothed himself with curfing, like a rayment, so shall it come into his bowels like water, and like oyle in his bones.

19 Let it be unto him as a garment to cover him, and for a girdle wherewith he shall be alway girded.

20 Let this be the reward of mine adversarie from the LORD, and of them yet speak evill against my Soule.

21 But thou O Lord my God deale with me according to thy Name, delyver me, for thy mercie is good.

22 Because I am poor and needie, and mine heart is wounded within mee.

23 I depart like the shadow that declyneth, and am shaken off, as the grass-hopper.

24 My knees are weake thro' row fasting: and my flesh hath lost all fatnesse.

25 I became also a rebuke unto them: they that looked upon me, shook their heads.

26 Help me O Lord my God save mee according to thy mercie.

27 And they shall know that this is thine hand: and that thou LORD hast done it.

28 Though they curse, yet thou wilt blesse: They shall arise, and bee confounded, but thy servant shall rejoyce.

29 Let

PSALME CX.

29 Let mine  
adveraries be  
clothed with  
flame, and let  
them cover  
themselves w<sup>t</sup>  
their confu-  
on as with a  
cloake.

29 Let them be clothed all with flame,  
that enemies are to mee;  
And with confusion as a cloak  
eke let them covered bee.

30 But greatly I will with my mouth  
give thanks unto the LORD:  
And I among the multitud  
his praifes will record.

30 I will give  
thanks unto  
the LORD  
greatly with  
my mouth,  
and praise him  
among the  
multitude.

31 For hee with help at his right hand  
will stand the poore man by,  
To save him from the men that would  
condemne his Soule to die.

31 For hee  
will stand at  
the right hand  
of the poore,  
to save him  
from them  
that would  
condemne his  
Soule.

PSAL. CX.

¶ *David prophecieth of the power and everlasting kingdome given to CHRIST, and of his Priesthood,  
which should put an end to the Priesthood of Levi.*

Tribble. Psal. 110.

Contra.

Tenor. The LORD most high un - to my LORD thus spake,

Bassus.

Psalme 110.

The Lord  
said to my  
LORD,

Sit thou now downe and rest at my right hand,

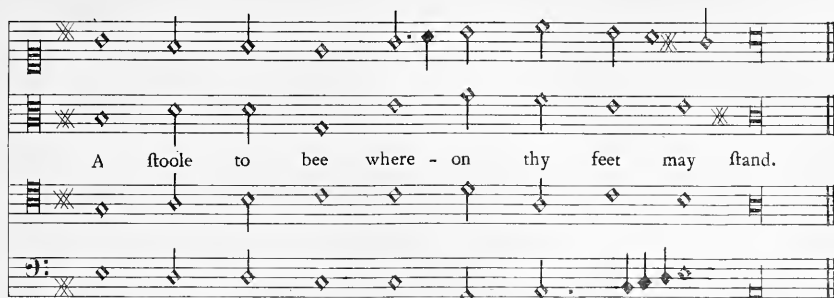
Sit thou at my  
right hand,

Un - till that I thine en - e - mies doe make,

untill I make  
thine enemies  
thy foottoole.



PSALME CXI.



A stoole to bee where - on thy feet may stand.

2 The LORD shall send the rodde of thy power out of Syon: be thou ruler in the midft of thine enemies.

2 The Scepter of thy regall power and might From Syon shall the LORD send and difclofe: Bee thou therefore the ruler in the fight; And in the midft of all thy mortall foes.

3 Thy people fhall come willingly at the time of affembly thine armie in holie beautie: the youth of thy womb fhall be as the morning dew.

3 Thy people fhall come willingly to thee, What tyme thine hofit in holy beautie fhew: The youth that of thy womb do fpring fhall bee Compared like unto the morning dew.

4 The LORD fware, and will not repent: Thou art a Priefit for ever after the order of Melchifedeck.

4 Thus GOD hath fworn, and it perform will hee, And not repent, nor any time it break: Thou art a Priefit for ever unto mee After the form of King Melchifedeck.

5 The LORD our GOD who is at everie found At thy right hand, to bee thine help and ftay: Hee Princes proud, and ftately Kings fhall wound For love of thee in his fierce wrathfull day.

5 The LORD that is at thy right hand, fhall wound Kings in the day of his wrath.

6 Hee fhall bee Iudge among the Heathen all: Hee places void with carcaffes fhall fill: And in his rage the heads eke fmitte hee fhall That over countries great do work their will.

6 Hee fhall bee Iudge among the Heathen: Hee fhall fill all with dead bodies, and fmitte the head over great countries.

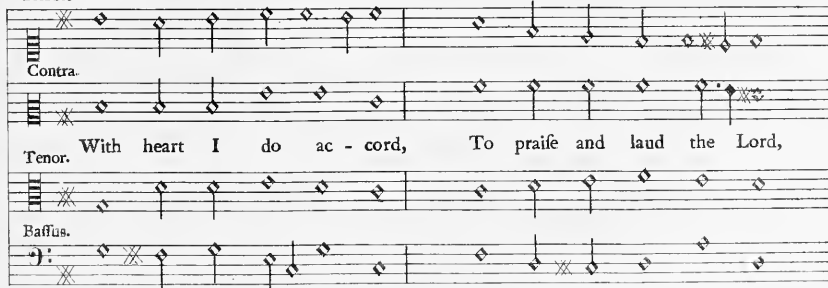
7 Yea, hee through hafte for to purfue his foes Shall drinke the brook that runneth in the way: And thus when hee confounded fhall have thofe, His head on hie then fhall hee lift that day.

7 Hee fhall drinke of the brooke in the way: therefore fhall hee lift up his head.

PSAL. CXI.

¶ Hee giveth thanks to the LORD, for his mercifull workes towards his Church, and declareth wherein true wifedome and right knowledge confifteth.

Tribble. Pfal. III.



Contra.

Tenor. With heart I do accord, To praife and laud the Lord,

Baffus.

Pfalme III.

I will praife the LORD w<sup>th</sup> my whole heart, in the affembly, and congregation of the iuft.

In

PSALME CXI.

2 The workes of the Lord are great, and ought to be fought out of all them that love them.

In pref - ence of the juft. 2 For great his works are found,

To fearch them fuch are bound, As do him love and trust.

3 His workes are beautifull, and glorious, and his righte-oufneffe endureth for ever.

3 His works are glo - ri - ous, Al - fo his right - eouf - neffe

It doth en - dure for ev - er. 4 His won - drous works hee would

PSALME CXII.

4 Hee hath made his wonderfull works to bee had in remembrance: The LORD is mercifull, and full of compafion.

5 Hee hath given a portion unto them: hee feare him: hee will ever bee mindfull of his covenant.

6 Hee hath fhewed to his people the power of his works, in giving unto the the heritage of the heathen

Wee still re - mem - ber should, His mer - cie fail - eth nev - er.

5 Such as do love him bear,  
A portion full fair  
Hee hath up for them laid.  
For this they shall well find,  
Hee will them have in mind,  
And keep them as hee said.  
6 For hee did not disdain,  
His works to shew them plain,  
By lightnings and by thunders:  
When hee the Heathens land  
Did give into their hand,  
Where they beheld his wonders.

7 Of all his works enfueth  
Both judgement, right, and truth,  
Whereto his statuts tend.  
8 They are decreed fure  
For ever to endure,  
Which equitie doth end.  
Redemption hee gave,  
His people for to save.  
9 And hath also required  
His promise not to faile:  
But alwayes to prevaile:  
His holy Name bee feared.

7 The workes of his handes are truth and judgement: all his statuts are true.  
8 They are established for ever and ever and are done in truth and equitie.  
9 Hee sent redemption unto his people: hee hath commanded his covenant for ever: holy and fearful is his NAME.

10 Who so with heart full fain  
True wifedome would attain,  
Thy LORD, fear and obey:  
Such as his lawes do keep,  
Shall knowledge have full deep:  
His praise shall last for ay.

10 The beginning of wifedome is the feare of the LORD: all they that observe them have good understanding: his praise endureth for ever.

PSAL. CXII.

¶ Hee praiseth the felicitie of them that feare GOD, and condemneth the cursed state of the contemners of GOD.

Tribble. Pfal. 112.

Contra.

Tenor. The man is blest that God doth fear, And that his Lawes doeth love in - deed:

Bassus.

Psalme 112.

Blessed is the man: y<sup>e</sup> feareth the Lord, and delighteth greatly in his commandments.

PSALME CXIII.

2 His feed shal be mighty up-on the earth: The generation of the righteous shal bee blessed.

2 His feed on earth God will up - rear, And bleffe such as from him pro - ceed:

3 Riches and treasures shall be in his house and his righteoufnesse endureth forever

3 His house with good hee will ful - fill, His right-eouf-nesse en - dure shall still.

4 Unto the righteous arifeth light in darknes: hee is mercifull, & full of compassion and righteous.

5 A good man is mercifull & lendeth, and will meafure his affairs by judgement.

4 Unto the righteous doth arife,  
In troubles joy, in darknesse light:  
Compassion is in his eyes,  
And mercie alwayes in his fight:

5 Yea, pitie moveth such to lend,  
Hee doth by judgement things expend.

6 And surely such shall never faile,  
For in remembrance had is hee:

7 No tydings ill can make him quaile,  
Who in the LORD sure hope doth see:

8 His heart is firm, his feare is past,  
For hee shall see his foes down cast.

6 Surely hee shall never be moved, but the righteous shall bee had in everlastig remembrance.  
7 Hee will not bee afraide of evil tydings, for his heart is fixed, and believeth in the LORD.

8 His heart is established, therefore hee will not feare untill hee see hisdefire upon his enemies.

9 Hee did well for the poore provide,  
His righteoufnesse shall still remain:  
And his estate with praife abide,  
Though that the wicked man diddaine:

10 Yea, gnash his teeth thereat shall hee,  
And so consume his state to see.

9 Hee hath distributed, and given unto the poor: his righteoufnesse remaineth for ever: his home shall bee exalted with glorie.

10 The wicked shall see it, and bee angrie: hee shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

PSAL. CXIII.

¶ *An exhortation to praise the Lord, for his providence, in that that contrarie to the course of nature he worketh in his Church.*

Yee

PSALME CXIII.

*Pfalme 113.*

**P**Raife, O yee fervants of the Lord, praife yee the Name of the Lord.

Treble. Pfa. 113.

Contra.

Tenor. YEE chil- dren who do ferve the Lord Praife yee his Name with one ac - cord:

Bassus.

**2** Bleffed bee the Name of the Lord from hence - fourth, and for ever.

2. Yea, bleff - ed bee al - wayes his Name. 3 Who from the rif - ing of the Sun,

**3** The Lords Name is praifed from the ryfing of the Sun, unto the going down of the fame.

Till it re - turne where it be - gun, Is to bee praif - ed with great fame.

**4** The Lord is high above all nations, and his glory above the Heavens.

4 The LORD all peo - ple doth fur-mount, As for his glo - rie wee may count

Above

PSALME CXIII.

5 Who is like unto the Lord our God, that hath his dwelling on high.

A - bove the Heav - ens high to bee. 5 With God the Lord who may com - pare?

Whose dwell - ings in the Heav - ens are, Of such great power and force is hee.

6 Who abafeth himself to behold things in the heavens, and in the earth.

7 Hee raiseth the needy out of the dust, and lifteth up the poor out of the dung.

6 Hee doth abafe himself wee know Things to behold both heere below, And also in the Heavens above.

7 The needie out of dust to draw, And eke the poor that help none saw, His only mercie did him move.

8 And fo him fet in high degree, With Princes of great dignitie, That rule his people with great fame.

9 The barren hee doth make to bear, And with great joy her fruit to rear, Therefore praife yee his holy Name.

8 That hee may fet him with the Prin - ces, even with the Princes of his people.

9 Hee maketh the barren wo man to dwell with a familie, and a joyfull mother of

children. Praife yee the Lord.

PSAL. CXIII.

¶ *How the Israelites were delivered out of Ægypt, and of the wonderfull miracles that GOD shewed at that time, which put us in remembrance of GODS great mercies towards his children, and of our unthankfulnesse for the same.*

Pfalme 114.

WHEN Israe'l went out of Egypt,

Treble. Pfal. 114.

Contra.

Tenor. When If - ra - el by Gods ad-dresse from Phar - aohs land was bent:

Bassus.

And

PSALME CXIII.

and the houe  
of Iaakob  
from the bar-  
barous people.

And Ia - kobs houé the fran - gers left, and in the fame traine went.

2 Iudah was  
his sanctifica-  
tion, and If-  
rael his domi-  
nion.

2 In Iu - dah God his glo - ry shewd his ho - li - nesse most bright:

So did the If - rael - ites de - clare his king - dome, power and might.

3 The sea faw  
it, and fled:  
Iordane was  
turned back.

3 The sea it faw, and suddenly  
as all amaz'd did flee:  
The roaring streames of Iordanes flood,  
reuced backwardly.

4 The moun-  
tains leaped  
like rams, and  
the hills as  
lambes.

4 As rams afraid the mountains skipt,  
their strength did them forsake:  
And as the fillie trembling lambs  
their tops did beat and shake.

5 What ailde  
thee, O sea,  
that thou fled-  
dest? O Iordan  
why wast thou  
turned back?

5 What aild thee sea, as all amaz'd,  
so suddenly to flee?  
Yee rowling waves of Iordans flood  
why ran yee backwardly?

6 Why shook yee hills, as rams afraid?  
why did your strength so shake?  
Why did your tops as trembling lambs  
for feare quiver and quake?

7 O earth, confesse thy Sovereigne LORD,  
and dread his mightie hand:  
Before the face of Iaakob's God  
feare yee both sea and land.

8 I mean the God who from hard rocks  
doth cause maine floods appeare:  
And from the stonie flint doth make  
gush out the fountaines cleare.

6 Yee moun-  
tains, why lea-  
ped yee like  
rams? and yee  
hills as lambs?

7 The earth  
trembled at  
the presence  
of the LORD,  
at ye presence  
of the God of  
Iaakob.  
8 Whoturned  
the rock into  
water pooles,  
and the flint  
into a foun-  
tain of water.

PSAL.

# PSALME CXV.

*¶ A prayer of the faithfull, oppress'd by idolatrous tyrants, against whom they desire that GOD would succour them, forasmuch as there is no comparison betweene him and their false gods or idols: trusting most constantly that GOD will preserve them in this their need, seeing that hee hath adopted and received them to his favour: promising finally that they will not bee unwindfull of so great a benefite, if it would please GOD to heare their prayer, and delyver them by his omnipotent power.*

Tribble. Psal. 115.

*Psalme 115.*

**N**Ot unto us, O Lord, not unto us, but unto thy Name give the glory for thy loving mercies, and for thy truths sake.

Contra.

Tenor. Not un - to us O LORD, I say, to us give none:

Bassus.

But give all praise of grace and truth, un - to thy Name a - lone.

<sup>2</sup> Wherefore shall the heathen say, where is now their God?

<sup>2</sup> Why shall the Gen - tiles say To us as in de - spight,

Where is their God they cal up - on: where is their hearts de - light:



PSALME CXVI.

3 But our God is in Heaven, he doth whatsoever he will.

4 Their idoles are silver and gold, even the work of mens hands.

5 They have a mouth, and speake not: they have eyes and see not.

6 They have eares, & heare not: they have noses, and smell not.

7 They have hands, and touch not: they have feet and walk not: neither make they a sound with their throat.

8 They that makethem are like unto them fo are all that trust in them.

9 O Israel, trust thou in the Lord, for hee is their helpe and their shield.

10 O house of Aaron, trust in the Lord: for he is their helpe, and their shield.

3 Doubtlesse our Sovereigne GOD, in heaven sits on hie: And worketh what him liketh best, for all things do can hee.

4 But their idoles and gods before whom they do stand; Silver and gold they are at most, the work even of mens hand.

5 A mouth they have speechelesse, not moving tongue nor lips; And eyes they have, but see no whit, no more than do dead chips.

6 Eares they have, and hear not, as do the eares of man: A nose also, but to no use, for smell nothing they can.

7 Both hands and feet they have, in forme there is no lack: But neither touch nor go they can, nor yet with throat noise make.

8 Like unto them shall bee the forgers that them frame: And likewise such are no lesse mad who call upon their name.

9 But thou, O Israel in God put confidence: For to all such an aid hee is, a buckler and defence.

10 And thou tribe of Aaron in God put confidence: For to all such an aid hee is, a buckler and defence.

11 All yee that feare the LORD in God put confidence: For to all such an aid hee is, a buckler and defence.

12 The LORD hath us in minde, and will us blesse each one: The house, I meane, of Israel, and the tribe of Aaron.

13 And blesse will hee all them That feare the LORD indeed: As well the weak as them of strength who seek to him at need.

14 With graces manifold the LORD will all you blesse: As well your seed as you your selves with plentie and encrease.

15 For yee are dear to him, that LORD is over all: Who made the heaven and the earth, and things both great and small.

16 The heavens are the LORDS, as his own dwelling place: But unto men the earth hee gives, thereon to run their race.

17 Surely they that are dead do not now praise the LORD: Nor such as in the grave are laid do thereunto accord.

18 But wee that heere do live shall thank the LORD alwayes: With heart and mouth give thanks wil we likewise all yee him praise.

11 Yee that feare the Lord, trust in the Lord: for hee is their helper and their shield.

12 The Lord hath bene mindfull of us hee will blesse the house of Israel: he will blesse y<sup>e</sup> house of Aaron.

13 Hee will blesse them y<sup>e</sup> feare the Lord, both small and great.

14 The Lord will increafe his graces towards you: even towards you and towards your children.

15 Ye are beloved of the LORD, who made the heavens, and the Earth.

16 The Heavens, even the Heavens are the LORDS: but he hath given the Earth to the fannes of men.

17 The dead praise not the Lord, neither any that goe down into the place of silence.

18 But we will praise the Lord, from hence-foorth, and for ever. Praise yee the LORD.

PSAL. CXVI.

¶ David being in great danger of Saul in the Desert of Maon, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, and protesteth that hee will bee thankfull for the same.

Treble. Psal 116.

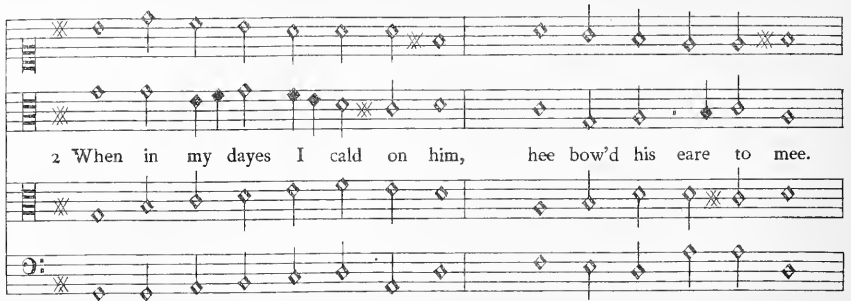
The musical score consists of four staves. The top staff is labeled 'Treble' and contains a series of diamond-shaped notes. The second staff is labeled 'Contra' and also contains diamond-shaped notes. The third staff is labeled 'Tenor' and contains the lyrics 'I Love the LORD, because my voice, and prayer heard hath hee.' The bottom staff is labeled 'Bassus' and contains diamond-shaped notes. The notes are arranged in a way that suggests a simple harmonic setting of the text.

Psalme 116.

I Love the LORD because he hath heard my voice, and my prayer.

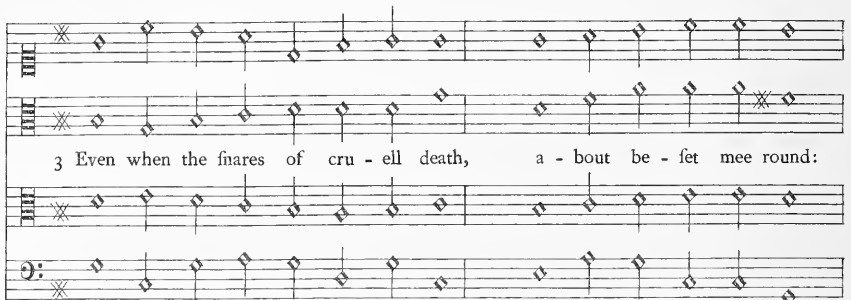
PSALME CXVI.

2 For he hath inclined his eare unto me, when I did call upon him in my dayes.

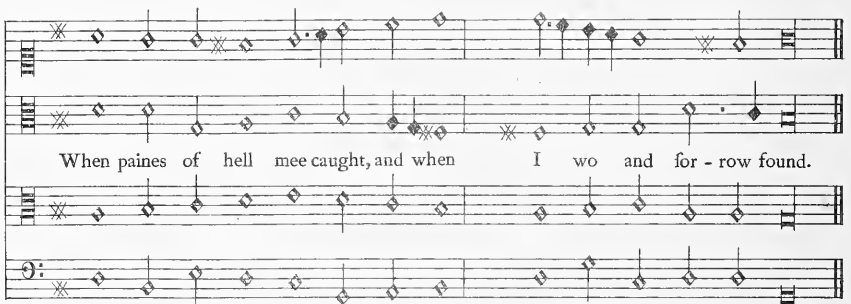


2 When in my dayes I call'd on him, hee bow'd his eare to mee.

3 When the snares of death compassed me and the griefs of the grave caught mee, when I found trouble and sorrow.



3 Even when the snares of cru - ell death, a - bout be - fet mee round:



When paines of hell mee caught, and when I wo and for - row found.

4 Then I called upon the Name of the LORD, saying, I beseech thee, O LORD, delyver my Soul.  
5 The LORD is mercifull and righteous, and our God is full of compassion.

4 Upon the Name of GOD my LORD then did I call and fay,  
Delyver thou my Soul, O LORD,  
I do thee humbly pray.  
5 The LORD is verie mercifull, and just hee is also;  
And in our GOD compassion doth plentifully flow.

6 The LORD preserveth ye simple: I was in miserie, and hee saved mee.

6 The LORD in safetie doth preserve all those that simple bee:  
I was in wofull miserie, and hee relieved mee.

7 Return unto thy rest, O my Soule: for the LORD hath been benefici- all unto thee.

7 And now my Soul sith thou art safe return unto thy rest,  
For largely lo the LORD to thee his bountie hath exprest.

8 Because thou hast delyvered my Soul from deadly thrall;  
My moisted eyes from mournfull teares, my slyding feet from fall.

9 Before the LORD I in the land of life will walk therefore:

10 I did believe, therefore I spake, for I was troubled fore.

11 I said in my distresse and fear that all men lyars bee:

12 What shall I pay the LORD for all his benefits to mee?

13 The wholesome cup of saving health I thankfully will take:  
And on the LORDS Name I will call, when I my prayer make.

8 Because thou hast delivered my Soul from death: mine eyes from teares, and my feete from falling.

9 I shall walke before the LORD in the land of the living.

10 I believed therefore did I speake: for I was fore troubled.

11 I said in my fear, All men are lyars.

12 What shall I render unto the LORD for all his benefits towards mee?

13 I will take the cup of falvation and call upon the Name of the LORD.

PSALME CXVII.

14 I will pay my vowes unto the Lord, even now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord, for I am thy servant, and the Son of thine handmaid: thou hast broken my bondes.

14 I to the LORD will pay the vowes, that I to him behight.

Yea, now even at this present time in all his peoples fight.

15 Right dear and precious in his fight the LORD doth ay esteeme  
The death of all his holy Ones,  
what ever man do deeme.

16 Thy fervant LORD, thy fervant lo I do my self confesse:  
And handmaids son, thou LORD hast brok the bonds of my distresse.

17 And I will offer up to thee a sacrifice of praise

And I will call upon the Name of GOD the LORD alwayes.

18 I to the LORD will pay the vowes that I have him behight:

Yea, now even at this present tyme in all his peoples fight.

19 Yea, in the courts of Gods own house, and in the mids of thee

O thou Ierusalem, I say, wherefore the LORD praise yee.

17 I will offer to thee a sacrifice of praise, and will call upon the Name of the LORD.

18 I will pay my vowes unto the Lord: even now in the presence of all his people.

19 In the courts of the Lords house: even in the midft of thee, O Ierusalem. Praise yee the LORD.

PSAL. CXVII.

*¶ Hee exhorteth the Gentiles to praise GOD, because hee hath accomplished as well to them as to the Jewes the promise of life everlasting by IESVS CHRIST.*

Tribble. Psa. 117.

Contra.

Tenor. O Praise the LORD, yee Na-tions all, Laud him yee peo-ple great and small:

Bassus.

Psalme 117.

AL nations praise ye the Lord: all yee people praise him.  
2 For his loving kindness is great towards us,

2 For why? his grace and ten-der love To us is great, as wee well prove:

His

PSALME CXVIII.

and the truth  
of the Lord  
endureth for  
ever: Praise  
ye the Lord.

His truth is con-stant ev - er - more, Un - to the LORD sing praise there-fore.

PSAL. CXVIII.

¶ David reiected of Saul, and of the people, at the time appointed obtained the kingdome: For the which hee biddeth all them that fear the Lord to bee thankfull: And under his person in all this was Christ painted forth, who should bee of his people reiected.

Tribble. Pfal. 118.

Pfalme 118.

PRaife the  
Lord, be-  
cause hee is  
good, for his  
mercie endu-  
reth for ever.

Contra.

Tribble. Give to the LORD all praise and hon-our, For hee is gra - ti - ous and kind:

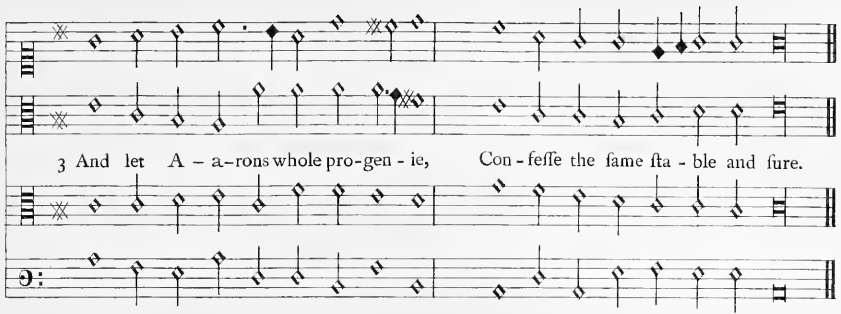
Baffus.

Yea, more his mer - cie and great fav - our, Doth firme a - bide world without end.

2 Let Israel  
now say, that  
his mercy en-  
dureth for  
ever.

2 Let If - ra - el now say thus bold-lie, That his mer-cies for ev - er dure:

PSALME CXVIII.



3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them, that fear the Lord now say, that his mercy endureth for ever.

5 I called upon the Lord in trouble and the Lord heard me, and set me at large.

6 The Lord is with me, therefore I will not fear what man can do unto me.

7 The Lord is with me among them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord than to have confidence in man.

9 It is better to trust in the Lord than to have confidence in Princes.

10 All nations have compassed me: but in the Name of the Lord I shall destroy them.

11 They have compassed me: yea, they have compassed me but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

4 Let those that fear God them now address To come and sing to him therefore: That his great love and tender kindnesse Remaineth still for evermore:

5 For when with troubles I was pressed, I then upon the LORD did call: Who heard my voice, and mee upraised And set at large free from all thrall.

6 The most of might, who heard my com- He is with me my part to take: (plaint, No fear therefore shall cause me to faint For ought that man may gainst me make

7 The LORD on my side doth him retire, With such as do mee help and aid: So that I shall see my just desire Upon my foes which mee upbraide.

8 In God to trust it is far better, Than in vain man to trust and stand:

9 To trust in God (I say) is surer Than Princes, Lords of sea and land.

10 All nations have mee round compassed With one consent, yet in Gods Name By mee they shall bee soon destroyed, And put to flight rebuke and shame.

11 They have mee round about enclosed, Yea, and shut up with one accord: Yet they by mee shall bee destroyed Even in the Name of GOD the LORD.

12 Like bees they came about me swarming But were as fire of thorns put out: For in GODS Name the everliving I shall confound them all no doubt.

13 Thou hast (O cruell adversarie) Thruft fore at me with main and might To cause mee fall: but so contrary, For God hath help mee in my right.

14 My strength and force is God most high, Yea, hee my song is of pleasure: For hee hath been in all adversitie Mine helper, and deliverance.

15 The voice of joy; and freedome shall be Within the just mans dwelling place: Saying behold right valiantly The Lords right had hath brought to pas.

16 The hand most strong of the almighty Exalted is now presently: Of GOD the LORD the right hand sturdy Hath done (say they) triumphantly.

17 Away, away envyers each one, For yet deaths cup I shall not prove; But shall still live, that I may expone, And shew abroad Gods works above.

18 The LORD my GOD hath me chastised And that right fore, I must confesse: But of his goodnesse not deliyvered Mee unto death in that distresse.

19 Open therefore to mee the gates fair, Which are the gates of righteousnesse, That throug the same I may have repair And praise the LORD his holinesse.

20 This is Gods gate, famous and worthy, Whereat the righteous enter shall:

21 I will thee praise, Lord, which hast heard And my deliverance been withall. (me

13 Thou hast thruft fore at mee, that I might fall: but the Lord hath holpen mee.

14 The Lord is my strength and song: for hee hath been my deliverance.

15 The voice of joy and deliverance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly. 16 The right hand of the Lord is exalted: the right hand of the LORD hath done valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me fore, but hee hath not delivered mee to death.

19 Open yee unto mee the gates of righteousness, that I may goe into them, & praise the Lord.

20 This is the gate of the LORD: the righteous shall enter into it.

21 I will praise thee, for thou hast heard me and hast been my deliverance.

PSALME CXIX.

22 The stone which the builders refused, is ye head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made: let us reioice and be glad in it.

25 O Lord, I pray thee, faue now, O LORD, I pray thee, now give propertie.

22 The stone which wholly was refused,  
And of the builders cast away:  
The same layed is now, and placed,  
As of the corner head' and stay.

23 Which thing is done by th' only wor-  
Of God the Lord most glorious: (king  
And as a wonder is appearing,  
Unto our sight most marvellous.

24 This is of truth the day most happie,  
Which God hath made of his goodnes:  
Let us therein bee blyth and merrie,  
And fing to GOD with great gladnes.

25 O LORD, I now befech and pray-thee,  
Save thou the King, and him maintain:  
Give him good luck & prosperous to bee  
O LORD, I yet require again.

26 Who in the Name of God most holie  
Doth come, hee blessed bee alway:  
Wee with also yee may bee happie  
Who in Gods house are night and day.

27 The Lord our God he is most mightie,  
And hath us given light at last:  
Unto the hornes of th' Altar holie  
Your sacrifice now bind full fast.

28 Thou art the God in whom I glorie,  
To thee will I give praife therefore:  
Even thou my God art, therefore will I  
Laude and exalt thee evermore.

29 Give to the LORD all praife and honour  
For gracious is hee and kind:  
Yea, more his mercie and great fauour  
Doth ay endure world without end.

26 Blessed bee hee that commeth in the Name of the Lord: wee have blessed you out of the house of the LORD.

27 The Lord is mightie, and hath given us light: bind the sacrifice with cords unto the hornes of the Altar.

28 Thou art my God, and I will praise thee: even my God, therefore I will exalt thee.

29 Praise yee the LORD, because hee is good: for his mercie endureth for ever.

PSAL. CXIX.

In this Psalm is contained an exquisite Arte, and a wonderfull vebemencie, in setting fourth the praises of GODS Law, wherein the Prophet can not satisfie himselfe, nor sufficiently expresse the affection which hee beareth therunto, adding moreover many notable complaints and consolations. Wherefore it is meete that all the Faithfull haue it alway both in heart and mouth. And in the Hebrew everie eight verses begin with one letter of the Alphabet.

ALEPH.

Tribble. Pfal. 119.

Contra.

Tenor. Bleff - ed are they that per - fect are, and pure in minde and heart,

Bassus.

Whose lives and con - ver - fa - ti - on from GODS lawes nev - er start.

Psalme 119.

ALEPH.

Blessed are those that are upright in their way: and walke in the Law of the LORD.

PSALME CXIX.

2 Bleffed are they that keep his Testimonies, and feek him with their whole heart.

2 Bleff - ed are they that give them-felves his Sta - tuts to ob - ferve:

Seek - ing the LORD with all their heart, and ne - ver from him fwerve.

BETH.

BETH.

3 Surely they worke none iniquitie that walke in his wayes.

3 Doubtleffe fuch men go not afray,  
nor do no wicked thing,  
Who stedfastly walk in his pathes  
without any wandring.

4 Thou haft commanded to keepe thy precepts diligently.

4 It is thy will and commandement  
that with attentive heed  
Thy noble and divine Precepts  
wee learn and keepe indeed.

5 Oh that my waies were directed to keep thy statuts.

5 Oh, would to GOD it might thee please  
my wayes fo to adrefse,  
That I might both in heart and voice  
thy Lawes keepe and confesse.

6 Then should I not bee confounded, when I have respect unto all thy commandements.

6 So should no shame my life attain  
whiles I thus fet mine eyes;  
And bend my minde alwayes to muse  
on thy facred Decrees.

7 I will praife thee with an upright heart when I shall learne the judgements of thy righteoufneffe.

7 Then will I praife with upright heart,  
and magnifie thy Name,  
When I shall learn thy judgements iust,  
and likewife prove the fame.

8 I will keepe thy statuts: forfakeme not over long.

8 And wholly will I give my selfe  
to keep thy Lawes most right:  
Forfakeme not for ever, LORD,  
but shew thy grace and might.

9 By what meanes may a young man best his life learn to amend?

If that hee mark and keep thy Word,  
and therein his life spend.

10 Unfeinedly I have thee fought,  
and thus seeking abide:

Oh, never suffer mee, O LORD,  
from thy Precepts to slide.

11 Within mine heart and secrect thought  
thy words I have hid still,

That I might not at any time  
offend thy godly will.

12 Wee magnifie thy Name, O LORD,  
and praife thee evermore:

Thy statuts of most worthy fame,  
O LORD, teach mee therefore.

13 My lips have never ceafd to preach,  
and publifh day and night:

Thy judgements all which did proceed  
from thy mouth full of might:

14 Thy testimonies and thy wayes  
please mee no leffe indeed:

Than all the treasures of the earth,  
which worldings make their meed.

9 Wherewith fhall a young man redrefse his way? in taking heed thereto according to thy Word.

10 With my whole heart have I fought thee: let mee not wander from thy commandements.

11 I have hid thy promise in mine heart, that I might not fin againft thee.

12 Bleffed art thou, O Lord, teach mee thy statuts.

13 With my lips have I declared all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies, as in all riches.

PSALME CXIX.

15 I wil meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes: and I will not forget thy word.

GIMEL.

17 Bee beneficial unto thy fervant, that I may live and keep thy word

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger upon earth: Hide not thy Commandements from mee.

20 Mine heart breaketh for the desire of thy judgements away.

21 Thou hast destroyed the proud: curfed are they that doe erre from thy Commandements.

22 Remove from me shame and contempt: For I have kept thy testimonies.

23 Princes also did sit, and speake against mee: but thy fervant did meditate in thy Statutes.

24 Altho thy testimonies are my delight & my counsellors.

DALETH.

25 My Soule cleaveth to the dust: quicken mee according to thy Word.

26 I have declared my wayes & thou heardest mee: teach mee thy statutes.

15 Of thy precepts I will still muse, and thereto frame my talk:  
As at a mark fo will I aime, thy wayes how I may walk.

16 Mine only joy shall bee fo fixt, and on thy lawes fo fet:

That nothing can mee fo far blind, that I thy words forget.

GIMEL.

17 Grant to thy fervant now such grace, as may my life prolong:

Thine holy word then will I keep, both in my heart and tongue.

18 Mine eyes which were dim, and shut up fo open make and bright:

That of thy Law and marvellous works I may have the clear fight.

19 I am a stranger in this earth, wandering now heere now there:

Thy Word therefore to mee disclofe, my foot-steps for to cleare.

20 My Soule is ravisht with desire, and never is at rest,

But seekes to know thy Iudgements hie, and what may please thee best.

21 The proud men and malicious thou hast destruid each one;

And curfed are such as do not thine Hestes attend upon.

22 Lord, turn from mee rebuke and shame, which wicked men conspire:

For I have kept thy Covenants with zeale as hote as fire.

23 The Princes great in counsell fate, and did against mee speak:

But then thy fervant thought how hee thy Statuts might not break.

24 For why? thy Covenants are my joy, and my great hearts solace:

They serve in steed of counsellors my matters for to passe.

DALETH.

25 I am (alas) as brought to grave, and almost turnd to dust:

Restore therefore my life again, as thy promise is just.

26 My wayes when I acknowledged, with mercy thou didst hear:

Hear now eftsoon, and mee instruct, thy lawes to love and fear.

27 Teach me once throughly for to know thy precepts and thy lore:

Thy works then will I meditate, and lay them up in store.

28 My Soul I feele fo fore opprest, that it melteth for grief:

According to thy word therefore haste Lord to fend relief.

29 From lying and deceitfull lips let thy grace mee defend,

And that I may learn thee to love, thine holy law mee fend.

30 The way of truth both straight and fure I have chosen and found:

I fet thy judgements mee before, which keep mee safe and found.

31 Since then, O Lord, I forcd my self thy covenants to embrace:

Let mee therefore have no rebuke, nor check in any case.

32 Then will I run with joyfull chear; where thy word doth mee call:

When thou hast fet mine heart at large, and rid mee out of thrall.

HE.

33 Instruct mee, LORD, in the right trade of thy statutes divine,

And it to keep even to the end, mine heart will I incline.

34 Grant mee the knowledge of thy law, and I shall it obey:

With heart and mind, and all my might I will it keep, I say.

35 In the right path of thy precepts, guid mee (Lord) I require:

None other pleasure do I with, nor greater thing desire.

36 Incline mine heart thy lawes to keep and covenants to embrace:

And from all filthy avarice, Lord, shield mee with thy grace.

37 From vain desires and worldly lusts turn back mine eyes and fight:

Give mee the spirit of life and power, to walk thy wayes aright.

38 Confirm thy gracious promise Lord, which thou hast made to mee,

Which am thy fervant, and do love, and fear nothing but thee.

39 Reproach

27 Make mee to understand the way of thy precepts, and I will meditat in thy wondrous works.  
28 My Soule melteth for heavines. raise me up according unto thy word.

29 Take from mee the way of lying, & grant mee gratuitously thy law.

30 I have chosen the way of truth, and thy judgements have I laide before mee.

31 I have cleaved to thy testimonies, O LORD confound me not.

32 I will run the way of thy commandements, when thou shalt enlarge mine heart.

HE.

33 Teach mee O Lord, the way of thy statutes, and I will keepe it unto the end.

34 Give mee understanding and I will keep thy Law: yea, I will keep it with my whole heart.

35 Direct mee in the path of thy commandements: for therein is my delight.

36 Incline my heart unto thy testimonies, & not to covetousnesse.

37 Turn away mine eyes from regarding vanitie, & quicken me in thy way.

38 Establish thy promise to thy fervant because hee feareth thee.



PSALME CXIX.

39 Take away my rebuke: that I fear: Forthy judgement sare good

40 Behold, I desire thy commandements: quicken mee in thy righteousness.

41 And let thy loving kindness come unto me, O Lord and thy salvation, according to thy promise  
42 So shall I make answer unto my blasphemers: for I trust in thy word.

43 And take not the word of truth utterlie out of my mouth: for I waite for thy judgements.  
44 So shall I alway keep thy law for ever and ever.

45 And I will walk at libertie: for I seeke thy Precepts.

46 I will speak also of thy testimonies before Kings, & will not bee ashamed.

47 And my delight shall be in thy Commandements, which I have loved.

48 Mine hands also will I lift up unto thy Commandements, which I have loved: and I will meditate in thy Statutes.

ZAIN.

49 Remember the promise made to thy servant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promise hath quickned mee.

39 Reproach and shame which I fo fear from mee, O Lord expell:

For thou dost judge with equitie, and therein dost excell.

40 Behold, mine hearts desire is bent, thy lawes to keep for ay:  
Lord, strengthen mee so with thy grace, that it performe I may.

VAV.

41 Thy mercies great and manifold let mee obtain, O Lord:

Thy faving health let mee enjoy, according to thy word.

42 So shall I stop the slanderous mouths of lewd men and unjust:

For in thy faithfull promises stands my comfort and trust.

43 The word of truth within my mouth let ever still bee prest:

For in thy judgements wonderfull mine hope doth stand and rest.

44 And while that breath within my breast doth naturall life preserve:

Yea, till this world shall bee dissolv'd thy law will I observe.

45 So walk will I as fet at large, and made free from all dread;

Because I fought how for to keep thy precepts and thy rede.

46 Thy noble acts I will describe, as things of most great fame:

Even before Kings I will them blafe, and shrink no whit for shame.

47 I will rejoice then to obey thy worthie Hefts and will:

Which evermore I have lov'd best, and so will love them still.

48 Mine hands will I lift to thy lawes, which I have dearly sought:

And practise thy commandements I will in deed and thought.

ZAIN.

49 Thy promise which thou madst to me thy servant Lord remember:

For therein have I put my trust, and confidence for ever.

50 It is my comfort and my joy, when troubles mee assaile:

For were my life not by thy word, my life would soon mee faile.

51 The proud, and such as God contemn still made of mee a scorn:

Yet would I not thy law forsake, as hee that were forlaw.

52 But cald to mind, LORD, thy great works shewd to our fathers old:

Whereby I felt the joy furlow  
my grief an hundred fold.

53 But yet (alas) for feare I quake, seeing how wicked men

Thy Law forooke, and did procure thy judgements, who knowes when?

54 And as for mee, I framde my songs thy Statuts to exalt,

When I among the strangers dwelt, and thoughts gan mee affault.

55 I thought upon thy Name, O LORD by night when others sleep:

As for thy Law, I it obey, and ever will it keepe.

56 This grace I did obtaine, because thy Coyenants sweet and dear

I did embrace, and also keepe with reverence and with feare.

HETH.

57 O God, who art my part and lot, my comfort and my stay,

I have decreed and promised thy Law to keepe alway.

58 Mine earnest heart did humbly sute in presence of thy face:

As thou therefore hast promised, LORD, grant mee of thy grace.

59 My life I have examined, and tride my secret heart,

Which to thy Statuts caused mee my feet straight to convert.

60 I did not stay nor linger long, as they that floathfull are:

But hastily thy Lawes to keepe I did my selfe beware.

61 The cruell bands of wicked men have made of mee their prey:

Yet would I not thy Law forget, nor from thee go astray.

62 Thy righteous judgement toward mee so great is and so hie,

That even at midnight will I rise thy Name to magnifie.

51 The proud have had mee exceedinglie in derision, yet have I not declined from thy Law.  
52 I remembered thy judgements of old, O Lord, and have been comforted.

53 Feare is come upon me for the wicked that forsake thy Law.

54 Thy Statuts have bene my songs in the house of my pilgrimage

55 I have remembered thy Name, O LORD in the night: and have kept thy Law.

56 This I had because I kept thy Precepts.

HETH.

57 O LORD, that art my portion: I have determined to keepe thy Words.

58 I made my supplication in thy presence with my whole heart: bee mercifull unto mee according to thy promise.

59 I have considered my wayes, and turned my feet into thy testimonies.

60 I made haft and delayed not to keepe thy Commandements.

61 The bands of the wicked have robbed me, but I have not forgotten thy Law.

62 At midnight will I rise, to give thanks unto thee, because of thy righteous judgements

PSALME CXIX.

63 I am companion of all them that fear thee, and keep thy precepts.

64 The earth O Lord is full of thy mercie; teach me thy Statuts.

TETH.

65 O Lord, thou hast dealt graciously w<sup>t</sup> thy fervant, according unto thy word.

66 Teach mee good judgement, and knowledge, for I have believed thy Commandements.

67 Before I was afflicted I went afray: but now I keep thy Word.

68 Thou art good and gracious: teach me my statuts

69 The proud have imagined a lie against mee: but I will keep thy precepts with my whole heart.

70 Their heart is as grease is fat as grease but my delite is in thy law.

71 It is good for mee that I have bene afflicted, that I may learn thy Statuts.

72 The law of thy mouth is better unto me, than thousands of gold and silver.

IOD.

73 Thy hands have made me and fashioned me: give mee understanding therefore, that I may learn thy Commandements.

74 So they that fear thee shall rejoice, because I have trusted in thy Word.

63 Companion am I to all them who feare thee in their heart: And neither will for love nor dread from thy Commandements start.

64 Thy mercies Lord most plenteoullie do all the world fulfill:

Oh, teach mee how I may obey thy Statuts and thy will.

TETH.

65 According to thy promise, LORD fo hast thou with mee delt, For of thy grace in sundrie forts have I thy fervant felt.

66 Teach mee alwayes to judge aright, and give mee knowledge sure:

For certainly believe I do that thy Precepts are pure.

67 Ere thou didst touch mee with thy rod I erd, and went afray: But now I keep thine holy Word, and make it all my stay.

68 Thou art both good and gracious, and gives most liberallie:

Thine ordiuances how to keepe therefore, O LORD, teach mee.

69 'The proud and wicked men have forgd against mee many a lie:

Yet thy Commandements still observe with all mine heart will I.

70 Their hearts are swollen with worldly as grease fo are they fat: (wealth But in thy Law do I delight, and nothing seeke but that.

71 O happie time, may I well say, when thou didst mee correct:

For as a guide to learne thy Lawes thy rods did mee direct.

72 So that to mee thy word and law is dearer manifold

Than thousands great of silver and gold, or ought that can bee told.

IOD.

73 Seing thine hands have made me, Lord to bee thy creature,

Grant knowledge likewise how to learne to put thy lawes in ure.

74 So they that fear thee shall rejoice, whenever they mee see,

Because I have learned by thy word to put my trust in thee.

75 When with thy rods the world is plagud I know the cause is just:

So when thou dost correct mee, LORD, the cause just needes bee must.

76 Now of thy goodnesse I thee pray, some comfort to mee fend:

As thou to mee thy fervant heghtft, fo from all ill me shend.

77 Thy tender mercies powre on mee, and I shall surely live: For joy and consolation both thy Lawes to mee do give.

78 Confound the proud, whose false pre- is mee for to deftroj: (tence

But as for mee thine Hestes to know I will my selfe employ.

79 Who so with reverence do thee fear to mee let them retire:

And such as do thy Covenants know, and them alone desire.

80 My heart without all wavering let on thy Lawes bee bent;

That no confusion come to mee, whereby I should bee shent.

CAPH.

81 My Soule doth faint, and ceaseth not thy saving health to crave:

And for thy words sake still I trust, mine hearts desire to have.

82 Mine eyes doth faile with looking for thy word, and thus I fay:

Oh, when wilt thou mee comfort, Lord? why dost thou thus delay?

83 As a skin-bottell in the smoak, fo am I parcht and dryd:

Yet will I not out of mine heart let thy commandements slide.

84 Alas, how long shall I yet live, before I see the houre:

That on my foes which mee torment thy vengeance thou wilt poure?

85 Presumptuous men have digged pits, thinking to make mee sure:

Thus contrary against thy law mine hurt they do procure.

86 But thy commandements are all true, and causelesse they mee grieve:

To thee therefore do I complain, that thou mightst mee relieve.

87 Almost

75 I know, O Lord, that thy judgements are right, and that thou hast afflicted mee justly.

76 I pray thee that thy mercy may comfort mee, according to thy promise unto thy fervant.

77 Let thy tender mercies come unto me, that I may live for thy law is my delight.

78 Let the proud be ashamed: for they have dealt wickedlie, and falsely with mee: but I meditate in thy precepts.

79 Let such as feare thee turn unto me: and they that know thy Testimonies.

80 Let mine heart bee upright in thy statuts, that I bee not ashamed.

CAPH.

81 My Soule fainteth for thy salvation, yet I waite for thy word.

82 Mine eyes faile for thy promise, saying When wilt thou comfort mee?

83 For I am like a bottell in the smoak: yet do I not forget thy statutes.

84 How many are the dayes of thy fervant who wilt thou execute judgement on them that persecute mee?

85 The proud have digged pits for mee, which is not after thy law.

86 All thy commandements are true They persecute mee falsely: Help mee.

PSALME CXIX.

87 They had almost consumed me upon the Earth: but I forsooke not thy precepts.

88 Quicken me according to thy loving kindnesse: for I shall I keep y<sup>e</sup> testimonies of thy mouth.

LAMED.

89 O Lord thy word endureth for ever in Heaven.

90 Thy truth is from generation to generation: thou hast laid the foundation of the earth and it abideth.

91 They continue even to this day by thine ordinances: for all are thy servants.

92 Except thy law had been my delight, I should now have perished in my afflictio

93 I will never forget thy precepts: for by them thou hast quickened me.

94 I am thine save me: for I have fought thy precepts.

95 The wicked have waited for mee to destroy mee, but I will confider thy Testimonies.

96 I have seen an end of all perfection: but thy Commandement is exceeding larg-

MEN.

97 Oh, how love I thy law it is my meditation continually.

98 By thy Commandements thou hast made me wiser then my enemies: for they are ever with mee.

87 Almost they had me clean deftroid, and brought mee quite to ground: Yet by thy statutes I abode, and therein succour found.

88 Restore mee Lord, again to life for thy mercies excell, And so shall I thy covenants keep, till death my life expell.

LAMED.

89 In Heaven, Lord, where thou dost dwell thy word is stablish't sure: And shall for all eternitie fast graven there endure.

90 From age to age thy truth abides, as doth the earth witnesse: Whose ground-work thou hast laid so sure as no tongue can expresse.

91 Even to this day wee may well see, how all things persevere, According to thine ordinance, for all things thee revere.

92 Had it not been that in thy law my Soul had comfort fought: Long time ere now in my distresse I had been brought to nought.

93 Therefore will I thy precepts ay in memorie keep fast: By them thou hast my life restored, when I was at last cast.

94 No wight to me can title make, for I am only thine: Save mee therefore, for to thy lawes mine eares and heart encline.

95 The wicked men do seek my bane, and there to ly in wait: But I the while considered thy noble acts and great.

96 I see nothing in this wide world, at length which hath not end: But thy commandement and thy word beyond all end extend.

MEN.

97 What great desire and fervent love do I bear to thy law: All the day long my whole devife is only on thy law.

98 Thy word hath taught me far to passe my foes in policie, For still I keep it as a thing of most excellency.

99 My teachers which did mee instruct in knowledge I excell: Because I do thy covenant keep, and them to others tell.

100 In wisedome I do passe also the auncient men indeed: And all because to keep thy lawes I held it ay best red.

101 My feet I have refrained eke from every evill way, Because that I continually thy word might keep, I say.

102 I have not swerv'd from thy judgement yet thrunk any dell: (ments For why? thou hast mee taught thereby; to live godly and well.

103 Oh, Lord, how sweet unto my taste find I thy words alway? Doubtlesse no honey in my mouth feell ought so sweet I may.

104 Thy lawes have mee such wisedome that utterly I hate (learnd All wicked and ungodly wayes in every kind of rate.

NUN.

105 Even as a lantern to my feet, so doth thy word shine bright, And to my pathes where ever I go it is a flaming light.

106 I have both sworn, and will perform most certainly doublelesse: That I will keep thy judgements just, and them in life expresse.

107 Affliction hath mee fore oppress, and brought mee to deaths doore: O LORD, as thou hast promised, so mee to life restore.

108 The offrings which with heart & voice most frankly I thee give Accept, and teach mee how I may after thy judgements live.

109 My Soul is ay so in mine hand, that dangers it assaile, Yet do I not thy Law forget, nor it to keepe will faile.

110 Although the wicked laide their nets to catch mee at a bray, Yet did I not from thy Precepts once swerve or go astray.

111 Thy

99 I have had more understanding then all my teachers: for thy Testimonies are my meditation.

100 I understood more then the ancient, because I kept thy precepts.

101 I have refrained my feet from every evill way y<sup>t</sup> I might keep thy word.

102 I have not declined from thy judgments, for thou didst teach me.

103 How sweet are thy promises unto my mouth: yea, more than honey unto my mouth.

104 By thy Precepts I have gotten understanding therefore I hate all the wayes of falshood.

NVN.

105 Thy word is a lantern unto my feet, and a light unto my paths.

106 I have sworn, and will performe it that I will keep thy righteous judgements.

107 I am very foreafflicted: O Lord quicken mee according to thy word.

108 O Lord, I beseech thee accept the free offrings of my mouth and teach mee thy judgements.

109 My Soul is continually in mine hand, yet doe I not forget thy law

110 The wicked have laide a snare for me, but I swerved not from thy precepts.

PSALME CXIX.

111 Thy teftimonies have I taken as an heritage forever: for they are the joy of mine heart.  
112 I have applyed mine heart to fulfill thy ftatuts alway, even unto the end.

SAMECH.

113 I hate vaine inventions, but thy law do I love.

114 Thou art my refuge and my fhield, and I trust in thy word.

115 Away from mee yee wicked: for I will keepe the Commandements of my God.  
116 Stablifh mee according to thy promife, that I may live, and difappoint me not of mine hope.

117 Stay thou mee, and I fhall bee safe, and I will delight continually in thy ftatuts.

118 Thou haft troden downe all them that depart from thy Statutes, for their deceit is vaine.

119 Thou haft taken away all the wicked of the earth like droffie, therefore I love thy teftimonies.

120 My flefh trembleth for feare of thee, and I am affraide of thy iudgements.

AIN.

121 I have executed iudgement and iuftice: leave me not to mine oppreffours.

122 Anfwere for thy fervant in that which is good: and let not the proud opprefse mee.

111 Thy Law I have fo claimed alway as mine owne heritage:  
And why? for therein I delight, and fet my whole courage.  
112 For evermore I have bene bent thy Statuts to fulfill:  
Even fo likewife unto the end I will continue ftill.

SAMECH.

113 The craftie thoughts & double hearts I do alwayes deteft:  
But as for thy Law and Precepts I lov'd them ever beft.

114 Thou art mine hid and fecret place, my fhield of ftiong defence:  
Therefore have I thy promifes lookt for with patience.

115 Go to therefore, yee wicked men, depart from mee anone:  
For the Commandements will I keepe of God my Lord alone.

116 As thou haft promifd fo perform, that death mee not affaile:  
Nor let mine hope abufe mee fo that through diftrust I quaille.

117 Uphold mee, and I fhall bee safe, for ought they do or fay:  
And in thy Statuts pleafure take will I both night and day.

118 Thou haft trode fuch under thy feet as do thy Statuts break:  
For nought availles their fubtiltie their counfell is but weak.

119 Like droffe thou cafts the wicked out where ever they bee or dwell:  
Therefore can I as thy Statuts love nothing half fo well.

120 My flefh (alas) is taken with feare, as though it were benomde:  
For when I fee thy judgements ftaight I am as one aftonde.

AIN.

121 I do the thing that lawfull is, and give to all men right:  
Refigne mee not to them that would opprefse mee with their might.

122 But for thy fervant furetie bec in that thing that is good:  
That proud men give mee not the foile, who rage as they were wood.

123 Mine eyes with waiting are now blind thine health fo much I crave:  
And eke thy righteous promife, LORD, whereby thou wilt mee fave.  
124 Intreat thy fervant lovingly, and favour to him fhov:  
Thy ftatutes of moft excellencie teach mee alfo to know.

125 Thine humble fervant, LORD, I am oh, grant mee t' underftand  
How by thy Statutes I may know beft what to take in hand.

126 It is now time, LORD, to begin, for truth is quite decay'd:  
Thy Law likewife they have transgrefst, and none againft them faid.

127 This is the caufe wherefore I love thy Lawes better than gold,  
Or jewels fine, which are eftemmd moft coftly to bee fold.

128 I thought thy Precepts all moft juft, and fo them laide in ftore:  
All craftie and malicious wayes I do abhor therefore.

PE.

129 Thy Covenants are moft wonderful, and full of things profound:  
My Soul therefore doth keepe them fure when they are tride and found.

130 When men firft enter into thy words they find a light moft clear:  
And verie idiots underftand when they it read or hear.

131 For joy I have both gapt and breath'd to know thy Commandement,  
That I might guide my life thereby I fought what thing it meant.

132 With mercie and compaffion, LORD, behold mee from above:  
As thou art wont to behold fuch as thy Name feare and love.

133 Direct my foot-fteps by thy word, that I thy will may know:  
And never let iniquitie thy fervant overthrow.

134 From flanderous tongues, and deadlie preferve & keep mee fure: (harms Thy Precepts then will I obferve, and put them eke in ure.

123 Mine eyes have failed in waiting for thy falvation: and for thy juft promife.

124 Deale with thy fervant according to thy mercie, and teach mee thy Statutes.

125 I am thy fervant: grant mee therefore underftanding that I may know thy Teftimonies.

126 It is time for thee, LORD to worke: for they have deftroyed thy Law.

127 Therefore I love thy Commandements above gold: yea, above moft fine gold.

128 Therefore I efteeeme all thy Precepts moft juft, and hate all falfe wayes.

PE.

129 Thy Teftimonies are wonderful: therefore doth my Soul keepe them.

130 The entrance into thy wordes fheweth light: and giveth underftanding to the fimple

131 I opened my mouth, and panted; becaufe I loved thy Commandements.

132 Looke upon mee, and bee mercifull unto mee, as thou useft to do unto thofe that love thy Name.

133 Direct my fteppees in thy word, and let none iniquitie have dominion over mee.

134 Delyver mee from the oppreffion of men, and I will keepe thy Precepts.

135 Thy

PSALME CXIX.

135 Shew the light of thy countenance upon thy servant: and teach mee thy statuts.  
136 Mine eyes guff out with rivers of water because they keep not thy law.

ZADE.

137 Righteous art thou O Lord, and iust are thy iudgements.

138 Thou haft commanded iustice by thy testimonies, and truth of pecciallie.

139 My zeale hath even consumed me because my enemies have forgotten thy words.

140 Thy word is proved most pure, and thy fervant loveth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteoufnesse is an everlasting righteoufnesse, and thy law is truth.

143 Trouble and anguish are come upon me: yet are thy commandements my delight.

144 The righteoufnesse of thy testimonies is everlasting: grant me understanding and I shall live.

KOPH.

145 I have cryed with my whole heart: hear mee, O LORD, and I will keep thy statuts.

146 I called upon thee: save me and I will keep thy testimonies.

135 Thy countenance which doth furmount the Sun in his bright hew,  
Let shine on mee, and by thy law teach mee what to eichue.

136 Out of mine eyes great floods guff out of dreary teares and fell;  
When I behold how wicked men thy law keep never a deale.

ZADE.

137 In every point, Lord thou art iust, the wicked though they grudge:  
And when thou dost sentence pronounce thou art a righteous judge.

138 To render right, and flee from guile are two chief points and hie:  
And such as thou haft in thy Law commanded us straitly.

139 With zeale and wrath I am confumd and even pin'd away,  
To see my foes thy words forget, for ought that I do may.

140 So pure and perfect is thy word, as any heart can deame:  
And I thy fervant nothing more do love, or yet esteeme.

141 And though I bee nothing set by, as one of base degree:  
Yet do I not thine hestes forget, nor shrink away from thee.

142 Thy righteoufnesse, Lord, is most iust for ever to endure:  
Also thy law is truth it self most constant and most pure.

143 Trouble and grief have seazed on mee and brought mee wondrous low:  
Yet do I still of thy precepts delight to hear and know.

144 The righteoufnesse of thy judgements doth last for evermore:  
Then teach them mee, for even in them my life lyeth up in store.

KOPH.

145 With fervent heart I cald and cryd, now answere mee, O LORD:  
That thy commandements to observe I may fully accord.

146 To thee my God, I make my sute, with most humble request:  
Save mee therefore, and I will keep thy precepts, and thine heft.

147 To thee I cry even in the morn;  
before the day waxe light:  
Because that I have in thy word my confidence whole plight.

148 Mine eyes prevent the watch by night and ere the day I wake:  
That by devying of thy word I might some comfort take.

149 Incline thine ear to hear my voice, and pity on mee take:  
As thou was wont, so judge mee, LORD, left life should mee forsake.

150 My foes draw near, and do procure my death maliciously:  
Which from thy law are far gone back, and strayd from it lewdly.

151 Therefore, O LORD, approach thou for need doth so require: (near,  
And all thy precepts true they are, than help I thee desire.

152 By thy commandements I have learnd not now, but long ago:  
That they remain for evermore, thou haft them grounded so.

RESH.

153 My trouble and affliction consider and behold:  
Deliver mee, for of thy law I ever take fast hold.

154 Defend my good and righteous cause with speed mee succour fend:  
From death (as thou haft promised) LORD keep mee and defend.

155 As for the wicked far they are from having health and grace:  
Whereby they might thy statuts know, they enter not the trace.

156 Great are thy mercies, LORD, I grant what tongue can them attain?  
And as thou haft mee judg ere now, so let mee life obtain.

157 Though many men do trouble mee, and persecute most sore:  
Yet from thy laws I never shrunk, nor went away therefore.

158 And truth it is for grief I die, when I these traitours see:  
Because they keep no whit thy word, nor yet seek to know thee.

147 I prevented the morning light, and cryed for I waited on thy word.

148 Mine eyes prevent the night watches to meditate in thy word.

149 Hear my voice according to thy loving kindness, O LORD, quicken mee, according to thy judgement.

150 They draw near that follow after malice, and are far from thy Law.

151 Thou art near O Lord: for all thy Commandements are true.

152 I have known long since by thy Testimonies, that thou hast established them for ever.

RESH.

153 Behold mine affliction and deliver me: for I have not forgotten thy Law.

154 Plead my cause and deliver me: quicken mee according to thy word.

155 Salvation is farre from the wicked, because they seeke not thy Statutes.

156 Great are thy tender mercies, O Lord, quicken me according to thy judgements.

157 My persecutors & mine oppreffours are manie, yet do I not waver from thy Testimonies.

158 I saw the transgressours and was grieved, because they keep not thy word.

159 Behold

PSALME CXX.

159 Consider, O Lord, how I love thy Precepts: quicken mee according to thy loving kindnesse.  
160 The beginning of thy word is truth, and all y' iudgements of thy righteousness endure for ever

SCHIN.

161 Princes have perfected me with out cause: but my heart stood in aw of thy words.

162 I rejoice at thy word as one that findeth a great spoile.

163 I hate falsehood, and abhor it: but thy Law do I love.

164 Seven times a day do I praise thee, because of thy righteous iudgements.

165 They that love thy Law shall have great prosperitie, and they shall have none hurt.

166 Lord, I have trusted in thy saluation, and have done thy commandements.

159 Behold, for I do love thy lawes with heart most glad and fain: As thou art good and gracious, LORD, restore my life again.

160 What thy word doth decree must be and so it hath been ever: Thy righteous iudgements are also most true, and decay never.

SCHIN.

161 Princes have fought with cruelty causelesse to make mee crouch: But all in vain, for of thy word the fear did mine heart touch.

162 And certainly even of thy word I was more merrie and glad, Than hee that of rich spoiles and preyes great store and plentie had.

163 As for all lyes and falsitie I hate most and detest: For why? thine holy Law do I above all things love best.

164 Seven times a day I praise thee, LORD, finging with heart and voice: Thy righteous actes and wonderfull so cause mee to rejoice.

165 Great peace and rest shall all such have which do thy statuts love: No danger shall their quyet state impair or once remove.

166 Mine only health and comfort, LORD, I looke for at thine hand: And therefore have I done these things which thou didst mee command.

167 Thy Lawes have beene mine exercise which my Soul most desire: So much my love to them was bent, that nought els I requird.

168 Thy Statuts and Commandements I kept (thou knowest) aright: For all the things that I have done are present in thy sight.

TAU.

169 O LORD, let my complaint and cry before thy face appear, And as thou hast mee promised, so teach mee thee to fear.

170 Mine humble supplication to thee let find access, And grant mee LORD delerance, for so is thy promise.

171 Then shall my lips thy praises speak, after most ample fort: When thou thy statuts hast mee taught, wherein stands my comfort.

172 My tongue shall sing, and preach thy and on this wife say shall, (word, Gods famous acts and noble lawes are iust and perfect all.

173 Stretch out thine hand I thee beseech and speedily mee save: For thy commandements to observe chosen, O LORD; I have.

174 Of thee alone, LORD, I crave health, for other know I none, And in thy law, and nothing else I do delight alone.

167 My Soul hath kept thy Testimonies: for I love them exceedingly.

168 I have kept thy Precepts, and thy testimonies: for all my wayes are before thee.

TAU.

169 Let my complaint come before thee, O Lord: and give mee understanding according to thy word.

170 Let my supplication come before thee, & deliver me according to thy promise

171 My lips shall speake praise, when thou hast taught me thy Statutes.

172 My tongue shall intreat of thy word: for all thy Commandements are righteous.

173 Let thine hand help me, for I have chosen thy precepts.

174 I have longed for thy saluation, O Lord and thy Law is my delight.

175 Let my Soul live, and it shall praise thee: and thy iudgements shall help me.

176 I have gone astray like a lost sheep: seek thy fervant for I do not forget thy Commandements.

175 Grant mee therefore long dayes to live thy Name to magnifie: And of thy iudgements mercifull let mee thy favour try.

176 For I was lost and went astray, much like a wandring sheep: Oh seek mee, for I have not failed thy commandements to keep.

PSAL. CXX.

¶ The Prayer of David, being now banished among the barbarous people of Arabia, by the false reports of envious flatterers: and therefore hee lamenteth his long abode among those infidels, who were given to all kind of wickedness; and contention.

PSALME CXX.

*Psalme 120.*

I Called un-  
to the Lord  
in my trouble  
and he heard  
mee.

2. Delyver  
my Soule, O  
Lord from ly-  
ing lips, and  
from a deceit-  
full tongue.

3 What doeth  
thy deceitfull  
tongue bring  
unto thee? or  
what doeth it  
availe thee.

4 It is as the  
sharp arrowes  
of a mightie  
man, and as  
the coales of  
Iuniper.

3 What vantage or what thing

Gets thou thus for to sting,  
Thou false and flattering lyer.

4 Thy tongue doth hurt I weene,

No lesse than arrowes keene  
Of hote consuming fire.

6 With them that peace did hate

I came a peace to make,  
And set a quyet life:

7 But when my word was told

Caufelesse I was controld,  
By them that would have strife.

5 Alas, too long I slack

Within these tents so black,  
Which Kedars are by Name:  
By whom the folk elect,  
And all of Isaaks set  
Are put to open shame.

5 Wo is tome,  
that I remain  
in Meshech,  
and dwell in  
the tents of  
Kedar.

6 My Soule  
hath too long  
dwelt with  
him that ha-  
teth peace.

7 I seeke  
peace, and  
when I speake  
thereof they  
are bent to  
warre.

Treble. P<sup>sa</sup>l. 120.

Contra.

Tenor. In trou - ble and in thrall Un - to the LORD I call,

Bassus.

And hee doth mee com - fort. 2 De - ly - ver mee, I say,

From .ly - ers lips al - way, And tongues of false re - port.

# PSALME CXXI.

¶ The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of  
GOD alone, who will governe and give good successe to all their godly enterprifes.

Tribble. Pſal. 121.

Contra.

Tenor. I Lift mine eyes to Si - on hill, From whence I do at - tend,

Bassus.

Pſalme 121.

I will lift my eyes unto the mountaines, from whence mine helpe ſhall come.

That ſuc - cour God mee ſend: 2 The might - ie God me ſuc - cour will,

2 Mine help commeth from the Lord, who hath made the Heaven and the Earth.

Who Heav - en and Earth fram - ed, And all things there - in nam - ed.

3 Hee will not ſuffer thy foot to ſlip, for hee that keepeth thee will not ſlumber.

3 Thy foot from ſlip hee will preſerve,  
And will thee ſafely keep:  
For hee will never ſleep.

5 The LORD is thy warrant alway,  
The LORD eke doth thee cover,  
As at thy right hand ever.

6 The Sun ſhal not ſmite thee by day, nor the Moon by night.

4 Behold, hee that keepeth Iſrael will neither ſlumber nor ſleep.

4 Lo hee that Iſrael doth conſerve  
No ſleep at all can him catch,  
But his eyes ſhall ever watch.

6 The Sun ſhall not thee partch by day,  
Nor the Moon (not half ſo bright)  
Shall with cold thee hurt by night.

7 The LORD ſhall preſerve thee from all evil: he ſhall keep thy Soul

5 The LORD is thy keeper, the LORD is thy ſhadow at thy right hand

7 The LORD will keep thee from diſtreſſe,  
And will thy life ſure ſave:  
And thou ſhalt alſo have,  
In all thy buſineſſe good ſucceſſe,

8 The Lord ſhall preſerve thy going out, and thy coming in from bene - fourth and for ever.

8 Where ever thou goeſt in or out;  
God will thy things bring about.

PSAL.



PSALME CXXII.

¶ David reioyceth, that GOD hath placd his Arke in Sion: for the which hee giveth thanks, and prayeth for the prosperitie of the Church.

Tribble. Pfal. 122.

Pfalme. 122.

I Reioiced, when they said to me, we will goe into the house of the LORD.

Tenor. I Did in heart re - joice, To heare the peo - ples voyce,

In of - fer - ing fo wil - ling - lie For let us up, say they,

And in the LORDS house pray: Thus spake the folk full lov - ing - lie.

2 Our feete that wan - dred wide, Shall in thy gates a - bide:

2 Our feet shall stand in thy gates, O Jerusalem.

O Thou

PSALME CXXIII.

3 Ierufalem is builded as a city that is compact together in it self.

O thou Ier - u - fa - lem full fair: 3 Which art so feeme - ly fet,

Much like a Cit - ie neat, The like where - of is not els where.

4 Whereunto the tribes, even the tribes of the LORD go up, according to the testimonie of I - frael, to praise the Name of the Lord.

5 For there are Thrones set for iudgement: even the thrones of the house of David.

4 The Tribes with one accord,  
The Tribes of GOD the LORD  
Are thither bent their way to take:  
So GOD before did tell,  
That there his Israel  
Their prayers should together make.

5 For there are Thrones erect,  
And that for this respect,  
To set forth justice orderly:  
Which Thrones right to maintain,  
To David: house pertaine  
His folk to judge accordingly.

6 To pray let us not cease  
For Ierufalems peace:  
Thy friends GOD prosper mightily.

7 Peace bee thy wals about,  
And prosper thee throughout  
Thy palaces continually.

8 I wish thy prosperous state  
For my poor brethrens sake,  
That comfort have by meanes of thee.

9 Gods house doth mee allure,  
Thy wealth for to procure,  
So much alwayes as lyeth in mee.

6 Pray for the peace of Ierufalem: Let them prosper that love thee.

7 Peace bee within thy wals, and prosperitie within thy palaces.

8 For my brethren, and neighbours sakes I will with thee prosperitie.

9 Because of the house of the LORD our GOD I will procure thy wealth.

PSAL. CXXIII.

¶ A prayer of the Faithfull, who are afflicted by the wicked worldlings and contemners of GOD.

O Lord

PSALME CXXIII.

*Pfalme 123.*

I Lift up mine eyes to thee, that dwellest in the Heavens.

2 Behold, as the eyes of fervants look unto the hand of their maisters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the LORD our GOD, untill hee have mercie upon us.

3 Have mercie upon us, O Lord: have mercie upon us, for wee have suffered too much contempt.

Tribble. Pfal. 123.

Contra.

Tenor. O LORD, that Hea - ven dost pos - sesse, I lift mine eyes to thee:

Bassus.

2 Even as the fer - vant lift - eth his, his maif - ters hands to see.

As hand-maids watch their mis - tresse hands some grace for to at - chieve:

So wee be - hold the LORD our GOD, till hee do us for - give.

3 LORD, grant us thy compassion, and mercie in thy fight: For wee bee filld and overcome with hatred and despight.

4 Our minds be stufd with great rebuke, the rich and worldly wife Do make of us their mocking flock, the proud do us despise.

4 Our Soul is filled too full of the mocking of the wealthie, and of the despitefulnesse of the proude.

PSAL.

# PSALME CXXIII.

¶ *The people of GOD being delyvered out of a great danger, acknowledge not to have escaped by their owne power, but through the favour of GOD, and shew in how great perrill they were.*

Tribble. Pfal. 124.

Contra.

Tenor. Now If - ra - el may say, and that true - ly, 2. If that the LORD

Bassus.

had not our cause main - taind, If that the LORD had

not our right suf - taind, When all the world a - gainst us fu - riouf - lie

Made their up - roares, and said wee should all die.

PSALME CXXIII.

Tribble. Pſal. 124.

*Pſalme 124.*

IF the Lord had not bene on our fide, may Iſrael now fay,  
 2 If the Lord had not bene on our fide, when men roſe up againſt us.

Contra.

Tenor. Now If - ra - el may fay, and that true - ly, 2. If that the LORD

Baffus.

had not our caufe main - taind, If that the LORD had

not our right - fuf - taind, When all the world a - gainſt us fu - riouſ - lie

Made their up - roares, and ſaid wee ſhould all die.

PSALME CXXV.

3 They had then swallowed us up quick when their wrath was kindled against us.

4 Then the waters had drowned us, & the streams had gone over our Soule.

3 Now long ago they had devoured us all,  
And swallowed quick,  
for ought that wee could deeme,  
Such was their rage,  
as wee might well esteeme:  
4 And as the floods  
with mightie force do fall,  
So had they now  
our life even brought to thrall.

5 The raging streames  
most proud in roaring noise  
Had long ago  
ov'rwhelm'd us in the deep.  
6 But loved bee God  
who doth us safely keep  
From bloodie teeth,  
and their most cruell voice,  
Which as a prey  
to eat us would reioice.

5 Then had the swelling waters gone over our foul.

6 Praised bee the Lord who hath not given us as a prey unto their teeth.

7 Even as the bird  
out of the Fowlers grin  
Escapes away,  
right so it fares with us:  
Broke are their nets,  
and wee have scaped thus.  
8 God that made Heaven,  
and earth is our help then:  
His Name hath saved  
us from those wicked men.

7 Our foul is escaped, even as a bird out of the snare of the Fowlers: the snare is broken, and wee are delivered.

8 Our help is in the Name of the Lord, who hath made Heaven and Earth.

PSAL. CXXV.

¶ Hee describeth the assurance of the faithfull in their afflictions, and desireth their wealth, and the destruction of the wicked.

Tribble. Psal. 125.

Contra.

Tenor. Such as in GOD the LORD do trust, As Mount Sy - on shall firm - ly stand,

Bassus.

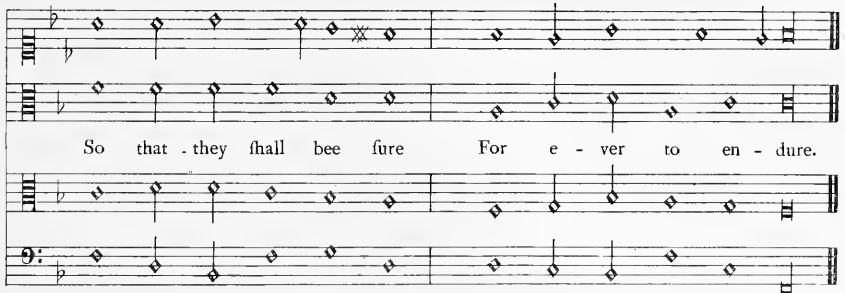
Psalme 125.

They that trust in ye Lord shall be as Mount Syon, which can not be removed, but remaineth for ever.

And bee re - mov - ed at none hand: The LORD will count them right and just

So

PSALME CXXVI.



So that they shall bee fure For e - ver to en - dure.

2 As the moun-  
taines are a-  
bout Ierufa-  
lem, fo is the  
Lord about  
his people,  
from hence-  
foorth and for  
ever.

2 As mightie mountains hudge and great  
Ierufalem about do clofe:  
So will the LORD bee unto thofe,  
Who on his godly will do wait:  
Such are to him fo dear,  
They never need to fear.

3 For though the righteous try doth hee,  
By making wicked men his rod:  
Left they through grief forfake their God  
It fhall not as their lot ftill bee:  
4 Give, LORD, to thofe thy light,  
Whofe hearts are true and right.

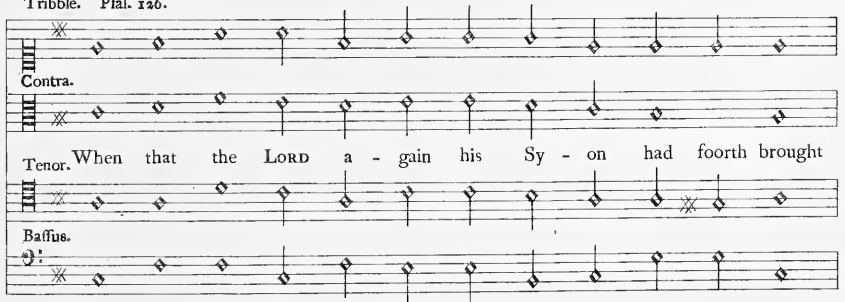
5 But as for fuch as turn afide  
By crooked waies which they out foght  
The LORD will furely bring to nought,  
With workers vile they fhall abide:  
But peace with Ifrael  
For evermore fhall dwell.

3 For the rod  
of the wicked  
fhall not reft  
on the lot of  
the righteous:  
left the righte-  
ous put foorth  
their hand un-  
to wickednes.  
4 Do well O  
LORD unto  
thofe that bee  
good, and true  
in their hearts  
5 But thofe  
that turn afide  
by their owne  
crooked waies  
them fhall the  
LORD lead  
with the work-  
ers of iniqui-  
tie: But peace  
fhall bee upon  
Ifrael.

PSAL. CXXVI.

¶ This Pfalme was made after the returne of the people from Babylon, and fheweth that the meane of  
their deloyerance was wonderfull after the feventie yeares captivitie, forfpooken by Ieremie: Chapter  
25. 12. and 29. 10.

Tribble. Pfal. 126.



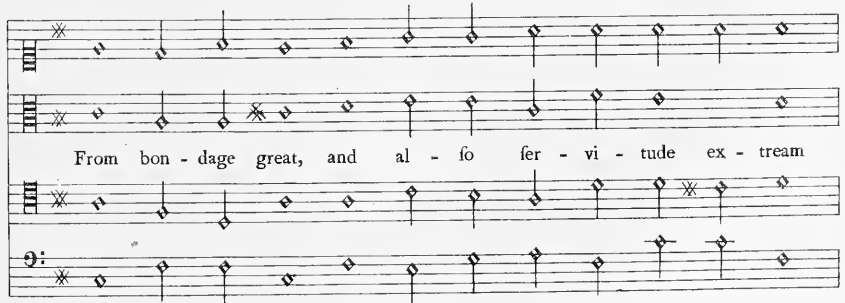
Contra.

Tenor. When that the LORD a - gain his Sy - on had fourth brought

Basses.

Pfalme 126.

W H E N  
the Lord  
brought again  
the captivite  
of Syon wee  
were like to  
them that  
dreame.



From bon - dage great, and al - fo fer - vi - tude ex - trem

His

PSALME CXXXVI.

His works was such, as did surmount mans heart and thought:

So that wee were much like to them that use to dreame.

2 Our mouths were with laughter filled then,

And eke our tongues did shew us joyfull men.

2 Then was our mouths filled with laughter, and our tongue with joy.



PSALME CXXVIII.

Then said they  
amongst the  
Heathen, The  
LORD hath  
done great  
things for  
them.

3 The LORD  
hath done  
great things  
for us, whereof  
wee reioice.

4 O LORD,  
bring againe  
our captiuitie  
as the rivers  
in the South.

The Heathen folk  
were forced then this to confesse,  
How that the LORD  
for them also great things had done:  
3 But much more wee,  
and therefore can confesse no lesse:  
Wherefore to joy  
wee have good cause as wee begun.  
4 O LORD, go fourth,  
thou canst our bondage end,  
As to Deferts  
thy flowing rivers fend.

5 Full true it is,  
that they who sow with tears indeed,  
A time will come  
when they shall reap in mirth and joy.  
6 They went and wept,  
in bearing of their precious seed,  
For that their foes  
full oftentimes did them annoy:  
But their return  
with joy they shall sure see:  
Their sheaves home bring,  
and not impeded bee.

5 They that  
sow in teares  
shall reape in  
joy.

6 They went  
weeping, and  
caried preti-  
ous seed: but  
they shall re-  
turn with joy,  
and bring their  
sheaves.

PSAL. CXXVII.

¶ *It is not mans wit, power, or labour, but the free goodnesse of GOD, that giveth riches, preserveth townes and countries, and granteth nourishment and children.*

*Sing this as the 104. Psalm.*

Psalme 127.

Except the  
LORD build  
the house, they  
labour in vaine  
that build it.  
Except the  
LORD keepe  
the city, the  
keeper watch-  
eth in vaine.

2 It is in vain  
for you to rise  
early, and to  
ly down late  
and to eat the  
bread of sorrow  
but hee will  
surely give rest  
to his beloved

Except the LORD the house do make,  
And thereunto do set his hand,  
What men do build it cannot stand.  
Likewise in vain men undertake  
Cities and holds to watch and ward,  
Except the LORD bee their safeguard.

2 Though yee rise early in the morn,  
And so at night go late to bed:  
Feeding full hardly on brown bread,  
Yet were your labour lost and worn:  
But they whom God doth love & keep  
Receive all things with quiet sleep.

3 Therefore mark well when ever yee see  
That men have heires t' enjoy their land,  
It is the gift of Gods own hand.  
For God himself doth multiplie  
Of his great liberalitie  
The blessing of posteritie.

4 And when the children come to age,  
They grow in strength and activenesse,  
In person and in comlineesse:  
So that a shaft shot with courage  
Of one that hath a most strong arme  
Flieth not so swift, nor doth like harme.

5 Oh, well is him that hath his quiver  
Furnished with such artillerie:  
For when in perill hee shall bee,  
Such one shall never shake nor shiver,  
When that hee pleads before the judge  
Against his foes that bear him grudge.

3 Behold, chil-  
dren. are the  
inheritance of  
the Lord, and  
the fruit of the  
wombe is his  
reward.

4 As are the  
arrowes in the  
hand of the  
strong man, so  
are the chil-  
dren of youth.

5 Blessed is  
the man that  
hath his quiv-  
er full of the:  
for they shall  
not bee agham-  
ed when they  
speake with  
their enemies  
in the gate.

PSAL. CXXVIII.

¶ *Hee describeth the prosperous estate of them that be married in the feare of GOD, joyning withall the promise of GODS blessings to all them that live in this honourable estate according to his Commandements.*

Blessed

PSALME CXXXVIII.

Tribble. Pfal. 128.

Pfalme 128.

**B**lessed is every one that feareth the Lord, and walketh in his wayes.

Contra.

Tenor. Bless - ed art thou that fear - est God, and walk - est in his way:

Bassus.

2 When thou eatest the labours of thine hands, thou shalt bee blessed, and it shall bee well with thee.

2 For of thy la - bour thou shalt eat, hap - pie art thou I say.

3 Thy wife shall be as the fruitful vine on the sides of thy house, and thy children like the olive plants round about thy table.

3 Like fruit - full vines on thine house sides, doth thy wife spring out:

4 Lo, surely thus shalt the man bee blessed that feareth the Lord  
5 The LORD out of Syon shall blesse thee: and thou shalt see the wealth of Ierusalem all the dayes of thy life.

Thy chil - dren stand like ol - ive plants Thy ta - ble round a - bout.

4 Thus art thou blest that fearest God, and hee shall let thee see  
5 The promised Ierusalem, and his felicitie.

6 Thou shalt thy childrens children see: to thy great joyes encrease: And likewise grace on Israel, prosperitie and peace.

6 Yea, thou shalt see thy childrens children, and peace upon Israel.

PSAL.

# PSALME CXXIX.

¶ David admonisheth the Church to reioice, though it hath bene afflicted in all ages: for GOD will deliuer it, and the enemies for all their glorious shew shall suddenly bee destroyed.

Tribble. Pſal. 129.

*Pſalme 129.*

**T**hey have oftentimes afflicted mee from my youth may Iſrael now ſay:

Contra.

Tenor. Of Iſ - ra - el this may now bee the ſong,

Baſſus.

Even from my youth my foes have oft mee noy - ed.

<sup>2</sup> They have oftentimes afflicted mee from my youth but they could not preuaile againſt mee.

2 A thou - ſand ils ſince I was ten - der and young

They have mee wrought, yet was I not de - ſtroy - ed.

PSALME CXXX.

3 The plowers plowed upon my back, & made long furrowes.

3 As yet I bear the marks in bone and skin,  
That one would think,  
that the plowmen with their plowes  
Upon my back  
have made their balks far in,  
For like plowd ground,  
even so have I long furrowes.

Which suddenly  
ere one beware withereth:  
So that no fruit  
on such herbs can gathered bee.

7 Whereof the Mower filleteth not his hand neither the glainer his lap.

4 But the righteous LORD hath cut the coards of the wicked.

4 But yet the LORD which doth all things justly,  
Hath cut the rops,  
and so stay'd the wicked's rage:

7 Never man saw,  
that any Mower mow'd  
Such grasse as that,  
or thereof his hand did fill:  
Much lesse that hee  
which gaines of that is sow'd,  
Under his arm  
bare something his house untill.

5 They that hate Syon, shall bee all ashamed and turned backward.

5 Even so shall all such perish shamefully,  
Which hate Syon,  
or with it any damage.

8 Nor yet that hee that passeth by that way,  
Saith to the reapers,  
God save you, or God speed:  
No, no man doth with them good luck, I say,  
Or pray that God would for their work grant them meed.

8 Neither they that goe by, say, The blessing of the Lord be upon you: or, wee bless you in the Name of the LORD.

6 They shall bee as y<sup>e</sup> grasse on the house tops which withereth afore it cometh fourth.

6 All such men shall bee like the grasse that groweth  
Upon the wals  
or tops of houses most hie,

PSAL. CXXX.

*An effectuous Prayer of him that for his sins had sustained great afflictions, and notwithstanding bee fullie trusteth and assureth himself to obtaine mercie and forgiveness of his sins, and at length deliverance from all evill.*

Treble. Psal. 130.

Contra.

Tenor. LORD to thee I make my mone, when dan - gers mee op - presse:

Bassus.

Psalme 130.

Out of the deep places have I called unto thee, O Lord.

I call, I sigh, plaint, and grone, Trust - ing to find re - lease.

PSALME CXXXI.

2 O LORD, hear my voice let thine eare attend to the voice of my prayers.

2 Heare now, O LORD, my re - queft, For it is full due time,

And let thine eares ay be prett, Un - to this pray - er mine.

3 If thou, O Lord fraitle market iniquitie O Lord who fhall ftand

3 O LORD my GOD, if thou wey Our fins, and them perufe: Who fhall then efcape or fay? I can my felf excufe?

4 But mercy is with thee that thou may eft be feared.

4 But LORD, thou art mercifull, And turnes to us thy grace, That wee with hearts moft carefull Should fear before thy face.

5 I have waited on y LORD, my Soule hath waited and I have trusted in his word.

5 In GOD I put my whole trust, My Soule waites on his will: For his promife is moft juft, And I hope therein fill.

6 My Soule to GOD hath regard, Wifhing for him alway, More than they that watch and ward To fee the dawning day.

6 My Soule waiteth on the LORD more than the morning watch watcheth for the morning.

7 Let Ifrael then boldly In the LORD put his trust, Hee is that GOD of mercie That his delayer muft.

7 Let Ifrael waite on the LORD: for with the LORD is mercie, and with him is great redemption.

8 For hee it is that muft fave Ifrael from his fin; And all fuch as furely have Their confidence in him.

8 And hee fhall redeeme Ifrael from all his iniquities.

PSAL. CXXXI.

David charged with ambition and great defire to reigne, protefteth his humilitie and modeftie before GOD, and teacheth all men what they fhould doe.

Sing this as the 95. Pfalme.

Pfalme 131.

LORD, mine heart is not haute, neither are mine eyes loftie, neither have I walked in great matters, and hid from mee.

LORD, I am not puffed up in mind, I have no fcornfull eye: I do not exercife my felf in things that are too hie.

2 But as a child that wained is even from his mothers brest: So have I LORD behav'd my felf in filence and in reft.

2 Surely, I have behaved my felfe like one wained from his mother, and kept filence: I am in my felfe as one that is wained.

3 O Ifrael trust in the LORD let him bee all thy ftay: From this time fourth and evermore, from age to age, I fay.

3 Let Ifrael wait on the LORD, from henceforth, and for ever.

PSAL.

PSALME CXXXIII.

PSAL. CXXXII.

¶ *The faithfull grounding on Gods promise made unto David, desire that hee would establish the same both as touching his posteritie, and the building of the temple, to pray there, as was forefspoken, Deut. 12. 5.*

*Pfalme 132.*

*Sing this as the 36. Pfalme.*

**L**ORD remember David with all his afflictions. 2 who sware unto the Lord & vowed unto the mighty God of Iakob saying, 3 I will not enter into the tabernacle of my house, nor come upon my pallet or bed. 4 Nor suffer mine eyes to sleep nor mine eyelids to slumber. 5 Until I find out a place for the Lord, an habitation for the mightie God of Iakob

6 Lo we heard of it in Ephrata, and found it in the fields of the Forrest.

7 We will enter into his tabernacles, & worship before his footstool. 8 Arise, O Lord to come into thy rest, Thou, and the Ark of thy strength. 9 Let thy Priests be clothed with righteousness, and let thy Saints rejoice. 10 For thy servant Davids sake refuse not the face of thy Anointed.

Of David, LORD, in mind record,  
And eke of his afflictions all;  
2 Who sware an oath unto the LORD,  
And made an solemn vow withall,  
Saying to Iakobs mighty GOD:  
3 This promise LORD to thee I make,  
Mine house not enter in will I;  
4 Nor rest upon my couch will take,  
Nor once give sleep unto mine eye,  
Or yet mine eye-lids close from wake.  
5 Untill I for the LORD provide,  
And find some place his own to bee,  
Where Iakobs mighty GOD may bide,  
And plant his house eternally,  
There to remain from time to tide.  
6 Behold the fame then hear did wee  
In Ephrata that fruitful ground,  
Which is right pleasant unto thee,  
And have thy dwelling place out found  
Within the Forrest fields to bee.  
7 Thy tabernacles there once pight,  
To worship thee wee will bee prest,  
Before thy foot-stool there in sight:  
8 Arise therefore; come to thy rest,  
Thou, and the Ark of thy great might.  
9 Let righteousness thy Priests embrace,  
A precious garment it them make:  
Give to thy holy one solace.  
10 And for thy servant Davids sake  
Refuse not thine Anointed's face.

11 To David GOD, in truth did swear,  
And fure hee will perform that thing:  
Saying, Doubtlesse I will uprear  
The fruit that from thy loins shal spring  
Upon thy Throne the rule to beare.  
12 If that thy sons my bond retaine,  
And from my lawes aback not flit,  
Which I them learn: This grace again  
Will I them shew, their sons shall sit  
Upon thy seat ay to remain.  
13 For GOD hath chosen Mount Syon,  
Whereto abide hee liketh well:  
14 Saying, this is my rest alone,  
For evermore I here will dwell,  
My whole delight is set thereon.  
15 I doubtlesse will her victuals blesse,  
Her poor with bread eke satisfie:  
16 And cloath her Priests with healthful-  
Yea, all her good men cause will I (nes  
'To shout and cry for joyfulness.  
17 My servant Davids horn of might  
In her will I make bud and spring:  
For I ordained have a light  
'To mine Anointed Christ and King,  
Thereto remain in all mens fight.  
18 But I will cloath his enemies all  
With vile reproach, rebuke, and shame:  
Whereas his Crown imperiall  
Unto his honour and great fame  
Upon his head still flourish shall.

11 The Lord hath sworn in truth unto David, and he will not shrink from it: saying of the fruit of thy body will I set upon thy Throne.  
12 If thy sons keep my covenant and my Testimonies that I shall teach them, their sons also shall sit upon thy Throne for ever.  
13 For the LORD hath chosen Syon, and loved to dwell in it, saying:  
14 This is my rest for ever, here will I dwell, for I have delight therein.  
15 I will surely bless her victuals, and will satisfy her poore with bread.  
16 And will cloath her Priests with Salvation, and her Saints shall shout for joy.  
17 There will I make the Horn of David to bud, for I have ordained a light for mine Anointed.  
18 His enemies will I cloath with shame, but on him his Crown shall flourish.

PSAL. CXXXIII.

¶ *This Psalme containeth the commendation of brotherlie amitie among the servants and children of GOD:*

Tribble. Pfa. 133.

Contra.

Tenor. O How hap - pie a thing it is, and joy - full for to see,

Basses.

*Pfalme 133.*

**B**ehold, how good, and how comely a thing it is,

Brethren

PSALME CXXXIII.

brethren to dwell even together.

Breth-ren to - geth - er fast to hold, the band of a - mit - ie.

2 It is like to the pretious Oyntment upon the head, that runneth downe upon the beard:

2 It cals to mind that fweet per - fume, and that coft - ly Oynt-ment,

which on the Sa - cri - fi - cers head by Gods pre - cept was spent.

even upon Aarons beard, which went downe on the borders of his garment.

It wet not Aarons head alone,  
but drencht his beard throughout,  
And finally it did run down  
his rich attire about.

3 And as the lower ground doth drink  
the dew of Hermon hill:  
And Syon with his silver drops  
the fields with fruit doth fill.

3 And as the dew of Hermon which falleth upon the mountains of Syon: for therethe Lord appointed the bielling and life for ever.

Even fo the Lord doth powre on them  
his bleffings manifold:  
Whose hearts and minds without all guile  
this knot do keep and hold.

PSAL. CXXXIII.

¶ *David exhortheth the Levites that watch in the Temple, to praise the Lord.*

Behold,

PSALME CXXXV.

Tribble. Pfal. 134.

Pfalme 134.

**B**Ehold, praise yee the Lord, all yee servants of the Lord:

Yee that by night stand in the house of the Lord.

2 Lift up your hands to the Sanctuarie, and praise the LORD.

2 Lift up your hands on high  
unto his holy place:  
And give the LORD his praises due,  
his benefits embrace.

3 For why? the LORD who did  
both Earth and Heaven frame  
Doth Syon blesse, and will conserve  
for evermore the same.

3 The Lord that hath made Heaven and Earth, blesse thee out of Syon.

PSAL. CXXXV.

¶ *David exhorteth all the faithfull of what estate soever they bee, to praise GOD for his marvellous works, and especially for his graces towards his people, wherein hee hath declared his Majestie, to the confusion of all idolaters and their idoles.*

Tribble. Pfal. 135.

Pfalme 135.

**P**Raise the Name of the Lord:

O praise



PSALME CXXXV.

1 Yee servants of the LORD praise him.

O praise him still all yee that be the ser - vants of the Lord.

2 Yee that stand in the house of the Lord, and in the courts of the house of our God.

2 Ex - toll his praise all yee that stand with - in the house of God:

3 Praise yee the LORD for the LORD is good: sing praises unto his Name, for it is a comely thing  
4 For the Lord hath chosen Iakob to himself & Israel for his chief treasure:

3 Praise yee thee LORD, for hee is good, sing praises to his Name:  
It is a comely and good thing alwayes to do the fame.  
4 For God hath chosen Iakob out his very own you see:  
So hath hee chosen Israel his treasure for to bee.

5 For I know that the Lord is great, and that our Lord is above all gods.

5 For this I know assuredly, the LORD is very great:  
And that hee hath above all gods his dwelling place and feat.

6 Whatsoever pleased the Lord that did hee in heaven and in earth in the sea, and in all the depths

6 For whatsoever pleased him, that hath hee brought about, In Heaven, in Earth, and in the Sea, yea all the depths throughout.

7 He from the earth the clouds doth bring the lightnings and the rain  
Hee maketh, eke and winds to come from whence they did remain.  
8 Hee smote the firstborn of each thing in Egypt that took rest:  
Hee spared there no living thing, the man nor yet the beast.

7 Hee bringeth up the clouds from the ends of the earth, & maketh the lightnings w<sup>th</sup> the rain: hee draweth forth the wind out of his treasures.  
8 Hee smote the first-borne of Egypt, both of man and beast.

9 O Egypt, hee in mids of thee hath made his wonders fall  
On Pharaoh thy cruell King and on his servants all.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, upon Pharaoh and upon all his servants.

10 Hee fundry people brought to nought destroying them out-right,  
And many Kings hee slew also that were of power and might.

10 Hee smote many nations and slew mighty Kings.

PSALME CXXXVI.

11 As Sihon king of the Amorits and Og King of Bashan; and all the kingdomes of Canaan.

12 And gave their land for an inheritance even the inheritance unto Israel his people.

13 Thy Name O Lord, endureth for ever: O LORD: thy remembrance is from generation to generation.

14 For the LORD will judge his people, and bee pacified towards his servants.

15 The idols of the Heathen are silver and gold, even the worke of mens hands:

11 As Sihon, who sometimes was LORD, and King of Amorits, And Og the King of Bashan land, with all the Canaanits.

12 And gave their land to Israel an heritage wee fee, To Israel his chofen folk their heritage to bee.

13 Thy Name, O Lord, shall still endure, and thy memoriall Throughout all generations that are, or ever shall.

14 The LORD will surely judge aright his people all indeed, And to his servants favour shew, will hee in time of need.

15 The idoles of the Heathen all, throughout their coasts and lands: Of silver and of gold they bee, the work even of mens hands.

16 For mouth they have, and speake no whit and eyes, but may not see: 17 So have they eares, but nothing hear, and breathlesse wholly bee.

18 Wherefore all they are like to them that so do fet them fourth, And likewise those that trust in them, or thinks they bee ought worth.

19 O all yee house of Israel, fee that yee praise the LORD, And yee that bee of Aarons house praise him with one accord.

20 And yee that bee of Levies house praise yee likewise the Lord, And all that stand in aw of him praise him with one accord.

21 And out of Syon sound his praise, the praise of GOD the LORD; Who dwelleth in Ierusalem, praise him with one accord.

16 They have a month, and speake not: they have eyes, and see not:

17 They have eares and hear not: neither is there any breath in their mouth:

18 They that makethem are like unto them for are all that trust in them.

19 Praise the Lord, ye house of Israel praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Levi: yee that feare the LORD praise the LORD.

21 Praised bee the LORD out of Syon, who dwelleth in Ierusalem: Praise yee the LORD.

PSAL. CXXXVI.

¶ *A most earnest exhortation to give thanks unto GOD for the creation, and governance of all things, which standeth in confessing that hee giveth us all of his meere liberalitie.*

Treble. Pfal. 136.

Contra.

Tenor. O Laud the LORD be - nigne, Whose mer - cies last for ay:

Bassus.

Psalme 136.

Praise yee the Lord because hee is good, for his mercie endureth for ever.

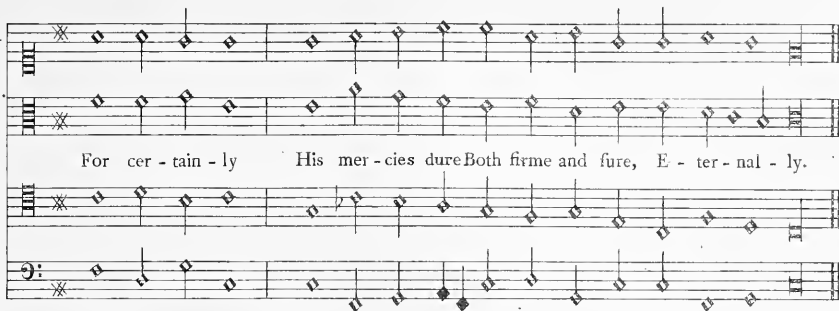
2 Give thanks and praif - es fing To GOD of gods I say:

2 Praise yee the GOD of gods:

For

PSALME CXXXVI.

for his mercie  
endureth for  
ever.



3 Praise yee  
the LORD of  
Lords: for his  
mercie endu-  
reth for ever.

4 Who only  
doeth great  
wonders: for  
his mercie en-  
dureth for e-  
ver.

5 Who by his  
wifidom made  
the Heavens:  
for his mercie  
endureth for  
ever.

6 Who hath  
stretched out  
the earth up-  
on the waters:  
for his mercie  
endureth for  
ever.

7 Who made  
great lights:  
for his mercie  
endureth for  
ever.

8 As the Sun  
to rule the  
day: for his  
mercie endu-  
reth for ever.

9 The Moone  
and the stars  
to govern the  
night: for his  
mercie endu-  
reth for ever.

10 Whomote  
Ægypt with  
their firstborn  
for his mercie  
endureth for  
ever.

11 And  
brought out  
Israel from a-  
mongst them:  
for his mercie  
endureth for  
ever.

12 With a  
mightie hand  
and stretched  
out arme: for  
his mercie en-  
dureth for e-  
ver.

3 The LORD of Lords praise yee,  
Whose mercies ay do dure:

4 Great wonders only hee  
Doth work by his great power:  
For certainly, &c.

5 Which LORD omnipotent  
By his great wifdome hie  
The heavenly firmament  
Did frame, as wee may see:  
For certainly, &c.

6 Yea, hee the heavie charge  
Of all the earth did stretch:  
And on the waters large  
The fame hee did outreach:  
For certainly, &c.

7 Great lights hee made to bee,  
For why? his love is ay:

8 Such as the Sun wee see  
To rule the lightfome day:  
For certainly, &c.

9 And eke the Moone so cleare,  
(Which shineth in our fight)  
And Stars that do appeare  
To guide the darkfome night:  
For certainly, &c.

10 With grievous plagues and fore  
All Ægypt fmore hee than:  
Their first-born leffe and more  
Hee slew of beaft and man:  
For certainly, &c.

11 And from amidst their land  
His Israel fourth brought,  
12 Which hee with mightie hand  
And stretched arme hath wrought:  
For certainly, &c.

25 All flesh on earth abroad  
With food hee doth fulfill:

26 Wherefore of Heaven the GOD  
To laud bee it your will.  
For certainly  
His mercies dure  
Both firm and fure,  
Eternally.

25 Who giveth food to al flesh for his mercie endureth for ever.  
26 Praise yee the GOD of heaven for his mercie endureth for ever.

13 The sea hee cut in two,  
Which stood up like a wall,

14 And made through it to go  
His chofen children all:  
For certainly, &c.

15 But there hee whelmed then  
The proud King Pharao:  
With his hudge hofte of men,  
And charets eke also:  
For certainly, &c.

16 Who led through wilderneffe  
His people safe and found:  
And for his love endlesse

17 Great Kings hee brought to ground:  
For certainly, &c.

18 And flew with puiffant hand  
Kings mightie and of fame,

19 As of Amorites land  
Sihon the King by name:  
For certainly, &c.

20 And Og the Gyant large  
Of Bashan King also,

21 Whose land for heritage  
Hee gave his people tho:  
For certainly, &c.

22 Even unto Israel  
His servant dear, I say,  
Hee gave the fame to dwell,  
And there abide for ay:  
For certainly, &c.

23 To minde hee did us call  
In our most safe degree,

24 And from oppreffours all  
In safetie fet us free:  
For certainly, &c.

13 Who divided  
the red sea in two  
parts: for his  
mercie endu-  
reth for ever.

14 And made  
Israel to passe  
through the  
mids of it: for  
his mercie en-  
dureth for e-  
ver.

15 And over-  
threw Phara-  
oh and his  
hoaft in the  
read sea, for  
his mercie en-  
dureth for  
ever.

16 Who led  
his people  
through the  
wilderneffe,  
for his mercie  
endureth for  
ever.

17 Whomote  
great kings,  
for his mercie  
endureth for  
ever:

18 And flew  
mighty kings:  
for his mercie  
endureth for  
ever.

19 As Sihon  
King of the A-  
morites, for his  
mercie endu-  
reth for ever.

20 And Og  
the King of  
Bashan, for  
his mercie en-  
dureth for e-  
ver.

21 And gave  
their land for  
an heritage,  
for his mercie  
endureth for  
ever.

22 Even an  
heritage unto  
Israel, for his  
mercie endu-  
reth for ever.

23 Who re-  
membered us  
in our bafe  
estate, for his  
mercie endu-  
reth for ever.

24 And hath  
refcued us  
from our op-  
preffours, for  
his mercie en-  
dureth for  
ever.

PSAL.

PSALME CXXXVII.

¶ *The people of God in their banishment seeing GODS true religion decay, lived in great anguish and sorrow of heart: the which grief the Chaldeans did so little pittie, that they rather increased the same dayly, with taunts reproaches and blasphemie against GOD: wherefore the Iſraelites desire GOD first to punish the Edomites, who provoked the Babylonians against them: and moved by the Spirit of GOD, prophetic the destruction of Babylon, where they were banded so tyrannouſlie.*

Tribble. Pſal. 137.

Pſalme 137.

BY the ri-  
vers of  
Bable we fate,  
and there wee  
wept, when we  
remembered  
Sion.

Contra.

Tenor. When as wee fate in Ba - by - lon, the ri - vers round a - bout,

Bassus.

And in re - mem-brance of Sy - on the tears for grief braſt out.

2 Wee hang'd our harps and in - ſtru-ments the wil - low trees up - on:

For in that place men for their uſe had plant - ed ma - ny one.

3 Then

2 Wee hang'd  
our Harps up-  
on the Wil-  
lows, in the  
mids thereof.

PSALME CXXXVIII.

3 Then they that led us captives requyred of us fongs, and mirth, when wee had hanged up our Harps faying, Sing us one of the Songs of Syon.

4 How shall wee fing, faid wee, a fong of the Lord in a frange land?

5 If I forget thee, O Ierufalem let my right hand for get to play.

6 If I do not remēber thee, let my tongue cleave to the roofe of my mouth: yea, if I preferre not Ierufalem to my chief joy.

3 Then they to whom wee prifoners were faid to us tauntingly.

Now let us hear your Hebrew fongs, and pleafant melodie.

4 Alas (faid wee) who can once frame his forrowfull heart to fing:

The praifes of our living GOD thus under a frange King?

5 But if that I Ierufalem out of mine heart let flide: Then let my fingers quite forget the warbling Harp to guid.

6 And let my tongue within my mouth bee ty'd for ever faft: If that I joy before I fee thy full delyverance paft.

7 Therefore, O LORD, remember now the curfd noife and cry 'That Edoms fons againft us made, when they razd our cite.

Remember LORD their cruell words, when as with one accord They cryd, On, Sack, and raze their wals in defpight of their LORD.

8 Even fo fhalt thou, O Babylon, at length to duft bee brought: And happie fhall that man bee cald that our revenge hath wrought.

9 Yea, blefcd fhall that man bee cald that takes thy children young, To dafh their bones againft hard ftones that lie the ftreetes among.

7 Remember the children of Ægypt, O LORD in the day of Ierufalem: whofaid, Raze it, raze it to the foundation thereof.

8 O daughter of Babel, worthy to bee deftroyed: blefcd fhall bee that rewardeth thee, as thou haft ferved us. 9 Blefcd fhall bee that taketh and dafheth thy children againft the ftones.

PSAL. CXXXVIII.

¶ *David with great courage praifeth the goodneffe of GOD towards him: the which is fo great, that it is knowne to forraine Princes, who fhall praife the LORD together with him: and bee is affured to have like comfort of GOD in the times following, as hee had heeretofore.*

Treble. Pfal. 138.

Contra.

Tenor. With my whole heart the Lord now praife will I: Be - fore the gods

Bassus.

*Pfalme 138.*

I Will praife thee with my whole heart: even before the gods will I praife thee.

I will him praife for ev - er: 2. To-wards thy Church and Tem-ple will I cry,

2 I will wor-ship towards thine holy Temple,

Beaufe

PSALME CXXXVIII.

and praife thy Name, because of thy loving kindnesse, and for thy truth: for thou hast magnified thy Name above all things by thy word.

Be - cause thy love and kind - nes fail - eth nev - er: Thy god - ly name

thy word hath most ad - van - ced, Which doth ex - cell, and ought to bee in - hanc - ed.

3 When I called then thou heardest mee, & hast increased strength

4 All the Kings of the Earth shall praise thee, O LORD: for they have heard the words of thy mouth.

5 And they shall sing of the ways of the LORD, because the glory of the LORD is great.

3 When I did call then diddest thou mee heare, And strengthened hast my Soul so fore oppressed.

4 All earthly kings shall thee, LORD, praise with feare: For they have heard thy words by mouth expressed.

5 They all shall sing, and praise thy ways so holy: For great thou art, and great, LORD, is thy glory.

6 The LORD is high, but yet the meeke doth see: As for the proud far off hee him observeth.

7 But though I walk, and in great troubles bee, Mee to revive from all hurt he discharge: Thine hand stretch forth, my foes their meed do render, And with the fame thou art my fure defender.

6 For the LORD is high, yet hee beholdeth y lowly: but the proud hee knoweth a - far off.

7 Though I walke in the mids of trouble, yet wilt thou revive me: thou wilt stretch forth thine hand upon the wrath of mine enemies, and thy right hand shall save me.

8 The LORD his work which hee in mee began Will it perform, I am thereof resolved: Thy mercies, LORD, expresse with pen who can? They are so great they can not bee revolved. Forfake not, LORD the work which thou hast framed, But let mee bee by thee alwayes reclaimed.

8 The Lord will performe his worke towards mee: O LORD, thy mercie endureth for ever: forfake not the works of thine hand.

PSALME CXXXIX.

¶ *David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid which GOD seeth not: which hee confirmeth by the creation of man After, declaring his zeale and feare of GOD, hee protesteth to bee enemye to all them that contemne GOD.*

*Sing this as the 137. Psalme.*

*Psalme 139.*

**O** LORD, thou hast tried me, and known mee.  
 2 Thou knowest my fitting, and my rying thou understandest my thoughts a far off.  
 3 Thou compassedst my pathes, and my lying down and art accustomed to all my wayes.  
 4 For there is not a word in my tong, but lo thou knowest it whollie, O LORD.  
 5 Thou holdest mee strait behind and before and layest thine hand upon mee.  
 6 Thy knowledge is too wonderful for mee: It is so hie, that I can not attain unto it.  
 7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence.  
 8 If I ascend into Heaven, thou art there if I lie downe in hell, thou art there.  
 9 Let me take the wings of the morning and dwell in the uttermost parts of the Sea.  
 10 Yet thither shall thine hand lead mee, and thy right hand hold mee.  
 11 If I say, yet the darknesse shall hide me even y<sup>e</sup> night shall bee light about mee.  
 12 Yea, the darknesse hideth not from thee, but the night shineth as the day, the darknesse and light are both alike.

**O** LORD thou hast me tryd and known, my sitting dost thou know,  
 2 And rying eke: my thoughts a far thou understandst also.  
 3 My paths: yea, and my lying down thou compassedst alwayes;  
 And by familiar custome art acquainted with my wayes.  
 4 No word was in my tongue, O LORD, but known it is to thee:  
 5 Thou binds mee in on either side, and layes thine hand on mee.  
 6 Too wonderfull above my reach LORD is thy cunning skill:  
 It is so high, that I the same cannot attain untill.  
 7 From sight of thy Al-seeing Sprit, LORD, whether shall I go?  
 Or whether shall I flee away, thy presence to scape fro?  
 8 To Heaven if I mount aloft, lo thou art present there:  
 In Hell if I ly down below, even there thou dost appear.  
 9 Yea, let mee take the morning wings, and let mee go and hide  
 Even there where are the farthest parts, where flowing sea doth slide.  
 10 Yet notwithstanding thither shall thy reaching hand me guid,  
 And thy right hand shall hold mee fast, and make mee to abide.  
 11 Yea, if I say, The darknesse shall yet shrowd mee from thy sight:  
 Lo, even also the darkest night about mee shall bee light.  
 12 Yea, darknesse hideth not from thee, but night doth shine as day:  
 To thee the darknesse and the light are both alike alway.

13 For thou possessedst haft my reins, and thou hast covered mee,  
 When I within my mothers wombe inclosed was by thee.  
 14 I will thee praise, for fearfully, and wondrous made I am:  
 Thy works are marveilous, and well my Soul doth know the same.  
 15 My bones they are not hid from thee, although in secret place  
 I have been made, and in the earth beneath I shapen was.  
 16 When I was formlesse, then thine eye saw mee: for in thy book  
 Were written all, nought was before that after fashion took.  
 17 The thoughts therefore of thee, O God how dear are they to mee?  
 And of them all how passing great the endlesse numbers bee?  
 18 If I should count them, lo their summe more than the sand I see,  
 And whensoever I awake yet am I still with thee.  
 19 The wicked and the bloodie men, oh, that thou wouldst slay:  
 Even those, O God, to whom I cry, depart from mee away.  
 20 Even those of thee, O LORD my GOD, that speak full wickedlie:  
 Those that are lifted up in vain, and enemies are to thee.  
 21 Hate I not them that hate thee, LORD, and that in earnest wise?  
 Contend I not against them all that do against thee rife?  
 22 I hate them with unfained hate, even as mine utter foes:  
 23 Try mee O God, and know mine heart my thoughts prove and disclose.

13 For thou hast possessed my reins, thou hast covered mee in my mothers wombe.  
 14 I wil praise thee, for I am fearfully, and wonderfullie made: Marveilous are thy works, and my Soul knoweth it well.  
 15 My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.  
 16 Thine eyes did see mee, when I was without form: for in thy booke were all things written which in continuance were fashioned, when there was none of them before.  
 17 How deare therefore are thy thoughts unto mee, O GOD? How great are the summe of them?  
 18 If I should count them, they are more than the sand when I awak, I am still with thee.  
 19 O y<sup>e</sup> thou wouldst slay, O God, the wicked and bludy men, to whom I say depart yee from me.  
 20 Which speak wickedly of thee and being thine enemies are lifted up in vain.  
 21 Doe not I hate them, O Lord that hate thee, and doe I not earnestly contend with those that rise up against thee?  
 22 I hate them with an unfained hatred, as they were my utter enemies  
 23 Try mee, O God, & know my heart, prove mee, and know my thoughts.

24 Consider (LORD) if wickednesse in mee there any bee:  
 And in thy way, O GOD my gnid for ever lead thou mee.

24 And consider if there bee any way of wickednesse in mee, and lead me in thy way for ever.

PSAL.

# PSALME CXL.

¶ David complaineth of the crueltie, falsheood and iniuries of his enemies, againſt the which hee prayeth unto the LORD and aſſureth himſelf of his help and ſuccour: Wherefore hee provoketh the Iuſt to praife the LORD, and to aſſure themſelves of his tuition.

Tribble. Pſal. 140.

Pſalme. 140.

D Ely ver mee. O Lord from the evil man: preſerve me from the cruel man.

From the per-verse and wick-ed wight, O LORD, de-lyv-er mee:

And from the cru-el mans de-fpight pre-ferv-ed let mee bee.

2. Who in their hearts do miſ-chief warp, and e-vill things in-vent:

Con-tin-uall-ly to war right ſharp on mee they are full bent.

2 Who imagine evil things in their hearts, and make war continually.

3 They



PSALME CXLI.

3 They have sharped their tongues like a serpent: Adders poyfon is under their lips Selah  
 4 Keepe mee O Lord, from the hands of the wicked: preferve mee from the cruell man, who purpofeth to caufe my fteps to flide.  
 5 The proud have laide a snare for mee, and fprede a net with cords in my path way, and fet grins for me. Selah.  
 6 Therefore I laid unto the Lord, Thou art my GOD: hear, O Lord, the voyce of my prayers.  
 7 O LORD GOD, the ftrength of my falvation, thou haft covered mine head in the day of battell.

3 They whetted have their tongues as keene as is the ferpents fpeare: They Adders poyfon may bee feene under their lips to beare.  
 4 From wicked hands, Lord, me with hold preferve mee to abide Free from the cruell man, that would my foot-fteps caufe to flide.  
 5 For lo, the proud a snare have fet for mee in my path way: And have with cords fprede forth their net, and grins for mee they lay.  
 6 Therefore unto the LORD faid I, Thou art my GOD alone: Hear then, O LORD, the voice and cry wherewith I plaint and mone.  
 7 O LORD my GOD, the ftrength and ftay of my falvation: Mine head thou coveredft in the day that battell came mee on.

8 Let not the wicked man obtaine on mee his hearts defire: Nor yet performe his thoughts moft vain, left pride him fet on fire.  
 9 Of thofe that compaffe mee, O LORD, the chiefe and principall, The mifchief of their lips accord upon themfelves to fall.  
 10 Let coals upon their heads down fall, caft them in fire glow: And that they rife no more at all into deep pits them throw.  
 11 The LORD I know th' afflicteds caufe will furely take in hand: And hee againft the poor mans foes with Iudgement juft will ftand.  
 12 Undoubtedly the man upright fhall praife thy Name therefore, And eke the Iuft fhall in thy fight inhabite evermore.

8 Let not the wicked have his defire, O Lord: perform not his wicked thought, left they be proud Selah.  
 9 As for the chiefe of them that compaffe mee about, let the mifchiefe of their own lips come upon them.  
 10 Let coales fall upon them let him caft them into the fire and into the deep pits that they rife not: For the backbiter fhall not be eftablifhed upon the earth: evil fhall hunt the cruell man to deftruction.  
 11 I know that the Lord will avenge the afflicted, and judge the poor.

12 Surely the righteous fhall praife thy Name and the juft fhall dwell in thy prefence.

PSAL. CXLI.

¶ David being grievoufly persecuted under Saul, only fleeth unto GOD to have fuccour. defiring him to bridle his affections that hee may patientlie abide till GOD take vengeance of his enemies.

Psalm 141.

O LORD, I call upon thee: hafte thee unto me: hear my voice when I cry unto thee.

Tribble. Pfa. 141.

Contra.

Tenor. On thee I call, O LORD, there-fore hafte left I be dif-maide:

Baffus.

Oh hear my voice when as I roar, and crie to thee for aid.

PSALME CXLII.

2 Let my prayer be directed in thy fight as incense, and the lifting up of mine hands as the evening sacrifice.

2 My pray - ers in thy fight let be, as in - cense pure of price :

And eke mine hands lift up to thee, as eve - ning fac - ri - fice.

3 Set a watch O Lord, before my mouth and keepe the doore of my lips.

4 Incline not mine heart to evill, that I should commit wicked workes with men that work iniquitie, and let me not eat of their delicats.

5 Let the righteous smite me, for that is a benefit: and let him reprove me, and it shall bee a precious oyle that shall not break my head for within a while I shall even pray in their miseries

3 Before my mouth, O LORD, ward, and watch set I thee pray:  
And of my lips bee thou the guard, and keepe sure for ay.

4 Let not mine heart to ill incline, that with those wicked mates Who mischief work I fall to sin, nor taste their delicats.

5 When I offend, then let the Just correct mee LORD that day:  
For as a benefit needs must I take the same alway.  
Yea, his reproof shall bee sweet oyle that shall mine head not break:  
As for my foes within short while I shall have cause to speak.

6 And when their judges down shall fall amongst the stons to ground:  
The people shall my words hear all, which sweet and true they found.

7 O LORD, behold our bones are strowd, about the pit and grave:  
Like chips by him that wood hath hewd, or digged in a cave.

8 Yet unto thee mine eyes their fight do cast in this distresse:  
On thee, O Lord, my trust is pight, leave not my Soul helpelesse.

9 But keep mee from the snare which they have spred to trap mee in:  
And from the grins which such do lay as are addit to sin.

6 When their Iudges shal be casten downe in stony places they shal hear my words, for they are sweet  
7 Our bones ly scattered at the graves mouth, as hee that heweth wood, or diggeth in the earth.

8 But mine eyes look unto thee, O LORD, in thee is my trust: leave not my Soule destitute.

9 Keepe mee from the snare which they have laid for me, and from the grins of the workers of iniquitie.

10 Let the wicked fall into his nets together, whiles I escape.

10 As for the wicked let them fall into their nets preparad,  
Whilft I escape: yea, let them all together so bee snard.

PSAL. CXLII.

The Prophet neither astonished with fear, nor carried away with anger, nor forced by desperation would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preserve him.

# PSALME CXLII.

*Pfalme 142.*

Tribble. Pfa. 142.

Contra.

Tenor. Vn - to the LORD I cry did and call: Yea, with my voice I him be-fought,

Bassus.

1 I Cried un-  
to the Lord  
with my voice  
with my voice  
I prayed unto  
the Lord.

And my re-quests be - fore him let fall: 2. So that my griefes and troubles with-all,

2 I powred  
out my medi-  
tation before  
him, and de-  
clared mine  
affliction in  
his preſence.

Be - fore his pre - ſence I fourth brought, To ſtay my trou - bled thought.

3 Though my  
ſpirit was in  
perplexitie in  
mee, yet thou  
kneweſt my  
path: in the  
way wherein I  
walked have  
they privilie  
laide a ſnare  
for mee.

3 Though I in ſpirit was troubled and rent,  
Yet thou my path didſt know alway:  
The ſelf ſame trade wherein I then went  
My foes ſo much to malice were bent,  
They privily their ſnares did lay,  
To take mee as their prey.

4 I looked u-  
pon my right  
hand, and be-  
held, but there  
was none that  
would know  
me: all refuge  
failed me, and  
none cared for  
my Soul.

4 As I now at my right hand did look,  
And ſo beheld on either ſide,  
Not one found I who could mee wel brok:  
But ſeeming ſtrange they there me forſook:  
All refuge was from mee full wide,  
My Soul the ſelf ſame trade.

5 Then cryed  
I unto thee,  
O Lord, and  
ſaid, Thou art  
mine hope,

5 Then cryed I, O LORD, unto thee,  
And alſo ſaid thus in effect,  
Thou art mine hope, and ſo ſtill ſhalt bee;

Yea, my whole part which thou gaveſt me  
Within the land ſo ſeemely deſt,  
Where dwell do thine Elect.

and my por-  
tion in the land  
of the living.

6 To my complaint, O Lord, now give ear,  
For I am brought full low and baſe:  
Save mee from ſuch as put mee in fear:  
Which tyrants would aſunder mee teare:  
For why? their force might ſoon take place  
Mee throughly to deface.

6 Hearken un-  
to my cry, for  
I am brought  
verie low: de-  
liver me from  
my pericu-  
ters, for they  
are too ſtrong  
for mee.

7 Make free my ſoul in bonds that doth lie,  
That I may praife thine holy Name:  
The righteous then will ſtill ſtand mee by,  
And with much joy thy praifes fourth cry,  
For ſhewing, LORD, to mee the fame  
They will ſet fourth thy fame.

7 Bring my  
Soule out of  
prison, that I  
may praife thy  
Name: then  
ſhall the right-  
eous come a-  
bout me when  
thou art bene-  
ficial unto me.

PSAL.

# PSALME CXLIII.

*An earnest prayer for remission of sins, acknowledging that the enemies did thus cruelly persecute him by GODS iust iudgement: Hee desireth to bee restored to grace, to bee governed by his holy Spirit, that hee may spend the remnant of his life in the true feare and service of GOD.*

*Pfalme 143.*

**H**Eare my prayer, O LORD, and hearken unto my supplication, answere mee in thy truth & in thy righteousnes.

Treble. Pfa. 143.

Contra.

Tenor. Oh, hear my pray - er, LORD, and un - to my re - quest,

Bassus.

To bow thine eare ac - cord, And as thou think - est best:

Ac - cord - ing to thy truth, And for thy ius - tice sake,

O Lord on me have ruth, And an - swere to me make.

PSALME CXLIIII.

2 And enter not into judgement with thy fervant: for in thy fight thal none that liveth bee justified.

2 To judgement enter not  
With mee thy fervant pure:  
For why? this well I wot  
No man in fight may dure  
Of thee the living GOD,  
If thou his deedes wouldst trie,  
Hee dare make none abode,  
Himself to justifie.

3 For the enimie hath persecuted my Soul: he hath smitten my life down to the earth: hee hath laid mee in the darknes as they that have beene dead long ago.

3 Behold, mine enimie  
Pursued hath with spight,  
My Soul it to destroy,  
Yea, hee my life down right  
Unto the earth hath smote,  
And layed mee full low  
In darknesse, as forgot,  
Or men dead long ago.

4 And my spirit was in perplexitie within mee, and mine heart within mee was amazed.

4 Where through my sprite, alas  
Was troubled with unrest,  
Mine heart amazed was,  
And vexed in my brest.

5 Yet do I remember the time past: I meditate in all thy works: yea I do meditate in the workes of thine hands.

5 Yet I to minde do call  
Time past, and do record  
Thy works: yea, think on all  
Thine handie works, O LORD.

6 I stretch forth mine handes unto thee: my Soul desireth after thee, as the thirstie land. Selah.

6 With grievous plaint and mone  
Mine hands I stretch abroad  
To thee mine help alone:  
For lo, my Soul, O God,  
Most ardently desires,  
And longeth after thee,  
As thirstie ground requires  
With raine refreshit to bee.

7 O LORD, for mine availe,  
To heare mee make good speed:  
For lo, my sprite doth faile,  
Hide not thy face in need  
From mee poore wretch, alas,  
For doubtlesse else I shall  
Bee like to those that passe,  
And in the grave do fall.

7 Heare mee speedily. O Lord, for my spirit faileth: hide not thy face from me, else I shall be like unto them that go down into the pit.

8 Now sith I trust in thee,  
Thy clemencie benigne,  
To heare grant unto mee  
When break of day doth spring.  
The way to mee descry  
That I should walk and go:  
For I my Soul on hie  
To thee have lifted tho.

8 Let me hear thy loving kindnes in the morning, for in thee is my trust: shew me the way that I should walke in: for I lift up my Soule unto thee.

9 From all my foes mee save,  
And set mee free, I pray:  
For LORD with thee I have  
Still hid my self away.

9 Deliver mee O Lord, from mine enemies: for I hid mee with thee.

10 To do thy will instruct  
Mee, LORD my GOD of might:  
Let thy good Sprite conduct  
Mee to the land of right.

10 Teach mee to do thy will, for thou art my God: let thy good spirit leade mee unto the land of righteousnesse.

11 To quicken mee accord  
For thy Names sake also  
And for thy justice, LORD,  
Bring out my Soul from wo.

11 Quicken mee, O Lord, for thy Names sake, and for thy righteousness bring my Soule out of trouble.

12 And for thy mercies slay  
My foes, and put to shame  
My Soules oppreffours ay,  
For I thy fervant am.

12 And for thy mercie slay mine enemies, and destroy all them that oppresse my Soule, for I am thy servant.

PSAL. CXLIIII.

¶ David praiseth the LORD with great affection and humilitie, for his kingdome restored, and for his victories obtained, yet calling for help, and the destruction of the wicked, promising to acknowledge the same with song of praises, and declareth wherein the felicitie of any people consisteth.

Psalme 144.

Blessed bee the Lord my strength, who teacheth mine hands to fight, and my fingers to battell.

2 Hee is my goodnesse and my fortresse, my towre, and my delyverer, my shield, and in him I trust, who subdueth my people under mee.

Blessed be the Lord my strength, that doth instruct mine hands to fight:  
The Lord that doth my fingers frame to battell by his might.  
2 Hee is my goodnesse, fort, and towre, delyverer and shield:  
In him I trust, my people hee subdues to mee to yeeld.

Sing this as the 135. Psalme.

3 O Lord, what thing is man, that him thou holdest so in price?  
Or son of man, that upon him thou thinkest in such wise?  
4 Man is but like to vanitie, so passe his dayes to end,  
5 As fliting thad: bow down O LORD thine Heavens, and descend.

3 LORD, what is man that thou regardest him? or the son of man that thou thinkest upon him?

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 Bow thine Heavens, O Lord, & come downe: touch the mountains and they shall smooke.

6 The

PSALME CXLV.

6 Cast forth thy lightnings and scatter them shoote out thy arrowes, and confume them  
7 Send thine hand from above, deliver mee, and take me out of the great watters and from the hand of strangers.

8 Whose mouth talketh vanity and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God and sing unto thee upon an Viole and an instrument of ten strings.

10 It is hee that giveth deliverance unto Kings, and receiveth David his servant from the hurtfull sword.

6 The mountains touch, and they shal smok cast forth thy lightning flame:  
And scatter them, thine arrowes shoot, confume them with the fame.  
7 Send down thy hand even from above,  
O LORD, deliver mee:  
Take mee from waters great, from hand of strangers make mee free.

8 Whose subtle mouth of vanitie, and fondnesse doth entreat,  
And their right hand is a right hand of falsehood and deceit.

9 A new song I will sing, O God, and singing will I bee  
On Viole, and on Instrument  
ten stringed unto thee.

10 Even hee it is that only gives deliverance to Kings:  
Unto his servant David help  
from hurtfull sword hee brings.

11 From strangers hand me save and shield  
whose mouth talks vanitie:  
And their right hand is a right hand  
of guile and subtiltie.

12 So that our sons may bee as plants,  
whom growing youth doth rear:  
Our daughters carved cornersstones  
like to a palace fair.

13 Our garners full and plentie may  
with fundrie forts bee found:  
Our sheep bring thousands in our streets  
ten thousand may abound.

14 Our Oxen bee to labour strong,  
that none do us invade.  
There bee no going out, nor cry  
within our streets bee made.

15 These people blessed are that with  
such blessings are so stord:  
Yea, blessed all the people are;  
whose GOD is GOD the LORD.

11 Rescue mee and deliver mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood.

12 That our sons may bee as the plants, growing up in their youth, and our daughters as the corner stones graven after the similitude of a Pallace.

13 That our Garners may bee full and abounding with divers sorts, and that our sheepe may bring forth thousands, & ten thousands in our streets.

14 That our Oxen may be strong to labour, y there be none invasion nor going out nor crying in our streets.

15 Blessed are the people that be so: yea, blessed are the people whose God is the Lord.

PSAL. CXLV.

This Psalm was composed when the kingdome of David flourished, wherein hee describeth the wonderfull providence of God, as well in governing man, as in preserving all the rest of his creaturs. Hee praiseth GOD for his iustice and mercie but especially for his loving kindnesse toward those that call upon him, that fear him and love him: for the which hee promiseth to praise him for ever.

Tribble Psal. 145.

Psalme 145.

O My God, and king, I will extoll thee, and will blesse thy Name for ever and ever.

Contra.

Tenor. O LORD, that art my GOD and KING, Un-doubt-ed - ly I will thee praise:

Bassus.

I will ex - toll, and bles - fings sing, Un - to thine ho - lie Name al - ways.

2 From

PSALME CXLV.

2 I will bleſſe thee dayly, and praife thy Name for ever and ever.

2 From day to day I will thee bleſſe, And laude thy Name world with-out end:

3 Great is the Lord; and moſt worthe to be praied and his greatneſſe is incomprehenſible.

3 For great is GOD, moſt wor - thie praife, Whoſe greatneſſe none may com - pre - hend.

4 Generation ſhal praife thy workes unto generation, & declare thy power.

4 Race ſhal thy workes praife unto race, And ſo declare thy power, O LORD:

5 I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull workes.

5 The glorious beautie of thy grace, And wondrous workes will I record

6 And they ſhall ſpeak of the power of thy fearefull acts, and I will declare thy greatneſſe.

6 And all men ſhall the power, O GOD, Of all thy fearefull acts declare, And I to publiſh all abroad Thy greatneſſe, at no time will ſpare.

7 They ſhall break out into the mention of thy great goodneſſe, and ſhall ſing a-loude of thy righteouſnes.

7 They ſhall break out to mention, And ſpecifie thy great goodneſſe, And with loud voice their ſongs each on Shall frame to ſhew thy righteouſneſſe.

8 The Lord is gracious and merciful, ſlow to anger, and of great mercy

8 The LORD our GOD is gracious, Yea, mercifull is hee alſo: In mercy hee is plentious, But unto wrath and anger ſlow.

9 The Lord is good to all, & his mercies are over all his workes.

9 The LORD to all men is benigne, Whoſe mercies all his workes exceed:

10 All thy workes praife thee, O Lord and thy Saints bleſſe thee

10 Thy workes each one thy praifes ſing, And eke thy Saints thee bleſſe indeed.

11 They ſhew the glorie of thy Kingdome and ſpeake of thy power.

11 The glory of thy Kingdome they Do ſhew, and of thy power do tell:

12 To cauſe his power to be knowne to the ſonnes of men, and the glorious renown of his kingdome.

12 That ſo mens ſons his might know may And Kingdomes great that do excell.

21 My mouth therefore my ſpeech ſhal fram To ſpeak the praifes of the LORD: All fleſh to bleſſe his holy Name For evermore eke ſhall accord.

21 My mouth ſhall ſpeak the praifes of the LORD, and all fleſh ſhall bleſſe his holy Name for ever and ever.

13 Thy Kingdome hath none end at all, Thy Lordſhip ever doth remain:

14 The LORD upholdeth all that fall, And doth the feeble folk ſuſtaine.

15 The eyes of all things, LORD, attend, And on the wait that heere do live, And thou in ſeaſon doeſt ſend Sufficent food them to relieve.

16 Yea, thou thine hand doeſt open wide, And everie thing doeſt ſatiſfie That live, and on this earth abide, Of thy great liberalitie.

17 The LORD is juſt in his wayes all, And holy in his workes each one,

18 At hand to all that on him call, In truth that call to him alone.

19 The LORD will the deſire fulfill Of ſuch as do him fear and dread,

And hee alſo their cry hear will, And ſave them in the time of need.

20 Hee doth preſerve them more and leſſe, That bear to him a loving heart: But workers all of wickedneſſe Deſtroy will hee; and clean ſubvert.

13 Thy Kingdome is an everlaſting Kingdome, and thy dominion endureth throughout all ages.

14 The LORD upholdeth all that fall, and lifteth up all that are ready to fall.

15 The eyes of all waite upon thee, and thou giveth them their meate in due ſeaſon:

16 Thou openeth thy hand, and filleth all things living of thy good pleaſure.

17 The Lord is righteous in all his wayes and holy in all his workes.

18 The Lord is near unto all that call upon him, yea, to all that call upon him in truth.

19 Hee will fulfill the deſire of them that fear him hee alſo will hear their cry and will ſave them.

20 The Lord preſerveth all them that love him: but hee will deſtroy all the wicked.

PSAL.

# PSALME CXLVI.

*¶ David declareth his great zeale that hee hath to praise GOD, and teacheth not to trust in man, but only in GOD Almightye, who delyvereth the afflicted, defendeth the strangers, comforteth the fatherlesse and the widowes, and reigneth for ever.*

Tribble. Psal. 146.

*Psalme 146.*

**P**Raise thou the Lord, O my soule.

My Soule praise thou the LORD al - wayes, my GOD I will con - fesse:

**2** I will praise the Lord, during my life, as long as I have any being I will sing unto my GOD.

2 While breath and life pro - long my dayes, my tongue no time shall cease.

**3** Put not your trust in Princes, nor in the son of man: for there is none helpe in him.

3 Trust not in world - ly Prin - ces then, though they a - bound in wealth,

Nor in the sons of mor - tall men, in whom there is none health.



PSALME CXLVII.

4 His breath departeth, & hee returneth to his earth: then his thoughts perish.

5 Blessed is hee that hath the GOD of Iakob for his helpe, whose hope is in the Lord his God.

6 Who made Heaven, and earth, the sea, and all that therein is, who keepeth his fidelitie for ever.

4 For why? their breath doth soon depart, to earth anone they fall:

And then the counsels of their heart decay and perish all.

5 O happie is that man, I say, whom Iakobs God doth aide, And hee whose hope doth not decay, but on the Lord is staide.

6 Who made the earth and waters deep, the heavens high withall:

Who doth his word and promise keep in truth, and ever shall.

7 With right alwayes doth hee proceede, for such as suffer wrong:

The poore and hungrie hee doth feede, and loofe the fetters strong.

8 The Lord doth fend the blind their fight the lame to lims restore:

The LORD, I say, doth love the right, and just man evermore.

9 Hee doth defend the fatherlesse; the strangers sad in heart:

And quites the widow from distresse, and ill mens wayes subvert.

10 Thy LORD and GOD eternallie, O Syon still shall reigne, In time of all posteritie for ever to remaine.

7 Who executeth justice for the oppressed, who giveth bread to the hungry the Lord loofeth the prisoners.

8 The Lord giveth fight to the blind: the Lord raiseth up the crooked, the LORD loveth the righteous.

9 The LORD keepeth the strangers: hee relieveth the fatherlesse, and widow, but hee overthroweth the way of the wicked.

10 The Lord shall reigne for ever, O Syon, thy God endureth from generation to generation: Praise yee the LORD.

PSAL. CXLVII.

¶ The Prophet praiseth the bountie, wisdom, power, iustice and providence of GOD upon all his creatures, but especially upon his Church, which hee gathereth together after their dispersion, declaring his word and iudgements so unto them, as hee hath done to none other people.

Tribble. Pfal. 147.

Contra.

Tenor. Praise yee the LORD, for it is good un - to our God to sing:

Bassus.

Pfalme 147.

PRaife yee the Lord, for it is good to sing unto our GOD: for it is a pleasant thing, & praise is comely.

For it is pleaf - ant, and to praise it is a come - ly thing.

PSALME CXLVII.

2 The Lord doth build up Ierufalem, and gather together the difperfed of Ifrael.

2 The LORD his owne Ie - ru - fa - lem hee build - eth up a - lone:

3 Hee healeth thofe that are broken in hart & bindeth up their fores.

4 He counteth the number of the ftars, and calleth them all by their names.

5 Great is our Lord, & great is his power, yea, his wife-dome is infinite.

6 The Lord relieveth the meek, and abafeth the wicked to the ground.

7 Sing unto the Lord with praife: fing upon the Harp unto our God

8 Who covereth the heaven with clouds and prepareth rain for the earth, & maketh the graffe to grow upon the mountains

9 Who giveth to beafts their food, & to the young ravens that cry.

10 Hee hath no pleaſure in the ſtrength of an horſe, neither delighteth in the legs of man.

11 But the Lord delighteth in them that fear him, and attend upon his mercy.

And the dif - perft of If - ra - el doth ga - ther in - to one.

3 Hee heales the broken in their hearts, their fore up doth hee bind:

4 Hee counts the number of the ftars, and names them in their kind.

5 Great is the LORD, great is his power, his wife-dome infinite:

6 The Lord relieves the meek, and throws to ground the wicked wight.

7 Sing unto GOD the LORD with praife, unto the LORD rejoice,

And to our God upon the Harp advance your finging voice.

8 He covereth heaven with clouds, & for the earth prepareth rain,

And on the mountains hee doth make the graffe to grow again.

9 Hee giveth beafts their food: yea to young ravens when they cry:

10 In ſtrength of horſe, nor in mans legs no pleaſure taketh hee.

11 But in all thofe that fear the Lord the Lord hath his delight,

And ſuch as do attend upon his mercies ſhyning light.

12 O praife the Lord Ierufalem, thy God O Syon praife:

13 For hee the bars hath forged ſtrong, wherewith thy gates hee ſtayes.

14 Thy children hee hath bleſt in thee, and in thy borders hee

Doth ſettle peace, and with the flowre of wheat hee filleth thee.

15 And his commandements upon the earth hee ſendeth out:

And eke his word with ſpeedie courſe doth ſwiftly run about.

16 Hee giveth ſnow like wool, hoar froſt like aſhes doth hee ſpread:

17 Like morſels caſts his yce, whereof the cold who can abide?

18 Hee ſendeth out his mightie word, and melteth them again:

His wind hee maketh blow, and then the waters flow amain.

19 The doctrine of his holy Word to Iaakob doh hee ſhow?

His ſtatuts and his Iudgements hee gives Iſrael to know.

12 Praiſe the Lord, O Ierufalem: praife thy God, O Syon.

13 For he hath made the bars of thy gates ſtrong, and hath bleſſed thy children within thee.

14 Hee ſetteth peace in thy borders & fatifieth thee with the flower of wheat.

15 Hee ſendeth forth his commandement upon earth, and his word runneth very ſwiftly.

16 Hee giveth ſnow like wool and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his Yce, like Morſels: who can abide the cold thereof.

18 Hee ſendeth his word, and melteth them: He cauſeth his wind to blow, and the waters flow.

19 Hee ſheweth his word unto Iaakob, his ſtatutes and his judgements unto Iſrael.

20 With every nation hath hee not fo dealt, nor have they known

His ſecret judgements: Now therefore praife yee the Lord alone.

20 Hee hath not delt fo with every nation, neither have they known his judgements. Praiſe ye the Lord.

PSAL.

PSALME CXLIX.

PSAL. CXLVIII.

¶ *David provooketh all creatures to praise the Lord, in Heaven, in Earth, and in all places, especiallie for the power he hath given to his people Israel, whom he hath taken so neare unto him.*

*Sing this as the 136. Psalm.*

PRAISE yee the Lord from the Heavens: praise yee him in the high places.

2 Praise yee him all yee his Angels: praise him all his Armie.

3 Praise yee him Sun and Moon: praise yee him all bright stars.

4 Praise yee him heaven of heavens, and waters that bee above the heavens.

5 Let them praise the Name of the Lord: for hee commanded, and they were created.

6 And hee hath established them for ever and ever: hee hath made an ordinance, which shal not passe.

7 Praise yee the Lord from the earth, yee dragons, and all depths.

8 Fire & haile snow and vapors, stormie wind, which execute his word.

Give laude unto the LORD,  
From Heaven that is so high:  
Praise him in deed and word,  
Above the starrie skie:

2 And also yee,

His Angels all

Armies royall

Praise him with glie:

3 Praise him both Sun and Moon,  
Which are so clear and bright:

The fame of you bee done

Yee gliftring stars of light:

4 And eke no lesse

Yee Heavens faire,

5 And cloudes of the aire

His laude expresse.

6 For at his word they were

All formed as wee see: -

At his voice did appeare

All things in their degree:

Which hee fet fast,

To them hee made

A law and trade,

For ay to last.

7 Extoll and praise Gods Name

On earth yee Dragons fell:

All deepes do yee the fame,

For it becomes you well:

8 Him magnifie

Fire, haile, yce, snow,

And stormes that blow

At his decree.

9 Yee hills and mountains all,

And trees that fruitfull are.

Yee Cedars great and tall

His worthy praise declare:

Beasts and cattell:

10 Yea, birds flying,

And wormes creeping

That on earth dwell.

11 All kings both more and lesse,

With all their pompous train:

Princes, and all judges

That in the world remain.

Exalt his Name.

12 Young, Men, and Maides,

Old Men, and Babes

Do yee the fame.

13 For his Name shall wee prove

To bee most excellent:

Whose praise is far above

The earth and firmament.

14 For sure hee shall

Exalt with lesse

The horn of his,

And help them all.

His Saints all shall fourth tell;

His praise and worthinesse,

The children of Israel:

Each one both more and lesse,

And also they,

That with good will,

His words fulfill:

And him obey.

9 Mountains and all hills, fruitfull trees and all cedars.

10 Beasts and all cattell, creeping things, and feathered fowles.

11 Kings of the earth, and all people: princes and judges of the world.

12 Young men and maidens, also old men and children:

13 Let them praise y name of the Lord: for his Name only is to bee exalted, and his praise above the earth and the Heavens.

14 Hee hath exalted the horn of his people, which is a praise for all his Saints

Even for the children of Israel, a people that is neare unto him: praise yee the Lord.

PSAL. CXLIX.

*An exhortation to the Church to praise the Lord for his victories and conquest that he giveth to his Saints against all mens power.*

Sing

PSALME CXLIX.

Tribble. Pſal. 149.

Contra.

Tenor. Sing un - to the LORD, With hear - tie ac - cord, A new joy - full ſong:

Baſſus.

His praif - es re - found, In ev - er - ie ground, His Saints all a - mong.

*Psalm 149.*

Sing ye un-to the Lord a new ſong: let his praife bee heard in the Congregation of Saints.

2 Let Iſrael rejoice in him that made him and let the children of Si-on rejoice in their King.

3 Let them praife his Name with the flute: let them ſing praifes unto him with the timbrel and harp

4 For the Lord hath pleaſure in his people, hec will make the meek glorious by deliverance.

5 Let the Saints be joyful with glorie: let them ſing loud upon their beds.

2 Let Iſrael rejoice,  
And praife eke with voice,  
His maker loving:  
The ſons of Syon,  
Let them everie one  
Bee glad in their King.

3 Let all them advance,  
His Name in the dance,  
Both now and alwayes,  
With harp and tabert,  
Even ſo likewiſe let  
Them utter his praife.

4 The LORDS pleaſure is,  
In them that are his:  
Not willing to ſtart:  
But all means do ſeek  
To ſuccour the meek  
And humble in heart.

5 The Saincts more and leſſe  
His praife ſhall expreſſe,  
As is good and right:  
Rejoicing, I ſay,  
Both now and for ay,  
In their beds at night.

6 Their throates ſhall burſt out  
In every rout,  
In praife of their LORD:  
And as men moſt bold,  
In hand ſhall they hold  
A two edged ſword.

7 Avenged to bee  
In every degree  
The Heathen upon:  
And for to reprove,  
As them doth behove  
The people each one.

8 To bind ſtrange Kings faſt  
In chains that will laſt,  
Their Nobles alſo  
In hard yron bands,  
As well feet as hands,  
To their grief and wo.

9 That they may indeed  
Give ſentence with ſpeed  
On them to their pain,  
Which is write alwayes,  
Such honour and praife  
His Saincts ſhall obtain.

6 Let the high acts of God be in their mouth and a two edged ſword in their hand.

7 To execute vengeance upon the Heathen, and corrections among the people.

8 To bind their kings in chains, and their Nobles with fetters of yron.

9 That they may execute upon them the judgement that is written: this honour ſhal beto all his Saints: praife yee the Lord.

PSAL.

# PSALME CL.

An exhortation to praise the Lord without ceasing, by all manner of wayes, for all his mightie and wonderfull works.

Tribble. Pfal. 150.

Pfalme 150.

**P**RAISE yee  
God in his  
Sanctuarie:  
praiseyehim in  
the firmament  
of his power.

Contra.

Tenor. Yeeld un - to GOD the might - ie LORD praise in his Sanc - tua - rie:

Bassus.

And praise him in the fir - ma - ment, which shewes his power on hie.

**2** Praise yee  
him in his  
mightie acts:  
Praise yee him  
according to  
his excellent  
greatnesse.

**2** Ad - vance his Name, and praise him in his might - ie acts al - wayes:

Ac - cord - ing to his ex - cel - lence of great - nes give him praise.

3 His

PSALMĒ CL.

3 Praise yee him in the found of the trumpet: praise yee him upon the viole and the harp.

3 His praises with the princely noise of founding trumpets blow: Praise him upon the viole, and upon the harp also.

4 Praise him with timbrell and with flute organs, and virginals:

5 With founding cymbals praise yee him, praise him with loude cymbals.

6 What ever hath the benefite of breathing praise the LORD: To praise the Name of God the LORD agree with one accord.

4 Praise yee him with timbrell and flut: praise ye him with virginals and organs.

5 Praise yee him with founding cymbals: praise yee him with high founding cymbals.

6 Let everie thing that hath breath praise the LORD: praise yee the LORD.

The end of the Psalmes of DAVID  
in Prose and Meeter. 1635.



THE TEN COMMANDEMENTS

*of Almighty GOD.*

EXODVS XX.

*Sing this as the 51. Psalm.*

Attend my people and give ear,  
Of ferlie things I will thee tell:  
See that my words in minde thou bear,  
And to my precepts listen well.

- I. I am thy Sovereigne LORD and GOD,  
Who have thee brought from careful thral  
And eke reclaimd from Pharaohs rod,  
Make thee no gods on them to call.
- II. Nor fashioned form of any thing  
In Heaven or Earth to worship it:  
For I thy GOD by revenging  
With grievous plagues this fin will fmitte.
- III. Take not in vaine his holy Name,  
Abuse it not after thy will:  
For so thou mightst soone purchase blame,  
And in his wrath hee would thee spill.
- IV. The Lord from work the seventh day ceast  
And brought all things to perfect end:  
So thou and thine that day take rest,  
That to Gods Heftes yee may attend.
- V. Unto thy Parents honour give,  
As Gods commandements do pretend:  
That thou long dayes and good mayst live  
In earth, where God a place doth lend.
- VI. Beware of murther and cruel hate
- VII. All filthie fornication feare:
- VIII. See thou steale not in any rate,
- IX. Falsc witnesse against no man beare.
- X. Thy neighbours house with not to have,  
His wife, or ought that hee calles mine:  
His field, his oxe, his asse, his slave,  
Or any thing which is not thine.

A PRAYER.

*Sing this as the 27 Psalm.*

The Spirit of grace grant us, O Lord  
To keep these Lawes our hearts restore:  
And cause us all with one accord  
To magnifie thy Name therefore.

For of our selves no strength wee have,  
To keep these Lawes after thy will:  
Thy might therefore, O Christ wee crave,  
That wee in thee may them fulfill.

LORD, for thy Names sake grant us this,  
Thou art our strength, Oh Saviour Christ:  
Of thee to speed how should wee misse,  
In whom our treasure doth consist.

To thee for evermore bee praise,  
With the Father in each respect,  
And with thy holy Spirit alwayes,  
The Comforter of thine Elect.

THE LORDS PRAYER.

*Sing this as the 112. Psalm.*

Our Father which in Heaven art,  
And makes us all one brotherhood:  
Wee call upon thee with our heart,  
Our heavenly Father and our God:  
Grant wee pray not with lips alone,  
But with the hearts deep sigh and grone.

Thy blessed Name bee sanctified,  
Thine holy Word mought us inflame:  
In holy life for to abide,  
To magnifie thine holy Name:  
From all errors defend and keep,  
The little flock of thy poor sheep.

Thy Kingdome come even at this houre  
And henceforth everlastingly:  
Thine holy Ghost into us powre,  
With all his gifts most plenteously:  
From Sathans rage and filthy band  
Defend us with thy mighty hand.

Thy will bee done with diligence,  
Like as in heaven in earth also:  
In trouble grant us patience,  
Thee to obey in wealth and wo:  
Let not flesh, blood, nor any ill  
Prevaile against thine holy will.

Give us this day our dayly bread,  
And all other good gifts of thine:  
Keep us from war, and from blood theed,  
Also from sicknesse, dearth and pine:  
That wee may live in quietnesse,  
Without all greedie carefulnesse.

Forgive us our offences all,  
Relieve our carefull conscience:  
As wee forgive both great and small,  
Who unto us have done offence:  
Prepare us LORD for to serve thee  
In perfect love and unitie.

O LORD, into temptation  
Lead us not when the fiend doth rage,  
To withstand his invasion  
Give power, and strength to every age.  
Arme, and make strong thy feeble host  
With faith, and with the holy Ghost.

O LORD, from evill delayer us,  
The dayes and times are dangerous:  
From everlasting death save us,  
And in our last end comfort us:  
A blessed end to us bequeath,  
Into thine hands our Soules receive.

For thou, O LORD, art King of kings,  
And thou hast power over all:  
Thy glory shyneth in all things,  
In the wid world univerfall:  
Amen, let it bee done, O LORD,  
That wee have praid with one accord.

VENI

**V E N I   C R E A T O R .**

*Sing this as the 95. Psalm.*

Come holy Ghost, Eternal God,  
proceeding from above:  
Both from the Father and the Son,  
the God of peace and love.  
Vifite our minds, and into us  
thine Heavenly. Grace inspire.  
That in all truth and godlineffe  
Wee may have true desire.

Thou art the very Comforter  
in all wo and distresse:  
The heavenly gift of GOD, most High,  
which no tongue can expresse.  
The fountain and the lively spring  
of joy celestiall: .  
The fire so bright, the loue so clear,  
and unction spirituall.  
Thou in thy gifts are manifold:  
whereby Christs Church doth stand:  
In faithfull hearts writing thy law  
the finger of GODs hand.  
According to thy promise made,  
thou gavest speech of grace,  
That through thine help the praise of God  
may stand in every place.

O holy Ghost! into our wits  
send down thine heavenly light:  
Kindle our hearts with fervent love,  
to serve God day and night.  
Strengthen and stablisch our weaknesse,  
so feeble, and so fraile,  
That neither flesh, the world, nor devill  
against us do prevaile.

Put back our enemies far from us,  
and grant us to obtaine  
Peace in our hearts with GOD and man  
without grudge or disdaine.  
And grant, O LORD, that thou beeing  
our leader and our guide,  
Wee may eschew the snares of sin,  
and from thee never slide.

To us such plentie of thy grace  
good LORD grant wee thee pray:  
That thou may bee our comforter  
at the last dreadfull day.  
Of all strife and diffension,  
O LORD, dissolve the bands:  
And make the knots of peace and love  
throughout all Christian lands.

Grant us, O LORD, through thee to know  
the Father of all might,  
That of his dear beloved Son  
wee may attaine the sight.  
And that with perfect faith also  
wee may acknowledge thee:  
The Spirit of them both alway,  
one God in persons three.

Laude and praise bee to the Father,  
and to the Son equall,  
And to the holy Sprite also,  
one God coeternall.  
And wee pray that the only Son  
vouchsafe his Sprite to send  
To all that do professe his Name  
unto the worlds end.

**The Song of Simeon.**

*Sing this as the 19. Psalm.*

O LORD, because mine hearts desire  
hath wished long to see  
Mine only Lord and Saviour  
thy Son before I die.  
The joy and health of all mankind  
desired long before,  
Who now is come into the world  
of mercie bringing store.

Thou sufferest thy servant now  
in peace for to depart,  
According to thine holy word,  
which lighteneth mine heart.  
Because mine eyes which thou hast made  
to give my bodie light  
Have now beheld thy saving health,  
which is the Lord of might.

Whom thou mercifully hast set  
of thine abundant grace,  
In open sight and visible,  
before all peoples face.  
The Gentiles to illuminate,  
and Sathan overquell:  
And eke to bee the glory of  
thy people Israell.

**THE XII. ARTICLES OF  
the Christian Believe.**

*Sing this as the 61. Psalm.*

All my believe and confidence,  
is in the LORD of might:  
The Father who all things hath made,  
the day and eke the night.  
The Heavens and the Firmament,  
and also many a Star:  
The earth and all that is therein,  
which passe mans reason far.

And in like manner I believe  
in Christ, our Lord, his Son:  
Coequall with the Deitie,  
and man in flesh and bone.  
Conceived by the holy Ghost,  
his word doth make mee sure,  
And of his Mother Mary born,  
yet thee a Virgin pure.

Because



Because mankind to Sathan was  
for sin in bond and thrall:  
Hee came, and offred up himself  
to death to save us all,  
And suffering most grievous pain,  
then Pilate being judge,  
Was crucified upon the crosse,  
and thereat did not grudge.

Hee thold the last assault of death,  
which did lifes torments end:  
Thereafter was hee buried,  
and did to hell descend.  
And in the third day of his death  
Hee rose to life again,  
To the end hee might bee glorified  
out of all grief and pain.

Ascending to the Heavens high,  
to sit in glorie still  
On Gods right hand his Father dear,  
according to his will.  
Untill the day of judgement come,  
when hee shall come again:  
With Angels power (yea of that day  
wee all are uncertain)

To judge all people righteouslie  
whom hee hath dearly bought,  
The living and the dead also,  
whom hee hath made of nought:  
And in the holy Sprite of God  
my faith to falsifie,  
The third person in Trinitie  
believe I stedfastly.

The holy and Catholick Church  
that Gods word doth maintain,  
And holy Scripture doth allow,  
which Sathan doth disdain.  
And also I do trust to have  
by Iesus Christ his death  
Releafe and pardon of my sins,  
and that only by faith.

What time all flesh shall rise again  
before the LORD of might,  
And see him with their earthly eyes,  
which now do give them light.  
And then shall Christ our Saviour  
the sheep and goats divide:  
And give life everlastingly  
to those whom hee hath tride.

Which is the realme celestiall,  
in glory for to rest:  
With all the holy company  
of Saints and Angels blest.  
Who serve the LORD Omnipotent  
obediently each hour:  
To whom bee all dominion,  
and praise for evermore.

THE HUMBLE SUTE  
OF A SINNER.

*Sing this as the 22. Psalm.*

O LORD, on whom I do depend,  
behold my carefull heart:  
And when thy will and pleasure is,  
relieve me of my smart.  
Thou seest my sorrowes what they are,  
my grief is known to thee:  
And there is none that can remove,  
or take the same from mee.

But only thou whose aid I crave,  
whose mercy still is prest:  
To ease all those that come to thee  
for succour and for rest.  
And sith thou seest my restless eyes  
my teares and grievous groan:  
Attend unto my sute, O LORD,  
mark well my plaint and moan.

For sin hath so inclosed mee,  
and compassed about,  
That I am now remediless,  
if mercy help not out.  
For mortall man can not release,  
or mitigate this pain:  
But even thy Christ, my LORD and God,  
who for my sins was slain.

Whose bloody wounds are yet to see,  
though not with mortall eye,  
Yet do thy Saints behold them all,  
and so I trust shall I.  
Though sin do hinder mee a while,  
when thou shalt see it good  
I shall enjoy the sight of him,  
and see his wounds and blood.

And as thine Angels and thy Saints  
do now behold the same,  
So trust I to possesse that place,  
with them to praise thy Name.  
But whiles I live heere in this vale  
where sinners do frequent:  
Assist mee ever with thy grace  
my sins still to lament.

Left that I tread in sinners trace,  
and give them my consent,  
To dwell with them in wickednesse,  
whereto nature is bent.  
Only thy grace must bee my stay,  
lest that I fall down flat:  
And beeing downe, then of my selfe  
can not recover that.

Wherefore this is yet once again  
my sute and my request,  
To grant mee pardon for my sin,  
that I in thee may rest.  
Then shall mine heart, my tongue and voice  
bee instruments of praise:  
And in thy Church and house of Saints  
sing PSALMES to thee alwayes.

THE

## THE LAMENTATION

*of a Sinner.**Sing this as the 6. Psalm.*

O LORD, turn not away thy face  
from him that lyes prostrate:  
Lamenting fore his sinfull life  
before thy mercies gate:  
Which gate thou openest wide to those  
that do lament their sin:  
Shut not that gate against mee LORD,  
but let mee enter in.

And call mee not to mine accompts  
how I have lived heere:  
For then I know right well, O LORD,  
how vile I shall appeare.  
I neede not to confesse my life,  
I am sure thou canst tell,  
What I have beene and what I am  
I know thou knowst it well.

O LORD, thou knowes what things bee past,  
and eke the things that bee:  
Thou knowes also what is to come,  
nothing is hid from thee.  
Before the Heavens and Earth were made  
thou knewst what things were then:  
And all things else that have beene since  
amongst the sons of men.

And can the things that I have done  
bee hidden from thee then?  
Nay, nay, thou knowes them all, O LORD,  
where they were done, and when.  
Wherefore with teares I come to thee,  
to beg and to entreat,  
Even as the child that hath done evill,  
and feareth to bee beat.

So come I to thy mercies gate,  
where mercie doth abound:  
Requyring mercie for my sin,  
to heale my deadly wound.  
O LORD, I neede not to repeat  
what I do beg or crave:  
Thou knowes, O LORD, before I ask  
the thing that I would have.

Mercie, good LORD, mercie I ask,  
this is the totall summe:  
For mercie, LORD, is all my suite,  
LORD, let thy mercie come.

## The complaint of a sinner.

*Sing this as the 143. Psalm.*

Where righteousnesse doth say,  
LORD, for my sinfull part,  
In wrath thou shouldst mee pay  
Vengeance for my desert.  
I can not it deny,  
But needes I must confesse:  
How that continually  
Thy Lawes I do transgresse.

But if it bee thy will  
With sinners to contend,  
Then all thy flock shall spill,  
And bee loft without end:  
For who lives heere so right,  
That rightly hee can say,  
Hee sins not in thy sight  
Full oft, and everie day.

The Scripture plaine tels mee,  
The righteous man offends  
Seven times a day to thee,  
Whereon thy wrath depends.  
So that the righteous man  
Doth walk in no such path,  
But hee fals now or than  
In danger of thy wrath.

Then sith the case so stands,  
That even the man right wife  
Fals oft in sinfull bands,  
Whereby thy wrath may rise.  
LORD, I that am unjust,  
And righteousnesse none have,  
Whereto then shall I trust,  
My sinfull Soule to save?

But truly to that Post  
Whereto I cleave and shall,  
Which is thy mercy most,  
LORD, let thy mercy fall.  
And mitigate thy mood,  
Or else wee perish all,  
The price of this thy blood:  
Wherein mercy I call.

The scripture doth declare,  
No drop of blood in thee:  
But that thou didst not spare,  
To shed each drop for mee.  
Now let those drops most sweet  
So moist mine heart so dry:  
That I with sin repleat  
May live, and sin may die.

That being mortified,  
This sin of mine in mee  
I may bee sanctified  
By grace of thine in thee.  
So that I never fall  
Into such mortall sin,  
That my foes infernall  
Rejoice my death therein.

But vouchsafe mee to keep,  
From these infernall foes,  
And from the lack so deep,  
Whereas no mercy growes.  
And I shall sing the songs,  
Confirmed with the lust;  
That unto thee belongs,  
Who art mine only trust.

THE

**THE SONG OF THE BLESSED  
VIRGINE MARY.**

*Sing this as the 19. Psalm.*

My Soul do magnifie the LORD,  
 my Spirit eke evermore:  
 Rejoyceth in the LORD my GOD  
 Who is my Saviour.  
 And why? because hee did regard,  
 and gave respect unto  
 So base estate of his Handmaid,  
 and let the mighty go.

For now behold all Nations,  
 and Generations all,  
 From this time fourth for evermore  
 shall mee right blessed call.  
 Because hee hath mee magnified,  
 who is the LORD of might:  
 Whose Name bee ever sanctified,  
 and praised day and night.

For with his mercy and his grace  
 all men hee doth inflame:  
 Throughout all generations,  
 to such as fear his Name.  
 Hee sheweth strength with his right arm,  
 and made the proud to start:  
 With all imaginations  
 that they bare in their heart.

Hee hath put down the mighty ones,  
 from their supernall feat:  
 And did exalt the meek in heart,  
 as hee hath thought it meet.  
 The hungry hee replenished,  
 with all things that were good:  
 And through his power hee made the rich  
 oft-tymes to want their food.

And calling to remembrance  
 his mercies every deale,  
 Hath holpen us assitantly  
 his servant Israel.  
 According to his promise made  
 to Abraham before,  
 And to his seed successively  
 to stand for evermore.

No, no, not so thy will is bent  
 To deale with finners in thine ire:  
 But when in heart they shall repent,  
 Thou grantest with speed their just desire.  
 To thee therefore still shall I cry,  
 To wash away my sinfull crime:  
 Thy blood O LORD, is not yet dry,  
 But that thou mayest help mee in time.

For why? while I on earth remain,  
 Opprest, alace, with wo and grief:  
 My feeble heart plunged in pain  
 Doth sigh, and sue for thy relief.  
 Sweet Christ, wilt thou not then appear?  
 To comfort them that comfort lack:  
 Wilt thou not bow thine ear to hear?  
 LORD IESUS come, and bee not slack.

For then shall thine receive their rest,  
 Their joy, their blesse, their perfect peace:  
 And see thy face of treasure best,  
 O LORD, that doth our joyes encrease  
 Then shall thou give those noble crownes,  
 Which thine own blood hath dearly bought:  
 Then shall those gifts and high renownes  
 Bee given in grace most richly wrought.

Then shall thy Saints redeemed dear  
 From baile to blisse removed bee:  
 And blessed CHRIST thy sweet voice hear,  
 Come unto mee Babes, come to mee.  
 Come reigne in joyes eternally,  
 Come reigne in blisse that hath none end,  
 Come therefore LORD, come CHRIST wee pray  
 Our pressed grief with speed amend.

Haste, thee, O LORD, haste thee, I say,  
 To powre on mee thy gifts of grace,  
 That when this life shall flite away  
 In Heaven with thee I may have place:  
 Where thou dost reigne eternally  
 With GOD, who once did thee down send,  
 Where Angels sing continually,  
 To thee bee praise world without end.

**THE LAMENTATION.**

*Through perfect repentance the sinner hath a sure  
trust in God, that his sins shall be washed away in  
Christ's blood.*

*Sing this as the 59. Psalm.*

O LORD, in thee is all my trust,  
 Give eare unto my wofull cry:  
 Refuse mee not that am unjust,  
 But bowing down thine heavenly eye.  
 Behold how I do still lament  
 My sins, wherein I do offend:  
 O LORD, for them shall I bee shent,  
 Sith thee to please I do intend.

**THE  
SONG OF MOSES.**

DEUTERON. XXXII.

*Sing this as the 32. Psalm.*

Take heed, O Heaven, and hearken Earth  
 and hear my mouth rehearse,  
 In chosen tearmes, and sentence great  
 this high and heavenly verse.  
 2 As dew distils on tender herbs  
 so shall my doctrine flow:  
 I shall powre out my speach as showres  
 makes come and graffe to grow.

3 For

3 For I IЕHOVAHS Name will preach,  
and fet it fourth abroad:  
Therefore see that yee give with mee  
all glory to our GOD.  
4 Unto that Rock, who perfect is  
in all his works his wayes  
In right and wife discretion  
are brought to passe alwayes.

Hee is a strong and trustie GOD,  
without iniquitie:  
Whole, upright, just in all respects,  
and righteous is hee.

5 A generation perverse,  
and wicked in their heart:  
Corrupted hath their wayes and done  
was not his childrens part.

6 Yee foolish people and unwife,  
shoud yee have thus requite  
Your Father GOVAH, and your LORD,  
freed you from bondage great?  
Who made you grow in number hudge,  
and honour high withall,  
And stablisht you in such a state,  
as none could make to fall.

## THE SECOND-PART.

7 Remember now the dayes of old,  
and yeers of ages past:  
Ask at thy Fathers they will tell,  
and thy Fore-fathers ask.  
They will thee shew, and orderly  
recount, how GOD on hie,  
8 When hee divyded all the earth  
possessed for to bee.

Hee Nations great of Adams seed  
disperfed to and fro:  
Hee fet the bounds of people twelve  
in number, and no mo.  
According to the number just  
of Israels sons twelve:

9 For GOVAHS people is his part,  
with Iakob hee will dwell.

10 Hee found him in the Defert dry,  
and in the wildernesse,  
Of mone and lamentation  
with deep and great distresse.  
Hee compast him about, and did  
instruct and keepe him sure:  
Even as the apple of his eye  
hee had of him such cure.

11 And as the Eagle steireth up  
her nest, and fits upon  
Her birds, and stretcheth out her wings,  
to carrie them thereon.

12 So only IOVAH led them right  
without the companie,  
Or help of strange and unquoth god  
no help thereof had hee.

13 Hee fet him up upon the hight  
of a most fertile land,  
That hee might eat and use the fruits  
thereof at his command.  
And suck the honie of the mount,  
and oyle of stonie rock:  
And eat the butter of the heards,  
and milk out of the flock.

14 And fatnesse of the tender lambs,  
and of the sheep so great,  
And bucks of Basshan with the fat,  
and finest of the wheat.  
Thou also drank the juice like blood  
of berries noble wine:  
And that nmixed whole and douce,  
and pickand wonder fine.

## THE THIRD PART.

15 But Iefurun when hee grew fat,  
then hee began to fling:  
Thou'rt foule, and fate, and finger-fed,  
thy paunches down do hing.  
For why? hee did forsake that GOD  
who life and honour fend:  
The rock of his Salvation  
hee did him vilipend.

16 They mooved him to jealousie,  
with unquoth idols vain:  
And with abominations

They wrought him great disdaine.  
17 They sacrificed unto devils,  
and not unto the LORD:  
Of whom their fathers did not know,  
nor from their fear abhord.

To new invented gods, of whom  
they did not understand;  
Whereof the fashion and the guise  
came from their neighbour land.  
18 Thou hast forget that Rock, that did  
beget thee Fatherly,  
And cast into oblivion  
the GOD that formed thee.

## THE FOURTH PART.

19 These things when as the LORD beheld  
into his children bad:  
Through wrath and indignation  
hee cast them off, and said,  
20 Now I will hide my face from them,  
and yet will look, and see  
What misery shall them betide,  
and what their end shall bee.

They are a generation  
given to perverfednesse:  
A sort of children, into whom  
there is no faithfulness.  
21 By such as were not gods of might  
they have provoked mee:  
And griev'd mee at the very heart,  
with foolish vanitie.

Therefore

The peo-  
ples filthie  
disposition  
and un-  
thankful-  
nesse.

The Lords  
wrath most  
iustly kind-  
led for pu-  
nishment &  
revenge.

The bene-  
fits of God  
most libe-  
rally be-  
stowed up-  
on his peo-  
ple,

THE SONG

OF MOSES.

Therefore will I rejeft them now,  
and take into their place  
A naughty people, whom they thought  
fhould ne'r have found my grace.  
Whereby I forely fhall provoke,  
and move them to defpight:  
When they fhall fee a people naught  
embracd for my delight.

22 For there is kindled in my wrath  
a furious fire and fell,  
Which fhall burn up, and all confume,  
even to the ground of hell.  
Which fhall eat up the earth, and eke  
her great fertilitie:  
And fet on fire the fundaments  
of mountains hudge and hie.

23 I'l fpend amongft them many ils,  
and ware mine arrowes all,  
To punifh their enormities  
I'l fhoot them great and fmall,  
24 The hunger horrible I will  
fend out, and eke the peft:  
And bylefull botch fhall them deftroj  
with murder manifef.

The bloody teeth of cruell beafts  
I will amongft them fend,  
And venome of the ferpents fair,  
of them to make an end.  
25 Without the fword fhall all confume,  
and in the minde within:  
The terrour and the trembling fear  
without end fhall begin.

The galland young man, nor the age  
of lofty virgine mild  
Shall not efcap this juft revenge,  
old man, woman, or child.  
26 Thus had I faid, I will go to,  
and fpoile them utterly:  
And blot away from mortall men  
their rotten memory.

THE FIFT PART.

27 Were not I feard the enemies,  
mifknowing pridfull boaf:ts:  
Saying, Our hand hath done all this,  
and not the LORD of hoaf:ts.  
28 They are a clan of counfell void,  
and of intelligence:  
29 Now would to God that they were wife  
and had fome providence.

That they might know and underftand,  
and rightly comprehend,  
How that their matters do proceed  
and what fhall bee their end.  
30 Oh, how is't come to paffe, that one  
fhould thus a thoufand chafe?  
And only two fum of your troups  
ten thoufand to deface.

If that the LORD your Rock had not  
inclofd you in their hand:  
And caft you under (as a prey)  
your enemies command.  
31 For why? their Rock is not like ours,  
to be a fure refuge:  
Although the enemies themfelves  
were fet down to bee judge.

32 The Vines of Sodom and Gomorah  
are not fo ill as theirs:  
Which grapes and berries venomous,  
and bitter clufers beares.  
33 Their wine is venome dangerous,  
which dreadfull Dragons caft,  
And like the deadly poyfon ftrong  
of the moft cruell Asp.

34 And is not this laid up in ftore,  
and kepted mee befide:  
And fealed in my treasure faft  
there ready to abide.  
35 Vengeance is mine, and recompence  
in their own proper time:  
Their foot fhall flip, and they fhall fall,  
and turn to duft and flime.

For why? of their calamitie  
the day draws very near:  
And of the things will them befall  
the tyme fhall foon appear.  
36 When FHOVAH fhall begin, and judge  
his people whom hee bought:  
Hee will repent him of that evill,  
againft his fervants thought.

THE SIXT PART.

Even when hee fhall perceive and fee  
all power to bee gone:  
And neither captive nor efcap  
able to fight again.  
37 Then fhall hee fay, where are the gods,  
which they took for to bee  
Their ftrong and fenced rock, to whom  
in danger, they might flee?

38 Who feed upon the fat of all  
their facrifices flain,  
And of their offerings drank the wine,  
now feek their help again.  
Now let the m rife, and fuccour you,  
and aid you in this need:  
Now let them bee your lurking place,  
if they bee gods indeed.

39 At laft bee wife, fee, and behold,  
that I, even I am hee,  
And that there is none other God,  
to bear mee company.  
Its only I that cafteth down,  
and ftrike unto the dead,  
And do reftore to life again,  
when their is no remead.

I wound,

The Lord when hee hath humbled his Church, will turn his wrath againft the enemies to their utter deftruction and accept in favour his own.

The Lords own glorie ftayeth him from utter wrath of his people, notwithstanding their horrible defervings.

I wound, and I do heale again,  
 all is at my command,  
 And there is none that can escape  
 the force of my right hand.  
 40 For I lift up mine hand unto  
 the Heaven, and thus I say:  
 As I did live before all time,  
 and so shall live for ay.

41 When I shall sharp my glancing sword,  
 and draw it out to strike,  
 And put mine hand to execute  
 my wrath amongst the thick.  
 Then shall I rightly recompence  
 with vengeance, wrake, and shame  
 Mine enemies, and well repay  
 all those that hate my Name.

42 I shall make drunken all my shafts,  
 into their bulgering blood.  
 My sword shall eat up, and consume  
 their filthy flesh and rude.  
 Even in the blood as well of them  
 that shall bee tane, as slain:  
 Down from the first, on all their sins  
 this vengeance shall remain.

43 Yee nations sing, and make a noise,  
 praise Him his people all:  
 For hee revengeth well the blood  
 of such as on him call.  
 Hee vengeance for his servants sake  
 upon his foes will cast,  
 And with his land and people bee  
 well pleased at the last.

**A THANKSGIVING AFTER  
 THE RECEIVING OF  
 the LORDS Supper.**

*Sing this as the 137. Psalm.*

The LORD bee thanked for his gifts,  
 and mercies evermore,  
 That hee doth shew unto his Saints,  
 to him bee laud therefore.  
 Our tongues cannot so praise the LORD  
 as hee doth right deserve:  
 Our hearts can not of him so think  
 as hee doth us preserve.

His benefits they bee so great  
 to us, that bee but sin:  
 That at our hands for recompence  
 there is none hop to win.  
 O sinfull flesh? that thou shouldst have  
 such mercies of the LORD:  
 Thou dost deserve more worthily  
 of him to bee abhord.

Nought else but sin and wretchednesse  
 doth rest within our hearts:  
 And stubbornly against the LORD  
 wee dayly play our parts.  
 The Sun above in Firmament,  
 that is to us a light  
 Doth shew it self more clear and pure  
 than wee bee in his sight.

The Heavens above, and all therein  
 more holy are than wee:  
 They serve the Lord in their estate  
 each one in his degree.  
 They do not strive for Mastership,  
 nor slack their office fet:  
 But serve the Lord, and do his will,  
 hate is to them no let.

Also the Earth, and all therein  
 of God it is in awe:  
 It doth observe the formers will,  
 by skilfull natures law.  
 The Sea, and all that is therein  
 doth bend when God doth beck:  
 The spirits beneath do tremble all,  
 and feare his wrathfull check.

But wee alas for whom all these  
 were made, them for to rule,  
 Doth not so know or love the LORD,  
 as doth the Oxe or Mule.  
 A law hee gave for us to know  
 what was his holy will:  
 Hee would us good, but wee would not  
 avoid the thing is ill.

Not one of us that seeketh out  
 the LORD of life to please:  
 Nor do the thing that might us joine  
 to CHRIST and quiet ease.  
 Thus are wee all his enemies  
 wee can it not denie:  
 And hee again of his good-will  
 would not that wee should die.

Therefore when remedie was none  
 to bring us unto life,  
 The Son of God our flesh hee tooke,  
 to end our mortall strife.  
 And all the law of God the LORD  
 hee did it full obey:  
 And for our sins upon the crosse  
 his blood our debts did pay.

And that wee should not yet forget  
 what good hee to us wrought  
 A signe hee left our eyes to tell,  
 that hee our bodies bought.  
 In bread and wine heere visible  
 unto thine eyes and tast:  
 His mercies great thou maist record,  
 if that his Sprit thou hast.

As once the corn did live and grow,  
 and was cut down with sith:  
 And threshed out with many strips  
 out from his husk to drive.  
 And as the Mill with violence  
 did tear it out so small:  
 And made it like to earthly dust,  
 not sparing it at all.

And

*A Thanksgiving*

*A spirituall song.*

And as the Oven with fire hot  
 did clofe it up with heat:  
 And all this done as I have faid,  
 that it should bee our meat.  
 So was the LORD in his ripe age  
 cut down by cruell death:  
 His Soul hee gave in torments great,  
 and yeelded up his breath.

Because that hee to us might bee  
 an everlasting bread:  
 With much reproach and troubles great  
 on earth his life hee led.  
 And as the grapes in pleasant time  
 are pressed very fore:  
 And plucked down when they bee ripe,  
 and let to grow no more.

Because the juice that in them is  
 as comfortable drink  
 Wee might receive, and joyfull bee,  
 when sorrowes make us shrink.

So CHRIST his blood out pressed was  
 with nailes, and eke with spear:  
 The juice whereof doth save all those  
 that rightly do him fear.

And as the cornes by unite  
 into one leafe are knit:  
 So is the LORD and his whole Church,  
 though hee in heaven sit.  
 As many grapes make but one wine,  
 so should wee bee but one,  
 In faith and love in CHRIST above,  
 and unto CHRIST alone.

Leading a life without all strife,  
 in quiet rest and peace:  
 From envie and from malice both  
 our hearts and tongues to cease.  
 Which if wee do then shall wee shew  
 that wee his chosen bee,  
 By faith in him to lead a life,  
 as ever willed hee.

And that wee may so do indeed  
 God fend us all his grace:  
 Then after death wee shall bee sure  
 with him to have a place.

A SPIRITUALL SONG.

*Sing this as the 110. Psalm.*

What greater wealth than a contented minde?  
 What povertie so great as want of grace?  
 What greater joy than find ИЕHOVAH kind?  
 What greater grief than see his angrie face?  
 What greater wit than run CHRIST IESUS race?  
 What greater follie nor defections fell?  
 What greater gaine than godlinesse to embrace?  
 What greater losse nor change the Heaven for hel?  
 What greater freedome nor in CHRIST to dwell?  
 What greater bondage nor a Soule to sin?  
 What greater valiance nor subdue thy fell?  
 What greater shame than to the divell to run?  
 And leave the LORD who hath so dear us bought,  
 In due yee his Saints if this bee true or nought.

THE TABLE OF THE  
 whole PSALMES, declaring  
 both the number and the  
 beginning of every Psalm.

A.  
**A**LL laude and *Psalm* 30.  
 All people hearken 49  
 Although my Soule 62  
 Attend my people 78  
 Amid the preasse. 82  
 A thing both 92  
 All people that 100

B.  
**B**Ee mercifull to mee O GOD bee  
 mercifull to me: 57  
 But is it true, O 58

Blessed are they that perfect are, and pure  
 in 119  
 Blessed art thou that 128  
 Behold and have regard 134  
 Blessed bee the Lord my 144

D.  
**D**eliver me my GOD of might from  
 danger of 59

E.  
**E**xcept the LORD the house doe make  
 and thereunto 127

F.  
**F**rom the perrerie and wicked wight,  
 O Lord, 140

G.  
**G**ive to the LORD, yee Potentates yee  
 Rulers 29  
 Grudge not to see the wicked men in  
 wealth to 37  
 Great is the Lord, and with great praise  
 to bee 48  
 God for thy grace thou keep no more  
 silence 83  
 Give

THE TABLE.

Give thanks unto the LORD our GOD  
for gracious is 107  
Give to the LORD, all praise and honour  
for Hee is 118  
Give laude unto the LORD from Heaven  
that is fo 148

**H**elp LORD, for good 12  
How long wilt thou 13  
How ever it bee 73  
How pleafant is thy 88

**I**  
Incline thine eares unto 5  
I trust in God, how dare, 11  
In trouble and 20  
I lift mine heart to thee 25  
I will give laude and 34  
I said, I will look to 39  
I waited long and 40  
Iudge and revenge 43  
In Iurie land God is 76  
I with my voice to God 77  
In speechlesse silence 109  
I love the Lord, 116  
In trouble and in 120  
I lift mine eyes to 121  
I did in heart 122

**L**  
Lord in thy wrath 6  
Lord, keep mee for 16  
Lord bee my iudge 26  
Lord plead my cause 35  
Lyke as the Hart doth 42  
Let all folk with joy 47  
Let God arise 68  
Lord give thy 72  
Lord bow thine eare 86  
Lord to mine humble sute 102  
Lord to thee I make 130  
Lord I am not putt up 131

**M**  
Mine heart doth take take in hand some  
godly 45  
Make haste, O GOD to fet mee free for  
why? my foes 70  
My trust O Lord, in thee I have put  
evermore 71  
My Soule give laud unto the Lord, my  
Spirit shall do 103  
My Soul praise the Lord, speak good of  
his Name, 144  
My Soul praise thou the 146

**N**  
Not unto us, O LORD I say to us  
give 115  
Now, Iſrael may say, and that truly if  
that the Lord 124

**O**  
O Lord how are my foes 3  
O God, that art 4  
O Lord my God I 7  
O Lord our God how 8  
O Lord within thy 15  
O Lord give eare to 17  
O God my strength 18  
O Lord how joyfull is 21  
O God my God wherefore 22  
O Lord I put my trust 31  
Our eares have heard 44  
O Lord confider my distresse 51  
O God give ear, and 55  
O God to mee thy 56  
O Lord thou didst 60  
O God my God I watch 63  
O Lord unto my voice 64  
Our God that is Lord, 67  
O God laud and praise 75  
O Lord the Gentiles 60  
O Pasture of Iſrael 80  
O Lord thou loved 85  
O God of my falvation 88  
O Lord thou hast been 90  
O Lord since vengeance 94  
O come let us lift 95  
O sing yee now unto 98  
Of mercy and of 101  
O praise yee the Lord and call 105  
O God behold mine 108  
O praise the Lord yee 117  
O Lord that heaven 123  
Of Iſrael this may 129  
Of David Lord in minde 132  
O how happy a thing 133  
O laude the Lord 136  
O Lord thou hast mee 139  
On thee I call, 141  
Oh hear my prayer 143  
O Lord that art my 145

**P**  
Put mee not to rebuke O LORD, when  
kindled 38  
Praise yee the LORD, for hee is good  
his mercies 106  
Praise yee the LORD, for it is good unto  
our God 147

**R**  
Regard, O LORD, for I complaine  
and make my 61

**S**  
Save mee O God, for thy Names  
fake, 54  
Save me O God and that with speed the  
watters flow 69

Sing yee with praise unto the LORD new  
songs of joy 96  
Such as in God the Lord do trust, as  
mount Sion 125  
Sing unto the Lord with heartie ac-  
cord, 149

**T**  
The man is blest that hath not  
bent 1  
There is no God, as foolish men af-  
firme in their 14  
The Heavens and the firmament do  
wondrously 19  
The Lord is only my my support, and  
hee that 23  
To God the earth 24  
The Lord my light 27  
Thou art O Lord 28  
The man is blest whose  
The wicked deeds of the 32  
The man is blest that careful is. 41  
The Lord is our defence. 46  
The mighty God 50  
There is no God as 53  
Thy praise alone, O Lord 65  
To God our strength most 81  
That citie shall full well 87  
To sing the mercies of the 89  
The Lord as King aloft 93  
The Lord doth reigne, where. 97  
The Lord doth reigne, although 99  
The Lord most high 110  
The man is blest that God 112

**U**  
Vnto the Name of 135  
Unto the Lord I cry 142

**W**  
Why did the Gentiles 2  
With heart and 9  
What is the cause that 10  
Why dost thou tyrant 52  
Why art thou, Lord, so 74  
Who fo with full intent 92  
With heart I do accord 111  
When Iſrael by Gods 114  
When that the Lord 126  
When as wee fate in 137  
With my whole heart 138

**Y**  
Yee righteous in the 33  
Yee men on earth, in 66  
Yee children which do 113  
Yield unto God the 150

THESE YEE SHALL FIND  
AFTER THE PSALMES.

*The X. Commandements.*  
*A Prayer.*  
*The Lords Prayer.*  
*Veni Creator.*  
*The song of SIMEON.*  
*The believe.*  
*The burble sute of a sinner.*  
*The Lamentation of a sinner.*

*The complaint of a sinner.*  
*The song of MARY.*  
*The Lamentation.*  
*The song of MOSES.*  
*A thanksgiving.*  
*A spirituall song.*  
*A table of the wholc Pfalmes.*  
*Certaine godly prayers.*

FINIS.



# A P P E N D I X .

CONSISTING OF ADDITIONAL MATTER AND VARIOUS READINGS,

FURNISHED BY OTHER EDITIONS OF THE SCOTTISH PSALTER,

Extending from the Year 1565 to 1640.

# APPENDIX,

Throughout the Appendix the edition of 1565 is referred to rather than that of the previous year, of which a copy is known to exist, because the former was more accessible to the Editor. He has reason to believe, however, that the two are exactly alike.

The extracts under the Literary Division are printed in as close imitation of the originals as the available type would allow.

In both Divisions it has been considered advisable to arrange the materials primarily by Subjects and subordinately by Editions.

## FIRST DIVISION—LITERARY.

### I.—INTRODUCTORY MATTER.

#### EDITION 1565.

**T**HERE is an address by "William Stewart to the Reader," but it refers exclusively to matters pertaining to the Calendar placed at the beginning of the volume. The first lines are as follow:—

"Beloued reader, I haue thought good, as wel for the decoration of this moſte ſingular boke, as for thy profite to add ſe things vnto the Calender. Firſt I haue added the exact houre and minute that the Sonne riſeth & ſetteth almoſte euerie fyfte day throughout y<sup>e</sup> whole yere," &c.

The following verses are added—

#### WILLIAM STEWART TO THE CHVRCH OF SCOT- land. Sonnet.

**T**HOU little church, to whō Chriſt hath reſto-  
The cleare loſt light of his euāgel pure: (rde  
Thy God doth with all diligence procure,  
That with his worde, thou maiſt be-ſtill decorde.

Though y<sup>e</sup> haue long his wholeſome trueth abho-  
Yet his great mercies did thy blindnes cure (rde  
Submitting thee, vnto the careful cure,  
Of ſuche paſtours, as truely teache his worde.

Out of whoſe hāds (w<sup>h</sup> great thāks) now receiue,  
All Dauids Pſalmes, ſet forth in pleaſant vere:  
A greater gift of them thou couldſt not craue.  
Whoſe endles frute, my pen can not rehearſe:  
For here thou haſt, for euerie accident,  
That may occurre a doctrine pertinent.

#### EDITION 1595.

The "*prenter to the diſcreit Reader*" assigns the grounds on which he had altered the order or ſucceſſion of the various documents in the volume of which the Pſalter forms a part; and concludes as follows:—

"Thus all parts being premit ſundrie, it is in ye pleaſur of the byer, to bind them all togidder, or in ſundrie portiōis, as beſt lykis him. This I thocht gude to aduertise the diſcreit Reider. Fareweill in the Lord Ieſus."

#### EDITION 1611. 16w0

A Table for the vie of the Pſalmes, by T. B.

Pſalmes for Doctrine and Inſtruction.	{ 1. 14. 15. 19. 29. 32. 36. 37. 45. 49. 50. 58. 73. 77. 87. 90. 95. 107. 110. 125. 129. 133. 134.	Pſalmes
Doctrīne.	{ Politiue are the 72. 101. Eccleſiaſtical. 78 Oeconomical. 128	Pſalmes.
Propheticall Doctrīne and Prophecie.	{ 2. 117. 40. 97. 98.	Pſalmes.
Pſalmes for Prayer.	{ 3. 5. 6. 7. 12. 13. 17. 20. 25. 26. 28. 31. 15. 38. 43. 44. 51. 54. 55. 56. 57. 59. 70. 71. 74. 79. 80. 83. 84. 85. 86. 88. 89. 109. 115. 119. 120. 123. 130. 135. 140. 141. 142. 143. Pſalmes.	
Pſalmes for Prophecie and Prayer.	62. 69.	
Pſalmes for conſolation.	{ 4. 11. 27. 39. 42. 58. 93. 94. 99. 102. 106. 112. 121. 122. 131. 137. Pſalmes.	
Pſalmes for Prayer & conſolation are Pſalmes	{ 3. 9. 21. 23. 30. 67. 75. 76. 81. 82. 92. 100. 103. 104. 105. 111. 113. 114. 116. 118. 124. 126. 129. 135. 130. 144. 145. 146. 147. 148. 149. 150. Pſalmes.	
Pſalmes	{ For doctrine & thankſgiuing 34. For thankſgiuing & prophecie, 16. 11. For victorie and triumph, 46. 48. 96.	
¶ The remanent Pſalmes omitted by T. B. and done by I. T.		
Pſalmes.	{ For doctrine 62. 91. and for prayer and doctrine. 63. 64. For prayer 60. 61. 108. and for prayer and praife, 42. 138. For praife 65. and for thankſgiuing and praife. 66.	

#### EDITION 1633.

#### THE ARGVMENT.

**T**HIS Booke of PſALMES, is ſet fourth vnto vs, by the holie Ghoſt, to bee eſteemed as a moſt precious Treafure; wherein all things are contained which appertayne vnto true Felicitie, as well in this life preſent, as in the life to come.

For, the riches of true Knowledge, and Heauenlie Wiſdome, are here ſet open for vs, to take thereof moſt abundantly.

If wee would know the great and high Maieſtie of GOD, here we may ſee the brightneſſe thereof ſhine moſt clearely.

If we would ſeeke His incomprehenſible Wiſdome, here is the Schoole of the ſame Profeſſion.

If wee would comprehend His inſtimable Bountie, and approach neare therewith, and fill our Hands with that Treafure, here wee may haue a moſt liuelie and comfortable Taſte thereof.

If wee would know wherein ſtandeth our Salvation, and how to attaine vnto Life euerlaſting, here is CHRIST, our onlie Redeemer, and Mediator, moſt euidentlie deſcribed.

The rich man may here learne the true vie of his Riches.

The poore man may here finde full Contentation.

He that will reioyce, may here know the true Loy, and how to keepe meaſure therein.

They that are afflicted, and oppreſſed, may here beholde wherein their Comfort ſtandeth; and how they ought to praife GOD, when Hee fendeth them Deliverance.

The Wicked, and perſecuters of GOD'S Children, may here ſee how the Hand of GOD, is ever againſt them: and, although Hee ſuffer them to prosper for a while, yet Hee brydeleth them,

in so much, as they cannot touch an haire of ones head, except Hee permit them: and how in the ende their destruction is most miserabile.

And briefelic, here we may haue most present Remedies against all Temptations, and Troubles of Mynde and Conscience. So that being well practised herein, we may be assured against all dangers in this lyfe, liue in the true feare and loue of GOD; and at length attaine vnto that incorruptible Crowne of Glorie, which is layde vp for all them that loue the coming of our LORD IESVS CHRIST: To whom, with the Father, and the Holie Spirit, bee all Prayfe, Honour, and Dominion, for evermore: Amen.

EDITION 1640. 16mo.

"The Argument" last quoted is here repeated, but there is added the following Scripture passage—

1. Corinth. III XI.

"An other foundation can no man lay, than that is laide already, which is, Iesus Christ."

After which appear these additional passages:

Colos. 3. vers. 16.

Let the word of Christ dwell in you plenteously in all wisedome, teaching, and admonishing your own felues, in Psalmes, and Hymnes and spirituall songs: singing with a grace in your hearts unto the Lord.

Vers. 17. And whatsoever ye shall do, in word or deed, do all in the Name of the Lord Iesus; giving thanks to God; even the Father by him.

Ephes. 5. vers. 17. 18. 19. 20. 21.

Be ye not unwise, but understand what the will of the Lord is, And be not drunken with wine, wherein is excess; but be filled with the Spirit: Speaking unto your felues in Psalmes and Hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts.

Giving thanks always for all things unto God, even the Father, in the Name of our Lord Iesus Christ: Submitting your felues one to another in the fear of God.

## II.—METRICAL AND PROSE VERSIONS.

From the collation of a large number of passages taken at random, it is evident that throughout all the more important editions at least, the Metrical Version is the same. The differences are chiefly orthographical, and are too trifling to merit full enumeration. They are most numerous in the edition of 1665, from which a few examples are adduced.

The form eth is frequent, as 'groweth' for 'grows,' 'dwellth' for 'dwells.' In some cases eth is added where it must have formed one syllable with the preceding, as 'bendth,' 'bringth,' for 'bends,' 'brings.' Final e is more frequently used at the close of words, as 'harde,' 'bowe,' 'parte,' 'forthe,' 'awaye,' 'whome,' 'worke,' 'soone,' 'worlde,' 'fishe.' Contractions are sometimes found, especially in the words connected with the tunes, as *y*, *wlċ*, *cā*, *w*, for ye, when, can, which. In some cases the more antiquated spelling occurs in the later edition, and the more modern in the earlier; e. g. in 1665 appear the forms "destroyed, foe, purified, here, early, me, he, paths, subdued," in cases which are, in 1635, spelled "destroide, fo, purifide, heere, earlie, mee, hee, pathes, subdude." The opposite order however is, as might be expected, the common one. The letters u and v seem interchanged at random, as vs for us. Further instances of orthographical and other variations chosen from the first 18 Psalmes are as follow:

	1665.		1635.
Ps. 1. 2. which . . . .	whom		
II. 4. heauen . . . .	heavens		
IV. 9. fauetic, kepe . . .	saftetie, keepe		
V. 4. pacience, pleafde, wickednes	patience, pleaf'd, wickednesse		
VI. dimme, wolde, toke . .	dim, would, tooke		
VII. faut, delueth . . . .	fault, delves		
VIII. ordre, confidre, glorie, shulde	order, confider, glore, should		

	1665.		1635.
IX. 7, 8. mainteine, yelde		maintaine, yeeld	
X. 18. echone . . . .		each one	
XI. shoute, shronke . . .		shoote, shrunke	
XIII. 5. harde . . . .		heard	
XV. empere, othe, doeth, els		impare, oath, doth, elfe	
XVI. 6. refigne . . . .		afign'de	
XVII. 4. from, we . . . .		for, I	
12, &c., gredely, pray, fmyte, the, filte		griedily, prey, fmit, thy, fils	
XVIII. fhilde, panges, futtle, mont, coals, denne, lyke, hayles		shield, pangues futtle, mount, coales, den, like, haile	
v. 14. threatenings . . . .		threatnings thrap	
15. teache, overflowe		fetch, overthrow	
18, &c., fauour, cleanes		favour cleannesse	
34. reacht . . . .		teacht	
47. foe me deliuered . . .		foes delivered me	

The Edition of 1611 attaches two peculiar features to the Metrical Version. 1. Headings or Titles to the Psalmes, consisting of the first words of each in the Latin Vulgate version: thus Psalm I. is headed *Beatus vir qui non abiit*; Psalm II. *Quare fremuerunt gentes*; Psalm III. *Domine quid multiplicati sunt, &c.*

2. The longer Psalmes are divided into portions, entitled "The Second Part," "The Third Part," &c. For example:

Psalm VII. is divided at Verse 9.

IX. do. . . .	do. 11.
X. do. . . .	do. 11.
XVII. do. . . .	do. 9.
XVIII. do. . . .	do. 11. 21. 31. and 41.
XXII. do. . . .	do. 11 and 23.

and so on. In a few instances Psalmes and portions of Psalmes of considerable length are not divided, e. g. the 50th.

In all the editions the 119th Psalm is divided into the customary parts. In that of 1611 these parts are distinguished by numbers, in addition to the names of the Hebrew letters, as *BETH. 2. part, DALETH. 4. part, &c.* Beth is prefixed to the 3d part by mistake for Gimel. In the small edition of the same year the Hebrew letters themselves are given along with their names.

The INDEX of first lines of the Metrical Psalmes in the edition of 1615 accords both in form and substance with that of 1635, with the exception that the longer portions which appear in the latter are in the former reduced to the ordinary dimensions. In the other editions there is one column in the page: Thus 1665,

### A TABLE OF THE PSALMES, declaring afwel the nombre, as also in what leafe to finde the same.

Pfalme	A	leafe
XXX.	All laud and praife with heart	73
XLIX.	All people hearken & give ear	133

1595 and 1611 follow the same arrangement, but generally with shorter quotations. In the latter the Psalmes are numbered by figures and a larger type is employed. The Index of Edition 1633 begins thus—

### A TABLE OF THE PSALMES.

A	LL laude and prayfe with heart and voyce	<i>Pfalme</i> xxx
	All people hearken, and give care	xlix
	Although my Soule hath sharple	lxii
	Attend my people to my Law	lxxxviii
	Amid the preafle, with men of might	lxxxii

The Prose Version of the Psalmes first appears in the edition of 1611; and in that edition, as also in that of 1615, accords substantially with the edition of 1635. In the edition of 1633 this old version is discarded in favour of the present authorized version

III.—SPIRITUAL

III.—SPIRITUAL SONGS.

None of these appear in the first edition. In that of 1595 there are 10, having tunes attached which are given at page 24 below. They occur in the following order, and accord with the edition of 1635 except in the particulars here pointed out:—

THE X COMMANDEMENTS  
of Almighty God.  
Exod. XX.

Figures are used instead of Roman numerals, and in Commandment 7th read 'flee' for 'feare.'

A PRAYER which follows seems to be regarded as a continuation of the preceding as it has no separate tune.

THE LORDS PRAYER  
D. COXE.

In last line of second stanza for 'poor' read 'pure.'—

THE XII ARTICLES OF  
the Christian Faith.

The following 8 lines occupy the place of the 4 beginning 'Hee thold the last'—

And so he died in the fleshe,  
Bot quickned in the Spirite:  
His bodie then was buried  
As is our vie and rite:  
His Spirite did after this descend,  
Into the lower partes:  
To them that long in darknes were,  
The trew light of their hearts.

VENI CREATOR.

Line 29th 'Strength and stablish all our weaknes,' line 47th 'knot' for 'knots.'

THE HVMBLE SVTE OF  
A SINNER.

Last verse 'kirk' for 'church.'

THE LAMENTATION OF  
A SINNER.

Line 33d 'mercie' for 'mercies.'

THE COMPLAINT OF  
A SINNER.

Last stanza for 'lack' read 'lake,' and in next line for 'no' read 'his.'

THE LAMENTATION  
OF A SINNER.

Described in the general contents of the volume as 'Ane vther Lamentation.' Line 16th 'it may' for 'thou mayest,' line 31st for 'gifts' read 'Psalmes,' line 44th for 'I may' read 'we may,' line 46th for 'thee down' read 'doun thee.'

THE SONG OF BLESSED  
Marie called Magnificat.

Last stanza 'mercie' for 'mercies,' and 'up' for 'us.'

THE SONG OF SIMEON  
CALLED NVNC DIMITTIS.

EDITION 1611.

Contains only the Ten Commandments, the Prayer thereafter, and the Lord's Prayer. These accord with 1635 except in the 8th line of the first, which reads—

'Make thee no Gods at all to feare.'

EDITION 1615.

All the Songs are found here as in 1635 except the last two, the 'Thanksgiving' and the 'Spiritual Song.' They are also arranged in the same order, with the exception of the 'Song of Moses,' which is placed before the Psalms while the others follow them. This Song appears for the first time in this edition, and is introduced as follows:—

THE SONG  
OF  
MOSES:

Wherein is contened Gods bene-

fites towardes his people, And the peoples  
great vntthankfulnesse towards  
their GOD, &c.

THE PRINTER TO THE READER.

**B**EEING in conference with a Godlie Brother  
(Christian Reader) I shewed vnto him  
that I was minded to print ouer againe this  
Booke of the PSALMES, who saide vnto  
me that he marueled that the Song of MOSES  
was neuer yet insert therein, the which contained an  
abridgement of all Doctrin meeete for the glorifying of  
GOD, and edifying of his Church: And therefore, moſte  
finelie set forth in verse, by the Spirit of GOD, for mem-  
ories cause, dited to MOSES word for word, and ex-  
presselie commanded to bee put into the mouthes of all sortes of  
people, to bee a witnesse for the patience of the LORD against  
their sinne and vntthankfulnesse, to iustifie him, when his  
judgements should bee extreamelie poured forth for the  
same. The which doctrine and purpose of the Holie Spirite,  
remaining in register, is as needfull in this declining estate of  
the Gospell, and taking away of so manie faithfull Messengers of  
GOD, as it was at the departure of MOSES and more. I  
requested him therefore, that I might haue it put into Meeter,  
who accorded, and sent mee the same to bee insert in this new  
Edition, and recommended carefullie to the Church of our time  
and land: The which I pray GOD may by her  
bee vsed fruitfullie for preventing of the  
horrible plagius so long threatned,

& comfort of Her elect  
children when the  
same shall bee  
poured  
out,

A M E N.

The marginal summaries of the 'Song of Moses' are in italics, and the first of them, which is omitted in the 1635 edition, is 'The preface, containing the summe of all.'

In the 'Complaint' such forms as 'sinn'th' for 'sins' are found. Of the 'Lamentation' the 3d, 4th, and 5th stanzas are omitted, from the words 'For why? while I' to the words 'Haste thee O Lord.' This song, as the last of the series, is followed by the ejaculation—

SO BEE IT.

EDITION

Follows that of 1595, containing only the same pieces and placed in the same sequence, with the same variations, except that 'church' is used instead of 'kirk,' and 'I may' for 'we may,' in the second 'Lamentation,' line 44th. In the X. Commandments, 5th line from the end, 'bee' occurs instead of 'beare.'

In all these editions the list of Sacred Songs follows the Index of Psalms as in 1635, and is introduced by the same formula, 'These yee shall find,' &c. The list is also in single or double column in accordance with the Psalm Index in each. In the 1615 edition 'Veni Creator' is printed in large capitals, for what reason does not appear, the others being in italics, as are those also of 1595.

#### IV.—CONTENTS OF THE PSALMS.

In regard to this part of the work it may be affirmed, from the collation of numerous specimens, that the editions of 1611 and 1615 very nearly accord with that of 1635, with the exception of variations in spelling, while that of 1633 exhibits a considerable number of minor discrepancies, occasioned by addition, omission, and interchange of words, though not of sufficient importance to be quoted. But in the edition of 1595 there are in most instances material abridgments or alterations, which are here shown in detail. In cases of greatest difference the contents are printed in full. Those omitted either agree with or slightly differ from the 1635 edition. The term 'condensed' is used to describe the omission of some of the less important words; '&c.' denotes that the remaining words accord with 1635; 'kirk' is always used for 'church.' In each case the Contents are preceded by the mark ¶

Psalme IIII. wants last sentence, beginning 'Let us likewise.'

Ps. VII. David being falslie accused, craueth deliuerance of God, professand his faith, and testimone of his conscience. Defrand the euillis quibils ar deuyft against him to be auertit. And confirmit in his faith declaris the destruction of the wickit, pronouncing the glory of god to be celebrated of the godlie.

Ps. VIII. David extollieth the Maicstie of God, from his works both in heven and earth: but chiefly in man both created, and also restored by Christ.

Ps. IX. Goliath slaine, and the philistines ouerthrowne, Dauid geuis thanks to God, praifand his power, and his warkis. Exhortand the godlie to do the samin. Then he fetts furth ane forme of prayer, vnto the godlie in thai dayis, for their preseruation, and the destruction of their enemies.

Ps. X. The kirk thinkand herself destitute of Goddis help, and opprestit of the wickit opinis vp vnto him, the blasphemies and iniuries of the wickit, and the troubillis of the godlie. Their foir requestis him, that hauand respect to the glorie of his awin name, and of the miseries of his children, he wald destroy the wickit, and deliuer the godlie.

Ps. XI. Dauid gretlie afflicted with persecutions, rebuks his aduersaries and forchawis the vndoing of their counsels. Declarand alwa, that God the iust iudge will iudge them according to richt and equitie.

Ps. XII. David lamenting the corruptible estate of all people, desires god speedlie to send redres. Then comfortand himself with the assurance of Gods promise, concludes that notwithstanding the greit corruption God will deliuer him.

Ps. XIII. David complaineth of the delay of Goddis help, of his awin infirmities, and of the prufute of his enemies: calleth to God for his deliuerance and the confusion of his enemies, that he may glorifie his name.

Ps. XVII. omits the latter sentence and some words of the former.

Ps. XVIII. adds at end 'This Psalme agreis with ye 22. chap. of the 2. of Sam.'

Ps. XIX. He moueth the faithfull to glorifie God by the workmanhip, proportion, and ornaments of the heauens: and be the Law, wherein God is reuealed familiarlie to his chosen people.

Ps. XX. The Kirk praieith for the King passand to battell against the Ammonites, testifiand their faith and trust in God, commendand with hope of gude successe, their hail mater vnto thair God.

Ps. XXI. Words following 'God' omitted. 1. Sam. 21, substituted for 2. Sam. 10, 11.

Ps. XXII. David complaineth of his desperat extremities, & how he recouereth himself from tentations. Vnder his perion is figured Christ. Heirin also is declared the prophecie of Elay: &c.

Ps. XXIII. Dauid having tried Gods manifold mercies diuerse times, gathereth assurance that God will continue his goodnesse for euer.

Ps. XXIII. The grace of God being now vttered in the temple, more glorious then before in the Tabernacle, David with exclamation feteth forth the honour thereof, mouing the consideration of the eternal mansions prepared in heauen, whereof this was a figure.

Ps. XXV., XXVIII., XXIX., and XXXI. are condensed by omission of words.

Ps. XXVI. Dauid opprestit be his enemies, fleis to God his righteous iudge protestis his faith and innocencie; and thairfoir desires to be deliuerit from his troubles, and to obtaine grace, that he may glorifie his God.

Ps. XXVII. Dauid opprestit be his enemies fleis to God, protesting his Faith and innocency, desirand to be deliuerit fra his troubles.

Ps. XXX. Dauid geuis praife to God, desirand all faithfull to do the lyke, & to acknowledge by his example, that he is mair sweit than rigorous to his awin, then returns to his praier, promising to sing the praifes of God for euer.

Ps. XXXII. Dauid punished with greuous sicknes for his finnes, counteth them happie, to whome God doth not impute their transgressions: & efter he had confessed his finnes, and obtained pardon, he exhortheth the wjcked men to liue godlie, and the good to reioice.

Ps. XXXIII. He exhortheth all gude men to praife God for creating and gouerning all things, for his faithfull promises, for scattering the counsel of the wicked, teaching that no creature preferueth any man, but onlie his mercie.

Ps. XXXIII. Dauid having escaped Achis, 1. Sam. 22. praifeith God for his deliuerance, giuing others example, &c.

Ps. XXXV. Sauls flatterers persecuted Dauid, who praieith for reuenge, that his innocencie may be declared, and that such as take his part may reioice: for quihik he promisid to magnifie Gods name all the daies of his life.

Ps. XXXVI. Words after deliuerance omitted, and former portion condensed.

Ps. XXXVIII. Middle portion from 'uttereth' to 'enemies' omitted.

Ps. XXXIX. This Psalme containis ane singlar exampil of ane faithful foule against impacience and dispair.

Ps. XL. Last sentence omitted, former portion condensed.

Ps. XLI. Dauid greuonslie afflicted, blesses them that pitie his case, complaining of faithles freindes.

Ps. XLII. dauid is greued that through persecuters, he culd not be present in the Congregation, protesting his prefrence in hart, albeit in bodie separate. At last he sheweth that notwithstanding these sorrowes, yet he continuallie putteth his confidence in the Lord.

Ps. XLIV. Substitute 'in persecution' for the words between 'faithfull' and 'for sustaining.'

Ps. XLV. Ane nuptiall hymne of Iesus Christ and of his Kirk, vnder the figure of Salomon, and of his chieft Wjfe, the Daughter of Pharao.

Ps. XLVI. The faithfull declaris what trust & suretie they haue in al their extreme dangers, seing they haue the mighty God for their sauegarde.

Ps. XLVII. An exhortation to worship God for his mercies towards Iacobs posteritie. Heirin is prophced, &c.

Ps. XLVIII. Ierusalem, (the figure of the Kirk) beand meruelouslie deliuerit from ane extreme danger, the Prophet geuis thanks to God, praifand the strength and assurance of Sion, quihik the Lord hes chosen.

Ps. XLIX. The Prophet descriues the vanities and follies of the rich, that hes thair hartis set vpon their riches: and comfort the pure in thair afflictions, assuring them of ane great and furer felicitie.

Ps. LI. Efter the deith of Vrias, Dauid acknowledgis his sinne, and craues pardon of God that he wouid send him his halie Spirit, to deliuer him from his finnes: he promises to instruct others, and prays for Ierusalem that is the true Kirk.

Ps. LII. First sentence condensed, and add assuring him that the righteous God will not leaue it vnpunished.

Ps. LIII. The argument is all ane with the xliij. Psalme.

Ps. LIV., LV., LVI., and LVII. condensed.

Ps. LIX. Dauid beand fair afflicted be Saul, and brought to great extremite he him, callth God to be witness of his innocencie, and craueth his help, declaring the hope that he hes to be heard of him.

Ps. LX. Words after 'same' omitted.

Ps. LXII. Dauid declareth by example, and name of God, that he and al pepill must trust in God alone seing that all with-

out God, goeth to nought, who onlie is of power to faue, and that he rewardeth man according to his works.

Ps. LXIII. Daud after his danger in Ziph, giueth thanks, &c.

Ps. LXVI. Daud exhorted to praise the Lord in his wonderfull workis. He letteth furth the power of God to affraie rebels, and sheweth Gods mercie to Israell, and prouoketh all men to heare, and praise his halie Name.

Ps. LXVII. A sweit prair for all the Faithfull to obtaine the fauour of God and to be lightened with his countenance: to the end that his way & judgements may be knowne throughout the earth: reioicing that god is the gouernour of all nations.

Ps. LXVIII. Daud expresth the wonderfull, &c.

Ps. LXIX. Ends with 'Christ,' and considerably condensed.

Ps. LXXI. He praieth in faith established by promise, and confirmed by the work of God from his youth, to be deliuered from his cruell & wicked sonne Abalon with his confederacie, promifand to be thankfull therefore.

Ps. LXXII. Gods kingdome by Christ is represented by Salomon, vnder, &c. Ends at 'ever.'

Ps. LXXV. The faithfull praise the Lord, who shal come to iudge at his time when the wicked shall drink the cup of his wrath.

Ps. LXXVI. Condensed.

Ps. LXXVIII. After 'Abraham,' read 'cating in their teeth the rebellion of their Fathers, that their children might acknowledge Gods free mercies, and be ashamed of their peruerse ancestors,' &c.

Ps. LXXIX. Slightly condensed.

Ps. LXXXI. An exhortation to praise God for his benefites, condemning their ingratitude.

Ps. LXXXII. Omits 'undertake the matter and.'

Ps. LXXXIII. The Israelites pray the Lord to deliuer them from their enemies both at home and farre: alfo that all such wicked people be striken with his stormie tempests, that they may know his power.

Ps. LXXXVI. Omits 'and forsaken of all.' For 'instructed' read 'justified'

Ps. LXXXVII. Daud declaris the prayfes of the Kirk throu his prelxence in her, and his benefites towards her: together with the vocation of the Gentiles.

Ps. LXXXVIII. Condensed. For 'consolation' read 'consideration.' Ends at 'desperation.'

Ps. LXXXIX. Daud praifeth God for his couenant made betwene him and his elect by Iesus Christ, then he complaineth &c.

Ps. XC. Moises seing the people admonished baith be the breutie of their life, & be plagues. zit not to be thankful, praith God to turne their harts.

Ps. XCI. Heirin is described the assurance he liueth in, in that he committeth himself wholly to God. A promise of God to those that feare & traist in him, to deluyer them.

Ps. XCII. Latter sentence omitted, and former condensed.

Ps. XCIII. He praith God against the violence of tyrants and comforteth the afflicted be the good issue of their afflictions, and ruine of the wickit.

Ps. XCV. All after 'church' omitted.

Ps. XCVI. After 'same' read 'and to call an exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specialie ought to be referred to the Kingdome of Christ.'

Ps. C. Between 'Lord' and 'and' read 'who hath made us.'

Ps. CI. After 'Kingdome' read 'be ruting out the wickit & cherishing the godly.'

Ps. CII. After 'building' read 'of the Kirk, and stabilitie of the fame: whereof followis the praise of god in all posterities: and the conuersion of the Gentiles.'

Ps. CIII. First seven words omitted.

Ps. CIIII. Condensed.

Ps. CV. He prayfeth the singular gudenes of God for chosing a peculiar people to himself, neuer, &c.

Ps. CVI. After 'repentant' read 'and pray to be gathered from among the Heathen, that they may praise his Name.'

Ps. CVII. After 'thanks' read 'therefore, who be sending prosperitie and aduerfite, bringeth men vnto him. Therefore,' &c.

Ps. CVIII. Daud with heart and voice praifeth the Lord, and assureth himself of the promises of God, concerning his Kingdome ouer Israell.

Ps. CIX. Latter portion beginning 'And desireth' omitted, and former portion condensed.

Ps. CXIV. Israels deliuerie out of Egypt, puts vs, &c.

Ps. CXV. The Faithfull oppressed be Idolatrous tyrants, promise that they would be mindfull of so great an benefite, &c.

Ps. CXIX. The Prophet wonderfullie commendeth Gods Law,

wherein he can not fatiffie himself, nor expresse sufficientlie his affection therunto, adding notable complaints and consolations meit for the Faithfull to haue both in heart and voice: and in the Ebrew, &c.

Ps. CXX. Condensed.

Ps. CXXI. Before 'godlie' insert 'gude attempts, and.'

Ps. CXXII. Before 'placed' insert 'accomplished his promise, and.'

Ps. CXXIV. Omit last eight words.

Ps. CXXIX. After 'deliuer' read 'and suddanelie destroy the enemies thereof.'

Ps. CXXX. Ane effecteous prair to obtaine mercie and forgiveness of his finnes, and at length deluyerance from all euils.

Ps. CXXXI. Daud charged with ambition, protesteth his humilitie before God.

Ps. CXXXII. The commendation of godlie and brotherlie amitie, compared to the most pretious oyle, mentioned in Exod. xxx.

Ps. CXXXV. Condensed.

Ps. CXXXVI. Omit clause after 'things.'

Ps. CXXXVII. The Israelites in their captiuitie, hearing the Caldreans reproache and blasphem God and his religion, desire God to punish the Edomites, who prouoked the Babylonians against them, and prophced the destruction of Babylon.

Ps. CXXXVIII. Daud praifeth the gudenes of God toward him, for the quihik forraine Princes fall prais the Lord together with him. And he is assured to haue lyke comfort of God herefter, as hereftoir.

Ps. CXXXIX. Words from 'seis not' to 'after' omitted.

Ps. CXL. Daud praith vnto the Lord, against the crueltie, falthode, and iniuries of his enemies, assuring himself of his succour. Wherefore, &c.

Ps. CXLII. Daud neither for feare, nor anger would kill Saule, but with a quyet mynde prayes vnto God who kepted him.

Ps. CXLIII. Daud acknowledgis Gods iust iudgements, desires remission of his finnes, and to be restorit to grace, that from hencefort he may be gouernit be his halie Spreit.

Ps. CXLIV. Daud praith the Lord for his victories and kingdome restored, yet calling for the destruction of the wickit, and declares, &c.

Ps. CXLV. Daud describeth the wonderfull prouidence of God, in gouerning and preferring all creatures. He praifes, &c. Ending with 'love him.'

Ps. CXLVI. Daud teacheth that none should put their trust in men, but in god alone: who is almightie.

Ps. CXLVIII. Omit 'in Earth' and the words after 'Israel.'

## V.—CONCLUSIONS TO THE PSALMS.

These are first found in the edition 1595, from which all of them are quoted in full. Each variety of conclusion occurs only after the first Psalm in its own measure, and subsequent Psalms in that measure are referred to that conclusion. The following is the most common formula of reference—

*The Conclusion, as efter (or estir) the first Psalm.*

Sometimes 'of' or 'in' is used for 'etter,' and the numbers of the Psalms not in common metre are expressed in figures.

### Ps. I. COMMON METRE.

The Conclusion, or Gloria Patri.

*Thy people and thy Heritage,*

*Lord blis, gude and preserue:*

*Incres them, Lord, & reule thair hartis,*

*That they may neuer fuerue.*

Or on this maner

*O Lord that art the readie help,*

*Of them that traistis in thee,*

*Saif & defend thy chosen flock,*

*That now distressed be.*

*Glor to the Father, and the Sone,*

*And to the balie Gaist*

*As it was in the beginning*

*is now, and ay shall last*

To these the numerous Psalms in Common Metre are referred. They are in substance the same as those retained in the 1635 edition. After Ps. 28 is the following:

*'Glor*

*'Gloir to the Father, &c. as eftir the firft Pfalme.'*

After Ps. 84 these Conclusions instead of being referred to are printed anew.

Ps. XXV.—SHORT METRE.

The Conclusion, or Gloria Patri.

*O Lord the strength and rock,  
of all that traist in thee:  
Saif and defend thy chosen flock,  
from all calamitie.  
Gloir to the Father be  
the Sonne and halie Gaift:  
As it bes bene continually,  
is now, and euer shall last.*

To this Conclusion are referred Psalms 45, 71, and 115. Ps. 134, which is of the same metre, is by mistake referred to Ps. 1.

Ps. XXVII.—LONG METRE.

The Conclusioun.

*All pepill on the earth reioyce  
In God of maift misericorde:  
With inward mynde, and outward voice,  
Let vs giue laude vnto the Lord.  
To God be gloir interminabil,  
And his Sonne Christ baith God and man,  
And halie Gaift inseparabil,  
As was ay sen the vvarld began.*

To this are referred Psalms 51, 54, 56, 59, 88, 91, 100, 102, and 145, but Ps. 70 gives anew the latter half, entitled thus—'The Conclusion in thir four lynes.' These, with the half stanza with which the Psalm concludes, make up the eight lines required for the tune.

Of the less common varieties of metre each has its own form of conclusion attached to the first specimen, and referred to when a repetition occurs.

Ps. XXXVI

The Conclusioun.

*Gloir be to GOD allanerlie,  
And to his Sonne eternall:  
And to the halie Paraclete,  
Three persons in one Deitie,  
In World of Worldis infinite.*

Here 'eternall' seems a misprint for 'eternallie.'

Ps. XLVII.

The Conclusioun in thir aucht lynes,

*And gif him all glorie,  
In Psalmes moft sweit:  
And to his Sonne Christ,  
And blifft Paracleit.  
Subilk from the beginning,  
Did euer extend,  
And so shall continue  
World without end.*

The stanza in this Psalm embraces twelve lines, but the number is made up by the odd four lines at the end of the Psalm and the eight of the conclusion.

Ps. L.

The Conclusioun.

*Honour and glorie  
Vnto the Father bee:  
And to his Sonne  
Subilk is in heuin sa he,  
And right also  
Vnto the halie Spreit,  
Of troubled heartes  
The Comforter moft sweit.  
As it was euer  
Before in the beginning.  
Is now, and shall  
Be World without ending.*

Ps. 138 is referred to this conclusioun.

Ps. LXII.

The Conclusioun, to be eikit in thir 8. lynes.

*To God therefore  
let vs with best cure  
Giue laude and glorie  
as feruentlie as we can.  
As was before  
ay sen the vwarld began:  
Subilk euermore,  
but cessing shall indure.*

As in the case of Ps. 47 the '8 lynes' joined to the last four of the Psalm itself make up the number required for the tune.

Ps. LXVII.

The heading 'The Conclusion' is omitted in the remaining cases.

*To God our Father,  
And to his deir Sone,  
And to the halie Gaift,  
Subilk three are all one:  
Be gloir as it was  
In all tymes bygone:  
Is now, and fall be  
Suben tyme fall be none.*

Ps. 75 is referred to this conclusion.

Ps. LXX.

*To God be gloir interminabil,  
And his Sone verie God and man:  
And halie Gaift inseparabil,  
As was ay sen the vwarld began.*

Ps. LXXVI.

*To God alone of nichtis moft,  
Be laud, praise, gloir, and dignitie:  
The Father, Sonne, and halie Ghoft,  
Three persons in Diuinitie:  
As ay bes bene in tymes before,  
Is now, and shall be euermore,  
Throu fra and land in ilk degre.*

Ps. LXXX.

*To our Father being,  
That made vs of nicht,  
To Christ our Lord and King,  
from deith that vs becht,  
And the halie Spreit  
that faild vs neuer:  
Be glorie infinite,  
for now and for euer.*

Ps. LXXXI.

*Laude, honour, praise, and gloir immortal,  
To our Father subilk art in Heuin:  
And to the Sonne in Godheid equall,  
And halie Gaift lyke laude be geuin.  
Subilk ay was obserued,  
And onlie reserued,  
To his Maieftie:  
Euen sen the beginning.  
And zit still continuing,  
Perpetuallie.*

Ps. LXXXIII.

*Worship and glorie  
Vnto the Trinitie:  
The Father, Sone,  
And blifft Paraclete.  
Eternall God,  
Essentiall Veritie:  
Three persones  
In one substance unito:  
All of pouer*

and

and wifedome infinite  
quibilk neuer had  
beginning, nor ending:  
Our hope on them  
fall euer be depending.

Ps. LXXXV.

Gloir to the Father of nichtis maist,  
Vnto the Sonne and halie Gaiß,  
One God in persons three:  
Coequall and als Coeterne,  
Thy faithfull flock gyde and gouerne,  
To thy felicitie.

Ps. CIIII.

From sleub, and from sin  
Gude Lord vprais vs:  
That we may conuene,  
to worship thy Name,  
For that is the chief thing,  
gretlie suld pleis vs.  
Gif we vnto thy vwill,  
our lyfis do frame.  
Thy meiknes hath made  
much for to meafe vs.  
Thairfor let vs giue,  
praise, honour, and glorie  
To God our deir Father,  
and to his Sonne Iesus:  
And to the halie Gaiß  
now and euermore.

To this is referred Ps. 105.

Ps. CX.

Onlie to God of powver infinite,  
And to the promist seid Emmanuell:  
And als not be vnto the halie Spreit,  
Honour, worship, and glorie perpetuall.

Ps. CXI.

The Conclufioun to be adioynit, in thir sex lynes  
following.

To our gret God be glorie,  
And his Sone euermore,  
And Spreit quibilk they vs send,  
As was in the beginning.  
And shall be continuing,  
Euen to the vvarldis end.

To this conclusion Ps. 120 is referred.

Ps. CXII.

To worship God let vs make haist,  
And be not slawv to giue him glorie:  
To Father, Sone, and halie Gaiß,  
As was, and fall be euermore:  
From grie to grie, and stage to stage,  
From tyme to tyme, and age to age.

Ps. CXIII.

Eternall God Omnipotent,  
Quaba fabricate the Firmament,  
And euerie thing thairin contind:  
Grant vnto us that we alwaies,  
May worship thee with detfull praise,  
quibilk in thy Name ar heir conueind.  
Giue praise and honour vnto God,  
Quaba chastises vs with his soft rod,  
Of Fatherlie correctioun:  
To quabome be glorie, and to no mo,  
As was, and is, and shall be so,  
For euer, but descotioun.

The latter six lines of this forms the conclusion to  
Ps. 117.

Ps. CXVIII.

The mercifull God of Israell,  
Quaba maid the beuin, earth, and se:  
The blessed Sone Emmanuel,  
Our promist Saviour for to be:  
And to the Spreit of veritie,  
(All thre of might equialent:)  
Be glorie and honour incessantlie,  
And worship indescient.

Ps. CXXI.

To God quaba is in euerie place,  
Beneth, and als abone,  
The Father, and the Sone,  
And to the halie Spreit of grace,  
Be worship ineffabill,  
With voices incessabill.

Ps. CXXII.

Cum let vs forgather  
To praise God the Father:  
Euerlie morning of the day:  
Sing Psalmes in suet found,  
Let our voces redoun  
From eirth, vnto beuin: and say  
To God our Creatour  
And Christ our Saluatur,  
And the Parachyte maist holie,  
Our gyde and counsellour,  
Be laude, glorie, and honour,  
For euermore continuallie.

Ps. CXXIII.

Let vs reioyce,  
be all meinis externall,  
And inward heart,  
and let vs praise the Lord:  
Quaba creat all  
the hail vvarld be his woord:  
The Father, Sonne,  
and the Spreit supernall:  
Quaba was, and is,  
and shall be Eternall.

Ps. CXXV.

To God, quaba leuis and reignis ay,  
And to his promest Sone sa deir,  
And to the Spreit send be thame heir,  
Giue praise and honour night and day:  
As it was ay befor,  
And fall be euermore.

Ps. CXXVI.

Kingdome, Emphyre,  
powver, triumph, and victorie:  
Be to our God,  
quaba creat the vvarld of nocht:  
Father Eterne,  
and his Sone the King of glorie:  
And halie Spreit  
that enarvis and reulis mannis thocht.  
As was ay sen  
the vvarldis foundatioun:  
From age to age,  
in all generatioun.

Ps. CXXVII.

Praise to the Godheid infinite,  
The Omnipotent Trinite:  
Thre persons in Divinitie,  
The Father, Sone, and halie Spreit.  
To praise them make vs readie boun,  
Fra the Sone ryse, till it ga daun.

Ps. CXXIX.



Ps. CXXIX.

To the Father,  
our onelie Lord and King:  
And to his Sone,  
and holie Spreit giue vve,  
Honour, and praife,  
as in the beginning  
Wee, and now is:  
and so euermore shall be.

Ps. CXXX.

O gude God maist mercifull,  
The Father of our Lord,  
Thy Sone baith gude and pitifull,  
From deith that vs restord.  
To quhome vwith the halie Spreit,  
Be honour, laude, and gloir,  
In vvarld of vvarlds infinite,  
As it vvas ay before.

Ps. CXXXII.

To our Father Celestiall,  
And his deir Sone and holie Spreit:  
Thre distinct persons, coequall  
In one Godheid, vvhole, and compleit,  
Be praife, and gloir, perpetuall.

Ps. CXXXVI.

Gloir to the Father be,  
And to the Sone maist sweet:  
The samin gloir giue vve,  
Vnto the halie Spreit,  
As vvas before  
God creat all,  
Is now, and shall  
Be euermore.

Ps. 148 is referred to this conclusion.

Ps. CXLII.

To our Father,  
in heuennis sa his:  
And to his Sone,  
be gloir condigne:  
With equall praife,  
and laude vvorship vve,  
The halie Gaist,  
in Vnite Trinitie  
As it vvas in  
the beginning,  
And fall be but ending.

Ps. CXLIII.

Our God of nichtis most  
To praife, let vs applaude:  
The Sone, and holie Ghoist,  
To quhome be gloir and laude,  
As it vvas lang before,  
The Warld tike beginning:  
And so fall euermore,  
Abyde vwithout ending.

Ps. CXLIX.

To our Father alone,  
And to his deir Sonne,  
And the halie Gaist:  
Be honour and gloir,  
As it vvas before,  
And for ay shall last.

The Conclusions disappear from the editions 1611 and 1615, but are restored in that of 1633, with this difference that those for Common Metre are placed on a separate page, as in edition 1635, and with the same general direction for using them. References are thus superseded for Psalms in that metre, and they are

discontinued in the case of other metres also. Other points of difference are these. The spelling and grammatical forms are greatly modernized. The conclusions after Psalms 76 and 125 are wanting. In that after Psalm 25, last line, 'aye' is substituted for 'euer.' In that after Psalm 36, the first line is

Glorie be to our GOD onlie,

and in the second line 'æternallie' is used for 'eternall.' In that after Psalm 104, for 'lyfes do frame' read 'lyues ever frame.' In those of Psalms 83, 104, 142, and 149, the lines are extended thus

'Worship & gloire unto the Trinitie,' &c.

All are printed in italic characters.

VI.—PRAYERS "UPON" THE PSALMS.

These appear only in the 1595 edition, and are here given at length. There is one after each Psalm, and the numbers of the Psalms are variously expressed in words, figures, or Roman numerals. The heading or title is always in the same form, and each prayer closes with 'So be it.' These are exemplified in the first case but are omitted in all the others.

A Prayer vpon the first Psalm.

O Mercifull and beauenly Father, that bes creatit vs vnto blisstines and soueraigne felicitie, & bes giuen vnto vs thy halie Lawe, to be the only reule and squair, quhairby vwee suld liue vweill and godlie, make vs be thy gude grace to renunce our avrin carnall and fleschlie desires, & all euill company, escheuand the vway of sinners, that vwee may bring furth sic fruites of the spirit, that beand alwayis vnder thy halie protection, vwee may haue perfite assurance & cōfidence, that quhen thy Sone Iesus Christ shall appeir to deuyde the gaitis from the sheip, vwee may be accouted amangis the number of them that are redemit be his blude. So be it.

Ps. 2. Almighty God and beuenlie Father, that bes giuen vnto vs thy dear Sone to be our Lord & King: Grant vwe besik thee, that thou vwould destroy and dissipate be thy meruelous vvisedom al enterpyes deuyed and addressed against him throughout the hail vvarld: and make vs so to profite and grow in his haly Lawe and doctrine, that in all fear and reuerence vwe may serue thee: that in the end vwe may attain to that endles ioy, quibilk vwee hope for to receaue through the samin Iesus Christ thy Sonne.

Ps. 3. O Eternall God, quba for to proue and try the faith and patience of thy chesen, chastises them vwith great and mony tribulationis, in such sorte, that vwee are vnable to consist or standvp against so many assalts and enemies as lift them selfis against vs. Grant vwe besik thee, that vwe may be sa iure and saif vnder thy protection, that the vvarld may see that thou art our defence and buckler. By verteu quhair of vwee being victoriously, vwe may vtterly despyse and conteme all pouers and puissances, that lifts the self against thee and thy Sonne Iesus Christ.

Ps. 4. Mercifull Lord, fountain of all righteousnes, that knowes the dangerous assaultes quhairvwith vwe are assaulted on all parts, refuse not our petitions: but let vs haue the iure experience of thy favor, and goodness: to the intent, that qubat affliction soeuer fall vpon vs, vwe may leif in peice and quietnes of the spirit, abydand the eternall rest, quibilk thou bes promitit to thy children, through thy deir Sonne Christ Iesus our Lord.

Ps. 5. O Good God our King and Creator, seing vwe haue our hail traist in thee, do vworship the in spiritie and veritie; despyse not (vwe pray thee) the sicbes & Prayers of thy pur seruands, opprestit and afflictit be thy enemies; and keip vs continually vnder thy protection, untill vwe be glorifit vwith our heid and Sauour Iesus Christ thy Sone.

Ps. 6.

Ps. 6. **C** Vde Lord, quba art ane iust Iudge, and that chaffises thy children fatherlie, to driue them to vnfeizet repentance: grant vnto vs of thy infinite gudenes, that the afflictionis quibilk vve iustlie suffer for our offences, may serue vs vnto the amendement of our lyues: and that in the minds of them vvee may haue ane perfite feeling of thy fatherlie mercie: to the intent, that our enemies being confoundit, vve may praise thee vwith thankgiuing all the dayis of our life through Iesus Christ thy Sonne.

Ps. 7. **O** God God, the only searcher of mennis hartis, yat preferuis vs that puts our confidence in the, from danger of our enemies: lift up thy mighty arme, & put back all these that persecute vs, and gadder togidder thy kirk disperfit be the tyrannie of goddes tyrants: and keip vs continuallie vnder thy mightie defence, through Iesus Christ our Lord.

Ps. 8. **E** Ternal God, that by thy mightie Providence governis all Creaturis: vve humbly besik thee, that it vould pleis the to visite vs be thy Son Iesus Christ, and restore vs to that honour, from quibilk vvee were castin downe, be the sume of our forefatheris: and that vvee may in remembrance of thy great benefites towardis vs, celebrate thy meruelous pouer, baith now and euer mair.

Ps. 9. **A** Lmighty God, that neuer despysses the that traists in thee, heir the complaint of vs thy pure seruandis & suffer not the wicked to execute thair cruel interpryses against vs, bot take them in thair owne snares, to the intent, that vvee may magnifie thy haly name, through Iesus Christ.

Ps. 10. **L** Ord God, that can put in order things confused and out of order: aryse and stretch out thy arme to cast down the proudnes of sik as lift vp them selfs against thee, and persecutes thy littill flock: to the intet that all resistance tread down, thou may be acknowledged the Saviour and protectour of all these that traist in thee, through Iesus Christ our Lord.

Ps. 11. **O** Lord, that art the strength and stay of vs thy pure flock how euer the wicked vvarld gais about to trappe us: & that thair is na mein for vs to escaip, bot be thy onlie grace: Graunt that vvee may continue in thy feir and truth, that vvee bee not vvorappit in that vengeance & punishment, quibilk thou vwill pour furth vpon the wicked, quhen thou shall send that great Iudge Christ Iesus thy Sonne, to iudge the vvolob vvorlde.

Ps. 12. **M** Ericifull Father, that dost abhorre all hypocrisie and leis: lift vp thy self & shaw furth thy strich for the deliuerance of thy pure seruants, oppressit by ye calumnies of flatterers: and strengthen vs from day to day in the sure hope of thy promiser, vntill vvee attaine to the full fruition of the samin, by the moyen of Iesus Christ thy Sonne.

Ps. 13. **O** Eternal GOD, and most mercifull Father: that quicknis things that be deid, of thy infinite gudenes giue vnto vs quyetnesse of heart: to the intent that vvee nocht being ouerthrowin vwith the heauie burdens of afflictionis that his vpon vs, may in our consciences reioyce abrooyes in thy saluatioun. And grant (vve besik the) that vvee may continuallie addit our selfs to magnifie and praise thy mayste haly name, through Iesus Christ, thy deir Sonne, our Redeemer.

Ps. 14. **O** God onely iust, and righteous, vve besik thee, that it vwill pleis the to dravv vs out of this feirfull corruption, quibairvwith the hail race of mankind is infected, and delyer vs from the thraldome of sinne that vvee walkand in all simplicitie and godliness, may in end enioy the frute of that happy deliuerance, quibilk thou bes geuin vs be the oblatioun of the sacrifice of thy Sonne Christ Iesus.

Ps. 15. **H** Eauenly Father, that hes adopted vs to bee thy Children, grant that vvee passand throvv this corruptit vvarld in sik integritie and cleanness, that nane haue any iust occasion to paint of vs, vvee may in the end bee participant of that celestiall heritage, that is preparit for

vs in the beauens, through Iesus Christ, our onlie Saviour.

Ps. 16. **O** Lord, that art our good God and Laru-giuer, sen it hath pleased thee to call vs to the company of these quome thou hes ordanit to saluatioun: gif vs hartis that vvee may earnestlie detest the societie of infidels and Idolaters: and that vvee may employ our selfs to the magnifying of thy haly name: that vvee liuand vnder thy defence, may be ay mair and mair assurit of ane happie hys, quibilk thou vwill giue to al thine, through Iesus Christ thy Sonne.

Ps. 17. **O** Gude Lord, the only searcher of mennis hartis, how facuer vvee are compassit about on all sydes vwith infinite dangers: zit vvee besik thee to schaw furth to vs thy fauour and thy good vwill, vwithout the quibilk vvee sild immediallie perishe. Suffer nocht, O Lorde, that our hartis be bent on things eirliche: bot that vvee may follow thy Commandements, and euer aspyre to that heauenlie blisse, quibilk Iesus Christ thy Sonne hes conqueit to vs be his avoin blude.

Ps. 18. **O** Lord, the buckler & defence of all the that luifs in thee: heir thy pure seruandis that callis vpon thee in treuth and veritie, and delyer them of thair enemies. And for sa mekill as thair is nathing better, the to acknowledge and follow thy haly vwill: chafe fro vs all darkeness of errour and ignorance: and let thy licht sa shyne ouer vs thy pure Kirk, that being strengthenit be thy strength, vvee may employ our selfs haillie to set furth thy prayses, through Iesus Christ thy deir Sonne.

Ps. 19. **O** God Creator of all things, grant that We may acknowledge & magnifie thy great strength & pouer that declaris the self in the conseruing and gyding of this vvarld: Suffer nocht that vvee vvauder any quibit from thy haly Laru, quibilk is pure and perfect: bot takand delyte thairin, vvee may haillie be sa governit be it, that in the end vvee may be participant of the heuenlie saluatioun, through Iesus Christ.

Ps. 20. **O** Euerlasting God, vvhich art reuoler & gyder of all things, that hes commandit vs to obey our superiours and magistrats: it vwill pleis thee, for thy mercies sake, to extend thy mercie and blessing vpon our King and Prince, and al our superiours, that they liuand in thy feir and protection, may ouerthrow thair enemies: and vvee liuand in quyetnes vnder them may praise thee all our lyfe, through Iesus Christ our Lord.

Ps. 21. **E** Ternal God, the only author of all good things, sen it hes pleisit the to receave vs in the communion of thy vveilbelouit Sonne our Lord Iesus Christ: suffer vs nocht in ony wise to bee ouercome of our enemies. Bot grant that his kingdome beand established in the middlest of vs, vvee may triumphantlie sing and magnifie his praises, for now and euer mair.

Ps. 22. **A** lbeit, (O God of al consolation and comfort) thou suffer vs for a littill seasoun to bee afflictit diuerse vwoyes: and makis vs (as it vver) to be the outcastis of the vvarld: zit for sa mekill as vvee haif our onlie traist in thy gudenes, vve besik thee to assist vs, and delyer vs of all thir traubillis that distress vs, that in the middlest of thy haly Congregation, vvee may rander thee hartie praifes and thanks, through Iesus Christ thy onlie Sonne.

Ps. 23. **E** Ternal and ever-lasting Father, fontaine of all felicitie: vve rander thee prayses and thanks for that thou hes declarit vnto vs our Pastour & defender quba fall delyer vs from the pouer of our adversaries. Grant vnto vs, that vvee castand arway all feir and terrour of deith, may embrace and confesse thy truth, quibilk it hes pleisit the to reueill to vs by thy son our Lord and soueraine Maister, Christ Iesus.

Ps. 24. **O** God, Lord and Reuler of the baill vvarld, it vwill pleis the of thy gude grace, to dovell amangis vs, and make vs participant of all thy celestiall blessingis that vvee being strengthenit be thy pouer, may obtaine

vic'torie ouer all our enemies, in the name of thy Sonne Iesus Christ.

Ps. 25. **G**OOD and gracious God, that desyres nothing but the helth and saluatioun of them that traistis in thee: Extend thy gudensse and infinite mercies vpon vs thy pure seruandis, and put away all our iniquities yat wee beand gouernit be thy halie Spreit, may vwalk vprightlie in thy halie Commandemens, without anie vvaouering: that in the end, wee may enioy the blisse obtenit to vs, by thy Sonne, Christ Iesus.

Ps. 26. **O** Lord, our richteous Iudge, sen it hes plest thee to chuse vs for thy avwinpeople, and to separate vs from the companie of the vngodlie: deliuer vs fro their calumnies and opprissions: and grant that wee continuallie abyland in thy Kirk, and liuand in all puritie and vprightnesse, may euer magnifie thy halie name, in thy halie congregations, through Iesus Christ thy Sonne, our Sauour.

Ps. 27. **F**ather of licht, and fountain of all goodnes, be helpfull vnto vs in tyme of our affliction: & quben wee are in greatest danger, vwithdraw not thy selte back from vs: zea, qubat sumeuir thing fall vnto vs, strenthen our hartis, that wee may haue anie continuall esperance of all the good thingis, that thou hes promisit to vs, through Iesus Christ our Lord.

Ps. 28. **O** God full of all consolation, that hifis equitie, and detestis all hypocrisse and iniquite: destroy the enterpryses of all them that seikis our destructiō. Be thou the strenght & buckler of al the that traistis in the, that in all spirituall ioy, wee may sing praises to the furth-setting of thy glorie, through Christ our Lord.

Ps. 29. **M**ightie Lord, to vvhome all glorie & honour dois iustlie appartaine, sen it hes plest the to cause vs vnderstand thy will be thy halie vword. Grant lykeuoyse, that wee may receaue the same vwith all reuerence, and that wee may haue anie feeling of the force and strenght thairof, that thairby wee may be reformat in all balines of lyfe, that in the end wee may enioy the heritage promisit to all them, that are adoptit in thy weilbelouit Sonne Christ Iesus.

Ps. 30. **O** God, Deliuerer of all them that callis vpon thee, in thair aduersitie, deliuer vs from the malice of our enemies: and suffer nocht that in tyme of prosperite wee abuse thy benefis, but that wee may gie ouir our selues to the magnifying and praising of thy haly name through Iesus Christ.

Ps. 31. **E**ternall God, that knaovis our vvaiknesse and infirmities, schervo thy self our protectour and defender, and destroy the Counsels of all them that desyres ony mischeif aganis vs thy pure seruands: and gif vnto vs thy gude giftis, quibik thou hes promisit to reserue to all them that feiris and vvoorships the, through Iesus Christ thy Sonne.

Ps. 32. **M**ercifull Father, that desiris not the deith, but rather the lyfe and amendement of the sinner: Extend thy grace, mercie and goodnesse vpon vs, and burie all our iniquities: that being garlit vwith thy gudnes, wee may reioyce in thee: liuand in all vprichines, as wee are instructit be thy Sonne, Iesus Christ.

Ps. 33. **O** Eternall God, grant vnto vs, that thy haly name may alwayes be magnified amongis the middis of vs: and that thy mightie and halie vword may sa be imprinted in our hartis, that wee enterpryse nathing against thy godlie will: to the intent that wee continuallie depend on thy gude Providence: and be replenisht vwith that ioy, that fall vphold our hope of al thay gud thingis, that thou hes promisit to vs through Iesus Christ.

Ps. 34. **C**elestiall Father, that makis all creatures, zea, the verie Angels themselues, for the vvoalib of thine, let vs haue a feeling of thy mercie and goodnes, that wee giuand our selvis to all gude vvarkis, may leif peiceably vwith our brethren: that in the end wee may be found halie

and irreprouabill before the great iudge Iesus Christ our Sauour.

Ps. 35. **L**ord God, that knaovis the povver of them that listis themseluis aganis vs, defend and assist our cause, to the intent, that the proud meschantes blasphome not thy maist halie name: as thoocht thou vwer nocht miehtie aneuich, to deliuer vs from their vvolce. And grant that wee abyland vwith the in all treuth and faithfulnessse, may rander to the perpetuall praises through Iesus Christ our Sauour.

Ps. 36. **O** Richteous Father, quhome the vvarld knaovis not, imprent thy feir in our heartis: that may chafe away all vwickitnesse and iniquite from vs. Prepare our hartis to all gude vvarkis, that wee depend on thy Providence, and liuand vnder the shaddou of thy vvoings, may be replenisht vwith the abundance of thy blessingis: promisit and preparit for all the quhome thou hes geuin to Iesus Christ thy Sonne.

Ps. 37. **O** God, the authour and fontaine of all goodnesse, that gouernis the hail vwarld be thy meruelous Wijedome: suffer nocht, that wee bee ony vwise maist vwith the prosperous successe of the vngodlie: bot that wee may the rather gie our selvis bailie to thy seruice and continuall meditacioun of thy halie Law: that in the end, wee may effectuallie finde thee to be our Sauour and Redeemer, quben thou shall cum to iudge the hail vwarld, through thy weilbelouit Sone Christ Iesus.

Ps. 38. **O** Lord, that art ane iust Iudge, in respect of the iust occasioun of thy anger consait aganis vs be reffoun of our greuous finnis daily committit aganis thy halie Maiestie. Zit wee besiek the, that thou vwill turne away thy furie and thy anger from vs, lest thairby vve be consumit and brocht to nocht. Deliuer vs of all our enemies, and schervo thy self to haif caire of our health and saluatioun, through Iesus Christ thy Sonne, our Lord.

Ps. 39. **A**lmightie God, of quhome procedis all our sufficiencie, assist vs be thy halie Spreit, that wee nouthr think nor doe onie thing, that is aganis thy halie vwill. Heare our prayers, defeat our enemies, & comfort vs be the selfe same Sprit, that wee may continuallie feill thy fatherlie fauour and goodvwill, that thou schervis to thy avwin Children, through Iesus Christ thy Sonne.

Ps. 40. **O** Lord, that be thy Providence gydis and gouernis all thingis, and that hes send to vs thy weilbelouit Sonne, for to deliuer vs from sinne and deith, be the oblatioun of his bodie on the Croce. Grant that wee continuallie may acknowledge this thy great and ingimabill benefite, and that wee euer haif our heartis and moutbes open to pronounce thy praises among all men, be thy self same Sonne, Iesus Christ, our Sauour.

Ps. 41. **O** God of al consolation, grant of thy infinite gudnes that thir fatherlie chastisements quibik thou lais vpon vs, may be sa profitabil vnto vs, that our enemies thairby haif na occasioun of triumphing ouer vs: bot that they may bee eschamit and confoundit, and vwee may be enflammit be thy halie Spreit to sing praises vnto the perpetuallie through Iesus Christ thy Sonne, our Sauour.

Ps. 42. **C**elestiall Father, that at all tymes exerceys thy pure flock vwith diuerse afflictionis: Assist us, and deliuer vs from the troubillis that are fallin on vs that the vwickit and proud contemners haif na caus to think, that in waine vwee depend vpon thee. bot that they may be compellit to vnderstand, that thou art the strenght and fortresse of all them, that luffis and honors thee, in thy Sonne Iesus Christ.

Ps. 43. **E**ternall God, that hes creatit vs to glorifie thy haly Name, turne away thy anger fra vs, and take our caus in thy avwin hand aganis them that oppresse vs. Schervo vs thy fauour, and fulfill thy promyses, that wee may rander and gie vnto thee, in thy halie congregatioun, all bonour and glorie, through thy deir Sonne, Iesus Christ.

Ps. 44. **F**ather of all mercie, that hes enterit in couenaunt with our forefatheris, the quibilk thou hes ratified be thy Sonne Iesus Christ, deliuer vs from these tyrants that cruellie persecue vs: to the intent, that they may vnderstand that thou neuer leaues destitute them that traistis in thy gudenes, and that randers vnto the continuallie deuo bonour and reuerence, through Iesus Christ, thy Sonne.

Ps. 45. **G**ode Lord, and God Almightye. that for the fulfilling of thy halie promises, hes sent vnto vs thy deir sonne, our King and Redeemer: Grant that vve sa order our selfis, vnder the obedience of thy haly vord that vve may renounce our selfis, and all our carnal affections: and that vve may be ane occasioun to al pepil to celebrate thy halie Name, throughout the hail erth and that, through the self same Iesus Christ, our only Saviour.

Ps. 46. **O** Lord, the onelie refuge and strength of all them that puts thair trust in thee: Wee besek thee of thy gudenes to fertifie vs, and to destroy the deuyles of the vvoicked, in sic sort, that vve may lue in quietnes of spreit, that vve may serue & honour the al the dayis of our lyfe, through Iesus Christ thy Sonne.

Ps. 47. **O** Lord God, King of kings, that baldis all nationis vnder thy subiectioun, deliuer vs out of the danger of them that sekis our vvorack and destruction: to the intent that all men may knaue the cair and luif that thou hes of thy heritage, that vve may sing Psalmes to thee, through Iesus Christ, our Lord.

Ps. 48. **O** GOD, the onelie deliuerer of thy Kirk, that Iehavois furth continuallie sa mony evident signs of thy fauour that thou beiris vnto vs, in casting down our aduersaries, and bringing to nocht all their forces. Continue thy gudeuill towardis vs: to the intent, that vve being in saifgaird vnder thy halie protectiō, may euer haif occasioun, to rander thanks, honour, and louing vnto the, throgh Iesus Christ thy Sonne.

Ps. 49. **H**eauenlie Father, conseruer of all mankind, suffer vs neuer to be sa intangled with airiblie & corruptibill thingis. quhairin the children of this vvarld, puts thair haill traist and assurance, bot that vve acknowledge at al tymes our arvin vvaiknes & miseris, lest throw our vntbankfulness, vve be iustly spoiled of the frute of that esperance, quibilk thy childrē hes in thee onlie, through Iesus Christ.

Ps. 50. **O** Lord, the iust Iudge of all the vvarlde, that hes giuen vs thy halie Larue, to gouerne vs efter thy haly vwill: Grant vs of thy grace, that vve renounceand all impietie and hypocrisie, may serue thee in spreit and veritie, may call vpon thee in all our necessities, & magnifie thy halie Name, vntill thy Salvation appeir quibilk thou hes promisit vnto vs, be thy deir Sone Iesus Christ.

Ps. 51. **F**ather of all mercies, that delytis nocht in the deith of ane sinner: Extend thy compassioun vpon vs, and wusch vs from all our sinnes, that vve haif committed aganis thy halie Maieſtie, sen the tyme vve first enterit in this vvarld. Great in vs ane clene hart, and strengthen vs continuallie with the pouer of thy haly Spreit, that vve beand baillie consecrate to thy seruice may set furth thy praifes, through Iesus Christ, our Saviour.

Ps. 52. **O** God maist halie, grant vs of thy gudenesse, that beand armit with thy grace, vve may diuert & turne fra men repleit with malice, and deceit. Destroy them vttlerlie, that they may be rutit out and disseuerit from among the liuing: that quben the iust shall se thir things cum to pas, they may feir and reioice in thee, as it becummis thy children, & may rander & giue vnto thee perpetuall praifes and thankes, through Iesus Christ, thy Sonne.

Ps. 53. **O** Lord God, the fontaine of all Iustice, that abhorris all impietie and vwoicknes, mortifie be

the pouer of thy halie Spreit, all corruptions that naturallie dwellis in vs: and deliuer vs from all errours & iniquities: to the intent, that vve be not vvorappit vnder the destruction and iust punishment of the mockers of thy halie vword, and despyers of the gude gifts, that thou hast geuin to vs in thy Sonne Iesus Christ, our only Saviour and Redeemer.

Ps. 54. **A** Almightye God, and beauenly Father, that neuer leaues destitute them that puts thair trust and cōfidence in thee, take our caus sa in thy arvin band, against all our enemies, quibilk are sa terribill and sa fairfull, that they may vnderstand that it is aganis the that they enterpryse: Declair alſua thy mercies towardis them that helpis vs: to the intent, that vve continuallie haif occasioun to offer vp to thee, sacrifice of thankeſgiving, through Iesus Christ our Lord and saviour.

Ps. 55. **O** Righteous Father in all thy iudgements, that for the tryall of our patience, suffers vs to be afflictit baith vwithin and vwithout: Deliuer vs from all our enemies. Discouer the craft and hypocrisie of al them that be thair fair and soveit vwordis, ga about to suppres vs. Stop their fals tongues, scorten the course of their life, and make it knaoun vnto them, that thou hes delyste in nane, bot in them that traistis in thee, through Iesus Christ, thy deir Sonne.

Ps. 56. **T**Rue and euerliuing God, the only help and support of all thy pure afflictit people, destroy the enterpris of all our enemies, and let all vs that traistis in thy premies, feill thy fatherlie gudenes. Despyse not our prayers, but be helpfull to vs in the tyme of our troubillis, that vve haifand assurance of thy fauour, neid not to regard the force of our enemies, that vve may rander vnto the continuall praifes, for deliuering vs out of all dangers, through Iesus Christ, thy deir Sonne.

Ps. 57. **G**ode and gracious GOD, that hes vwillit us to vvoalk before thee in all sinceritie and cleinnesse of lyfe: Grant, that thair vwoickit, craftie, and malitious tyrannis, haif na pouer to any vs, according to thair vwill: bot that they beand rutit out of the number of the liuand, vwee may remaine as fruitfull treis in thy bouis, through the good esperance vve haif in thee, and in thy Sonne, Christi Iesus our Lord.

Ps. 58. **M**ercifull Lord, the righteous iudge of the Warld, that knaouis the malice & crueltie of the enemies of thy Kirk: repres thair blasphemies, cast down thair fierce lukis, & vttlerlie confound them, that the godlie seand the feirfull vengeance, that thou takis vpo thy enemies, may be the mair & mair mouit to prais thy righteousnesse and goodnesse, and may praise thy halie name, through Iesus Christ, our Saviour.

Ps. 59. **E**Ternall God, that delytis in innocencie & vprichtnes of them that seruis the in thair haill hart: cast down our enemies, that mocks thy haly providence, and dois nathing bot deuyse our destruction. Destroy thair enterpris, & spulzie them of thair pouer, to the intēt they may knaue, that thou beiris roule in thy Kirk, & Iehavois mercie to al them that puts thair traist in the, through Iesus Christ, thy Sonne.

Ps. 60. **O** Lord God, that desires not the deith, bot rather the conuersioun of pure sinners: handill vs nocht according to the rigour of thy iustice, bot be thy mightie pouer, put aback al them that rysis aganis vs: that vve putt and our haill traist in thee onlie, may obtien victorie, and thairby rander the hartie thankis, throgh thy deir Sonne, Iesus Christ, our Lord and Saviour.

Ps. 61. **A** Almightye God, the help and defence of all thē that feiris the, grāt that vve may saistie lue vnder the saifgaird and protectioun of thy vvelbelouit Sonne Iesus Christ. Grant alſua, that his kingdom be thy great pouer, may prosper and be advanced daytie mair and mair.

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And that we beand settelit vpon thy promijs may rander vnto thee sacrifices of praise and thanksgiuing, baith now and euer mair.

Ps. 62. **E**ternall God, that art the onely gloir and esperance of thy children, assist vs euer in tyme of our troubillis, and delyuer vs from the troups of all our enemies. Schavv vnto them that all is bot vanitie: and that it is na thing that they accmpt for thair gret richesse & tresure: Seing thair is na belth but vnto them, that traistis in thy gudenes and mercie, quiblk thou bes declarit and made manifest to vs, in thy deir Sonne Iesus Christ.

Ps. 63. **O** Loving God, that bes promisit to be amangis the middis of thē, that callis vpon thee, in the veritie: grant vnto vs, that we may sa call vpon thee, in open assemble, that beand vnder thy protectioun, we may fynde thy grace and fatherlie fauour mair and mair: sa that vnder the Kingdome of thy Sonne Christ Iesus, we may obtene full victorie ouer all them that troubillis vs.

Ps. 64. **E**ternall and euerliuing God, that confoundis the waye of the vvarlde in thair arvin vvoisedome: Withdravv vs out of the companys of the vvoickit, & out of the societies of the vngodlie: that studies continuallie to calumniat. thy pure seruants, and them that traistis in thee. Delyuer vs from the girnes they lay for vs: to the intent, we may haue cause daylie to glorifie thy gudenes, quiblk thou makis vs to feill through thy vvoelbelouit Sonne, Iesus Christ.

Ps. 65. **F**avorabill and most mercifull Father, that bes elected and placed vs in thy Kirk: Grant that we may continuallie acknowledge this thy inestimabill benefite: that we euer dependand vpon thy povver & gudenesse, do not regard our adversarjes, bot may leif in quyetnes, alvrayis readie to sing thy praises, through Iesus Christ, thy Sonne.

Ps. 66. **O** Lord, to quhome all glorie and honour dois appertaine, make that thy meruelous vvoorkis may bee knavvin throughout the baill earth: and that the force of thy puiffance may daun thring thy enemies and ours. Further grant to vs, that we may be sa settelit be the afflictions that thou sendis vnto vs, that we cease neuer to praise thy mercie and goodnes, quiblk is abundantlie shavvin furth to vs, in thy deir Sonne, Iesus Christ, our Redeemer.

Ps. 67. **E**ternall God, the Father of all lights, vwithout the knowlege of quhome, we are mair miserabill then the verray brute bestis: extend thy blessing ouer vs, and make that thy maist halie Name may be knavvin throughout the haill earth, and may be vvorshipped of all pepill and nations: to the intent, that all men feiling thy mercifull benediction, may vvoale in thy feir, as we are teachit be Iesus Christ, thy Sonne.

Ps. 68. **M**aist puiffant God of Hostes, that maintaynes and kepis all thē that traistis in thee: Bend furth thy invincibill force, to destroy our enemies: make febill the strength of the proud: turne our trubillis in prosperiritie, & grant that in the middis of our assemblies, the praise of thy halie Name may sa be celebrate, as shal be maist agreabill to thy Wordes, pronouncit be thy Sonne Iesus Christ.

Ps. 69. **E**ternall Father, and God of all consolatioun, that art for the satisfactioun of our sinnes, vvoald cast down thy onlie Sonne to extreme dolours and anguishes, & has ordayed thy Kirk to pas be the samin vvoay of affliction: We besek the maist effectiue, that forsamekill as we are destitute of all help of men, we may sa mekill the mair be assurit of thy mercie and gudnes, that we may praise the sam before all creatures, baith now and euer mair.

Ps. 70. **C**elestiall and beaverly Father, the protectour and defender of all them that puts thair confidence in thee: haste thee to helpe vs, and destroy the counsels of all

them that scornis vs, becaus we traist in thy gudnesse. Grant that all they that seikis thee in thair baill hart, and callis vpon thee in spirit & veritie, may haue continuallie new occasions to praise and magnifie thy haly name, through Iesus Christ, our Sauour.

Ps. 71. **C**elestiall and maist mightie God, that is our continuall helper, let not thy gudenes and clemency be farre from vs: Grant of thy soueraigne Iustice, that sic as seikis our destructioun may be founeraid, and bee compelled to vnderstand, that thair is not ane God like vnto thee. Delyuer vs of all our troubillis, and comfort thy pure afflicted ones: that we may haif continuall maier to sing Psalmes to thee, vwith thankis and praises agreabill thairto, through Iesus Christ our Sauour.

Ps. 72. **H**eavenlie Father, fountaine of all our felicitie, that knavvis how vnto this present hour, weve haif bene oppressit vnder the tyrannie of Sathan, enemy to all iustice and righteousness. We besek thee of thy gret povver, that thou vvoalde sua ordour and establis the Kingdome of thy Sonne Iesus Christ, that he be the Scepter of his vvoord, he may sua reigne over vs, that weve renounceand the vvoarld, and our selfis, may serue him in feir and humilitie for euer.

Ps. 73. **O** Serveit and gracious Lord, grant vs of thy grace, that we neuer be sa enuyus of the prosperous estat of the vngodlie, that we declyne from the richt trade of the godlie: bot that we may be mair and mair assurit of thy gudenesse and Providence, in sic sort, that our baill But may be, to be perpetuallie conioynit vwith thee, through thy only Sonne Iesus Christ our Sauour.

Ps. 74. **F**ather of mercie, for sa mekill as thou bes iust occasioun to punish vs, in respect weve haue not made our profite of thir benefites, quiblk thou bes povverd furth o vs euer vnto this present hour: Zit haif regardit to the glorie of thy haly Name, quiblk is blasphemit be praud contemptners and despyers thereof. Withdravv not thy fauour from vs: but remember on the couenant made vwith our auld Fathers, and strengthen vs be thy adoptioun, ratefyit in vs, through Iesus Christ, thy Sonne.

Ps. 75. **O** Lord, Reuler and gouvernour of the baill vvoarld Grant vnto vs that we praise thy halie Name perpetuallie. Preferue thy pure Kirk from destruction: Rēpres the pryde and baldnei of hir proud adversarjes: And cast thy anger vpon the despyers of thy blisfit Word: to the intent, that quhen the vngodlie ar castin daun, and the godlie exaltit, euerilk ane may rander vnto thee devv honouir, praise, and glorie, through Iesus Christ, our Lord.

Ps. 76. **O** Lord God, quha bes manifested thy self to thy pepill of Israell, bot mekill mair oppinlie vnto vs, be Iesus Christ thy Sonne, Pour furth mair and mair thy fauour and gudnes vpon vs. Bruse down the force, and vndo the counsels of our adversarjes, and delyuer the pure afflicted ones out of their hands, that they may continuallie set furth thy praises: & that all the vvoarld may knavv, that vnto the all Kings, Princes, yea, & all creatures, ovvoeth honouir and obedience.

Ps. 77. **E**ternall God, the onlie refuge of comfortles creatures, heare our prayers and requestis, and forzet not to shavv thy mercy vpon vs. Lord, giue vs grace in sic sort to acknowledge thy meruelous vvoorkis, that thou bes shavvin to thy people in tynes past that we may be dayly mair and mair confirmit in the assurāce of thy gudenes, be the quiblk thou bes frelie elected & adopted vs, in thy vvoelbelouit Sonne, Iesus Christ.

Ps. 78. **O** Gude God, quha through the multitude of thy benefites heipit vpon vs, ceissis not to prouoke vs to honouir and serue thee: Neuir the lesse our vvoickit nature and vnfaithfulnesse is sic, that we giue not that obedience, quiblk is thine devv vnto thee. Zit we besek thee, that thou

vwill

will not poure furth thy anger vpon vs, but put away all our iniquities out of thy sight throu thy mercie: and haif pitie vpon vs, the pure sheep of thy pasture, that ar redemit be the blude of thy Sonne Christ Iesus.

Ps. 79. **O** Lord, the protectour and defender of the pure and opprest, although the rage and furie of our enemies bee sic, that they neuer cease from continuall tormenting of vs all manner of wayis, and seikis na thing bot our vutter destruction. Zit vvee besik thee for to assist vs, and turne away thine anger that hings ouer vs, vpon them that blasphemis thee, that all the vvarld may vnderstand, that thou despyis not the complaints and sobbis of them that callis vpon thee in truth and veritie, in the name of Iesus Christ, thy Sonne.

Ps. 80. **A**lmightie God, that of thy gudenes hes placit vs in the sheifd of thy Sonne Iesus Christ, that vve should be governit be him, as be the onley Pastour and Bishop of our soules: Turne not away thy fauourabill face from vs, but luik down out of the Heuin, & behald howv thir cruell tyrants continually seikis our deith & destruction. Pour out thy furie vpon them, and defend vs from all euils, that vvee may render thee perpetuall praises, through the self same Iesus Christ.

Ps. 81. **O** Heauenlie Father, that neuer ceissis to poure thy benefitis vpon thy children, although be our ingratitude vve haif oft and monie times prouokit thy furie aganis vs: zit vve pray thee remember on the couenāt made vwith our Fathers, that thou vould be thair god and the God of thair seed: haue pitie on vs. Giue vs thy grace, that vvee may ja vvalke before thee, that vvee may be participant of thy heauenly felicitie, through Iesus Christ, our Lord.

Ps. 82. **E**ternall God, to qubome all povver and impyre appertaines: grant of thy infinite gudenesse, that they qubome thou hes appointed Reulers and governours ouer vs, may ja discharge themselves of their dutie and office, that the glorie of thy maist halie Name may be advanced, the godlie may be maintaynit, the wickit punished, and the pure comforted: to the end, that passing ouer ane quyet and peiceable tyse vnder their gouernement, vvee may render all honour and praise vnto thee, through Iesus Christ our Lord.

Ps. 83. **O**Mightie God, the onlie trewv comforter of the afflicted pure, behauld the manassings and vilaries of thy enemies and ours, that puffis vp themselves in great prouidnes vtterlie to destroy thy Kirk. Represse them O Lord, and destroy thair enterprys: Make them confuse and contemptibill, and cast them downn be thy povver: to the intent that all may knowv, that it is to thee onlie, to qubome all reuerence, and honour appertains, through Iesus Christ, thy Sonne, our lord and Saviour.

Ps. 84. **M**aisť mercifull and heauenlie Father, vwithout the knowlodge of qubome, vvee can na wayis attain to lyfe euerlasting or eternall saluation: Seing that it hes plesit thee of thy mercie, (gude and gracious God) to grant vs libertie to conuene our seluis together, to inuocate and call vpon thy maist halie Name, and to heare and embrace healthsome and sound doctrine, as out of thy arvin mouth. Continue, (of thy arvin gudedes) according to thy vronted mercie, this thy heauenlie fauour towards vs and our posteritie: and defend the cause of all them that vwalkes befor thy halie Maiesťie in innocencie and cleannes of lyfe, that vvee may be encouraged daile mair and mair to put our hail traist and confidence in thee, and that through the merites of Iesus Christ, thy deir and onlie Sonne, our Saviour.

Ps. 85. **O** Lord, quba neuer leuis vnperfect that quibilk thou hes begun, although our wickitnesse and vnbaikfulnesse deseruis that vve should be spoilzeit of all thy benefites: Nocht the lesse vve besik thee of thy great mercie to cast away our sinnes: and grant that vvee may feir and serue thee in sic sort, that thou maintain vs in peice and tranquillitie,

through Iesus Christ our Lord.

Ps. 86. **E**ternall God, the onlie releife of them that puttis thair traist in thee: Heir our Prayers, and graunt, that as hitherto thou hes bene blasphemit and dishonored euen vnto this present: sia on the vther part thou may be prayid of all Nations. And contenev in sic sort thy fauour towards vs, that all they that haits vs, may be shamt vwith themselves, seing that thou leuis them not destitute that seruis and honours the, through Iesus Christ, thy Sonne, our lord and Saviour.

Ps. 87. **O** Lord God, the onley founder of thy Kirk, augmēt and increas dayly the number of the faithfull be the preaching of thy haly Evangell, that the darknesse of ignorance may be chasit out of the vwarld, and thy Name may be knarvin ouer all. And that al men may resort out of all partis, to render themselves vnder the obedience of thy vword, and may reuerence the in thair hail hartis, through Iesus Christ our Lord.

Ps. 88. **E**ternall Father, that for our great gude, castis vs in monie calamities and miseries: Despyse not our Prayers, lest intill thy furie thou roied and cast vs cleane away. Haif pitie on vs thy pure seruands, that callis daylie vpon thee, & replenish vs vwith thy grace to the intent, that all they in quabis eyis vvee are contemptibill and despyit, may vnderstand that zit thou luiffis vs, in thy vveibelouit Sonne Iesus Christ.

Ps. 89. **O** God onlie wise, and gud, that neuer ceissis to fauors them: bot chieftie, quben thou gaue vnto vs, ane King and Saviour, Iesus Christ, thy onley Sonne, for to assure vs of the treuth of thy promises. We besik the graunt vs thy grace, to render vnto him sic obedience, that vvee may in the end enioy the frute of our faith, that is the saluatioun of our faullis.

Ps. 90. **E**ternall God, the onley refuge of the afflicted, seing that the shortnes of this present lyfe, admonishes vs to turne our selfis away fra irthlie things, and to haif our meditation on heauenlie maters: Grant vnto vs, that vvee may employ our hail lyfe, on the consideration of thy mercie and gudenes: and that thy anger may be ja turvit fro vs, that vvee may haif continuallie qubairvwith to reioice in the, through Iesus Christ, our lord.

Ps. 91. **E**ternall God, that makis all things to turne to the best to them that luiffis thee: and that preferuis & keipis all them, that commits themselves to thy proteitioun. Grant vs of thy bountifull grace, that vvee may continuallie call vpon thee vwith our hail hartis: that vvee beand deluyert from all dangers, vvee may in the end enioy that saluatioun, that is conquest to vs be Iesus Christ, thy onlie Sonne, our Saviour.

Ps. 92. **M**ercifull Lord, in the knowlodge of qubome Iyis lyfe eternal, Replenish vs vwith thy grace and halie Spreit, that vvee considerand thy meruelous vvarkis, quibilk the wickit despyis: vvee may gif our seluis continuallie to sanctifie thy halie Name. And that vvee may growv sia in all gud vertues, that beand true members of thy Kirk, vvee may in end see the destruction of thy enemies and ours, quben thou fall deluyert al them that puts thair trust in the, through Iesus christ thy onlie Sonne.

Ps. 93. **M**aisť potent King of Kings, and Lord of Lords, quabis glorie is incomprehenßibill, quabis Maiesťie is infinite, and quabis povver is incomparabill: Mainteine thy seruands in quyetnes: and grant that vvee may be sia settillit on the certaintie of thy promises, that quabat sumeur thing cum vpon vs, vvee may abyde firme in thy faith, & may leif vprightlie & vwith out reproch in the midis of thy Kirk, quibilk Iesus christ thy Sonne hes bocht vwith his precious blude.

Ps. 94.

Ps. 94. **I** *Juste and righteous Judge of all the vvarlde, that knowis how fierce and cruell they are, that lifts up them selves against vs: Repres, be thy invincibill powver, thair vndanton rage: and graunt vs of thy grace, that vve make our profite of all the calamities that fallis upon vs. Addres the estat of this vvarlde in sic order, that every one may renunce thair vvickeit wayis & followe the: & that the mair earnestlie that thou shavovs thy selfe ane iust & righteous God, through our Lord and Saviour Christi Iesus.*

Ps. 95. **O** *Lord, the onely protectour and stay of all thine, that gydis thy Children as the sheip of thy fold, Extend thy gudenes on vs, and sustein sua our hartis, that of our nature are harder then ony flint, that vve neuer be indurit or obstinate throu onie incredulitie against thy halie Word: bot that vve may serue thee in true and liuelie faith: in sic sort, that in the end, vve may enter in thy beauenlie rest, through Iesus Christi our Lord.*

Ps. 96. **O** *Gude Lord, that vvoillis all pepill to be saif, and to cum to the knowlodge of thy veritie: Shavov thy powver and excellent Maiestie vnto the hail vvarld, that euerik ane may sing thy praises, yea, and shavov furth thy saluatioun, quibilk thou bes promisit to all the that dedicates them seluis to thy seruice, for praying of thee in all thy creatures, be meins of Iesus Christi thy Sonne.*

Ps. 97. **O** *Lord, vnto quhom all glour and honour dois appertaine, replenish vs vwith spirituall ioy: Grant that al Idolatrie and superstition, being put away, the hail vvarld may be sa inlightenit vwith the light of thy haly vword, that euerik man may gif our himselfe to ane perpetuall praying of thy halie Name, and may gif vnto thee maist hartie thanks, for all the benefites quibilk vve continuallie reffuis at thy fatherlie hande, through Iesus Christi thy Sonne.*

Ps. 98. **A** *lmighty and euerlasting God, that bes vvroght the Redemption of man, efter ane meruelous maner, in sending thy ony Sonne, for fulfilling of the promises made vnto our Fatheris. Oppin up mair & mair the knowlodge of that saluatioun, that in all places of the earth, thy truth and puissance may be made known: to the intent, that all Nations may praise, honour, and glorifie the, through the selfe same Sonne, Iesus Christi.*

Ps. 99. **O** *Heauenlie Father, vwortbie of all praises: continer thy fauour and gudewill towardis thy pure seruandis, and be the force of that band quiblike thou bes contractit vwith our forsatheris, grant that vve may saiffie leif vnder thy saiffgaird and protection that vve may continuallie mair and mair haif ane feeling of the frute of that adoptioun quibairf thou bes made vs participant, through Iesus Christi thy Sonne, our Lord.*

Ps. 100. **O** *Lord, the plentifull heip of all happines, sen it bes pleit the of thy free mercie and gudenesse, to chuse vs for thy awin heritage, and to regene vs spirituallie Entertaine vs vnder thy vvoings vnto the end: & grant that vve may dailie grooue in the knowlodge of thy gudenesse, trouth, and mercie, quibilkis thou bes manifested vnto vs, through our Redeemer, and Saviour Iesus Christi.*

Ps. 101. **E** *ternall God, vnder the powver of quhome, are all they quhome thou bes placit reulers and superiors our vs: It will pleis thee sa to enlichten the hartis of all Iudges and Magistrates, quhome thou bes giuen vs, that vwithout exception of persons, they may mainteine the righteous, and punish the vvickeit: to the intet that vnder thair protection, vve may leid ane quyet and peaceabill lyfe according to the instructioun giuen vs, be Iesus Christi thy Sonne, our onelie Saviour and Redeemer.*

Ps. 102. **O** *God, the onlie founder & restorer of thy Kirk: hearken vnto the Prayers and sobis of vs thy pure children, that sorrowis for the desolatioun of the same, sychand to the continuallie thairfoir: earnestlie besikend the to*

*luke down out of the heauens, sie her miserie, & delyuer her out of Captiuitie, and from all oppressioun, that vve in ioyfulness of hart, may praise and magnifie thy halie Name, through our Redeemer, and Saviour Iesus Christi.*

Ps. 103. **C** *elestiall Father, that at all tymes bes shavoin thy singular fauour and gudenesse towardis all them that feir the: Luke not vpon the multitude of our iniquities, qubairvwith vve offend thee, seeing the great fragilitie and bruckilnesse quibilk is in vs. But remember the Couenaunt that thou bes made vwith our Fatheris, and ratifit in thy Sonne Christi Iesus: that be the vertevv thairof, vve may assure ourseluis of the eternall saluatioun, that vve vwith thy Angels may praise and glorifie the for euer and euer.*

Ps. 104. **O** *Deir Father, quhais Providence extendis the selfe aboute all thy Creatures, in sic sort, that thy meruelous Wisedome is vutterit thairby, throughout them all: Graunt that vve may exalt thy glorie, & shavov prayes and Psalmes, to the furthsetting and magnifying of the same: to the intent, that the vvickeit being banisht from of the earth, vve may reioice in thee: and in the end may be participant of that eternall lyfe and felicitie, quibilk is promisit vnto vs, through Iesus Christi thy Sonne.*

Ps. 105. **O** *Lord, ony iust and righteous, that amonge all the Nations of the vvarlde, bes chosen thy Kirk, for the better manifesting of thy blessed Name in her: and bes ressaui vs of thy free mercie, in that holie societie. Graunt that vve may haif ane perfect feeling of the sweitnes of thy mercies, and assist vs in the tyme of our troubillis, seing vve call vpon thee, and puts our hail traist in thee onlie. Suffer not, (O Lord) that vve becum vntobankfull for the gret benefites quibilk thou geuis vnto vs: bot rather that vve may magnifie the excellencie of thy powver & gudenes, quibilk thou bes declarit vnto vs, in Iesus Christi.*

Ps. 106. **F** *ather maist pitifull, and full of mercie: seing that throu our vntobankfulness and vvickeitnes, vve ceis not to prouoke the to vwoarthe and anger aganis vs, for lousing the brydill to all our cankrit affectionis, Nocht thebes sen it bes pleit thee, to admitt vs in the sacred band, quibilk thou bes made vwith our Fatheris, vve besik the punish vs not according to the rigour of thy iustice: bot delyuer vs from all trouble, that vve may vwith thanksgiuing sing praises to thy halie Name, through Iesus Christi our onelie Saviour.*

Ps. 107. **O** *Lord of mercie, and ful of all benignitie, that chastis men in diuerse sorts, to make them to returne vnto the: Suffer noch, O Father, that vve throu our vntobankfulness, forzet thy inestimabill benefites, & maist singular delyuerances, that thou bes bestowed on vs from day to day: bot grant, that vve may continuallie be carefull and myndfull to consider all the dayis of our lyfe thy gifts incomparabill, quibilkis thou euer geuis to vs, through Iesus Christi.*

Ps. 108. **O** *Lord of all mercie, and full of all benignitie, that chastis men in diuerse sorts, to make them to returne vnto the, Suffer not, O Father, that vve throu our vntobankfulness, forzet thy inestimabill benefites, & maist singular delyuerances, that thou bes bestowed on vs from day to day: bot grant, that vve may continuallie be carefull & myndfull to consider all the dayis of our lyfe, thy gifts incomparabill, quibilkis thou euer geuis vs, through our Redeemer, and Saviour, Iesus Christi.*

Ps. 109. **O** *Lord, on quhome onlie vve repose, and in quhome onlie vve reioice, behald the multitude, zea, the the malice and cruelte of them that blasphemis and bendis themseluis against vs: destroy their enterpryses and vndo thair vvickeit counsels, Turn thair cursings into blessings: to the intent that vve may haif continuall occasion to praise and magnifie thy Name in mids of thy Kirk, the spouse of thy onlie Sone, our Lord Iesus Christi.*

Ps. 110. **E**ternall God, quibilk hes appointit thy onelie Sone, for our King and Priest, that we might be sanctified by the Sacrifice of his bodie vpon the Croce. Grant that we may in sic sort be participant of his benefites, that we may renounce our arvin selfs, and serue him in all halinesse, and puritie of lyfe: and may offer vp spirituall sacrifices, that may be pleasant and acceptable vnto the, through the self same Iesus Christ.

Ps. 111. **M**ighty pitifull and louing Father, that ceisist not be all meinis & vrayis, to dravv vs to loue, feir, and obey thee, and to keep thy halie statutes and Commandements: Behalde not, (o our gracious God) our vanitie and vnthankfulnessse: bot haif regard vnto thy promises, and luke vnto the band that thou hes made vwith vs, that vwalkis in thy feir. And suffer vs neuer to be spulzeit, of the inestimabill frute of the Redemptioun, purchasid be the blude of thy deir Sone, Iesus Christ, our Redeemer and onely Saviour.

Ps. 112. **M**ighty loving Father, vwithout the blessing of quibome, we are altogether pure and miserabill creatures: Imprint thy halie Word in all our heartis, in sic sort, that our hail pleour and delyte may be to serue the in all feir and reuerence. Graunt, that we may be sa mercifull towardis our pure Nichtbouris, that we may alswa haue ane sure feiling of thy mercie & gudnesse, quhen thou fall cum to iudge the vvarld be him, quibome thou hes ordayned to be our Lord and Soueraigne Iesus Christ.

Ps. 113. **O** thou gude Lord, quha onelie is vworthie of all glorie and Maistie, and takis pleour in thingis vyle and contemptibill in sight of the vwarld: we besik the swa to mortifie and illuminate our hartis & vwillis that all obstinacie and proudnesse being set apart, we may humble submit our Iesus vnder the obedience of thy halie Word: that we bringand furth the frutes of all gude vvarkis, may fine praifes to thee perpetuallie, through Iesus Christ our onelie Saviour.

Ps. 114. **A**lmightie God, the onelie delyuerer of pure and miserabill Creatures, quha hes delyuerit vs from the seruitude of sinne, and from the tyrannie of Sathan, be the meinis of thy Sone Iesus Christ, the Saviour of the vwarld. Grant vnto vs, that we aknowledging sa great and mighty delyuerances, may vwalk saifly vnder thy gouernement in all halines of lyfe, vntill we attain to the full possession of the trew land of the liuing, quhair we may continuallie praife thee.

Ps. 115. **O** Lord of all consolation and comfort, luke down vpon thy Kirk opprest be her enemies, and delyuer her for the glorie of thy halie Name, that the vngodlie may be stayit from blaspheming of the. Destroy this filthie Idolatrie, that ouerrunnis the hail vwarld. Suffer not (gude God) that we be exposit to the angrie vwill of our enemies: that we in despyte of them beid maintaynit be the, may bleffe and glorifie thee, baib nouv and euermair.

Ps. 116. **A**lmightie God, the only helper and delyuerer of all them that luifs and honouris thee: Extend thy mercie and gudnesse to help vs thy children, hovv oft seuer we call vpon thee in our afflictionis: Turn our sorrowis into ioyes: and imprint ane true faith in our hartis, in sic sort, that we may be abil to gif ane sound confessioun thair of besoir all men: and that we may sa profite be thy roddis that thou layis on vs, that we neuer cease to celebrate, and incall thy halie Name before all men, through Iesus Christ, our Lord.

Ps. 117. **O** Gude Lord, vnto quibom appertaines all glorie & magnificence: Grant vnto vs that be the preching of thy halie Evangell, thou may be aknavoledged throughout the hail earth: to the intent that all Nations may haif ane perfect feiling of thy mercies, & that thy faithfulnessse may be mair and mair manifested, through Christ Iesus, thy Sonne.

Ps. 118. **O** Louing and mercifull Father, that neuer leauis them that puts thair trust in the: and that chastises faiberlie thy children for thair arvin belth: grät that we may be buildit as lyuelle stanis vpon Iesus Christ, the true and onelie foundation of the Kirk: that forfamekill as he vvas riechtit and disprait of men, we may aknavoledge him alvways for our King & Saviour: that we may for euer enioy the frute of thy mercies and gudenesse.

Ps. 119. **M**ighty mercifull God, aboutour of all gude things, that hes geuin thy halie Commandements vnto vs, quhairby we suld drest our lyfe: imprint in our hartis, thy halie Spreit, and grant, that we may sa renounce all our fleschlike desires: and all the vanities of this vwarld, that our hail pleour and delyte may be into thy Lawv: that we beand alvways gouernit be thy halie vword, may in the end attaine to that eternal saluatioun, quibilk thou hes promisit through Christ Iesus, thy Sonne.

Ps. 120. **M**ighty louing and mercifull Father, the defender and protectour of all thy seruandis: Delyuer vs from the deceats and calumnies of our enemies: Repres their rage and furie: and strengthen vs in the middst of all our tribulationis and afflictionis, that we may swa leif in the middis of the Infidels, that we may neuer cease to serue and honour thee, vwith sic seruice as salbe acceptabill and pleasant vnto thee, & that throu the mediatioun and intercessioun of Iesus Christ, thy Sonne.

Ps. 121. **O** Heauenlie Father, Creator of heuin & irth, that hes receiuit vs into thy protectioun: Suffer nocht that our afflictionis sa ouercom vs, that we cast off all confidence in thee: bot rather prosper and conduct al our enterpryses, & gie ane happie end & issue to all our businessis, that we may continuallie be mair and mair assurit, that we are of the number of them, quibome thou hes chosin to saluatioun, through Iesus Christ, thy Sonne.

Ps. 122. **O** Eternall God, the onelie founder and keiper of thy Kirk: Seing that contrarie to all vwarldlie iugement and opinioun, thou daylie augmentis and increaseth the number of thy arvin: Grant, that we beand placed vnder the gouernement of Iesus Christ, the onelie chief & heid thair of, may be comfortit be thy maist halie Word, and strenghtenit and confirmit be thy sacramentis: to the intent that we all vwith one heart, and mouth, may glorifie thee, euerie ane edifand otheris in halinesse of lyfe, and godlie conuersatioun.

Ps. 123. **O** Gracious Father, the onelie refuge and support of the puir afflictit: Thou seis the rage of our enemies, that seisik ai meinis for to destroy vs: thou knauis hovv we are disdaynit and lychtlyit of the proud, and mightie of the vwarld. Thairfair we haifand this onelie remedie, we list vp our eyes to the, besikand the to haif pitie and compassioun on vs, and that for Iesus Christ, thy Sonnes sake.

Ps. 124. **A**lmightie God, and mercifull Father, thou seis the multitude, the force, and the outrageous rage of our enemies sa greit, that they vvald deour and ryfe vs in peeces, gif thy bountifull mercie did nocht releif and succour vs. Bot seing thair craft and furie increis and groovis from day to day: declair thou thy self on the vther part, our defender and protectour: that we being escapit from thair ginnis and snairis, may gie our selfs haillie our to the praying and magnifying of thy maist haic and blessed Name, and that through Iesus Christ, thy deir Sonne, our onelie Lord and Saviour.

Ps. 125. **O** Mightie King and Lord, the rock and fortrisse of all them that puts thair trust in the, Vndoe the force and break down the pryde of them that afflicteth thy puir Kirk, & suffer not the simple ainis to be ouertbravvin of them: bot confirme them as Mount Sion, that they may abyde in the newv Ierusalem, quibilk is Christs Kirk. Suffer vs not to shaik bandis vwith vnrighteousnesse, bot let peice be vpon Irael, that vwalks not efter the flesch bot efter the Spreit,

through



through the self same Iesus Christ.

Ps. 126. **E**ternall Father, the onlie true God, and deluyerer of pure Captiues and Prisoners: We besek thee of thy plentifull bountie to releif vs from the bondage of our aduersaries, that vve passand throu the miseries & calamities of this troublisum wuarlde, may in the ed enjoy the frute of our faith quibilk is the saluatioun of our saullis, bocht be the blude of thy deir Sone Christi Iesus.

Ps. 127. **E**ternall and almightie God, that be thy Providence conductis and gouernis all the creatures in this wuarlde, suffer vs not to enterpryse any thing, bot that quibilk is agreing vwith thy will and plesour, that vve altogether discontented of our selues, may haillie deped vpon thy blessing: And that our onlie cair may be that thou may be glorifyit of vs, and our posterities, throu Iesus Christ, thy Sonne.

Ps. 128. **G**ratious Lord, the vvelspring of all felicity: grant vnto vs that vve may abruvayis feir the, and walk in thy wvays. Blis vs, and all ours, that it may be vveil vwith vs, & all that perteinis to vs, that vve may see manie generatiouns, and children of faith, and that vve may se peace vpon Israel, and sua may glorifie thee all the dayis of our lynes, through Iesus Christ thy Sonne.

Ps. 129. **E**ternall God, quba hes at all tymes shavvoin furth the great cair thou hes of thy Kirk, and thy pure seruandis: Assist vs vwith thy favour and grace, in sic sort, that vve may ouerbravv all the enterpryses of our enemies, that they beand confoundit, and shamefullie put aback: vve may in all saistie and quyetnesse, praise and glorifie thy halie Name, all the dayis of our lyfe, through Iesus Christ, our Lord and onelie Saviour.

Ps. 130. **P**itiful Father, quba is full of mercie, that neuer reiects the Prayers of them that callis vpon thee in treuth and veritie: Haif mercie vpon vs, and destroy the multitude of our iniquities, according to the treuth of thy promises, quibilkis thou hes promisit vnto vs, and qubairin vve repose our baill confidence, according as vve ar teicht be thy Word of thy Sone, our onelie Saviour.

Ps. 131. **M**iebtie Lorde, that resistis the proude, and geuis strength to the humbill aims: Suffer nicht, that vve list vpon our selues in anie proud opinioun or consist of our selvis, in ony gude things, bot that vve may confaif humble of our selvis, befor thy deune Maiestie without fersenge. And that vve may mortifie our selvis daylie mair and mair: in sic sorte, that in all our doings, vve may continually feill thy fatherlie fauour, mercie, and assistance, throu Iesus Christ, thy Sonne.

Ps. 132. **O** Lauing Father, quba be thy aith hes promisit vnto vs, ane Saviour Iesus Christ, thy Sonne: thou hes not deceuit vs, bot hes giuen him vnto vs, as thy Word hes declarit, and be thy Sacramentis thou hes confirmit. Yea, be hes further promisit vnto vs, that he vwill abyde vwith vs, untill the consummatioun of the wuarlde. Thairfor, deir Father, vve besek thee, that thou vwill blese vs in all our turnis, gouerne vs, and replenish vs vwith ioy. Let thy Crown & Kingdome abyde aboue vs, and preserue vs in peice, through the same Iesus Christ, thy Sone.

Ps. 133. **G**ratious Lord, that is not the God of confusoun or discord: bot the God of concord, and of peace: Ioine our heartis and affections in sic sort togidder, that vve may as brethir vwalk in thy haufe, in brotherlie cherity and loue, and as members of the body of Christ. Let the oyle of sanctificatioun, that is, thy halie Spreit inflame vs, and the dew of thy blessing continually fall vpon vs, that vve may obtaine lyfe eternall through the sam Iesus Christ.

Ps. 134. **C**reator of Heauin and eirth, howv euer it be that the affaires and cares of this wuarld dois

greatlie trouble, molest, and auert vs from randring vnto thee that honour and obedience, quibilk is due vnto the: zit vve besek thee, that forzetand all uther thingis: vve may haif na uther butt, bot to praise and glorifie the al the dayis of our lyfe, for the great benefitis, quibilk vve continually receave at thy hands, through Iesus Christ our Lord.

Ps. 135. **O** Lord God, that be thy deir Sone Iesus Christ, bes maid vs Kings and Priestis, to offer vnto the spirituall sacrifices. Grant vnto us, that vve renounead all Idolatrie, superstition, and all vngodlines, may giue ouer our selvis haillie to thy seruice: & that in al tyme of tribulatioun, vve may call vpon the in our hail hart that vve may feill thy Fatherlie bountie, and mercie, quibilk thou art accustomed to vse tovvardis all them, that thou hes regenerated through the self same Iesus Christ.

Ps. 136. **G**ratious Father, replenischt vwith all glorie and magnificence, grant vnto vs of thy mercifull grace that vve may sa apply our selues to the consideration of thy meruelous wvarkis, & mightie providence, qubairby thou desposis and settis all thingis in gude and deuv ordow: that thairby vve may tak occasioun to celebrat thy praisis but ceising: and in special, in that that thou hes renevoit vs be thy halie Spreit: that thairby vve may finally enjoy lyfe eternall, quibilk thy Sone Christ Iesus hes gotten vnto vs vwith his blude.

Ps. 137. **M**ercifull Lorde, the confortour and deluyerer of pure Captiues: Thou seis the great extremities qubairunto thy pur Kirk is brocht, and bow see is on all partis exponit to the sclauerie & mockage of thy Enemies, and ours: scassand and taintand baith vs & thy prayis. O God, turne back thy vvarait vpon thee, and heir vs that murnis and siches for our deluyeraes. That the tyrants our Persecutours beand ouerbravv, vve may frelie sing thy prayis. and louings, in thy hous in the Name of Iesus Christ, our Lord.

Ps. 138. **M**iebtie Lord, full of peice and gudenes, that euer hes borne sic ane fauour vnto thy Kirk: that euin strange Natiouns hes bene compellit to acknawledge, and praise thy meruelous bountie, qubairby thou exalts the dislaynit and contemptibill, and castis downe the proud and hautie Lord, make all pepill to submit the vnder thy miebtie hand: and preserue vs from all calamities: that all the wuarld may knavv, thou vwill not leave the vvarck imperfect, quibilk thou hes begun in vs through Iesus Christ, thy Sonne.

Ps. 139. **O** Loving Father, vnto quhome baith vve, and all the inuward secretis of our heartis are knavvoin: Grant vnto vs, that vve may sua vualke befor thee in vprichthevsnesse of Conscience, that vve keip na companie vwith mockers & contemners of thy halie Word. Bot that vve may be sua circumcycit in hart & mynde that renounead all wuarldlie freindship, vve neuer stray furth of the richt vway, quibilk thou hes shavvoin furth to vs in the Euangell of Iesus Christ, thy Sonne, our Saviour.

Ps. 140. **D**elyuer me, O Lord, from the vwicked and vngodlie men, that in thair bartis deuyis mischeif and delvys in stryfe & contention. Qubais tougs ar sharpi, as serpents: zea, the venomne of Adderis lurkis vnder thair lippis. Lord, let vs not fall in thair girmis, nor suffer them to handill vs at thair desvris. Thou art our God, heir the voice of our complaints, Take the defence of our cause in thy hand, that vve may vwith all our heartis, rander the hartie prayis & thankis, through Iesus Christ, our Lord.

Ps. 141. **T**o thee (O Lord) vve cry: heir vs vve besek thee: Let our Prayer be as ane soveit sanor befor thee, and the lifting vp of our handis, as ane evening sacrifice. Set ane vwatch befor my mouth, & keip the dure of our lippis, that they speik na proud thing, as the vvoickit doe: bot that they may call vpon the in all vprichthevsnesse, and simplicitie. Finalle, let vs cast our eyes on the, in the onlie

truft, & on the onlie refofe our felues. Suffer vs nocht to perijch, bot deliuer vs from the jnairis quibik the vvicit hes preparit for vs, and that through Iefus Chriſt our Saviour.

Ps. 142. **V**Nto thee, Lord the protectour and defender of all them that traiftis in thy clemencie, vve cry, and puttis furth our fibes: Vnto thee vve oppin & expone the trouillis of our heartis. Thou knaovis our vvoays and diftreſſis, and hovv on all partis vve are circuit & compaſſit vwith cruell and vngodlie enemies. Deliuer vs, deir Father, from thir trouillis & dangers qubairin vve ar: and declair the cair thou hes of vs that loue and honour the: that vve may in the middis of thy halie Congregation, rander thee perpetuall thankis, and that through Iefus Chriſt, thy deir Sone, our onelie Saviour.

Ps. 143. **O** God, heir our Prayers, and reſaiſ our complaints: Refuſe vs not for thy Richteousnes ſaik. Enter not in iudgement vwith vs thy ſeruandis: for vve knaovv, gif thou deill ſtraitle, na man, no nocht thy maiſt haly anis, may ſtand in iudgement befor thee. Teibe vs thairfoir (O Father) to do thy vwill: and let thy halie Spreit lead vs in all our vvoays, that they may be agreabill to thy ordinances, and that through Iefus Chriſt thy Sone.

Ps. 144. **P**Viſant God of Armies, that knaovis our brukkilneſſe, and infirmitis to be ſa great, that he our ſelſs vve are not abill to ſtand vp ane inoment befor our adverſaries, gif thy michtie povver did not vphald vs. Bervv down thy ſelf out of the heavens, and ſtretch furth thy ſtrang hand; that they that ſeikis our ruyme may ſee, thou art our protectour and defender. Gif vs ſic proſperous ſucces, that all the vvorlde may ſe, they ar nocht miſerabill, that depends on thee, and acclames the to be thair God, through Iefus Chriſt, our Saviour.

Ps. 145. **T**Hy mercies (Lord) are aboue all thy vvarkes, faithfull art thou in all thy promiſis, and iuſt in all thy doings. Be ane mercifull Father vnto vs, for Chriſt Iefus thy Sones ſaik. Gourn our vvoays, for vve are vvoaike: Streinbin vs, for vve are failzeit: Refreſh vs, for vve ar famijehit: and plentifulle beſtowv thy gud giftis vpon vs. Defend vs from the jnairis of Satan, our auld enemy, that he tempt vs not out of the richt vway bot that vve may euermair be reddie to praife & gloriſie thy halie Name, through Iefus Chriſt.

Ps. 146. **O**Gude God ſuffer neuer that in any vviſe vve fall ſet the aſyde, to put our traift or confidence in Princes, or in the children of men: bot let vs continuallie

haif all our traift and confidence fixit vpon thee. For vnto ſic thou art ane ſure Rock and reſuge. Leid them Lord, that vwalkis in darknes: Deliuer the oppreſſit: Enlarge thy Kingdome, quibik all thy choſen children, that ar redemit be the blud of thy Sone, maiſt earneſtly thriſtis for: and that for the ſamin Iefus Chriſts ſake.

Ps. 147. **O** Lord, meruelous is thy micht & ſtreth, qubairby thou caſtis down the proud and feirfull tyranis and liſtis vp the humbill and meik anis. We beſeik thee of thy great mercie, to reſſoir & reedifie thy Kirke, that vvas foundit be the onlie. Gadder togidder thy ſcatterit ſheip: and as thou feidis all creatures vwith temporall iude, and paſtorage: make vs to haif ane inuarde feiling of the effect of thy hailie vwoorde. That vve followv and thy vwill declairv thairin, may in ende enioye the heritage preparit for vs in Chriſt Iefus.

Ps. 148. **G**reat and meruelous is thy Maieſtie, (O mighty God) maker and conſeruer of all things; & nichtelie dois it ſhyn in all thy creatures, baith in heuin & eirth, and in the ſey, Grant that as they all acknaledge thee, ſua vwee may alſo acknavoledge the ſamin, that vwith ane accorde, and unifornie conſent, vwee may vwith thy halie Angels, praife the magnificencie of thy glorious Name. And that all may reioyce of the helth & exalting of thy people, quibik thou hes releuit fra deith, thou the blude of Iefus Chriſt.

Ps. 149. **I**Nſtruſt our mouthes, (O gude Lorde,) vwith ane newv ſang, that our hearts being renevvit, vve may ſing in the cumpame of thy Sainctes, and reioyce in thee our Creator and Redeemer, Let vs poſſeſſe ſic peice of conſcience, that may ſtranglie vvoirk in thee. And beand girdit vwith the twa edgit ſuorde of thy Word, and halie Spreit, vve may ſtrye againis all thingis, that oppoſis them ſilues to the glorie of thy maiſt hailie Name: and that through Iefus Chriſt, thy deir Sonne, our onelie Lord, and Redeemer.

Ps. 150. **M**aiſt vwortbie art thou, (O gude and gracious God) of all praifes, eun for thy avvin ſaik quba ſurmountis all thingis in balneſſe. Be thee onelie, vve are maid halie & ſanctifyit. We prais thee for our glorious Redemptioun, purchaſed to vs in thy dearlie belouit Sonne Chriſt Iefus, as our devotie continuallye biddis vs: Giue vs thairfoir thy haly Spirit to gourn vs. And grant, that all thingis quibik brethis vwith lyfe, may praife thee, as the true lyfe of all creatures, through the ſam Iefus Chriſt, our Lord, quba reignis vwith thee and the halie Gaiſt, one God, for euer and euer.

#### VII.—AUTHORSHIP.

In the editions of 1565, 1595, 1611, and 1633, the authorſhip of the Metrical Verſion of each Psalm is indicated at the commencement thereof, generally by initials, but ſometimes more fully. The following table exhibits theſe indications as they ſtand in the edition of 1565 with the exception of thoſe in which ſubſequent editions differ from it, in which caſes are noticed afterwards:—

Pſalm	Pſalm	Pſalm	Pſalm	Pſalm
1. THO. STERNHOLDE.	31. I. H.	64. I. Hop.	90. VV. Ke.	120. THO. STER.
4. Tho. Ster.	32. THO. STER.	65. "	91. "	121. W. Whit.
5. THO. STER.	33. I. Hop.	66. "	92. I. Hop.	122. W. Ke.
6. "	35. I. H.	67. VV. VVhit.	93. "	123. THO. STER.
7. "	39. "	68. THO. STER.	94. VV. Ke.	125. W. Ke.
8. "	40. "	69. I. Hop.	95. I. Hop.	126. "
9. "	42. I. Hop.	70. W. Ke.	96. "	127. W. Whit.
10. "	43. THO. STER.	71. VV. VVhit.	97. "	128. THO. STER.
11. "	44. "	72. I. Hop.	98. "	129. W. Whit.
12. "	45. W. Ke.	74. "	99. "	133. "
13. "	46. I. Hop.	75. I. C.	101. VV. Ke.	134. W. Ke.
15. "	47. VV. Ke.	76. R. P.	102. I. C.	135. M.
16. "	48. I. Hop.	77. I. H.	104. VV. Ke.	137. W. Whit.
17. "	50. W. Whit.	78. THO. STER.	105. I. C.	138. W. Ke.
18. "	51. "	79. I. Hop.	106. N.	140. I. C.
19. "	52. I. Hop.	81. R. Pon.	107. VV. Ke.	142. W. Ke.
20. "	53. T. N.	82. I. Hop.	108. I. C.	143. I. C.
21. "	55. I. Hop.	83. R. Po.	109. N.	144. N.
22. "	56. I. C.	84. I. Hop.	110. I. C.	145. I. C.
23. "	57. R. P.	86. "	114. VV. VVhit.	146. I. Hop.
25. "	58. VV. Ke.	87. "	116. N.	147. N.
26. I. H.	59. R. P.	88. VV. Ke.	118. I. C.	148. Ioh. Pullain.
27. W. Ke.	61. I. H.	89. I. Hop.	119. VV. VVhit.	150. N.
28. THO. STER.	63. THO. STER.			

The next table includes all the cases in which any of the editions differ from that of 1565. The cases left blank are those of which no information is afforded.

	1565.	1595.	1611.	1633.
Ps. 2.	Thom. Ster.		T. Stern	<i>Thom. Sternh.</i>
3.	THO. STERN.	Tho. Sternhold.		<i>Thom. Sternh.</i>
14.	THO. STERN.	Tho. Stern.		<i>Thom. Sternh.</i>
24.	I. C.	I. C.		I. C.
29.	THO. STERN.	T. Stern.		<i>Th. Sternh.</i>
30.	I. H.	I. H.		I. H.
34.	THO. STERN.	T. S.		<i>Th. Sternh.</i>
36.	VV. Ke.	W. K.		W. K.
37.	VV. VVWhittingham.	W. W.		W. W.
38.		I. H.	I. H.	I. H.
41.	Tho. Ster.	I. H.	I. H.	<i>Thom. Sternh.</i>
49.	" "	I. H.	I. H.	<i>Thom. Sternh.</i>
54.	VV. Ke.	I. C.	W. K.	W. K.
60.	I. Hop.	I. C.	I. H.	I. H.
62.	VV. Ke.	I. H.	W. K.	W. K.
73.	THO. STERN.	W. Whitting.	T. S.	T. S.
80.	R Po.	R. P.	R. T.	R. P.
85.	VV. Ke.	R. Pon.	W. K.	W. K.

	1565.	1595.	1611.	1633.
100.	VV. Ke.	W. Ke.	I. H.	W. K.
103.	Tho. Ster.	W. Ke.	W. Ke.	T. S.
111.	VV. Ke.	W. Ke.	N.	W. K.
112.	VV. Ke.	W. K.	W. H.	W. K.
113.	VV. Ke.	I. H.	I. H.	I. H.
115.	VV. VVWhit.	W. Ke.	VV. VV.	W. K.
117.	I. C.	I. H.	I. C.	I. H.
124.	W. Whit.	Whit.		W. W.
130.	W. Whit.	Whit.		W. W.
131.	M.	M.	N.	M.
132.	I. C.	M.	I. C.	I. C.
136.	I. C.	I. C.	N.	I. C.
139.	N.	W. Ke.	N.	W. K.
141.	I. C.	I. C.	I. C.	W. W.
149.	I. Pul.	Ro. Pont.		R. P.

Only two items of information are furnished respecting the authorship of the Sacred Songs. In Ed. 1595 the title of the "Lord's Prayer" is followed by the name D. Coxe, and in Ed. 1615 the "Song of Moses" is subscribed I. M.

## SECOND DIVISION—MUSICAL.

### I.—COMMON TUNES—MELODIES.

EDITIONS 1565 and 1595.

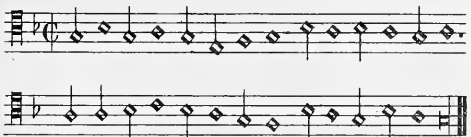
In these editions Common Tunes are not known as a distinct class. But the Tune afterwards called the "Old Common Tune," which it may be presumed was used in that character from a very early date, is attached in both editions to the 108th Psalm as its proper Tune. As the first form of the first specimen of this description of Tunes which the Psalter furnishes it is here extracted from the edition 1565.



The version of 1595 is evidently inaccurate.

EDITION 1611.

Here also there is no separate classification of Common Tunes, but further steps are obviously taken in that direction. 1. Besides that mentioned above, the two Tunes afterwards named "English" and "London," and ranked as Common, are attached as Proper Tunes to particular Psalms. The set of "English" agrees with that of 1635 except that in line first the first note is a minim and the second a semibreve, and in line second the penult note is a semibreve. "London" differs considerably and is as follows:—



2. Each of these three Tunes is connected with several Psalms, (Proper Tunes being omitted to make room for them,) as follow:—

Old Common	to Ps.	10, 35, 95, 109, 114.
English	to "	8, 15, 19, 29, 33, 37, 96.
London	to "	9, 16, 23, 37, 49, 89, 123, 133, and 150.

EDITION 1615.

In this Edition the Common Tunes are formally separated from the Proper, and receive special names. They are thus headed—

### THE XII COMMON TUNES. TO

the which all PSALMES of eight syllables

*in the first line, and fixe in the next*

*may bee sung.*

The running Title is

### THE COMMON TUNES.

The 12 Tunes correspond to the first 10 in order, with the 12th and 14th of the 1635 list, the names also being alike, except that for "Stilt" there is "The Stilt." All except the three already mentioned appear for the first time. The following notices should afford an exact idea of each tune as it appeared at this date. 1. The two which differ most from the version of 1635, are quoted in full.

#### KINGES TVNE.



#### MARTYRS TVNE





2. In regard to time all except "Kinges," "Dukes," and "Glasgow," have semibreves for the first and last syllables of each line, and minims for all the rest. The time of "Kinges Tvne" is shown above. That of "Glasgow Tvne" corresponds with edition 1635, and that of "Dukes Tvne" with edition 1633, see pages III and XX.

3. In all other respects "Glasgow Tvne" agrees with 1635, and "Dukes Tvne," "English Tvne," and "Abbay Tvne," with 1633, except that Dukes wants the sharp in line second. "Olde Common Tvne," "French

Tvne."


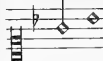
Tvne," "London Tvne," "The Stilt," "Dumfermling Tvne," and "Dundie Tvne," accord with 1635 except in the entire absence of Accidentals. London also in

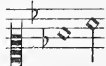
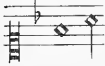
line 4th has  instead of 

The list of Common Tunes is closed with the word  
F I N I S

EDITION 1621

Has the same tunes as Edition 1615, but with a few differences in the time of notes, and the following variations in the position of clefs—

Old Common,  London, 

Stilt,  Glasgow 

EDITION 1633.—Aberdeen.

In this there appear for the first time the Tunes Elgin and Munros, the latter being designated Glasgow. The Common Tunes of this edition are given in full under next section, and may therefore be compared

with the versions of 1635.

Here also are found for the first time the Tunes Montrosse and Bon Accord, which are classed with the Common Tunes though set in Reports. Concerning these see next two sections.

EDITION 1634, 24mo.

In this small edition there are 16 Common Tunes. Culross, Cheshire, and Galloway make their first appearance. The others are the twelve of Edition 1615, and Elgin, which bears the name S. Johnstovn. As the edition is of minor importance it is unnecessary to refer to it more minutely.—See next section.

## II.—COMMON TUNES—HARMONIZED.

In the edition of 1633 there are 15 Common Tunes which are harmonized in four parts. As the arrangements however, with the exception of the 13th, differ more or less from those of 1635, and as they afford the earliest specimens of harmony which occur in the history of the Psalter, they are reprinted in full. The 13th, entitled "Glasgow Tone," being precisely the same as Monros Tune of 1635, is omitted. The two remaining tunes are referred to in next section.

### I. Olde Common Tone.

*Treble.*  


*Counter.*  


*Church part. Tenor.*  


*Bassus.*  


### II. Kings Tone.

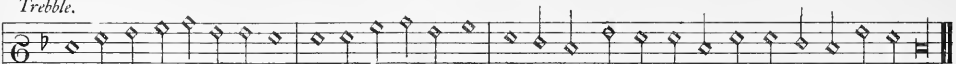
*Treble.*  

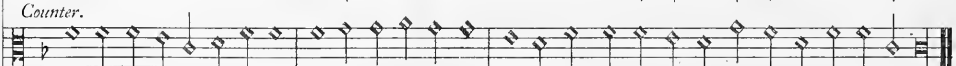

*Counter.*  

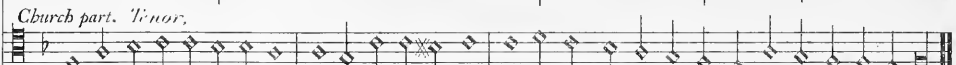

*Church part. Tenor.*  

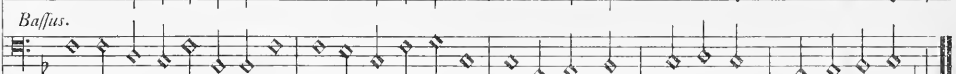

*Bassus.*  


### III. Duke's Tone.

*Treble.*  


*Counter.*  


*Church part. Tenor.*  


*Bassus.*  


IV.

IV. ENGLISH TONE.

*Treble.*

*Counter.*

*Church part. Tenor.*

*Bassus.*

Musical score for English Tone, featuring four staves: Treble, Counter, Church part Tenor, and Bassus. The notation includes various rhythmic values and accidentals.

V. FRENCH TONE.

*Treble.*

*Counter.*

*Church part. Tenor.*

*Bassus.*

Musical score for French Tone, featuring four staves: Treble, Counter, Church part Tenor, and Bassus. The notation includes various rhythmic values and accidentals.

VI. LONDON TONE.

*Treble.*

*Counter.*

*Church part. Tenor.*

*Bassus.*

Musical score for London Tone, featuring four staves: Treble, Counter, Church part Tenor, and Bassus. The notation includes various rhythmic values and accidentals.

VII. STILT TONE.

*Treble.*

*Counter.*

*Church part. Tenor.*

*Bassus.*

Musical score for Stilt Tone, featuring four staves: Treble, Counter, Church part Tenor, and Bassus. The notation includes various rhythmic values and accidentals.

VIII. Dumfermeling Tone.

*Treble.*  
*Counter.*  
*Church part. Tenor.*  
*Bassus.*

IX. Dundie Tone.

*Treble.*  
*Counter.*  
*Church part. Tenor.*  
*Bassus.*

X. Abbay Tone.

*Treble.*  
*Counter.*  
*Church part. Tenor.*  
*Bassus.*

XI. Martyres Tone.

*Treble.*  
*Counter.*  
*Church part. Tenor.*  
*Bassus.*

XII. Elgin Tone.

The 24mo Edinburgh Edition of 1634 also presents the Common Tunes in four parts, each Tune occupying a page. The arrangements have not been fully examined, as the edition is of slight value, but they seem to differ little from those of 1635. Dumfermling is without the Quintus part.

III.—TUNES IN REPORTS.

The only edition of the Psalter in which any Tunes harmonized in this manner are found besides that of 1635 is the Aberdeen Edition of 1633, which therefore possesses in this respect the claim of priority. That claim however extends only to two specimens named *Montrosse* and *Bon Accord*, which conclude the list of Common Tunes in that edition. But though there ranked as Common Tunes it seems best to consider them as pertaining to a separate class according to the order observed in the 1635 edition.

The former of these Tunes, entitled '*Montrosse Tone*,' is identical in all the parts with the Tune to Psalm XXI. in reports, as found in the edition of 1635. The other, entitled '*Bon Accord Tone*,' is substantially the same with the Tune in Reports to Psalm XII. in that edition. But there are some variations as follow:

Treble, 1st line, instead of

Counter, 3d line wants the sharp.

Tenor, 1st line, for

line 3, for

Bass, 2d line, for

A peculiarity belongs to these two Tunes as presented in the edition of 1633, viz.: that the '*Treble*' is designated the '*Church part*.' No instance of this is found in other editions, and no other instance even in this. It is evident that in these two cases the Treble is the melody; but nevertheless the Tenor is termed the Church part in these as in all other cases in the 1635 edition.

IV.—ADDITIONAL PROPER TUNES.

EDITION 1565.

1. Tune to Psalm 23d.

This is given in Fac-simile No. 4, but add a flat to 6th note of line 3d, and read the final note a third lower.

2. Tune to Psalm 43d.

3. Tune to Psalm 46th.

This Tune is note for note, the Bass of the Tune attached to the same Psalm in edition 1635. The first two lines are quoted, and the remainder can be obtained by transposing the Bass referred to.

4. Tune to Psalm 76th.

Lines 3d and 4th are the same as the 1st and 2d.

5. Tune to Psalm 101st.

Is correctly given in Fac-simile No. 7 from Edit. 1633.

EDITION 1595.

In this edition Tunes are provided for the Spiritual Songs. Of these, six fall to be extracted. For the others see references p. XXV. There are some inaccuracies.—See various readings, p. XXX.

6. Tune to

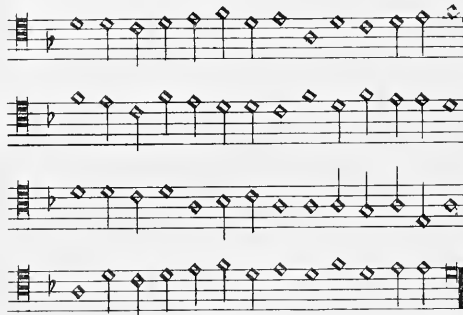
6. Tune to "The X. Commandments."



7. Tune to "The XII. Articles."



8. Tune to "Veni Creator."



9. Tune to "The Lamentation."

Being the former of the two Hymns with this title, and beginning "O Lorde turn not away thy face."



10. Tune to "The Complaint."



11. Tune to "The Song of Bleffed Mary."



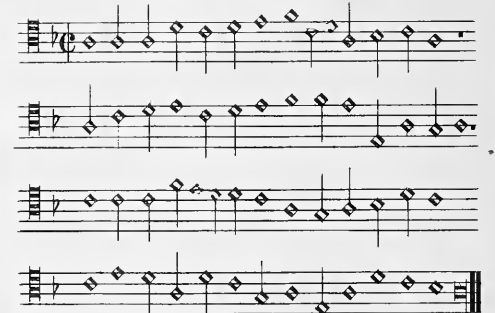
EDITION 1611.

Psalms 1st, 21st, and 120th have the Tunes usually attached to those Psalms in the English Psalters. The second of these Tunes differs so much from the English version in the last five lines as to show either intentional alteration or grievous inaccuracy.

12. Tune to Pfalm 1st.



13. Tune to Pfalm 21st.



The 6th line of No. 7 includes 7 notes, the word 'manie' having two, which are meant to be sung in the time of one. See the hymn. The case of No. 11, line 2d, is similar. The last line of the words of No. 10 requires to be sung twice.

14. Tune to

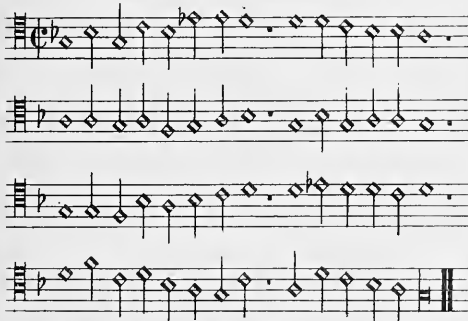


14. Tune to Pfalm 120th.



EDITION 1615.

Tune to First "Lamentation."



See also references in next Section, and Various Readings. p. XXX.

V.—REFERENCES TO, AND REPETITIONS OF, PROPER TUNES.

It will be understood that these references are such as differ from those in edition 1635. The formula of reference is, with few exceptions, the same in all the editions: "Sing this as," &c. The numbers of the Psalms are expressed in figures. In one instance, in edition 1665, the reference is made thus: "Sing this Psalme with the first tune."

EDITION 1565.

Psalm		Psalm
2	is referred to the Tune of.....	1
10	has the Tune which in 1635 is affixed to.....	2
11	is referred to the Tune of.....	10
17	Do. do. ....	16
42	Do. do. ....	33
54 and 57	are referred to the Tune of the 10 Commandments.	
56	is referred to the Tune of.....	70
60	Do. do. ....	59
90	Do. do. ....	103
93	Do. do. ....	77
94	Do. do. ....	41
127	repeats the Tune of.....	117
131	Reference indistinct, but probably to Psalm 69, as in editions 1595 and 1633	
87, 132, and 148,	repeat the Tunes to which these Psalms are referred in edition 1635.	

EDITION 1595

Agrees with 1565 as to Psalms 11, 17, 42, 54, 57, 87, 94, 127, and 131, but differs from it, and from 1635, in the following particulars:—

Psalm		Psalm
10	is referred to the Tune of.....	2
39	Do. do. ....	15
49	Do. do. ....	44

Psalm			Psalm
56	Do.	do.	27
60	Do.	do.	54
65	Do.	do.	39
90	Do.	do.	44
93	Do.	do.	70
114	Do.	do.	95

The "Lord's Prayer," the second "Lamentation," the "Song of Simeon," and the "Humble Sute," have repetitions of the Tunes in edition 1635 for Psalms 112, 59, 19, and 35, respectively.

EDITION 1611

Leaves 16 Psalms without either Tune or reference. The repetitions of Tunes, afterwards styled 'Common,' have been already noticed, page XXX. Besides these there are 17 references and 5 repetitions, of which 9 accord with edition 1565; but the merits of this edition do not call for greater minuteness.

EDITION 1615.

Psalm 42 is referred to Psalm 33, Psalm 56 to Psalm 27, and Psalm 93 to Psalm 41. Of the Spiritual Songs the "Humble Sute" repeats the Tune to Psalm 35, the "Song of Moses" is referred to Psalm 3, and "A Prayer" to "The X. Commandments." The 10 Commandments, Veni Creator, the 12 Articles, the Complaint, and the Song of the Virgin, have the same Tunes as edition 1595. The others are referred as in edition 1635.

EDITION 1633

Follows edition 1565 in the references and repetitions above quoted, except that Psalm 60 is referred to the Tune of Psalm 44. It also differs from edition 1635, by referring Psalm 108 to the Tune of Psalm 88. Psalm 144 has neither Tune nor reference, and the case is the same with all the Spiritual Songs.

VI.—VARIOUS READINGS OF PROPER TUNES.

These readings relate only to the Melodies (designated 'Tenor') in edition 1635, and agreement with that edition is to be understood, except in the particulars thus specified.

Notes without staff lines indicate difference in time only. The clefs and signatures agree with edition 1635 when not quoted. l. denotes line.

EDITION 1565.

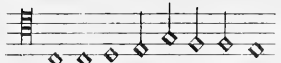
Ps. 3, l. 1 has the note wanting in 1635, thus




O Lord


Ps. 8, l. 3, fame - mounts dig -

Ps. 9, l. 7, The ♭ is placed after the clef instead of before the note it affects.

Ps. 16, Set thus  &c.



Ps. 18. Signature wanting in 3d, 4th, and 6th page breadths. l. 6. a ♭ before 3d note.

Ps. 19, l. 3.  glorie of



Ps. 20, l. 8,  thee




Ps. 25, l. 5.  re - l. 6.  make a scorn



Ps. 26,


Ps. 26, l. 2.  l. 5.   
 up - prove



Ps. 27. The 1st and 5th notes of lines 2, 4, 5, and 6 are minims.



Ps. 28, l. 2.  l. 4.   
 I to go


Ps. 29, l. 3.  l. 4.   
 praise or and unto the  
 l. 7.   
 him in his ma-



Ps. 30, l. 4.  l. 8.   
 but hast with

Ps. 35. The 2d note of lines 1, 5, 6, 7, 8, is a dotted semibreve, dots lozenge shaped, e. g.  plead




Ps. 37, l. 3.  l. 7.   
 yet vy such to great pros-


Ps. 41, l. 2.  l. 7.   
 to co - de - li - ver him



l. 8.   
 in.



Ps. 49, l. 4  l. 8.   
 do ex - er




Ps. 51, l. 4. One  $\flat$  before note to 'thy' but probably meant to affect the next also. l. 6. The  $\flat$  for notes to 'sinful' is placed before 'and.'


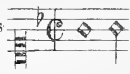
Ps. 58, l. 2.  l. 3.  l. 4.   
 do thus do



Ps. 59. Set thus   
 each line ends with a breve & without a rest




Ps. 61, l. 2.  l. 8. l.   
 make I



Ps. 62, l. 3  l. 6.   
 in whom a - a -


Ps. 66, l. 2.  l. 6.  Ps. 68. l. 2,   
 praise in will

Ps. 69, l. 6.  Ps. 70, Set thus   
 where-

l. 3,  l. 6, for so furiously has   
 speed I to fu - ri - ous - lie

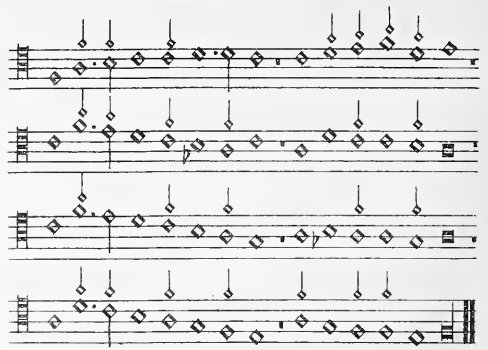
Ps. 71, l. 2.  l. 5.  l. 6.   
 I have put ev - - tice mee rescue

 l. 7.   
 and de - cious me now suc -

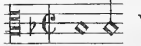
Ps. 72, l. 3   
 that


Ps. 73. Signature  $\flat$  omitted in latter portion. but accidental  $\flat$  placed before 'almost,' l. 5.




Tune to Ps. 77 in full.




This Tune is repeated to Ps. 87, but with variations in time. If the small notes above be substituted for those over which they are placed this version of the Tune will be produced. The 4th line also ends a 3d higher, as in Edition 1635.

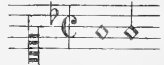
Ps. 78 Set thus  with  $\flat$  to each note occurring on the 4th line of Staff.

Ps. 80. First note of lines 2, 3, and 4 is 



Ps. 81, l. 4  l. 8  l. 9   
 mel - the of with vi -





Ps. 83. Minims to 'for thy' l. 1, and to 'lo thy' l. 3



Ps. 86 l. 8  Ps. 87. See Ps. 77 above.  
 trust in



Ps. 88 set thus 

Ps. 95. 'come' l. 1, 'let' l. 5, and 'sing' l. 7, have dotted semibreves.




Ps. 96, l. 7,  Ps. 102, l. 2,   
 -clare my cry



Ps. 103, l. 1,  l. 2,  l. 5,  l. 6,   
 my sprit gifts shew




Ps. 104, l. 2,  Ps. 109, l. 8,   
 O have spok -




Ps. 110, l. 1,  Ps. 112, each line ends 


to - Lord





Ps. 114, l. 1.  l. 2,  l. 4,   
 -dress from phar - land and same

l. 7,  l. 8,   
 de - power

Ps. 116, l. 1,  l. 4  Ps. 117 Set thus   
 Lord be - care

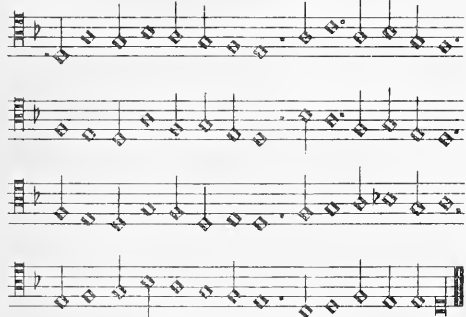
Ps. 121, l. 5,  l. 6,  Ps. 125, l. 2,   
 -ed and firm lie

Ps. 127 repeats Tune to Ps. 117, but 2d and 4th lines end 

Ps. 128, l. 1,  l. 2,  l. 3,  l. 4,   
 fear - and labour thou hap

Ps. 129 Set thus  
 Ps. 130, l. 1, to l. 5, Lord re-  
 Ps. 133, l. 6, line 8, and by-cept

Tune to Ps. 135 in full.



Ps. 136, l. 1, before 'mercies' wanting  
 Ps. 141, l. 1, I, up

Ps. 142 Set thus  
 Ps. 143 Set thus but the flats before 'think-' l. 4, and 'for' l. 6, are placed on the 4th line of Staff, though the notes are on the 5th. l. 5, thy' wants flat.

Ps. 145 Set thus Ps. 146, l. 2, God will  
 l. 4, tongue time, l. 8, is

Ps. 147, l. 6, has a superfluous flat before 1st note to 'alone'  
 Ps. 150, l. 2 praise l. 5, superfluous flat to 3d note.

EDITION 1595.

There is sufficient reason to conclude that the Tunes in this edition were intended to be reprints of those of Edition 1565. There are numerous discrepancies however which may be ascribed chiefly or entirely to erroneous printing. The more obvious cases of this sort are omitted, as also all cases of variation in time alone. The remaining cases being all that can properly be regarded as various readings, are quoted below. With these exceptions it may be concluded that the music either coincided with that of Edition 1565, or was intended to do so, and differs only by mistake. How far the exceptions are also to be accounted errors of the press the reader may decide.

Ps. 1, l. 5, But Ps. 2, l. 7, his l. 8, us  
 Ps. 8, l. 5, by suck- Ps. 9, l. 7, wants

Ps. 19, l. 7, race Ps. 20, l. 1, -si- Ps. 25, l. 4, for  
 Ps. 27, l. 5, that Ps. 28, l. 7, -to his  
 Ps. 30, l. 1, laud Ps. 34, l. 8, may hand  
 Ps. 47, l. 3, fear Ps. 50, l. 4, Sion quihilk  
 Ps. 51, l. 8, my But  
 Ps. 66, l. 2, praise in all Ps. 67, l. 1, is  
 l. 3, with Ps. 69, l. 3, 1st note; l. 5, note to 'in';  
 l. 6, 1st and last notes: all a third lower.  
 Ps. 71, l. 5, jus - tice l. 7, In -

The tune to Ps. 72 is given in full as a specimen of the inaccuracies abounding in this edition, though it is proper to add that it contains more than an average number.



EDITION 1611.



The smaller edition of this year is full of inaccuracies, and even the larger has so many as to divest its variations of any claim to consideration. In the latter there appears the peculiarity of giving to Psalm 34th only the former half of its Proper tune. Probably that portion was then used, or intended to be used, as a Common tune. There are some instances of transference of tune, e. g. Ps. 20th has that usually attached to Ps. 14.

EDITION 1615.



The readings of this are obtained by direct comparison with Edition 1635. Differences in the position of notes are shown as in former cases. Those in the duration of notes are very numerous, but most of them are disposed of by remembering that as a general rule the first and last notes of each line are semibreves, (the closing notes are breves,) and all the others minims. Those cases only are quoted, therefore, which form exceptions to this rule, and at the same time differ from 1635.



Ps. 5, l. 7 Lord for Ps. 9, l. 1, with  
 Ps. 18. Last notes of l. 1 and 3 are minims, the two lines being reckoned as one. l. 8, of Ps. 19,

Ps. 19, l. 1 and 2, and 3 and 4 are joined with minims as in the case last noticed.

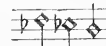
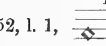
Ps. 25, l. 6,  make  
 Ps. 26, l. 2,  up -


Ps. 27, l. 8,  laid by  
 Ps. 29, l. 5,  to his

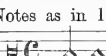
Ps. 33, l. 8,  - eth with  
 Ps. 35, l. 5,  up -

Ps. 41, l. 7,  - ver him  
 l. 8,  his ene -




Ps. 51, l. 6. The flat for notes to 'sinful' stands before the preceding note. l. 7, two flats occur which seem both intended for the second of the notes quoted.

thus—  purifie  
 Ps. 52, l. 1,  Why dost thou

l. 8,  razor  
 Ps. 58, l. 3, wants the accidental flat.

Ps. 59. Notes as in 1635, but pitch and time signature thus 

Ps. 66. The length of the notes in this case is as in Edition 1635.

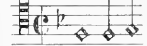
Ps. 70, l. 2,  are fierce  
 l. 5,  found, to  
 l. 6,  sicke - ous -

Ps. 71, l. 1, 3, and 7 end and those following begin with minims without division.



Ps. 72, l. 3 and 4 join in the same manner.

Ps. 76. Clef set as in 1565 edition.


Ps. 77. Changed to Common time, and therefore shows the usual distribution, all the notes being minims except the first and last of each line.



Ps. 78, Pitched thus 

Ps. 79, l. 3 and 4 same in time as 1635.

Ps. 80 adheres to the usual partition of the time except  
 l. 1,  doest,  
 l. 2,  lin


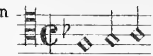


Ps. 81. In time l. 1, 3, and 7 agree with 1635. The other lines follow the usual plan of this edition.


Ps. 83. The time of notes as usual except l. 1 and 3 have the 4th and 5th notes semibreves, and in last two lines the penult note is 

Ps. 88, l. 1,  sal-  
 l. 8,  and strength

Ps. 100. The time order above described is kept, and thus this edition differs from all the others. From the celebrity of this tune, it may be added that to have it as it appears here, let the signature and pitch be the same as in 1635, and all the notes minims except the first and last of each line which are semibreves. Concluding note as usual, a breve.

Ps. 104 and 111. Usual time order followed, but in the former the penults of l. 3, 4, 7, and 8, and in the latter the penults of l. 9 and 12 are semibreves.

Ps. 114, l. 4,   
 same train  
 Ps. 115, pitched thus   
 Ps. 116, l. 1,  Lord be -  
 l. 7,  hell me

Ps. 118. The usual time order is found in l. 2, 4, 6, and 8, the other lines are as in 1635, except l. 5,  - el now

Ps. 120. The signature flat is placed a third higher by mistake. Towards the end it is omitted altogether.


Ps. 121. The usual time order, except l. 2 ends and l. 3 begins in minims without division; penults of last two lines are semibreves.

Ps. 124. The tune of the earlier editions, but the notes are equalized in the usual way of this edition.


Ps. 127. Repeats the tune of Ps. 117, but the 5th and 6th notes of last line are semibreves.


Ps. 130. Penults of l. 1, 3, 5, and 7, semibreves, the nature of the rhythm requiring these to be accented. The other notes are in the usual order of time.

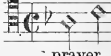
Ps. 134. Time as usual but last of l. 1 and first of l. 2 are minims.

Ps. 136. Time as in 1635 except l. 4,  gods I




Ps. 137. Last of l. 3 and first of l. 4 are minims.

Ps. 138. Has the usual distribution of time, but the penults of l. 2, 4, and 5 are semibreves. l. 6,  enhanced

Ps. 142. The usual time rule has these exceptions: penults of l. 1 and 4 are semibreves; l. 3,  Last of l. 5 and first of l. 6 are minims. him let.




Ps. 143. Pitch as in Edition 1565, l. 1,   
 l. 5 wants the accidental flat. prayer.




Ps. 145. Clef set as in 1565.

Ps. 149. Time as in 1635 in l. 1, 3, and 5; but l. 2;  l. 4,  l. 6,   
 hearty ac - praises re - his saints all






EDITION 1633



Has been based upon that of 1565, and being on the whole accurately printed, exhibits pretty close conformity thereto. Their respective lists of various readings are thus much the same, as compared with Edition 1635. It is only necessary, therefore, to quote the particulars in which 1633 differs from 1565.

Ps. 9, l. 7, Flat wanting. Ps. 26, l. 5,   
 Ps. 27, l. 5,  Ps. 33, l. 6,  In this and many


other tunes a peculiar form of the tenor clef is used thus  Ps. 35, l. 5,  lay Ps. 41, l. 8,  In -


Ps. 59, notes to 'from' in l. 5, and to 'and' in l. 7, each a third lower.

Ps. 61, l. 3,  Ps. 62, l. 1,  l. 3,   
 l. 6,  therefore Ps. 66, l. 2,  sharp - - sault - a -



l. 6,  my Ps. 70, l. 3,  help  
 praise






Ps. 72,




Ps. 72, l. 5,  has dots in lines 1 and 3 as in 1635.



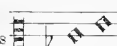
Ps. 73, A superfluous flat before 'off' in l. 5, probably copied from Edition 1565, where it is required because not in the signature. l. 2, 

Ps. 77, As in Edition 1565 except that the flat, being placed on B in the signature, is not used in the body of the tune.

The repetition to Ps. 87 also accords with the repetition in Edition 1565 with these exceptions—l. 1, note to 'well' without dot. l. 5,  evidently a mistake. l. 8,  Si - - - be

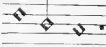
Ps. 86, l. 3,  Ps. 88, Last note of lines 3 and 4 printed twice. Ps. 91, l. 1,  Ps. 130, l. 1,  l. 5,  l. 7,  - tent my my be, accidental flat wanting.

Ps. 133, l. 5,  l. 6,  l. 7,  - fulme cost - ly - ment the - fi -  
Lines 2, 4, 6, and 7 are followed by rests.

Ps. 136, l. 1,  l. 8,  Ps. 141, set thus  laud - ly  
but the ♭ in the signature seems a mistake. l. 2, a flat before note to 'be,' also an error.

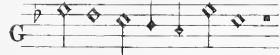
The Common Tunes in the Aberdeen Psalter, 1633, are given in full in the Appendix, p. XX, as the earliest specimen of harmonization occurring in the history of the Psalter as printed. The reference is to those leading editions from which the Appendix is chiefly constructed. The small Aberdeen edition, however, noticed *Disser. II., p. 19*, presents harmony a little older, and on comparing it with that of 1633 some differences appear, of which the following, taken from the best known tunes, furnish a specimen:—

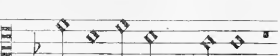
OLD COMMON.—*Treble*, 1st line, 4th note, 

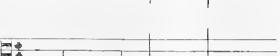
3rd line ends 

FRENCH.

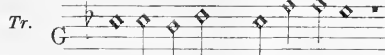
1. 2d.

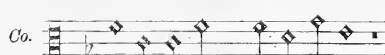
*Treble*, 


*Counter*, 


*Bassus*, 



3d.





*Tr.*, 


*Co.*, 

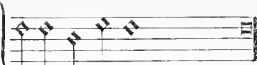
*Bas.*, 


l. 4th is as in 1635, except that the *Treble* ends 


STILT.—*Bass*, l. 2,  *Treble*, 1st and 3d note,  3d lines end


l. 2, notes  *Counter*, l. 2  begins l. 4,  note 2, 

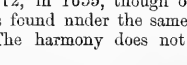
*Tr.* 

DVMFERMLING.—*Treble* and *Counter* end thus—  
*Co.* 

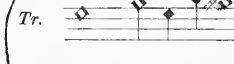
DUNDIE.—1st line ends 


*Tr.* 

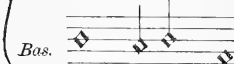
*Co.* 


*Bas.* 

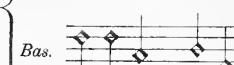
The tune Glasgow, No. 12, in 1635, though omitted in the Aberdeen of 1633, is found under the same name in this earlier edition. The harmony does not differ greatly from the 1635 set.

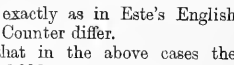
MARTYRS.—1st line ends 

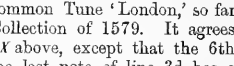
*Tr.* 

*Co.* 

*Bas.* 

3rd line ends 

*Co.* 

*Bas.* 

The Bass of *MONROS* is exactly as in Este's English Psalter, but the *Treble* and *Counter* differ. It will be understood that in the above cases the melodies agree with Edition 1633.

The oldest form of the Common Tune 'London,' so far as traced, is in Daman's Collection of 1579. It agrees with the set given at p. XIX above, except that the 6th note is a semibreve, and the last note of line 3d has a sharp. There is also a repeat for the last line, thus—



The oldest known form of Dundie, extracted from Esta, 1592—



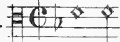
Tunes

*Tunes to Spiritual Songs.*

Those only are noticed which are extracted under Section IV. above. For the others see Section V. The whole, as found in Edition 1595, are evidently taken from the Middleberg edition of 1594, according with it in the time of the Notes and the position of the Clefs. Thus the tune to the Lord's Prayer is written in Breves and Semibreves, though in Semibreves and Minims to the 112th Psalm. Editions 1594 and 1615 are all that fall to be compared, as 1633 has no tunes, and 1611 only two.

No. 7. 1615. Line 5th, third last note a third higher.

No. 8. Line 2d, last note a degree higher in 1615 and 1594. In 1595 this note is clearly wrong; line 3d, 1594  $\diamond$ ; line 5th, note to 'our' is in 1594 a 3d higher. In 1615 the tune is set thus—

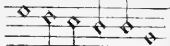


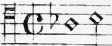
No. 9. As in 1615 it is given in App., p. 24, as a full specimen of transposed pitch. As in 1594, the first note is a 3d lower, which is the right reading. Line 7th

line 8th, last notes

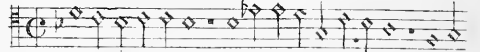


No. 10. 1615. Line 1. first note a 3d lower; l. 6.  $\diamond$  'must'

l. 8, 1st repeat,  1594 agrees in l. 6 with 1599, and in l. 8 the first three notes are as in 1595, and the last three as in 1615.

No. 11. 1615. Set thus,  l. 1, 4th note a degree higher and 6th note a 3d lower; l. 2, the 3d note dropt as 'spirit' has only one; l. 5. 1st note one lower and 5th note a 3d higher; l. 6, 1st note one lower and last note one higher. In lines 1, 5 and 6, the readings of 1594 agree with 1615, and they are to be considered the right ones.

In 1615 the tune to the 'Humble Sute' differs in the last 3 lines from the set-attached to Ps. 35



Besides these differences, the general rule of the 1615 edition will be remembered—that all notes are minims except the first and last of each line.

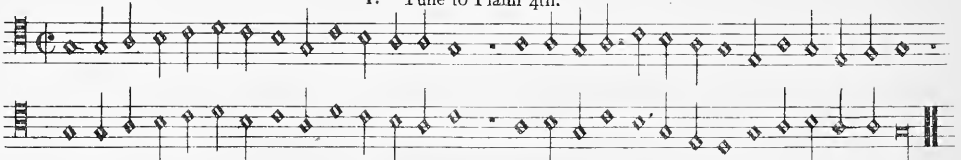
*Absence of Accidentals.*

In connection with the survey of various readings, it is necessary to keep in view those which are occasioned, in all the earlier editions, by the absence of sharps in modulations, &c. See Diss. V., p. 52

VII.—RELATIVE EXTRACTS.

FROM EDITION OF 1556.—GENEVA.

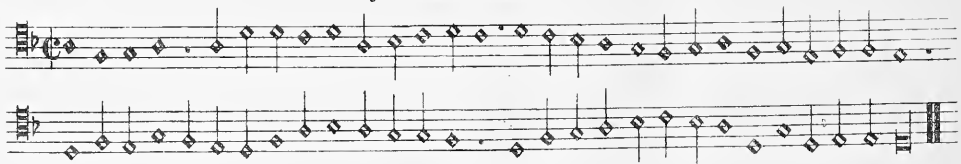
1. Tune to Pfalm 4th.



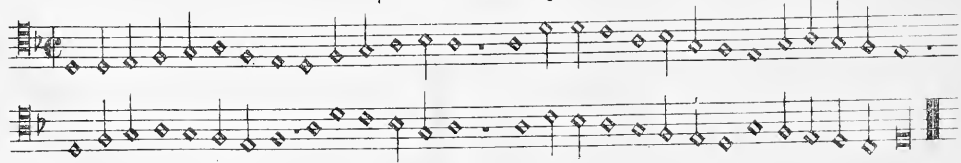
2. Tune to Pfalm 10th.



3. Tune to Pfalm 11th.



4. Tune to Pfalm 13th.



5. Tune to Pfalm 14th.



6. Tune to Pfalm 25th.



7. The Tune to Ps. 30th embraced 12 lines, of which the middle 4 were excluded from the Scottish editions. This portion follows—



8. Tune to Pfalm 32d.



9. Tune to Pfalm 79th—extending to 12 lines.



10. Tune to Pfalm 120th.



FROM EDITION OF 1560—LONDON.(?)

11. Tune to Pfalm 67th, P. M., Differ. III., p. 26.



12. Tune to Pfalm 125th—Wisdom's Version.

As this version is not given in the foregoing pages the first verse is here quoted. For the remainder see the English Psalters.



Those that do put their con - fi - dence, Up - on the Lord our God one - ly: And flee to him for their de - fence,

In all their need and miſ - er - y      Their faith is ſure firme to en - dure      Grounded on Chriſt the cor -  
 ner ſtone      Mou - ed with noue ill      but ſtand - eth ſtill      Stead - faſt like to the Mount Si - on.

FROM EDITION 1561.—GENEVA.

13. Tune to Song of Simeon.—Differ. III., p. 34.

FROM VERSION ASCRIBED TO KING JAMES.

14. Tune to Pfalm 88th.

FROM WOOD'S MS. VOLUMES.

15. Treble and Baſs to Pfalm 23d Tune.

For the Melody ſee Fac - ſimile 4th, with the correction in Appendix, p. xxiii.

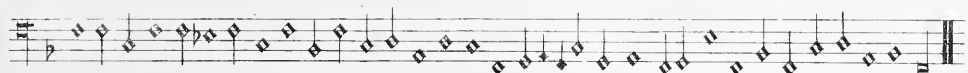
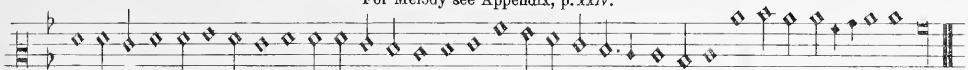
16. Treble and Baſs to 100th Pfalm Tune.

17. Treble and Baſs to 124th Pfalm Tune No. 1ſt.

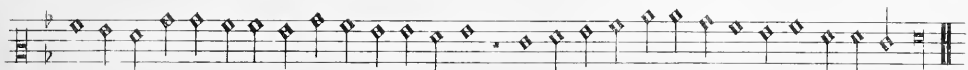
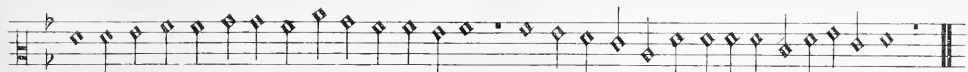


## 18. Treble and Bass to Tune for 10 Commandments.

For Melody see Appendix, p. xxiv.



## 19. Melody for Psalm 144.



## NOTES TO APPENDIX.

*Explanations.*

In the original the Table in p. II wants the psalms for Prayer and Consolation, and the letter t appears instead of a point between 144 and 145 under Thanksgiving, and in the heading "ARGUMENT." M before T should be N.

The Titles in p. IV, and the typography of quotations generally are in imitation of the originals.

P. VII. The conclusion for Ps. 70 is the same as the latter portion of that to Ps. 27.

P. XVIII. "Authorship." The expression "subsequent editions differ" means *when any of them differ*.

In the case of 9 of the 12 common tunes of 1615 (the remaining 3 are referred to in p. XIX.) which then first appeared, it may be observed that there are some differences in the time of the notes as compared with Edition 1635; and it is matter of uncertainty which is to be regarded as nearest the original state of the tunes. For though 1615 is the earlier date, yet, as has been already noticed, a general equalization of the length of notes is characteristic of this edition, whereas the later editions adhered to the older forms of the tunes. This difference may have extended to the common as well as to the proper tunes. *E. g.* the tune Martyrs may originally have been, as regards time, in accordance with Edition 1635; though in reference to the slurred notes it is more probable that it agreed with that of 1615.

P. XX. The signature of Stilt from Edition 1621 is given as in the original, but it is evident that the flats are wrong placed. They should have been upon B higher and lower.

In the 1633 version of these tunes there are two or three mistakes, but they are left for the reader's inspection.

P. XXV. The tune to 1st Lamentation should rather have been inserted under Readings, p. XXX. It is given before in p. XXIV.

*References, 1595.* The statement is not quite precise. The edition differs from that of 1565 in all the particulars specified; but it agrees with that of 1635 in the references from Ps. 10 and 93.

P. XXV. Sect. V. The reference of Psalm 57th to the 10 Commandments is probably a mistake. The tune to that hymn which was known in Scotland was of different metre (*fac-simile 5th.*) and that of the same metre found in the English Psalter does not seem to have been known. Besides neither of them was contained in the Scottish edition of 1564-5.

Edition 1633. Elgiu, and Montrose in Reports, are described in p. XX. as first appearing at this date. The meaning is 'first' in editions of importance. These are found in a small one, elsewhere referred to, prior to 1633, but uncertain how long. This explanation also applies to the statement respecting 'Montrose' in p. XXIII.

## P. XXV. Tunes set to two Psalms.

The reason why two or three tunes are printed twice to different psalms in Edition 1564-5, &c., is evidently this. The tune to Ps. 117th and 127th, for example, had been attached to

the latter psalm in the previous imperfect editions, and when the prior psalm was introduced in the complete edition it would be considered undesirable to disturb the old connection by a transfer, and awkward to make a reference forward. Hence it was given to both. Ultimately in such cases the tune was confined to the earlier psalm and the later was referred to that.

## P. XXV. Readings of 1565.

In the Edinburgh copy several tunes are wanting, and have been supplied by the pen. On comparing these with the Cambridge copy I found a few discrepancies in the time of the notes, and in these cases the Cambridge copy was followed.

## P. XXXIX. Editions of 1575 and 1587, p. 10 &amp; 14.

Copies of these were not obtained in time to be included in the above notices. Their accuracy and typography entitle them to rank amongst the more important editions. But any peculiarities they manifest in the literary department will be sufficiently understood from the account given of them in Diss. II. In the musical, without collating fully, it is obvious that there is a close adherence to the Edition 1564-5. On comparison with the various readings of that edition (p. XXV.) the chief differences are these—

Edit. 1575. Ps. 51, l. 6, Flat placed before 'sin.' Ps. 66, l. 2, note to praise a fifth lower. Ps. 77, l. 4, last note a third higher. The accidental flats are placed a third higher. Ps. 81, l. 4, note to 'mel.' a third higher. Ps. 103, l. 1, note to 'my.' a third lower. Ps. 142, signature flat on fourth line.

Edit. 1587. Agrees with 1575 in these instances, except in 77th, l. 4, in which it follows 1564-5, but differs from the latter in Ps. 28, l. 2, note to 'I,' which is a third higher.

## P. XXX. Edition of 1556.

Among the tunes to common metre are the 30th and 79th, extending to 12 lines each. One of these was discarded in 1565 and the other reduced to 8. None so large appear afterwards in that metre.

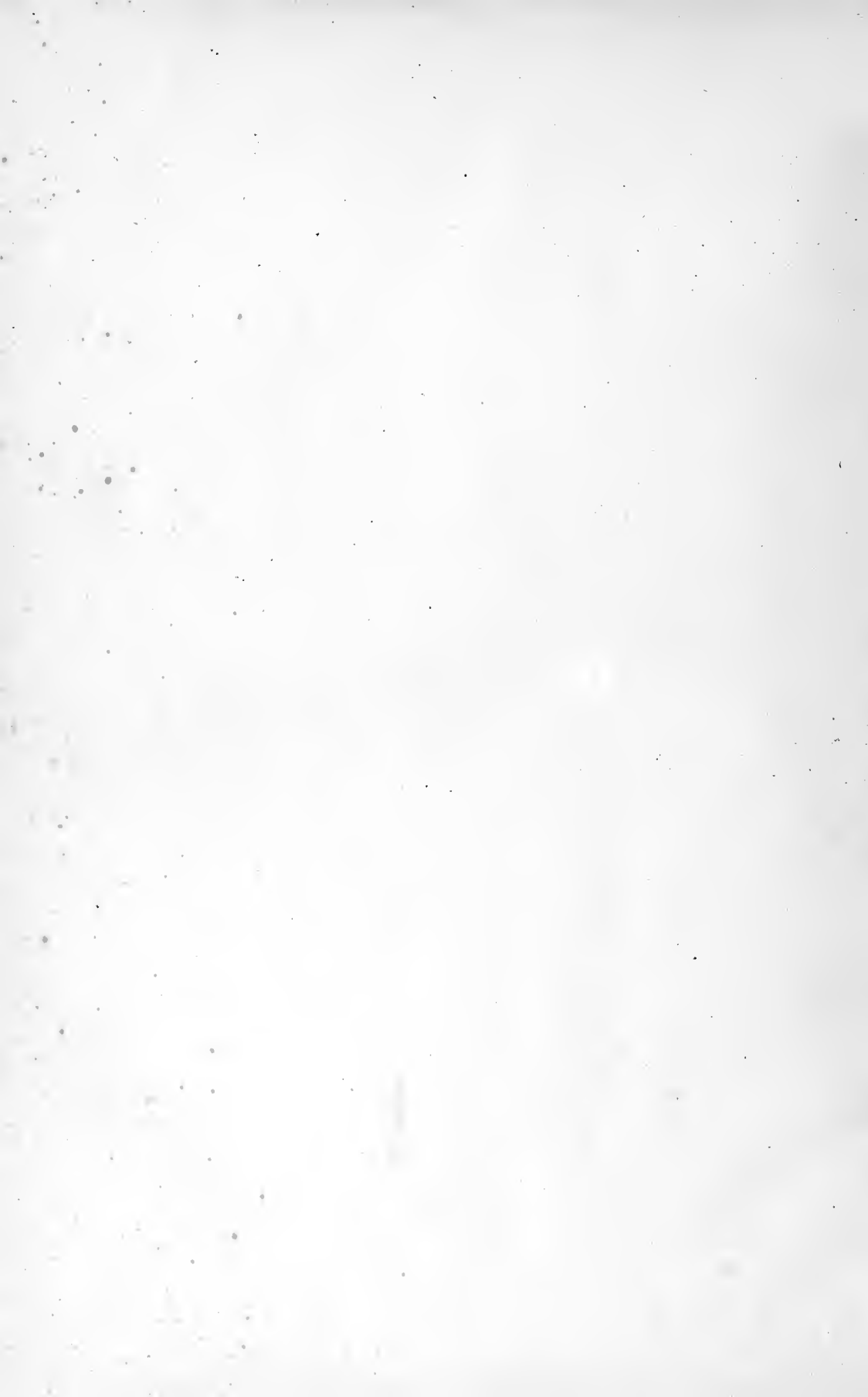
## P. XXX. Various Readings of Tunes.

The discrepancies in the melodies as appearing in different editions are but few, after deducting obvious errors, and variations in the length of notes. In regard to those that do exist it is not always easy to say which set should be held as the standard one. The early volumes considered under the head of *Sources*, (Diss. IV.,) are not without errors and variations. The edition of 1564-5 seems on the whole the most trustworthy, and next to it those of 1575, 1587, 1615, 1633, and 1635. Where these differ the reader must decide for himself. Comparison with the sources from which tunes have been taken is of use. Thus the 77th in 1565 (App. XXVI.) differs in the end of line 4th from the English sets. There was therefore either an error or an intentional alteration.

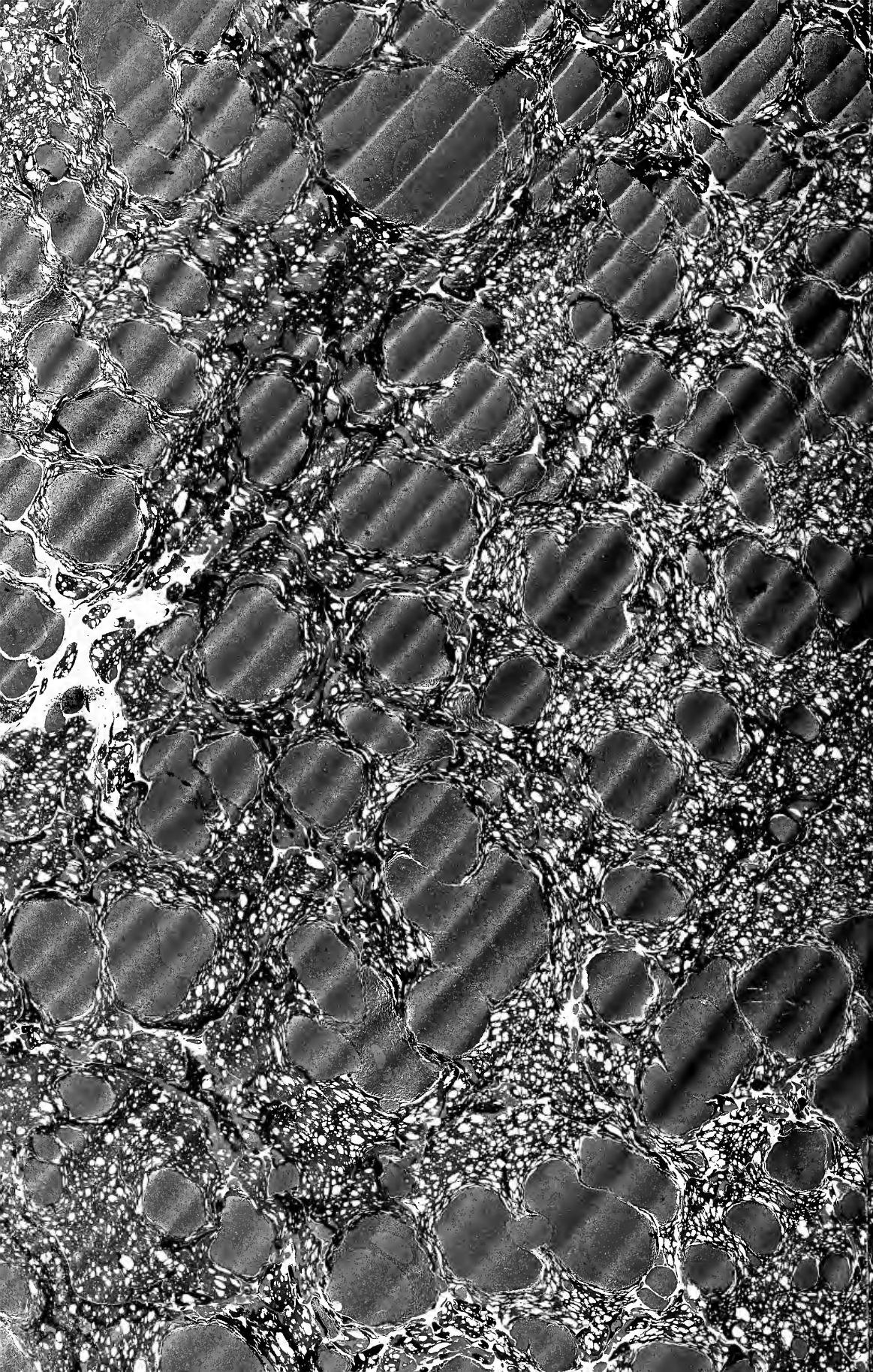
The words may be easily applied to the tunes in the Appendix by following the rule of one note to a syllable.







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