

from the Sale of Edward Jones
the Bard

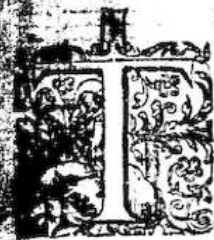
Hamilton
July 1828

TAYLOR, Robert. Sacred Hymns, Consisting of Fifty Select
Psalms of David and others, paraphrastically turned into English
verse. And set to be sung in five parts, as also to the Violin
and Lute, or Organ. London: Thomas Smeetham,
1715.

p. 15



TREBLE.



He heavens de- clare the glori of God, that

worlds great arch forth- tels. His handi woork we are him- self,

who thousand heavens ex- cels. Both day to day re- sounds

these woords, and night to night in- ures. This knowlege high; which

viewing ey to mazing mynd af- fures. No speach, no language under

sky, which hath not heard their voice: Their words through earth to ends

of world run ruled with glorious noise.

BASE.

MEANE.

COVNTERTENOR.

TENOR.

LUTE:

The lute tablature consists of seven systems, each with six-line staves. Letters (a, b, c, d, e, f) are placed on the lines to indicate fret positions. Above and below the staves are rhythmic markings, including vertical stems with flags and various note values. Some systems include a 'C' time signature. The tablature is arranged in a vertical column on the page.

The prayer of the faithful people of God, for the safety and victory of their King going
fourth unto war; recorded by King DAVID himself.



N day of trouble, o woorthi king;
God cheer thee; thence high valure spring:
And mighti name of Jacobs Lord,
Protect from stroke of hostile sword.

That day from sacred throne to thee
On Angels wings aid heavenli flee:
And strength, by prostrate Church imploied,
From *Sion* great Ark be fresh restor'd.
T H Y prayer stil pierce his gracious ears,
As pious soule it humbly rears:
Thy gifts his eys benign receive;
And offrings burnt all cinders leave.
His light illustrate so thy face;
So favour his thy ways entrace;
That wish of hart, that woork of brain,
Successful end stil blest attain.
T H V S wee, enfreed from feard annoy,
For safety thyn, our deereft ioy,
All thankful shall Gods praises sing;
And glorious name to heav'ns upring.
Yea when thy prayers his power performs,
And thee victorious (o) returns:
We banners, ensignes of his praise,
And trophes to' his great name wil raize.
O F A I T H assured; inspyrd from high!
Now knowe I, God, even God drawth nigh:
Our King, the Lords anointed deer,
Celestial sanctuari dooth hear.
There see I, aid diuine decreed,
To save his person in hours of need:
There Victori, by Gods right hand,
By power gainst which no power can stand:
S O M E charrets make their strength and grace:
In horses som proud glori place.
Fond ioy, false strength! at thundring call,
Horse, charrets, men, to ground doo fall.
We then to heav'ns address our ey,
Where surer trust faiths eys desery:
A trust, which, whilst they down are brought,
Our standing strength and triumph hath wrought.
Then hear vs, Lord: let heav'ns great king
Our king on earth home safely bring.

King DAVID yieldeth solemn Thanks unto God, at his return with Victori over Gods enemies: and farther foreteweth their utter extermination.



HE King, (Lord,) toward thy glorious face
Victorious eys dooth ioyful rear :
His strength, thy spirit; his health, thy grace ;
With doubled triumphs his soule dooth chear.

What hart could with, what lips did crave;
Thy bounteous hand him strangely gave.

YEA whether his thoughts had never aspyr'd,
Thy blessing roial him prevents :
Of purest gold croun undesyr'd
To humble head rich hand prezents.

Then life he ask'd : thou long to live
Yea life eternal didst him give.

WHAT maiefti on earth can shine ;
What woorship mortal man may grace ;
What glori, only not diuine ;
Thy goodnes all on him dooth place.

That him all ages, pattern rare
Of matchles blifs, thal ay declare.

THEN ioy his thankful hart hath fraught ;
Which from thy face serene derives :
Which firm affiance hath likewise wrought :
Which ioy again stil fresh revives.

For sith the King in th' Highest dooth trust ;
Thou'rt safe; o King ; o Highest, thou'rt iust.

FOR as on thyn thy love is sign'd :
So powerful hand those monfters dire,
Which hate the sovrain good, thal fynd ;
And found, confound in day of ire.

As firi furnace they thal fume ;
Which kindled once dooth self consume.

WITH curfed fires, corrupted seed,
From face of earth thou shalt destroy.
For spite gainst thee their brains doo breed :
Vain spite, which woorks but self-annoy.

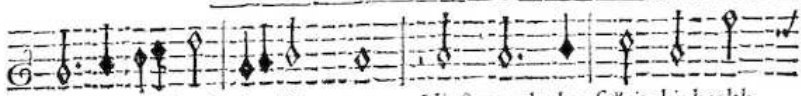
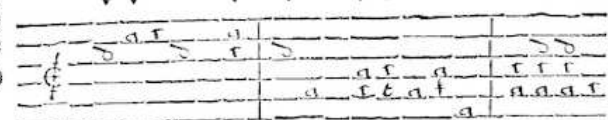
As mark, their faces thou shalt lay ;
On which thy winged shafts may play.

OTHOW, who euerlasting reins
Of world almighti Guid doost sway ;
Advance thy strength ; and proud disdains
Of miscreants vyld great Lord repay.

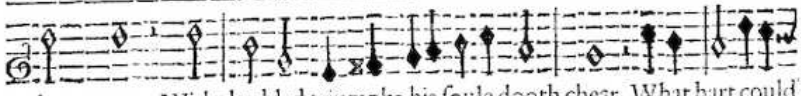
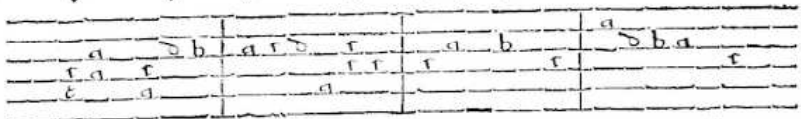
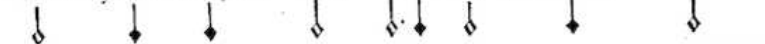
So we thy power shal sing and praise ;
Which foes dooth quell, thy servants raise.



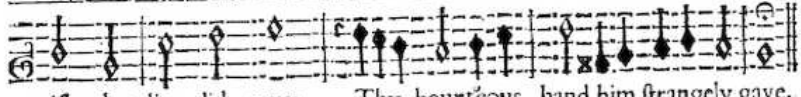
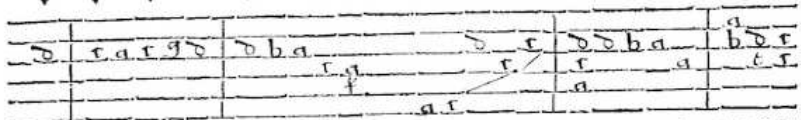
He King (Lord) toward thy glorious face Vic-



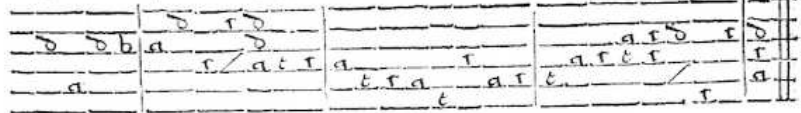
torious eys dooth ioy-ful rear; His strength, thy spirit; his health,



thy grace; With doubled triumphs his soule dooth chear. What hart could



with, what lips did crave, Thy bounteous hand him strangely gave.



MEANE.

Two staves of musical notation for the MEANE part, first system. The top staff is a vocal line with a treble clef and a common time signature. The bottom staff is a lute accompaniment line with a treble clef and a common time signature. The music consists of a series of rhythmic patterns with various note values.

COVNTERTENOR.

Two staves of musical notation for the COVNTERTENOR part, first system. The top staff is a vocal line with a treble clef and a common time signature. The bottom staff is a lute accompaniment line with a treble clef and a common time signature.

TENOR.

Two staves of musical notation for the TENOR part, first system. The top staff is a vocal line with a treble clef and a common time signature. The bottom staff is a lute accompaniment line with a treble clef and a common time signature.

BASE.

Two staves of musical notation for the BASE part, first system. The top staff is a vocal line with a bass clef and a common time signature. The bottom staff is a lute accompaniment line with a bass clef and a common time signature.

LUTE.

Two staves of musical notation for the LUTE part, first system. The top staff is a vocal line with a treble clef and a common time signature. The bottom staff is a lute accompaniment line with a treble clef and a common time signature. The music features a complex rhythmic pattern with many sixteenth and thirty-second notes.

PSALM 22.

Our Saviours complaint upon the Cross, thanksgiving for deliuerance, and prophesi touching the great increase and perpetuity of his Church, foretold by DAVID.

MY God, my God: why doost thou me forsake?
Why to my plaints thyn ear a stranger make?

By day I cry, but thou far off art gone:
By night, deer Lord; but audience fynd Inone.

Y E T Holi Lord, thou same doost stil endure;
Thyn *Israels* ioy; their song of praises pure.

Our Fathers, Lord, in thee did faithful trust;
On thee they hop'd: Thou to their hopes wert iust.
They cry'd; and tears did not shour down in vain:
Their crys thou heard'st; and freedst them from their pain.

B V T I, a worm; not man; but mans reproach:
Where abiects vyld their basest scornings broach.
What ey me vieuth, same ey dooth me deride:
They wag proud heads; false lips they wryth aside;

*He trusts in God; Let God from hea'uen above
Make good this trust, and now declare his love.*

TRVETH, Lord; my hope from mothers brest thou wast:
Then hopes sure ground, thy gracious promise past.
From mothers womb I rest bequeathd to thee:
Thence me receiv'dst; my Saviour (Lord) to bee.

THEN saying Lord, with trouble dooth pres so neer,
(Ah trouble vntryd,) and no where help appear:

Be thou not far: See Lord, what buls are met;
Huge buls of *Basin* round haue me beset:
With gaping iaws, much lion-like they play,
Which ramps to seaze, and roars to rend his pray.

S E E, vital iuice to watri stream distild:
My bones ~~with~~ with anguish fild,
Like melting wax consumes: as fire-burnt clay
My spiits being dryd, lifes vigours all decay.

Yea withering tong to parched chops dooth cleve:
Thus me, my Lord, in dust of death doost leue.

F O R dogs haue mee besiegd: A savage rout
Of vyld malfactors mee environ about.
Hands, Feet, they'ue pierc'd: my bones may all be told:
Which gazing eys from flinted harts behold.

My

My robe vnript amongst them they divide:
And seamles cote by chancing lot decide.
B V T thou, my Lord, in weakest state my strength,
My hope in death; look down, release at length
From heav'ns award: my life from swoord discharge;
From power of dog my desolate soule enlarge.
From lions mouth; from unicorns horns, with speed,
Now hear'st, o save, in soules extremest need.

T H Y glorious name I'le preach to brethren deer:
And faithful Church, in midst, thy praise shal hear
From thankful voice resound. Ye sons of grace,
Who fear your Lord; and thou great *Israels* race,
Lov'd *Jacobs* seed; your reverend ioy's enhance:
His praise through earth, his name to heav'ns advance.
F O R not with scorning mynd, or loathing ey,
Th'afflicted wight he careles passed by:
Ne helpful face from rueful sight did hide:
But gracious ear to iust complaint applyd.
Then vows I'le pay before them which thee fear:
And sacred praise assembli great shal hear.

T H E spirits myld, whom dewes celestial blefs,
Shal fruits of earth in plentuous rest posses.
Their gracious zeles Gods glorious praise shal sing:
Your ended life shal life unending bring.
Y E A, nations all which earths great globe doo fill,
Euen kindreds which hir bounds extremest till,
At length themselves remember shal, and mourn,
Till whom they left, to him again they turn.
To mighti king, whose woord whole world dooth wield,
Thus worship due shal world united yield.
F O R him all states shal serve: On earths great store
The rich shal feed, and heav'ns great Lord adore:
And poorest wretch, who down in dust doth ly,
To him shal bow; and dying, death defy;
This course great ages run. Their posterous race
In worlds cleer vieu his service shal embrace:
And so transmit, that childrens children ay
His iustice learn, his sacred will obay.

E 2

DAVID

PSALM 25.

DAVID (as it seemeth) upon his last farewell and flight from the Court of Saul, understanding perhaps of the great levies of forces to pursue him; and entering in that disguise of state, as well into a review of sins of his courtly life past, as into a foreview of troubles which in this banishment he must endure: wholly casteth himself upon the merci and favour of God. Whom he prayeth for Protection from his wrongful enemies for Remission of his sins, and for Direction in the best course of life. Which he celebrateth Gods graciousness toward his faithful servants; and concludeth with a petition in behalf also of the people.

O T H E E his faithful soule thy servant, Lord, dooth rear:
 My God, my trust: o dain hir humblest suits to hear.
 And let not black disgrace my lifes pure light obscure;
 And frustrate hope proud foes insulting joys allure.
 Let none who thee attend, abasing shame depreß:
 Depress it those, thy law who causeles ah transgress.
 I N L I G H T E N Lord my soule so with thy guiding grace,
 That I thy trueth may fynd, and found may firm embrace.
 Revele thy paths divine: o thow my Saviour deer:
 To thee perennal hope, eternal love adhere.
 T H O S E gracious mercies, Lord, which from thy goodnes spring,
 And ay thy woorks orespred, to myndful presence bring.
 And from thy light remoove, the wyldnes of my youth,
 The sins age more mature with sad remorse persüeth.
 O thow who goodnes art! even for that goodnes sake,
 With mercimee behold, so soules iust grief asslake.
 M O S T righteous gracious Lord! He sinners shewth his way;
 To humble myndes, myld spirits, his iustice will display.
 All trueth, yea merci all, his paths to them remain,
 His witnest will who seek, and covenant great maintain.
 Then for thy gracious name, propitious mee behold:
 My sin (ah Lord, how great?) in merci great upfold.
 T H R I S E happi man, whose hart Gods sacred fear endues:
 For him shal grace direct, to blis right way to chooze.
 And here his soule at ease midit blessings rich shal sit:
 And goods wel got, secure, to chiddrens seed transmit.
 These heavnli leaug partake: yea misteries high, conceald
 From worldli wits, to them from heaven shal be reveald.

O THEN

O T H E N my waiting eys, on God stil fixed bee:
 For hee from snaring net my feet wil righteous free.
 Turn then at length thy face, in blis who sitt on high;
 Since poor abandond wretch to onli thee dooth fly.
 Ah Lord; as wave dooth wave, so wo dooth wo pursue:
 As day dooth day, fresh griefs so griefs forepast renew.
 But thow, my streits, my pain, my labours, Lord, respect:
 And on my sins, their cause, ah merci, Lord, reflect.
 B E H O L D my raging foes; how thick their musters growe,
 Whose poisened gals, uncauld, with bittrest hate oreflowe.
 But thow, Preserver great, my soule from force uniuft,
 My face from shame protect: who livest my onli trust!
 My onli trust, and hope! on safegard none I build,
 Save what myn upright cause, and goodnes thyn shal yield.
 These then my gardians stand. And thow, benign, with mee,
 Thyn Israël deer, great Lord, from pressures all enfree.

13

DAVID

P S A L M 32.

DAVID here, out of the sense of his owne experience, teacheth that he is happi, to whom God in mercie imputeth not his sins: which mercie is obtained, by seasonable confessing them; must be continued, by thankfully reforming our lives; which shall be accompanied with true ioy of spirit.



HE blessed man; whom spring of boundles grace
 With mercies ey a Father-udge dooth vieu;
 Whose crimes and guilt with pardon free efface;
 Foul stains orehele; so pristin shape renue.
 Yea thrice he blest; whom, who Creatour kynd
 All perfect fram'd, declynd dooth not forsake:
 Dooth not his sins impute; and darkned mynd,
 Discharg'd of guile, to iustice dooth awake.
I **W**HILST my sin in silent brest conceald,
 Benumbd, asham'd; at length with sienes scurg'd,
 My bones consum'd; and roars sherp grief reveald,
 Which tiring pain, my strength now tired, urg'd.
 Thy grievous hand stitl prest me day and night;
 Nor Sun could cheer, nor darknes rest present:
 On faded face deaths name seemd palenes write;
 So native iuice unnative heat had spent.
A **D**VIS'D, I then to thee my sins confesd,
 In vain conceald; bade idle vail adieu:
 I said, Be now to God my faults expresd;
 Who guilt from soule, strait plague from corps withdrew.
O **G**RACIOUS Lord, therefore our hopes abound:
 And godli men, excited by these fruits,
 In time accepted, when thou maist be found,
 With faithful harts shal bring their needful suits.
 And thow benign, from worlds tempestuous seas
 Wilt them remoove: and mee, (my hiding place,)
 Preserv'd from wrack, discharg'd of streit unease,
 With ioious crys of freedom round embrace.

THEN

THEN I, who e're Gods service doost professe,
 Wil make thee scient, what pathis thou must ascend;
 What dounfals shun; how errors to redress:
 And guiding cy thy cariage shal attend.
BV T men by kynd, transform not into guise
 Of sturdi horse, or more unthankful mule;
 Whose brutish brests no mutual duties prize;
 Sole sharpest bits their mouths from mischief rule.
TH E wicked hart, whole swarms of woes shal seaze;
 Of help without, within of rest depriv'd;
 While faithful soule, who gracious Lord shal please,
 With mercies fenc'd, with ioys shal be reviv'd.
TH E N righteous mynd, divorce your careful fear;
 Gods woord who trust, shout out with sounds of ioy;
 His ways who walk, your hopeful heads vprear:
 Your light appears, sad darknes to destroy.

Zbo

The Prophet DAVID, to escape the cruel hands of King Saul, being forced to fly to a neighbour King of the Philistines; where the qualiti and woorth of his person being to his great danger discovered, he counterfeited himself distract; and so was driven from thence, and closely returned to the confines of his countri; whether his friends and other distressed persons assembled to him: here he yieldeth to God solemn thanks for this strange deliveri; encouraging withal and instructing his associats to serve God; who never faileth to protect his Righteous servants from mischief, neither yet to destroy their persecutors. By the way is interlaced a prophci of the not breaking of an one Bone of our Saviours: who was the veri pattern and perfection of Righteousnes.

THE Lord for ever with humblest ioy my thankfulst thoughts shalblefs;
 In him my soule triumph; my mouth his glorious praise exprefs.
 Let myld & righteous mynd, earths Saints, with gladnes hear this praise:
 Yea all vnite, harts, spiits, and sounds, to heuens his name to raise.
 When chased from home, in strangers land, midst Hethen crue, I moornd,
 And sought my God; my sighs he heard, and safely mee returnd.
 That mee his Saints example great shal cheerful ay recite;
 This poore man cryd, the Lord him heard, and freed from hostile spite.
 O THOUGHT-furmounting grace! to earth from heuvenli holt descends
 Gods Angel great, and servants his as rampire round defends.
 Then tast, and see, how good the Lord; how sweet his merci flowes;
 How blest the man who trusts in him, on him vow'd love bestowes.
 And ye, Gods Saints, his fear maintain: when lions through hunger wait;
 Yet scarfenes none, of no thing good four want, his servants taste.
 O COM deer children; listen well, while Gods true fear I teach;
 How life to win; how length of days in happiest state to reach.
 Thy tong from venomd words refrain; thy lips let thun decept:
 Decline from evil; doo good: seek peace; this this be thy retreat.
 The eys of God with pleazing vieu the righteous race behold;
 Their suits his gracious ears attend; ful deer their lifes are sold:
 But countenance stern the mighti Lord gainst proud malfactors bends;
 And cursd names, corrupted seed, from earths fair bosom rends.
 TRUE servants plaints iust Lord dooth hear; their tears and fears discharge;
 Their contrite harts, enanguisht spiits, from pressures freit enlarge.
 Afflictions great, it's true, ful oft most righteous *Mm* endures:
 God rids them all: and in their midst his bones from brack assures.
 No bone of *His* shal broken be. But those who hate the iust,
 Shal perish all: the wicked harts owne ma'ice grynds to dust.
 Their owne desires them plague. But God shal righteous soules redeem;
 And none shal quai' to him that trust, who him their life esteem.

DAVID

DAVID here entituled the servant of God, having described first the reprobate sence of the wicked; breaketh out into admiration of the diuine infinites in all perfections; in the participation and fruition of which consisteth the final beatitude of Gods true Seruants; when the rebetious shal ly under euerlasting destruction.

THE bestial mynd, forsaking God, resolv'd to ioy in sin;
 To shun remorse, first natures light t'extinguish dooth begin:
 Then cheers himself in blyndest ways; no vyld desire refrains;
 Til, in my hart, no dread of God before his eys remains.
 At length euen glorieth in his shame: and ioith (ah wretched state!)
 Inventing ill; which well adviz'd his trembling soule would hate.
 DE FYLD, dittuned soule! His lips, which ought Gods praises sound,
 And word with truth assist; in leud, and lying words abound.
 His mynd, of vnderstanding pure, good thoughts, it self deprives;
 And nought but mischief, fraud, and wrong, on silent bed contrives.
 In sum, estrang'd from goodnes all, enthral'd to ill; he bends
 His steps toward death: where vengeance due rebelious soules attends.
 O LORD, what highth, what depth, what bredth, thy greatnes may professe?
 What hart can goodnes thyn conceive? what tong thy praise expresse?
 Thy bounteous grace from heuens to earth thy creatures all comprehends:
 Thy iustice mountains huge surmounts: thy truth yond clouds extends:
 A deep abiss thy iudgements rest: O thow doost all protect;
 Thou man doost save; ne simplest beast in needful things neglect.
 BVT o, how precious toward mankynd thy mercies Lord redound?
 Whence servants thyn thy shadd'ing wings their sure retrait have found?
 And when at last, through ended toils, they at thyn Houfe arrive;
 There pleasantst food, there sweetest streams, ay pure delights revive.
 For thow, o fountain great of life, their life doost still refresh:
 And beams from thee deriv'd, their eys with sight al-glorious blefs.
 THEN Lord, hold on thy kyndnes deer, toward those that knowe thy name;
 And iustice thyn array the soules, whom sacred loves enflame.
 And let not proud oppressing foot my gracious ways deface:
 Nor sinning hand misdraw my soule thoughts sinful to embrace.
 Lo, sinners proud, defecting soules, throwne down in dreadful guise,
 In dead destruction ay invol'd, to life shal never rise.

F

King

King DAVID, now full of years and experience, remoueth here those great and difficult scandalls of wicked mens prosperiti, and good mens afflictions. He sheweth that the godly, who delight in the law of God, and exercise themselves in heavenly wisdom, live alwaies in the fauour of God, and under diuine protection: that thow much they thempariakers euen of the temporal blessings of this life, though not alwaies in the largest, yet in a sufficient and contentful proportion, and such as is for their greatest good: which blessings are to them also more constant and permanent: and that Gods holy hand, both delivereth them from the malignant practices of the wicked; and preserveth them in times of publick plegues and calamities, furnishing them with ability to be helpful also to others: yea, that though they fall, he reareth them again; and what troubles soever they pass thorough in this life, that their end yet is assured peace. Wherem they have also this pleasing comfort, that God will continue his blessing even to their seed and posteriti. Contrarily he intermixeth a discoveri of the truly calamitous state of the wicked: who being the enimies of God, and deprived of his protection; though they flourish for a while, yet have no stabiliti, but are sodainly cut off: yea in the midst of their wealth and pomp, they are not only uncoment and restless, but endure also much want through inordinate desires and misgovernment: As for their attempts against the good, they return upon themselves, beaten back upon them to their owne confusion: And lastly, their end is assured destruction, involving with it often the ruine of their unblest posteriti. Upon these grounds and reasons, he exhorteth the good, not to fret at the wickeds so false and fading prosperiti, but to be careful to avoid sin; to delight in God; and to employ themselves wholly in doing that which is good. So trusting in God, and waiting patiently upon him, committing also their way into him; they shal be both safe under his protection, and happi by his blessing.

LE T not unpleasing view of bad mens flourishing state,
Through indignation sour, thy ioyous thoughts abate.
For down, like withering grafs, they quietly shall be mowne:
As bloom of tenderst herb, their flour away be blowne.
BUT thow Gods servant true, on him thy Lord rely;
In him delight: and thoughts to righteous woorks apply.
Inhabite then the land: thou by thy land shalt live:
Yea God thy godli hart his full desires shall give.
IF troubles thee assail; to God thy ways commit;
And trust to him; who them to happiend shall fit.
No shame shall thee attain: thy iustnes, fair as light;
And cleer as shining noon, he shall produce thy right.
THE N rest on God: his will with patient hope attend.
And let not woorthles man, who brings leud thoughts to end,
And prospers in his coorse, thy discontent imbreed.
Shun wrath, fierce choler rein: great sins from rage proceed.

For

For proud misdoer shall rot: while root they lasting take
Who humbly wait on God; his law their mirror make.
BUT yet a while; and lo, the wicked shall not be:
His fetch feat, no place for him or his shall see.
When as the myld with ioy shall pleasant land possess:
Where length of plentious peace shall thankful ioy reblefs.

TT'S true, the righteous man, whose life ill lifes reprooves;
His sight alone ill mynds to deep dittemper mooves.
That him as publique foe, the godles cruets beset:
And practise vild apply, to wrap in snaring net:
Yea teeth through felnes gnath. But God shall them deride:
Who seech their day approach, black night to all their pride.
Let swoords be drawn, bend bowes, the poor and iust to kill:
Bent bowes shall break; drawn swoords the drawers best blood shall spill.
AND though fow iust be poor, thuniust with plenti swell:
Yet in that one poor house more true content dooth dwell,
Then all their poms can yield. For God shall him maintain:
When pride and power uniuust with shivered arms remain.

OUR gracious Lord fit times for all his servants knowes:
And now he more, now less, but still their best betowes.
Continuance is their blifs: In perilous time, from wrack;
In plague, them shields from death; in tamin bare, from lack.
While euen as tenderst fir, meer force of smoke consumes:
So impious wretch, Gods foe, soon spent to vapour fumes.
FOR though thuniust, by fraud, by force, have much purloind;
Yet nothing thrives: (leud gain, hath vain expence adioid:)
That still a borroer bare, on neighbours goods he feeds;
And none repays. The iust, still rich in vertuous deeds,
From les, but better store, with pitying helpful hand,
His wanting neighbour frames Gods goodnes understand.
For where Gods blessing rests, possessions long shall last:
As curf divine, at once, bud, branch, and root, dooth wast.
WHERE God mans way dooth please, mans steps he stable makes:
Yea fallen, with succoring hand from ground unbrused takes.
I have been yong, am old; yet never knew the iust
Forsaken quite; ne're saw his seed in lothed dust
Sit craving food: but still his courteous nature lends;
And God his blessing deer to children all extends.

THEN thus thy thoughts conclude: thyn hart see first be pure;
Fly sin; good deeds apply: so so dwel ay secure.

For righteous Lord loves right: he free from wavering change,
From Saints beloved dooth ne're his eys serene estrange.
But safe through his defence; while impious houses fall;
They ancient land possess, there dwell for ever shall.

TH E righteous man, whose mynd, cald up from earthli thought,
Erect on high, with love of heavenli law is fraught;
From harts abundance speaks: His mouth with wisdom floweth;
In talk of iudgement grave glad time his tong bestoweth.

He never shall slip. For though th'unjust maligner watch
Both words and ways, his life in deadli snare to catch:

Yet shall not righteous Lord him leve in wicked hand;
Ne when his iudgement coms, condemned let him stand.

SO thow, o' virtuous soule, thy patient mynd retain;
And heavenli ways insit: in heaven thy hopes remain.

Thy God shal thee exalt: the land shal rest thyn owne;
When vndermining wretch thyn ey shal see orethrowne.

TH E S E eys of myn have seen, th'unjust, like self-sprung tree;
With arms all gay dispreed, in flourishing beauti glee.

But see the end: he past; and lo, away was gone:
The vanisht man I sought; but nues returned none.

Now vieu the upright man, observe his sweet encrease:
His small in more, his war stit ends in endles peace.

Not so defectours proud; who marks of heavenli ire,
At once destroyd, shal never to end desired aspire.

BU T from the righteous Lord stit saving grace descends,
Which servants his from wrack in needful hours defends.

For God shal them protect, protect from hate uniuist;
Hee save them, since in him they chooze to place their trust.

.....

The

The Prophet DAVID, an Ancestor and Type of Christ, in his thankful meditations of Gods former mercies toward him; passeth from thence into a profound admiration of the divine grace, whereby the imperfection of the legal sacrifices being abolished, Christ their perfection was to succeed, a true accomplisher and teacher of righteousness. So returneth to crave the continuance of Gods mercies in his present miseries: drawn on or renewed by means of Sauis perfection, (as it seemeth,) not yet determined.

LONG patient hope Gods pleasure did attend:
At length he ear to grievous cry did bend;
And wretch forlorn, who help now no where knew,
From miri clay of yeling hole updrew.

UP D R A W N, my feet on statch rock he plac'd;
My steps made firm: so now with nue song grac'd,
Praise, praise t'our God my thankful glori founds;
Which ech'ing voice with thundring toy rebounds.

For thousands, who revieu my late distress,
When reverent trust, toward God cheerd harts address.

TH E N blessed hee, the Lord who makes his trust:
Nor glorious pride, (whom self-loves charming lust

Misdraws from God,) when fauning ey respects;
Nor thoughts on liers fond failing hopes reflects.

.....

O L O R D, my God, thy gracious thoughts toward man,
Are wondrous deep: I would, but no way can,
Or thankful them to thee in ray present,

Or count to men their store and vast extent.
.....

WI S D O M S abis! thyn owne ordeined rites,
Now sacrifice, now offering, no delights

To thee can yield: myn ears hath never law
So pierced that thoughts toward nobler obiect draw.

Not sinles beast, nor mene-esteemed life
In flames consum'd, may ere compose the strife

Wherein mans sin Iustice divine persucth;
Not so thy grace, nor so mans blis reneweth.

WE A K shades give place. Then said I, Lo I com:
Here Lord: On mee thy blessed will be doon;

Sith sacred roll of everlasting book,
For mee hath taught worlds waiting eys to look.

.....

F 3

THY

THY blessed will, sole scope of prudent thought,
 Iust actions ruic, my pleazing cares haue fought
 To knowe, and doo : thy law in faithful hart
 Entresured lieth; thence never shall deparr.
 NOT silent lips, nor yet vnthankful brett,
 Thy goodnes, Lord, thou knowest, haue ere suppress.
 Thy truth, my talk; thy saving grace, my song:
 Thy bounties rich, my not concealing tong
 Hath loud proclaim'd : thy iustice, mercies deer,
 Assemblies great from faithful teacher hear.

THEN, Lord, o then thy kyndnes not withhold:
 (Thy truth my stay :) in merci still infold
 Distressed soule; whose eys lift up on high,
 Thee, only thee their comfort can desery.
 Thring numberles of evils me wretch embrace:
 My sins and pains so grasp my frighted face;
 That failing hart their vicu can not endure:
 Who thick as hair, ten thousand griefs procure.
 PLEASE Lord at length my thrall'd life to free:
 Relieve the soule, who succour sole from thee
 Awaits : make speed : And blushing shame confound
 All those, whose hate me seeks with mortal wound
 On earth to lay : yea, put to shameful sight,
 Them in my ill who place their deer delight;
 Who laugh my tears, take pleasure in my pain.
 Ah, dire decay their shames reward remain.
 BUT comfort sweet, and sacred ioy refill
 Them all, whose myndes, conformd to heauenli will,
 Thy mercies seek, saluation thyn dezire:
 High spirit them ay t'extol thy name inspire.
 NOW I a poor, throwne-down, afflicted wight;
 Yet hope on God, protectour of my right :
 And knowe on me my Lord wil one day think.
 Ah, cease delay; lest hart in sorroes sink.

As

*The Psalmist (it seemeth David under Sauls persecution) bewaileth with much passion
 his constrained absence from Gods presence in his Ark, and Tabernacle: and after a
 sharp combate of iude with many desiering afflictions, in fine getteth above them by the
 strength of his faith and hope in God.*



S chafed Hart, with drouth enraged first,
 Then void with hope, toward wain streams dooth bray:
 So Lord, my soule, my panting soule dooth thirst,
 At lifes high spring hir restles love to stay.
 AH life of lifes : when shall that ioying sight
 Of presence thyn reioice my ioyles ey?
 Whom now salt teares are food to day and night,
 While chafing foes, Where's now thy God? itil cry.
 SWEET-four reuieu my hart through eys ditils,
 How carst high ioy's midtt marching troop I broncht:
 And sacred House, whom beauteous presence fills,
 With songs and praise in festiuest guise approacht.
 WHY then, o why, my sad delected mynd,
 Should troubled thoughts thee restles now torment?
 Ah thankful wait: stil gracious Lord shalt fynd,
 In bands of woes releafe who al-times sent.
 YET Lord my soule behold stil damp't with grief:
 While *Jordans* reeds, while *Hermans* roes she hants;
 While *Iuri* mounts alsoord their poor relief:
 Remembrance thyn where melting hart redants.
 SEE, gulf of woes, nue gulf stil duely cal:
 Thy thunders roar; thy fires com streaming down:
 And raging storm, from cloudi spouts which falls,
 With shouring fluds my pining soule dooth drown.
 YET gracious Lord stil succoring hand dooth reach.
 His face serene returned ioy shal bring:
 And gladsom day shal thankful eu'ning teach,
 With praiseful hymn th'alglorious name to sing.
 MENE while to God thy chafed life betake;
 And doleful tune exiled wretch reuue:
 My God, my strength; why doost thou me forsake?
 Why moorning soule dooth murderous foe persue?
 O THOW who sole sustein'it my wearied life,
 My wearied life, whom power of right bereues;
 Yet iudge that cry, mongst braiding foes so rise,
 Where's now thy God? My bones it swoord-like cleues.
 BUT why, o why, my sad delected mynd,
 Should troubled thoughts thee restles still torment?
 Com gratefull hope. My gracious God, I fynd,
 In throng of woes stil switt relief hath sent.

As



S cha- sed Hart, with drouth enra- ged

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Musical notation for the first system of the Treble part, including a single staff with notes and a lute tablature staff below it.

first, Then ioid with hope toward wa- tri stream dooth bray: So Lord my

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Second system of musical notation for the Treble part, including a single staff with notes and a lute tablature staff below it.

soule, my panting soule dooth thirst: At lifes high spring hir

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Third system of musical notation for the Treble part, including a single staff with notes and a lute tablature staff below it.

restles love to stay. Ah life of lifes, when shal that ioy- ing

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Fourth system of musical notation for the Treble part, including a single staff with notes and a lute tablature staff below it.

light of preface thyn, re- ioice my ioy- les ey? Whom

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

First system of musical notation for the Base part, including a single staff with notes and a lute tablature staff below it.

now salt tears are food to day and night, While cha- ling

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Second system of musical notation for the Base part, including a single staff with notes and a lute tablature staff below it.

foes, Wher's now thy God? stil cry.

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Third system of musical notation for the Base part, including a single staff with notes and a lute tablature staff below it.

BASE.

Fourth system of musical notation for the Base part, including a single staff with notes and a lute tablature staff below it.

Fifth system of musical notation for the Base part, including a single staff with notes and a lute tablature staff below it.

Sixth system of musical notation for the Base part, including a single staff with notes and a lute tablature staff below it.

MEANE.

MEANE. First system of musical notation, featuring a treble clef and a key signature of one flat. The staff contains a series of notes with some 'x' marks above them, indicating specific articulation or performance instructions.

COVNTERTENOR.

COVNTERTENOR. First system of musical notation, featuring a treble clef and a key signature of one flat. The staff contains a series of notes with some 'x' marks above them.

TENOR.

TENOR. First system of musical notation, featuring a treble clef and a key signature of one flat. The staff contains a series of notes with some 'x' marks above them.

LUTE.

LUTE. First system of musical notation, featuring a treble clef and a key signature of one flat. The staff contains a series of notes with some 'x' marks above them. This system includes a large number of 'x' marks above the notes, indicating specific articulation or performance instructions.

The faithful people of Israël, vanquished now and dispersed by their Hethenemies, (it seems the Philistines,) in their thraldom al o persecuted and martyred for Gods true religion; in complaining sort present to the high throne of grace their present condition, being oppressed by the enemies of God, and yet persisting in Gods true worship; and with great vehemence implore his favour and succour, who to their Ancesters had shewed himself so miraculously benign and helpful.



OUR pleased ears, renowned Lord, have heard
The ioyous tonges of reverend elders tell;
What acts of thyn their state of old had heard;
Did cursed seed from chozen soyl expell.
Thy powerful hand, them reach'd vp, ours did plant:
Made them nor wo, nor blessing ours to want.
N O T mortal arm, extermin'd Giants race;
Nor sword terrene, dezired land posseld.
Thy arm divine, thy right hand, lightfom face,
In favour deer, from heav'n their armies blest.
Thou self same God, my King doost still remain:
Command great King thy *Jacobs* strength again.
S O L E thou command; revived strength our foes
With horn should push, with feet shal trample down.
Not sword, not bowe; hopes failing: thou disclose
That aid, which foes in hates owne shame did droun.
Thy loveli name much ioy did then confers:
Much ioy same name in praise shal ay expers.

T H U S once we liv'd: but now in life we dy;
Cast off, debas'd; no more our armies head:
Harts grief to speak; vile foes us force to fly;
And preying troops in dust our glories tread.
Thus scattered lo midst Hethen lands we live:
Where food to foes flock loved once doost give.
A H once belov'd! now sold, and not for gain.
Thy wealth had yet our thrall'd lifes encreas'd,
Lefs grief had been: but scorn we now remain
To neighbours round, whose hate our shames appeas'd.
Derided heard hast made a proverb growe;
Which scoffing Hethen with wagging heads outcrowe.

WEAK

W E A K comforts fade: strong woes stil fresh renew.
My grief within, without my shame torments.
Confusions, ah, confusions round accrue:
And foul disgrace stil lothed face prezents.
Reproaching voice, blasphemous mouth, and ire
Of hostile eys, dire anguish still entire.

A L L this on us is com: yet have not wee
Forgot thee Lord, or false thy leaug prophan'd.
Nor harts repining writhe their loves from thee:
Nor feet decline from sacred ways alham'd.
Yea though us ruind in Dragons wafts doost place:
And shade of death make wearie lifes embrace.
I F blessed name, unblest we have forgot;
Dissoial hands if stretcht, in strangers guise,
To Gods, no Gods: and should our Lord it not
Search out, whose ey harts secretst thoughts espys?
Ah love of thee lo tyrants hate procures:
For thee we dy; as knife fat sheep endures.
A H daily slain! At length yet look; arise;
Why sleeps our Lord? awake; and not bereve
Thyn of thy face; nor pressures their despize,
Whose soules to dust, dead breasts to ground doo cleve.
Stand up, great Lord; and for thy mercies sake,
Oh servants thyn to thy redemption take.

G 3

A

A song of honour to the spiritual Marriage of Christ with his Church, so described under the fado of the marriage (as it seemeth) of King Salomon with the Daughter of Pharao: yet so, that some circumstances are verified only in the figure, and some other things only in the divine mysteries figured.



NOBLE act, of Kings desir'd;
Makes gladfom hart, with high concepts inspir'd,
Boil o're; and tong stream loveli found;
Which echoing pen through world shal ay rebound.

Of peerles King my long I frame:
And to that King, give, consecrate, the same.

NO T mortal beauti decks thy face;
Ne humane sounds those princeli lips engrace:
That heu divine, those heav'nli woords,
Nor race of man, nor blis of earth affoords.

Sure heav'ns, fair wight, thee God hath blest:
So blest, in blis eternal shalt thou rest.

TH E N on; but first gird sword to thigh,
Thow puissant Prince; advance with glori high;
Ride stately forth, in comli sight:

Stil prosper, still prevail, brave Lord, in fight.
So word of truth through world disspred;

Give laws; fierce mynds in love to iustice wed;
With iustice myldnes still reside,
And striking arm, let hart of merci guid.

BU T foes, whom goodnes none can win,
Shal lightning hand with terrours dire begin
To fright; then shafts, as thundred darts,
Sharp shafts shal pierce their blunt unpliant harts.

Thus to our King shal Nations bend:
And arm victorious wide his rule extend.

TH Y throne, o God, for ever endures:
Thy scepter, right through all thy state procures:
Thow iustice lov'st; hat'st lawles ways:

Therefore dooth God, thy God, thy glori raise
Yond all thy troop; whose faithful love,
Thee serves, by thee partakes same grace above.

BU T thow bove all, with sacred oil,
With oils of ioy, (that earths unpleazing toil
Alay,) imbued; drawst odour sweet:

Mir, aloë, cassia, in thy garments meet.
Thus doost from ivorye rooms proceed;
Whose pleasures deer stil ioying thoughts reced.

STRAIT bevi fair presents sweet vieu;
Kings daughters chref, and lead the noble crue:
Bove all the Queen; whom loveli bride
Thou ioyous sett on right hand by thy side.

With gold hir brets, with gold hir head
Embellisht, best rich *Ophir* which had bred.

FA I R daughter, now a while attend
To sage advise; thou happi ear shalt lend:

Thy contries rites, thy peoples guise,
Yea fathers house forget: fix sole thyn eys

On him, who then that beauteous sight
Shal deerly love, possels with pure delight.

He now thy Lord: with pleazing grace
Bow, fair, to him: so love sweet love embrace.

LO neighbour *Tyre*, great Queen of seas,
With curious gift ey finelt strives to pleaze:

With home-bred purple, far-fet gold,
Wil studious seek thy favoring grace to hold.

Yea nobles rich, with presents great,
Shal pleazd aspect of countenance thyn entreat.

NO W vieu this Princess, branch of Kings:
See noble birth what gen'rofe prefence brings:

All gorgeous, all with grace performd;
While weaith hath art, and art hath wealth adorn'd.

Yet beauteous robes fair face exceeds:
But fairest mynd within chief glori breeds.

TH U S happi King, thy spouse to thee,
Dezired spouse is led: and Virgin thee,

With virgin troop, hir sociates deer,
Attended, all to pleazed eys appear.

With signs, with sounds of ioy they com;
Where roial palace yields them grateful room.

AN D thow, great King, in fathers place
Shalt children raise, endued with fathers grace:

Whom zelous iustice to maintain,
Shalt Princes high through all thy Lands ordain.

AN D I thy name shal make renoumd,
While heav'n leads time, where ever fair earth hir ground

Extends; yea whilst bothe worlds endure,
My verse thy praise from peoples shall alure.

The Psalmist taking view of his old age and death approaching; entereth into consideration of the vanities of world's mynd, who plot for a perpetuity of greatness here, where death and time devour and consume all things: and contrariwise comforteth himself by faith in God; who in the morning of the renned world, where righteous men shall bere dominion, shall redeem him from the power of the grave and death; and translate him to his owne everlasting habitation: when as world's men shall be removed from their graves to hell, to be consumed, as beasts, with death everlasting.

YE fons of men, where-ever oie earths great globe disperst;
Both ye of noble race, and ye, whom fathers unrehearit
In menenes have obscured; ye rich, and poor, attend:
My mouth shal wisdom stream, which hart from muzings deep dooth
My thoughts on sentence grave, on parable profound (send.

Defixt, at length my matter dark to harp shal cleerly sound.

WHY should unpleazing fears my fadded mynd torment,
When evil days approach, sweet years of pleasure when are spent;

When sin with death at heels my waiting life persues?

See mighti man, whose ey his wealth with glorying trust reviews:

No one eie brother deer from thralling death redeems;

Can God the ransom pay: who price too high of soules esteems

For mortal power to reach: that cease may vain attempt,

Mans life in line stil on to draw, from iaws of grave exempt.

HE seeth great sages dy; even so the brutill fool:

And leve their wealth th'untimeli thirst of thanks heirs to cool.

In inward thoughts then count, their houses yet secure;

Their stateli seats shal undevour through ages all endure;

And lands shal bere their names. But man in honour plac'd,

Like beasts fals down; his house, his seat, his name, from earth effaced.

LO ways of fool-wife men: which yet their worldli race,

As proicets high of wisdom deep with much applause embrace.

But they in grave doo ly, like sheep in narr'ed holds:

Where death, as wolf, devoured flesh in gnawing panch infolds.

There dead, they dy. And when worlds morning fair renues,

Their yelling crys shal iudging Saints with lordli doom refuse.

From grave then hell shal seaze, and seaz'd their shapes consume.

When God, my soule, mee, shall from bothe to him redeemed resume.

THEN feare not, grieve not thow, when godles person thrives;

His house when gloriou; mounts. For not when death of life deprives,

Heall shal hence transport; ne glori train to grave:

Though foolish mouth oft cursed soule in life fair blessings gave:

And though men praise thy mynd stil folowing worlds delight.

He hence to fathers race shal pack, ay shut from heavenli light

O man, great woork of price! of wisdom if berefit,

If beast-like lives, like beast he dy, in dark destruction left.

This Psalm, being made by ASAPH, that Master of Musick, (who was also a Composer of sacred hymns, and a Prophet,) introduceth God revealing himself to the world, by his Creatures, by his Oracles, and by his Judgements. Then saying to debate matters with his chozen people, God sheweth that it is not their sacrifices wherein he taketh pleasure, being a service to him, neither proper of it self, and which in fine should cease: but in the spiritual sacrifices of praise, thankful vows, and invocation. And he reproveth those hypocrites, that dost talk of the word of God, denying him and it in their lives and manners: whose end, unless they repent, should be helles destruction.

THE mighti God, our Lord, from heav'ns first glorious voice hath sent,
To call earths whole from rizing sun to sun declynd extent.
And then from Sion, (a complete world of beauties all refin'd,)
By oracle, by sacred woord, more cleer to his hath shin'd.

To iudgement rests our God proceed. In iudgements he dooth com,

To teach, reprove; afflic, raize up: then then cometh final doom.

Before the Iudge a purging fire corruption shall devour:

And hideous tempest round about from gloomi clouds final shour.

BUT now with his peculiar folk to sweet debate he fals:

And heav'ns fair eys, and earths rich womb, as conscions witnes cals.

„Assemble me my chozen race, tak'n up from world forlorn:

„Who law; who sacred leaug with mee through sacrifice have sworn.

(O righteous Iudge! thy iustice bright the heav'ns great host proclaims:

Thow fountain whence all iustice flows, thy self more iust remains.)

„HEAR, o my people; I wil speak: thou *Israel*; for with thee

I will contest: Thou knowest me God, yea thy true God to bee.

That sacrifices rare to mee thy scanti hands have brought,

And sacred fire on altar oft in vain burnt-hofts hath sought;

Nor charge I thee: nor bull from stall, or goats from fold, wil take.

Who world of wealth enjoys, think'it hee penurious stores should rake?

NOT so: for midst the spatious woods what beast untam'd dooth breed,

What cattle sparit through thousand mounts on budding shrubs doo feed,

What bird the hills, what savage fierce the desert plains dooth ply;

Are all myn owne; and in my vieu; at will, serve; live, and dy.

If hunger frail (unwoorthi thought) could me assail, would I

Who world and worlds rich store possess, to thee for food apply?

Or when thy sacrifice thow kilt, canst thow so fondly think,

(Bafe flesh of buls that I should eat, or goats foul bloud should drink?)

H

NAY:

NAY: if thyn humble thankful hart with sacrifice dezire
The power divine to please, and give what God dooth most require:
Pure sacrifice of praises bring; the sacred tribute due
From creature blest to King of blifs: and of thy vows be true.
Then in thy troubled state, toward heaven thy soule perplexed raize:
Crave help of mee: thy suit I'll hear: thou me eifoon shalt praise.

BUT unto th'impious, thus saith God: How dar'st thou, wretch, presume
To teach my Law; my gracious leaug in graceles lips t'assume?
Thy life for thereunto to frame, through hate thou standst agast:
And woord divine, thy speach promotes, thy facts behynd thee cast.
A thief thy greedi cy hath seen; thy hand with him conspires:
Adultrous crue; with them leud hart combines in foul desires.
Malicious mouth addic't to rail: sly tong to forge deceipt:
And envious lips owne mothers son to closely slander wait.
THUS slave to passions vyld thou livest: and I have silent been:
Whence, yet more impious, like thy selfe even mee thou didst esteem.
But I, not like to thee, at length thy iust reproof have sent:
And ougli sins to fearful eys wil all aray present.
Consider this, o ye who God, and Gods pure law neglect:
Least unrepenting harts I rend; when none can them protect.
Who incense sweet of thankful praise sends up, me right adores:
And righteous life who leads, from fall to blifs my grace restores.

King

PSALM 51.

King DAVID, reproved from God by the Prophet Nathan for his grievous sin with
Bathsieba, leaveth in this Psalm an excellent pattern of an hart truly repentant;
returning to the service of God, and care of his people.

MY sinful soule, arraind of twofold gilt;
Of Spouse-bed wrongd, of blood ah foully spilt;
With saddest grief in tears imbrynd repents:
And wailed crimes at mercies feet presents.
O fource of grace, whence seas of mercies flowe,
Release my gilt; and love returning shewe.
MY gilt releas'd, then clenze my soule from stain;
From itun, which sin behynd stil makes remain,
And nue sin breeds. But since my penitue sight,
Sin, gilt, and stain, stil wound, by day, by night;
With four remorse since then I, Lord, deplore;
Ah cure them, Lord, and righteous grace restore.
NO mortal law dooth me transgressour make:
Thy law divine, whose iustice heavens dooth shake;
Thee supreme Iudge, sole thee, my sin offends;
Whose piercing vieu to secretst thoughts extends,
Ah evil I, Lord, in thy pure eys have doon:
So iust reproof, so iudgement right is com.
WHAT shal I plead, of sin defiled mass;
From sin who com, through sin to death must pass?
From mould deformd lo form I first receiv'd:
And mother frail in sin warm life conceiv'd.
But thou in soules thyn owne true form dezirest:
And wisdom deep it to restore inspir'est.
AND thus I stood: but now orethrowne by sin,
Deformd, defyld; ah Lord, let grace begin
Recure to woork: with spring, with hyfop thyn;
So scour this soule, more white then snowe to shyn:
And comfort, Lord; o ioy now make me hear:
That bruized bones returning strength may cheer.

H 2

REMOOVE

REMOOVE my sins from thy offended ey:
 And cancel all my faults. Hear once my cry:
 Clean hart create; right spiit in mee renew:
 Then wavering mynd with heavenli stay endure.
 Ah cast not off griev'd breaker of thy law:
 Nor HOLI SPIRIT soules soverain life withdraw.
 Restore the ioy of thy sweet saving grace:
 And sins bond power with thy free spiit displace.
 THEN erring soules my thankful zeale shal burn
 Thy ways to teach: who glad to thee shal turn.
 And then my song, (but blood keep, Lord, away,
 My saving Lord,) thy iustice shal display.
 Sole thou my lips once open, Lord, again:
 And ioiful mouth shal sacred praise proclaim.
 IF sacrifice thy power divine might please,
 If offrings burnt thy burning wrath appeaze;
 What would I spare? but nought in heaven obtains
 Beasts life, in man while beastlike mynd remains.
 Mans owne griev'd spiit, is Gods best sacrifice:
 His sighs, his tears, doost ne're, iust Lord, despize.
 THEN o return: o blest stil *Sion* decr:
Ierusalem stil lingring wals uprear.
 With clecred harts then wee, in legal rites,
 Iust sacrifice, wherein great God delights,
 Shal bring: yong buls at altars side shal bleed:
 And offrings burnt th' undying flames refced.

A praier

PSALM 67.

A praier of the Church unto God, to be gracious unto mankynd, and to enlarge his blessed Kingdom over all the world; whence happines both earthli and celestial shall ensue: as hath been fulfilled by the coming of Christ.

BE gracious Lord: Let cleerly shine
 The beauties of thy blisful face:
 That earth may see thy ways divine,
 And nations all thy saving grace.
 Let people blest thy sacred name:
 Let people all renoum the same.
 ALL wo exil'd, let ioy return:
 For thou who right doost still protect,
 Shalt iudge them who for iustice moorn;
 And erring nations here direct.
 Let people praise thy glorious name:
 Let people all adore the same.
 THEN shall the earth, as fild with love,
 Hir gifts in great abundance poure:
 And God, our God, from heaven above
 His choifest blessings richly shoure.
 God shall vs blest: and vrmost lands
 Shal all submit them to his hands.

H 3

King

King DAVID, having assembled the flour of all Israel to conduct the Ark of God with solemnity to mount Sion, the chosen place of rest; (which was the occasion, and is the argument of this Psalm,) becometh his march with those sacred words, used by Moses alwaies at the removing of the Ark in the wilderness. Then with great exultation, celebrateth both the Maiesie, and the Goodnes of God, as toward mankynd in general, so especially toward his peculiarly elected race, drawn from seruitude, and placed in great prosperiti. Afterward prosecuting the occasion, he setteth forth the great honour of Sion, thus chosen to be the onlie seat of Gods aspectable presence amongst his people: And upon the consideration of this triumphant ascending of Gods Ark, being his Sanctuari upon earth, he breaketh out into a propheticall description of the Ascension of our Saviour, the Lord of that Ark, into the celestial Sanctuari, whereof that terrestrial was a shadow and figure; from thence to pour blessings of deliuer from death and of saluation upon mankynd, to subdue all his enimies, and once again to reduce that selected people from dispersion and misery. Lastly (touching by the way the manner of the marching of the Ark,) he concludeth with a prayer to God for the preseruing of his people, and repressing of their enimies, that so forain lands may be subject also themselves to God: whom finally he exhorteth all the kingdoms of the world to worship.



LET please our God to arise, that enimies his disband,
And hating foes in hated flight be chas'd by mightie hand.
As smoke strong wynds doo drive; as fire dooth wax consume,
So shalt thou sweep them from thy face; so wast them all to fume.

Then shall the righteous myndes, whose hopes on God depend,
Reioice in him; and thankfull shouts to heauens high court vntend.
SING, o sing praise to God; advance that glorious name,
Th' Eternal, Selfbeing, Lord; who mounts on heauens high arched frame.
Prepare, make plain his way; who ore alpestrious place
Coms marching toward his seat elect: triumph before his face.
Not hee, neglecting man, despizing mortal care,
In sacred throne resides; not so: but chyld of parents bare,
Him Father fynds; him wido, Iudge: he prisoner, frees;
To sole, an house; to rebel race, dry parched soil decrees.

WHEN Captain thou, o God, thy troops from Pharaos thrall
Victorious ledst; through deserts wyld when march'dst before them all:
The mooving sea stood still; th' unmooving earth it shak'd;
The heauens at presence thyn dropt sweat; fore thee mount *Sion* quak'd.
All *Israels* God did dread. Thou then with bounteous rain,
Didst chozen land enrich, didst strength exhaust repair again.

HERE

HERE thou a seat for thyn, thy poor despized bands,
A seat prepar'dst; where ioyous dwell, and rule should neighbour lands.
Thus did thy goodnes shine: thy goodnes, which their toes
With conqueros arm subduing round, large matter did disclose
For damofels at return with ioying note to sound;
Kings armies fly, they fly, and spoils wee home-left soules haue found.
FOR though in seruilite, like scullions, mongst the pots,
With foot ye long haue lain begrymd: yet now your happier lots
As dove thal make you shine; who with hir lultring wings,
Now siluerti hieu, now golden light, to ey delighted brings.
For when th' Almighty Lord those Kinglets strawd on ground;
Like snowe on *Salmon* black, dark woes bright ioy so then had cround.

NOW *Sion* draws myn eys: whom *Babylons* peer account:
Nor *Babylons* foil, nor stateli clitts, fair *Sions* praise surmount.
For why should worldli hils, the earths huge towers so rize
And vant their might; why hill of God with furli brows despize?
Here Gods dezired rest; thus ay thal it excell:
Celestiall squadrons here attend; here *Sions* glories dwell.
Twise thousands ten, and more, brave hoit of heauenli Knights,
Gods will obserue; receiv'd, perform: hee midst, their love requites.
BUT thou, victorious Lord, ascended art on high,
In triumph great; lead't thraldom thrald: and there, great gest of sky,
Hast gifts of grace receiv'd; mongst men which doost diuides;
Yea race rebellious so doost win with thyn to thyn abide.
Be blest then Lord, our God. With saving graces hee
Us daily loads. For Gods the God that brings saluation free,
Hath issuing ways from death: but enimies head thal limite,
Yea hari scalp of him in sin who still thal take delight.
BUT to his people saith; *I them wil bring again,*
From tyrants yoke, from strangers coasts, from land, and Sea, amain:
As once from Egypts rod, from depth of sea, and pride
Of Babylons Giant, I them reduce'd made ancient fields diuide.
That thou thy foot maist step, thy dog his tong embouue,
In smoking streams of somi bloud, which enimies breasts out-spue.

AND

AND now Gods march proceeds; thy march, o God my King,
Who in thy Sanctuaries residēt; there blessings man could bring;

A fight of ioy: Before, the fingers hold their way;
Them instruments ensue; in midt yong maids on timbrels play.

All cry with ioy, Bless Gods, Praise in assembl high,
Ye Israels stream, the Lord. Here first smal Benjamin stands nigh,

Late Prince; here Judahs Lords, their troops; and here appear
Naphthalian Lords from far; with Lords who Zebulons honour rear.

AND now since gracious Lord commanded hath our strength;
Maintain from sacred house, plac'd o're Jerusalem at length,

What thow great God for us, what hast for fathers wrought:
So from subiected Kings to thee shal prezents due be brought.

RATE down the reed-shafts beatt; the buls and heards so bold;
With peoples calf-like Lords, who vain in silver plates have rold.

So woork thy peoples peace, secur'd from Hethen spite:
O thow who scattrest them on war who set their fierce delight.

And then Egyptian peers, then Ethiopias lands,
Soon humbly shall with gifts to thee stretch forth their suppliant hands.

YE kings, and kingdoms all, oie earths fair face disspred;
With songs and sounds of ioy adore, your God, and supreme head,

Whence all your powers derive. Hee then on th'heavens rides,
On heavens of heavens of old, and rocks with thundring voice divides.

Ascribe all might to God, whose glorious beauti shines,
On Israels head; whose peerles strength, the matchles sky designs.

O God, thyn Israels strength! what venerable fear
Thy sanctuaries strike? Be blest. Our soules to thee we rear.

The

The Prophet King DAVID, in the time of Absaloms rebellion (for then it should seem this Psalm was made,) by inuisious persecution of his enimies, being reduced to extreme distress and misery, though happi that he was therein a type of our Saviour, who was then also in him, as a Son in his Ancestor; together with the historical narration of his owne wrongs and griefs; prophetically also describeth, and that more fully and properly, the passions of Christ, through the envy and malice of the Iues; who cruelly constrain'd him to pay at a deer ransom the price of that whereof himself in his owne person was not gilty. Thus oppressed reproached and scorned by his enimies, and by his neereſt friends abandoned, for no other crime then for his zeale toward the service and glors of God; he fleeth by a most fervent and argumentative prayer to God for succour; devoteth his enimies, (amongſt whom first Achitophel, then Judas had their parts,) to utter destruction; and lastly in his delivers, sheweth his owne particular thankfulness; the great comfort of Gods people; and a general propension of all the creatures of God, to praise him for his goodnes toward his chozen Church, consisting of all his loving and faithful servants.

HELP Lord, and save, a poor distressed wight;
Not tost with waves, (though seas against me fight,
And beat my soule;) but sinking in the mud,
Where bottom none; and where the surging flud

With furious stream beres down and whelms my life.
Ah save me, Lord, and end my bootles strife.

I strive, though spent; I cry, when voice is quai'd;
For God I look, when eys have looking fail'd.

TH'iniurious spits, my not-deserved foes,
Who hunt my life; with numbers me encloze
That pass myn hair; and rizing still in strength,
Press on, til mee (o wrong!) they force at length
What never I took, as taken, to restore.

Ah thee my falts, my folies ly before.
BUT not for mee, Eternal Lord of hosts,
Great Israels God, let those, whose humble boasts
Of thee have been, confounded rest in mynd;
Nor shame in face, when him forlorn they fynd,
Who thee with them in patient hope hath sought.

For thy sake, Lord, to this I lo am brought:
For thee, I scorns, and four rebuke endure.
May service thyn, great Lord, such shame procure?

WHAT should I speak of friends unfrendli face?
My brethren deer, same mothers home-born race,
A stranger mee, an alien mere esteem.

And why? The zele, of which I worthe deem,

I

Thy

Thy sacred hefts, thy Houfe, and glorious name;
 (Which godles crues, ftill grieving mee, prophane;
 Hath eaten me up: Reproaches throwne at thee
 From mouths infernal, light have all on mee.
 IN grief, I wept; and fasting, fed on care;
 My toy'es lims, rough facweb clothed on bare:
 My weed, they proverb; mocks, on fasting pour;
 And laugh the tears, which vexed hart dooth flour.
 In iudgement place, gainft mee the ancients fpake.
 Yea balads bale, vyl drunkards of me make.
 AND I, my Lord, to thee now praying bend;
 In needfullt time: Let ó my crys ascend,
 And time accepted fynd. O God, my trust;
 If right thou feelt; and if my plaints be iuft;
 In plentéous merci, and for thy faving truth,
 Send ó that help, which life in death renueth.
 O H free me, Lord, from finking in this mire,
 This groundles mire; and from their fierce defire,
 Whofe hate my life perfueth. Draw from thefe waves
 Th' orewhelmed foule, thy hand who drouning craves,
 And prays; Forbid this gulf my life t' inglut;
 Devouring pit on me hir mouth to shut.
 H E A R Lord, with fpeed; and tender ey reflect,
 Thou Goodnes pure: thy fervants not neglect,
 In cafe extreme who mercies hand implore.
 O fpring of grace, I mercies thofe adore.
 Then, Lord, be neer: yea for my' infulting foes,
 To free my foule once heav'nli aid difcloze.

A H fee, and iudge: thou knoweft my sad reproach;
 Fore thee my foes, my fhames who fhameles broach,
 Stand all in light. Their wrongs have worn my hart.
 Full chargéd with grief; I lookt if yet fom part
 My frends would bere; no frend condoling found:
 If comfort fpeak; but none leaft comfort found.
 For ftrengthning meat, yea poizéning gall they fent:
 And vinéger tart, my thirft to quench prezent.
 T H E R F O R E iuft Lord, their owne them home repay:
 Their pleazing boord, where ioys before them play,
 Let turn a fnare, to catch them in their woords:
 And (that which foli as lot to fools affoord,)

Their

Their wilhes, hurt; good fortunes, bee their banc:
 Mynds light obfcure; their loins rough valure lame.
 A N D as in furi, man laith lode of blowes:
 So let revenge, which from thyn anger flowes,
 Ad ftripe to ftripe; and feaze with raging ire
 Their hated heads which mischief fole dezire.
 Void ftand their caftles: dweller none be found
 To grace the tents where graces facts abound.
 F O R thow whom, Lord, with hand fevere haft fmit,
 They fierce perfue; and inhumanely fit,
 With grievous woords t' encrease thy wounded pain.
 Let fin, fo fin; fo plague, to plague enchain:
 Thy rightéoufnes that ftill they wretched mifs;
 Nor way ere fynd that leads to heav'nli blifs.
 Devowd to death, from book of life efface:
 Ne write their names, where iuft mens names have place.

N O W I ftill poor, fole rich in griefs remain.
 Help, faving Lord, and raize me once again:
 That raiz'd, thy grace my fong may thankful praize;
 And blifsful name to heav'ns fair arches raize.
 This facrifice more pleazing God fhall bee,
 Then cleft-hoov'd fteer at Altars horns to fee.
 T H E myld of mynd, great comfort hence fhall take;
 This fight fhall ioy them. O let harts awake,
 To feek the Lord; and fo your harts fhall live.
 Nor wynds, nor feas, can from his anchor drive.
 For ey of care who tow'ard mans wants reflects,
 His prifoners crys fure never at need neglects.
 T H E N heav'ns, and earth, then feas, and all your gefts
 Which fpatiate there, conform to fupreme hefts,
 Ay laud our King: who *Sion* fair wil fave;
 And *Iudahs* touns repair. There fhall they have
 A feat, and lafting ftate. Thus God fhall blefs
 His folks true feed, who love tow'ard him adrefs.

I 2

This

This Psalm, (which seemeth to have been composed in the time of Antiochus the persecutor, by some descendant of the famous ASAPH, and who bare also his name, which in that Tribe was frequent,) containeth a most lamentable complaint unto God, of the ruines of Ierusalem, the desilements of the Temple, and massacre of Gods faithful servants. Then praying first for propitiation for the sins of the people, (the true cause of that calamity;) he presseth on with most fervent suit, for speede deliverance, and large revenge upon their Hethen enemies.



HE Hethen, o God, who fear not, no nor knowe
Thy glorious name; into thy land are com:
And in thyn House, whence blessings pure did flowe,
With hands impure polluting facts haue doon.

DE F Y L D thy sacred seat; thy rites profaned;
Thy treasures robd; thy Citti set on fire.
Ierusalem, earths ioy which earst was nam'd,
Throwne down on heaps, sits now in lothed mire.
TH Y servants slain for loial love to thee:
Their bodies dead heavens souls cast out to feed:
And flesh of Saints, whose faith thyn eys did see,
To earths wyld beasts ingluous throats decreed.
TH E I R blood, as torrent, streams about the wals
Of sad *Ierusalem*: no burrièr found.
Opprobrious scorn, us grievous lot befalls;
And laughings proud in neighbours mouths abound.

HO W long, o Lord? shal ever flame thyn ire?
Can no distres once moove to pittie take?
Thy ielous wrath, and shal it rage, like fire
Which water none, no tears, may ere asslake?
AH turn it first, gainst those, who nor invoke
Thy name, great Lord; nor knowe, or seeke thy face:
Gainst Hethen kingdoms; who with mortal stroke
Thy *Jacob* wound; lay wast his resting place.

RE D U C E not, Lord, to thyn offended eys,
Those faults forepast, which, still unthankful, wee,
And fathers our, have doon: let grace arise,
Our soules from guilt of sorroed sins to free.
AN D thou arise; and with thy mercies deer,
Prevent our instant deaths. Ah, case extreme
Denys delay. Help, source of goodnes meer;
And save vs thow, whence safeties all doo stream.

RESPECT

RE S P E C T, great Lord, the glori of thy name;
Which wee revere; our enemies proud despize,
Insulting Hethen: to say they doo not shame,
Where's now the God on whom their hope relys?
B V T let our God make noble, in our sight,
To Hethen eys, his high revenging hand;
That gilty blood, pourd out, and not in fight,
Of servants thyn, may full revenged stand.
AN D let the sighs and moornings of thy Saints,
Who grone in chains, to thee access obtain:
And mighti arm, excited by their plaints,
Them rescue who now to death consign'd remain.
TH U S neighbours scorns, wherewith they thee reproach,
Sevenfold to them in bosom, Lord, restore.
We then thy folk, and flock, thyn acts shal broach;
With thanks and praise will ever our God ado:e.

The Prophet ASAPH, by the sense of his owne afflictions, and by contrari view of the exulting prosperities of godles persons, who pass on a pleasant time, blaspheming God, and oppressing his servants; having endured (like as other of the people of God,) a sore temptation of calling into question the veri Omnipotence of God, and his government over this loweer world: at length setting the victori by Gods especiall assistance, he sheweth that out of the Sanctuari of God where his Oracles were delivered, he had learned that it was not the condusion of this transitori life, but the end it self, whereby the state of the good and bad was to be esteemed. Seeing then the end of the wicked to be utter destruction, and everlasting happines to attend the righteous, he betaketh himself wholly to the conduill of divine direction; with great assurance to be guided by Gods counseil in this life, and afterward to be received by God into eternal glori. in expectance whereof his soule repositeth.

YET surely God benign to *Israël* stands;
To pure in hart. But I was sore declynd.
Griev'd view of fools, of wicked prospering hands,
Had welnigh sapt my weak unwari mynd.

FROM bands of death, by lices, force, or snare,
They free pass on: live lusti, puft with ioy:
With humane toils and cares untroubled are:
Yea publick plagues them least and last annoy.

THIS makes with pride, their out-stretcht necks, like chein;
With violence fierce, as robe, they lims attire.
Their plenteous fare red strouting eyes proclaim:
While heaping wealth surmounts evèn harts desire.

FROM poizoning filth their lothsom talk they change
Oppressions proud with lofti stile to sound.
Their tongs through earth in wronging men doo range:
And hellish mouths gainst heavèn dead curse upbound.

THES E sights Gods folk to grievous thoughts reduce:
(To whom full cups of mingled bitter geer
»Are wringd:) Dooth Heavèn, say they, knowe earths abuse?
»Or mortals coorse dooth power immortal steer?
»But view these men; the heavènli leaug who shun,
»Earths shame, mans wrong: see how in calmest peace,
»Devoid of storm, here lengthned race they run:
»They health stil keep; stil wealth and power encrease.

IN vain then I, ah all in vain have fought,
With careful thoughts my hart from stain to cleer:
In vain my hands, in woorthiest actions wrought,
Themselves to God in purenes waltr doo rear.

For

For as stern fires their sons of sweet of life
With four reproofs, and bitter strokes bereve:
With mee so griefs, so blowes are daily rife;
Ne ioy sharp fits of mornli chastment leve.

BUT ó my God, should I these thoughts embrace;
Should mazed soule illusions these entrance:
Lo, impious wrong, gainst thee, gainst happiest race
Of children thyn, I faitles should advance.

PER PLEXED I, then fought this dout t'untwine:
But ah in vain; stit tangled stood my wit.
At length I piercéd the Sanctuari divine:
There learnd mens ends: then then the knot unknit.

SURE wicked men aloft on slipperi brows
Thy hand dooth place, with greater noife to fall.
Doun headlong rush they: vain fly faithles vows.
How soon, how sore, thy frights their joys appall?

MUCH like as dream unguided fanci fils
With shapes untrue; which wakened all are gone:
So when thou stirst, their image Lord it spils;
Their pompous shews despiz'd from world are slowne.

THUS whilest my soule on bitter grief did bite;
While thorni thoughts my fuming hart did wound:
As brutified, my mynd had lost hir light;
Yea groveling beast I in thyn eyes was found.

YET still was thyn: and thyn shal ay abide:
By right hand takèn thou staidst me with thy grace:
Thy counseil mee in beauteous way shal guid:
And lastly safe in happiest glori place.

FOR whom can heavèn, whom earth save thee display,
In whom or ioy, or rest, my soule might fynd?
O spring of life! when flesh, when hart decay,
Tower, partage thow eternal standst assignd.

LO Creatures strangéd, to thee, Créatour great,
Alegiance due who faithles soules deny,
Shal fail; who thee of spouzed love defeat,
Adultring harts, in ireful vengeance dy.

THAT good for mee, estrangéd from pleazing sin,
With God sole spring of pure delights to dwell;
There fixt to rest. My trust then ioy in him:
His gracious woorks my thankful hart forth-tell.

ASAPH

ASAPH viewing the corruption and insufficiency of Judges in his time, admonisheth them that God is present in their assemblies, whose office they execute; counselleth, reproveth, and putteth them in mynd of their ends. And seeing the Land by their fault was now all out of frame, he prayeth God to exercise his right of iudging the whole world himself.

THE Sovērain Lord, whence iustice all derives;
 Who mesured power to earthli Lords divides;
 His Senate of his presence never deprives:
 Th'immortal Iudge amongst mortal Gods resides.
 Sith iudgement's his; how dare ye iustice wynd,
 To scourge the good, while miscreants favour fynd?
THE poor ye should, the weak, the orphan free,
 From wicked strength stil bending to oppres:
 But ignorance, (ah, not for high degree,)
 And vaine thoughts your darkned myndes possess.
 Thus ruled coorse of all things turn'd awry,
 Makes trembling earth to heavens for iustice cry.
ISTYLD you Gods, who Gods earth-ruling place
 As glorious sons of supreme Lord doo hold:
 But dy ye shal, as men of menest race,
 As foregone Princes now resolv'd to mold.
 And rize, great Lord; thy iudging right resume
 O're nations all, whom tyrants wrongs consume.

King

King David, (who in great likelihood was author of this Psalm, and at such time as he was either driven from Zion by Absalom, or withheld by the necessity of some war far off,) displaiech here his great longing love, toward the Temple, and solemn service of God there performed; accounteth them happiest, who always reside in Gods house to praise him; them happy also, who at the state times, according to the law, held their voyages thither, through what difficulties of way so ever. So, earnestly praying God to be returned to that place of joy; he joineth with them in spirit, who profess their true life, safety, and happiness, to be placed in God.

THE fair aspect of Tabernacles thyn,
 Great Lord of hosts, how loveli to absent ey
 It self presents? my longing soule dooth pine,
 And pining faint, til seee thy Courts descry.
 Nor earth, nor heaven; sole thow lifes glorious spring,
 To hart, to flesh, reviving ioy doost bring.
AH, absent I: when yet poor sparro may,
 When swalo wyld, hir house, hir nestlet cling
 Neer Altars thyn, and there hir yonglings lay:
 Yet absent I, from thee, my God, and King.
 Twise blest be they, who in thy house reside:
 Thy praise with them, their loves with thee abide.
AND blessed hee, far off who, cheerd in thee,
 On caulies thinks which to thy mountain guide.
 Dry vales they pass: sweet springs by art yet see:
 And gracious rain fore-drouth of pools dooth hide.
 From wasting strength, by strength they waik renited;
 To Zion fair, where God of Gods is viciet.
THEN Lord of hosts, then *Jacobs* God, our shield;
 Ah, ey the face, with favours thyn endued,
 With sacred oil perfuzed. Hear Lord, and yield
 Those longed Courts; where one sole day accried,
 Whole thousand stans. With mee Gods doors excell
 The stateliest tents, with impious pride that swell.
OUR sun, our shield; whence life, whence light derives;
 Whence sure defence, whence strength proud foes to quell:
 He righteous myndes of nothing good deprives;
 They here in grace, in glori above shal dwell.
 That earth, that heaven, Lord God of hosts may cry:
 Thrice blest the man, whose hopes on thee rely.

K

The

TREBLE.

He fair aspect of Tabernacles thyn,

Great Lord of hosts; how lovely absent eye it self pre-

zents? My long-ing souledooth pine, And pining faint,

til see thy coorts def-cry. Nor earth, nor heaven; sole thou lifes glorious

spring, To hart, to flesh, re- viving ioy dooft

bring.

BASE.

MEANE.

First system of musical notation for MEANE, consisting of three staves with notes and rests.

CONVERTENOR.

First system of musical notation for CONVERTENOR, consisting of three staves with notes and rests.

TENOR.

First system of musical notation for TENOR, consisting of three staves with notes and rests.

LUTE.

First system of musical notation for LUTE, consisting of six staves with notes, rests, and lute tablature (letters a, b, r).

M O S E S here intituled the man of God, being in his charge of conducting the Israelites in the wilderness; where for their incredulity and murmuring, the divine indignation brake oftentimes out upon them, til in fine an irrevocable sentence of death was pronounced against that whole generation, from twenty years old upwards, which had seen Gods miracles in Egypt, (two only excepted,) to be executed in that wilderness before their entrance into the desired land: in this Psalm discovereth his extreme grief of hart for that miserable estate, the Peoples sins provoking God, and Gods punishments consuming them; unto whom God in all former ages had been a stay and protection. Therefore presenting unto God the remembrance of his former graciousnes; the consideration of his owne Eternity, and of humane mortality in general (whose life groweing shorter by sundry degrees, was now at length reduced to a period of about seventy or fourscore years ordinarily:) he beseecheth God to have particular compassion upon this his chozen people, sore wasted with the punishments which their sins had called down upon them; to make them wise by his grace; to comfort them with his returning favour; and lastly so to frame the course of their labours, that his promise continuing cleer and hopeful to them, might at length yet in their children have a glorious accomplishment.



N pilgrim life, our rest; in thra'd estate, our stay;
 From age to age thou Lord hast been, and sav'd us from decay.
 Thy le f, ere birth to hils, to earth ere form didst give,
 Ere world hadst fram'd; from ay to ay alglorious God doost live.
 But man thy creature fall'n, thy iustice dooth persue
 To dust: and faith, Ye Adams sons, return whence first ye grew.
 W H E N thousand years we liv'd, those thousand in thy sight
 Not more appear'd then one day past, then watch in shortest night.
 Yet soon encreasing sin those years much shorter makes;
 While vengeance due defiled world to drouning flud betakes.
 Since when, our dreamlike life, as weakest herb, soon dys;
 Which morn makes flour, hote noon bids fade, sad ev'n mowes down and dys.
 A H men unblest! thy wrath our wearied life consumes:
 Thy terrours great our soules affright: so sore thyn anger fumes.
 Our sins, our foul revolts, before thy face hast set:
 And secretst falts to cleereft light of eys displeaz'd are fet.
 What have our toils atchieu'd? through anger thyn, our day
 Black night devours: our fruitles years as thought fly vain away.
 M A N S shortned life, as now, sole sev'nty years dooth bide:
 Great strength to fourescore may attain. Of these ev'n flour, and pride,
 What is't but toil, and grief; but vain pursuits, and sin?
 Which spent, we hence to dusti home away to post begin.
 * * * * *

O H

O H who dooth duely waigh the power of heav'nli ire?
 As terrors thyn, so is thy wrath; o thow consuming fire!
 Then teach us so our days, our wasting years to count;
 That wisdom true our thoughts toward thee our endles end may mount.
 Return, o Lord: (how long?) at length appeazd, forgive
 Thy folk: let favour shour in time, that dying harts may live.
 A N D comfort, cheer us, Lord: as chastiz'd long by thee
 Much evil our woful eys have seen; like ioy so cauze us see.
 This ioy with life shal last. Then let thy woork growe cleer
 Toward servants thyn: on children their thy glori make appear.
 And let Gods pleased face us with his beauties b'efs:
 And form our woorks; o thow, our woorks to happiest end address.

I N

TREBLE.

N pilgrim life our rest, in thrald e- state

our stay, From age to age thou Lord hast been, and sav'd us from decay.

Thy self ere birth to hils, to earth ere form didst give, Ere world

hadst fram'd; from ay to ay al- glorious God doost live. But

man thy creature fallen, thy justice dooth persue To dust, and saith,

Ye Adams sons, re- turn whence first ye grew.

BASE.

MEANE.

First system of musical notation for MEANE, consisting of three staves with notes and rests.

COVNTERTENOR.

First system of musical notation for COVNTERTENOR, consisting of three staves with notes and rests.

TENOR.

First system of musical notation for TENOR, consisting of three staves with notes and rests.

LUTE.

First system of musical notation for LUTE, consisting of six staves with notes, rests, and lute tablature (letters a, b, r).

This Psalm (consecrated to the Sabbath, as fit for an holy assembly,) exhorteth to praise by voice and musical instruments, Gods goodnes and iustice; apparent in the final destruction of the wicked, now miserably flourishing; and in his constant fauour to the faithful inhabitants of his Church; persecuted even in old age with comly grace, and fruitfulness.



GOOD, a gracious act it is,
To praise the Lord, to celebrate his blis:

Thy name, o Higheft, to renoum,
With hymns, which earth with heavens high honour croun,
Thy bounteous grace, let springing day;
Let silent night, thy faithful trueth display.
Let ten-stringd lute, with viole sweet,
Melodious harp in sacred confort meet.
Since ioy to me thy woork dooth bring;
Thy woorks, great Lord, my thankful ioy shal sing
O LORD, thy woorks how glorious great;
How deep thy thoughts, thoughts shalo to defeat?
The floting brain of brutilh man,
Not once observes, not once it fadom can;
That when as gras the wicked growe;
When sinners proud, doo sprout, doo bud, and blowe;
In flourishing state they shall be mowne;
And all for ay to sad destruction throwne.
While thou, o Lord, most high, most iust,
Ay happi livest, whole worlds sole endles trust.
FOR lo, thyn impious foes, o Lord,
Thyn impious foes, of heavens and earth abhord,
From earth and heavens lo chased away,
In darknes dire their damned heads shal lay.
My strength but thou, like stateli horn
Of Unicorn stout, with dread and beauti born,
Wilt long advance: Oil fresh renied
On me shal stream with gladnes sweet imbued.
And ey shal see, ioid ear shal hear,
Chance wicked foes, what gilty harts did fear.
THE iust mene while, as fenced palm,
Shal flourish fair, (no storms shal him uncalm:)
As cedar tall, mount Libanus praise,
His lofti top toward heavens high valt shal raize.
Men plantid midst Gods sacred p'ace,
In sacred coorts shal spring: yea through his grace,
In age extreme stil fruit shal give;
Stil iuiciful, still with greeni boughs shal live.
To shew that God, my strength, and light,
Ay iust persults, ay pure from all unright.

The Author of this Psalm, living in time of ungodly tyrants, under which himself did also greatly suffer; presenteth the state of the Land unto the view of Almighty God; whom he calleth on to be an Avenger against those Tyrants, who oppressing Gods people, atheistically scorned his future iudgements; the verities of which he establisheth by invincible argument. Then he comforteth the better sort, by assuring them that this chastisement should turn finally to their good; and iudgement should once again return to true iustice: and encourageth them to make a stand of defence against the wicked: who in wrong-doing and oppression might execute their owne power, but could not derive such authority from God: unto whose gracious protection he in fine betakes himself; with assurance of his owne safety, and of his enemies destruction. This Psalm is conieclured to have been made by David, at what time he was persecuted by King Saul and his Courtiers: and then, seemeth most fitly to fall into the time, when after that most cruel massacre of Gods Priests, their wives, children, servants, and veri cattle, in hate of David, he began to think of standing upon his owne defence (being avoiced by God for successour in the Kingdom;) yet without any purpose of attempt against Saul, in his person, peace, authority, or digniti.



VENGER great; who mans presumptuous sin,
Earth righteous iudge, with plagues to chastize doost not lin:
At length shine out, o spring of purest light;
Rize up; pay home the proud in worlds apparent sight.
How long, great Lord, how long shal godles sect,
Shal wicked crew triumph, who heavenli laws neglect?
Shal tyrants fierce, impunely some their shames;
And grievous wrongs contrive; then vant their hateful names?
THY servants, Lord, with iron teeth they grynd;
Thelected race oppres: no plea to barbarous mynd,
Nor widoes eys, nor orphans palms can make,
Nor humbled strangers knes, their murdering rage to slake:
That doon, thus say; Can this to God be told?
Or Jacobs Lord wil hee from heuven our facts behold?
O blynded soules! gainst God ye cloze your eys:
Look up: why natures light doo brutilh myndes despize?
CAN soverain cause, whence all perfections flowe,
Himself not knowe; on man yet knoweing powers bestowe?
Who plants the ear; shall hee unhearing bee?
Who ey with sight endues; himself (ye fools) not see?
Round world who rules; who nations all dooth rein;
To check, to scourge leud lifes, may careles hee remain?
Yea God dooth see; th'eternal light dooth knowe:
Yea knoweth in hart of man how vain conceipts doo growe.

OBLEST that man, whom thou doost Lord correct;
 And by correcting teach toward sacred laws respect.
 Midst days of evil in rest he safe abides;
 For wicked wretch dead pit while vengeance due provides.
 For sure our Lord his folk wil not forsake:
 Wil not peculiar flock t' abandon ere betake.
 For iudgement shall to iustice pure return:
 And draw all upright harts, which now for iustice moorn.

AH who for mee dare gainst malfactors rize;
 What courage take my part? If thou thy gracious eys,
 If succoring hand, deer Lord, didst not extend;
 My life toward death, my soule toward silent place did bend.
 But when I cry'd; My foot, ah Lord, dooth shake:
 Thy pityng grace did mee to staid protection take.

In swarms of cares, midst sad perplexed thought,
 Yet comforts thyn delight in troubled soule have wrought.

MAY violent throne, from thee, Lord, powers derive,
 That lusts for laws ordein, and griefs for ease contrive?
 By troops they range, the righteous soule to kill:

Yea iudgement seats abuse, ungilti blood to spil.

But God my towër, my high retreat hath been;
 My Lord, my rock assured in worlds fair view was seen.

He hee their wrongs, their spite shal them restore:
 Yea God our Lord their pride hew down for evermore.

Avenger



Venger great, who mans presumptuous sin,

Earth's righteous iudge, with plagues to chastize doost not lin; At

length shine out, ó spring of pu-rest light; Rise

up; pay home the proud, in worlds apparant fight. How long,

cc

great Lord, how long shal god-les sect, thal wicked crue

triumph, who heavēni laws neglect? Shal Tyrants fierce impuneli fome their

shames; And grievous wrongs contrive, then want their hateful names?

BASE.

COVNTERTENOR.

TENOR.

LUTE.

PSALM 100.

An Invitation to all Nations, to present themselves cheerfully in the Courts of God, with exclaiming thanks and praises, for his constant goodnes and merci toward man-kynd; whom he hath made and framed pecularly to be his.

WITH raized voice, and cheerful grace,
 Approach, ye Nations all, our king:
 On bended knees prezent his face
 With hymn of blis, which Angels sing.
 For knowe, Hee formd vs, (God, not wee,)
 His flock, his folk, yea sons to bee.

O THANKFUL enter then his gate;
 His coorts high praises make exclaim:
 Refound his acts, and glorious state;
 And prostrate blefs his sacred name.
 Whose goodnes, great; and favour, sure;
 Whose trueth, like heav'ns unchang'd dooth dure.

M 2

DAVIDS

DAVIDS now unto God, touching the wel-governing of Him'self, his Court, and Kingdom: made it seeme a little before his actual coming to the Crown.



Q F Judgements, Lord, to thee I'll sing;

Where Justice Merci shall embrace.

Such thoughts shall righteous use make spring,

Toward mee gainst pleas'd to bend thy face.

M Y N house an upright hart shall guide;
Which vice shall check, which goodnes grace.

No pleasing sin shall train aside
Those eys, which thee before them place.

W H O thee forsake, from mee I'll shake;
Their works and them I'll ay detest.

Nor perverse imp there root shall take,
Where evil all shall be suppress'd.

T H A T fly decept, the slanderous tong,
Which iust men heedles may beguile;

That secret seed of neighbours wrong,
Severe reproof shall strait exile.

T H O S E hauti looks of swelling mynd,
Which Thee neglect, and equals scorn;

That self-love, hatred myn shall fynd;
I'll soon pul down their lofti horn.

W H A T woorthi person through the Land
Myn ey can vieu, what faithful wight:

He graced in my Court shall stand;
His upright service my delight.

B U T false, dissembling, flatter'ing mates,
With lying tricks that plot their owne;

No harbour get within my gates;
Their tricks and They shall out be throwne.

M Y kingdom then I will begin
From foul corruptions clean to pare:

To hunt the wicked to their gin,
Shall be my daili earli'st care.

S O shall Gods Citie brightly shine;
So shall his people flourish ay:

When damned cruels exiled pine;
And lawles folk are swept away.

King

King DAVID with great thankfulness, and high ioy of spirit, celebrateth here: the excellent graciousnes of God toward him'self in particular; the race of Israel in especial; and in general toward all men who fear him and keep his covenant. Where at large he expreth the goodnes of our heauen's Father. full of compassion and merci; prone to reclaim and forgiue mankynd offending; and contrariwise slowe in punishing. In fine he exciteth the happi Angels of God, with all his loyal hosts and creatures, to ble'ss their great King, who hath placed his throne in the heauen, embracing them all with his supreme dominion. And him'self lastly conioineth with them in lauding God.



P U R E light of soule, thou high-bred mynd,

Deriv'd from God, and God to praise assignd;

Adore thy Lord; his beauties ble'ss;

And glorious acts in praiseful hymns expre'ss.

Ble'ss still my soule with all thy powers,

That sacred name whence blis so richly thours.

No tract of time o' ere efface,

From thankful hart sweet vieu of bounteous grace.

O F G R A C E, which all thy sins remits;

And all thy griefs, sins pay, with cures betits:

Thy life from grave which dooth redeem;

Redeemd dooth round with deer compassions steem:

With healthiest food thy mouth which fills;

That egle-like youths strength through age distills.

H E supreme iudge, whence iustice springs,

To wrongd on earth from heauen iust iudgement brings.

He ways diuine to Moses showne,

By Moses made to Israels ofspring knowne.

Same Israels race with ioy hath seen

Those Acts, to foes which terrour dire have been.

T H' algracious Lord with pittie is fraught;

(How slowe to wrath, how soon to merci wrought?)

Nor strive, nor chide wil alwaies hee;

Ne let his ire, though iust, unending bee.

Nor like our faults, his strokes were found:

Sin wrath provok'd; grace merci made abound.

F O R look how high earth heauen transcends;

How far from East to West huge space extends:

So great his grace toward servants prooves;

So far our sins deer Lord from soules remooves:

As father tendreth feeble son:

With sonli fear like kyndnes his is won.

M3

FOR.

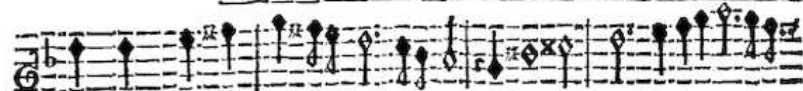
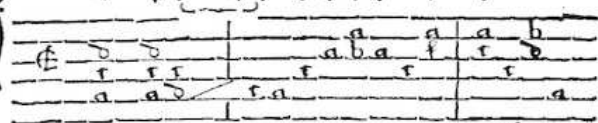
FOR well he knoweth our brittle state:
 Remembring whom of clay he did create.
 As earth-sprung grafs, as flour of field;
 So flouring man; to earth whose days must yield:
 When wynd sweeps o'ie, fair flour is gone;
 The place earst brave, inglorious stands alone.
BUT ay benign, still God the same,
 Toward them persists, who fear, who love his name:
 Yea righteous trueth, to fathers sworn,
 With race observes of childrens children born:
 Sole that his covenant they attend;
 And loial harts toward sacred mandates bend.

THE Lord in heav'n his throne hath plac'd:
 With kingli rule, heav'ns, earth, and seas, embrac'd.
 Ye Angels then, heav'ns happi guests,
 Excelling strengths, obsequious to his hefts;
 Ay blefs the Lord, adore our King;
 Whose woord ye serve, whose will to men ye bring.
YEA all his hosts, through world arrang'd,
 Industrious troops, servants of faith unchanged,
 Blefs ay his name; whose glorious will,
 Your sever'd ways, united woorks, fulfill.
 In sum his creatures great and small,
 Where ev' dispers't throughout his empire all;
 Blefs, blefs our Lord: blefs thankful mynd,
 Thy blessed Lord, whom thou so good doost fynd.

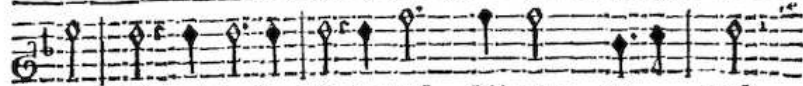
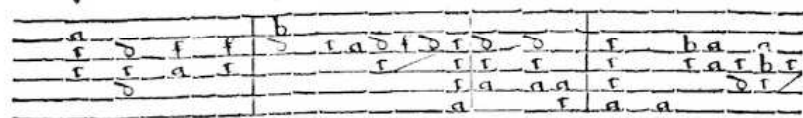
A Psalm



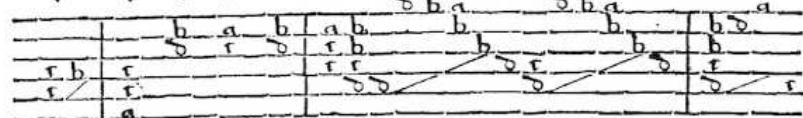
Ure light of soule, thou high-bred mynd, De-



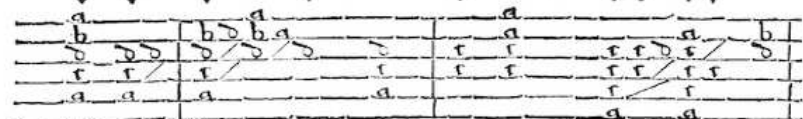
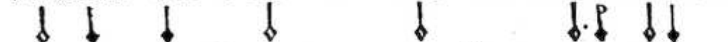
riv'd from God, and God to praise assign'd; Adore thy Lord; his beau-



ties blefs; And glorious acts in prais-ful hymns ex-prefs.



Blefs still my soule with all thy powers, That sacred name whence
 No tract of time o'ere ef-face, From thankful hart sweet



blifs so rich- ly shours.
 vieu of boun- teous grace.

↓ ↓

The first system on page 88 features a vocal line in treble clef with a key signature of one flat (B-flat) and a common time signature (C). The lyrics are 'blifs so rich- ly shours. / vieu of boun- teous grace.' Below the lyrics, two downward-pointing arrows are positioned under 'vieu' and 'of', and two diamond-shaped symbols are under 'grace'. Below the vocal line is a bass line in bass clef, also in B-flat and common time, with notes and rests corresponding to the vocal line.

BASE.

The 'BASE' section consists of three staves of musical notation in bass clef, B-flat key signature, and common time. The first staff begins with a double bar line and a common time signature. The second and third staves continue the musical line with various rhythmic patterns and rests.

MEANE.

The 'MEANE' section consists of three staves of musical notation in treble clef, B-flat key signature, and common time. The first staff begins with a double bar line and a common time signature. The second and third staves continue the musical line with various rhythmic patterns and rests.

COVNTERTENOR.

The 'COVNTERTENOR' section consists of three staves of musical notation in treble clef, B-flat key signature, and common time. The first staff begins with a double bar line and a common time signature. The second and third staves continue the musical line with various rhythmic patterns and rests.

TENOR.

The 'TENOR' section consists of three staves of musical notation in treble clef, B-flat key signature, and common time. The first staff begins with a double bar line and a common time signature. The second and third staves continue the musical line with various rhythmic patterns and rests.

LUTE.

A Psalm of Bliss and Glori, presented unto God, as well in contemplation of his glorious estate, as also of the round world, and all the furniture and gifts thereof, being created, governed, and constantly preserved, by the magnificent power, wisdom, and goodness of God. A petition is annexed, to consume utterly the wicked and sweep them out of the world, being the cause of all the dishonour and calamities thereof.



Magnanimous, mighti, glorious Lord; my soule shal sing thy praise:
Whose Greatnes greatest heavens surmounts; whose Beauti dims their
Thee, King, imperial Glories croun; thee Maiesties dread attire: (rays.
Magnificence thyn whole world rehls; high Blifs transcends desire.

Great Lord, my God; eternal Life; Perfection; purett Light;
Unbounded Goodnes; robbt thy self with beams of glorious light.
CREATOUR high, first cause of all: Hee beeing to all things gave:
Hee Heavens like courtains fair dispreds, with stars bespangled brave:
Grand Lights as lamps illuster all. Those lighter Waters, see,
As chambers how midtt air he rears: thick Clouds his charriots bee:
On wings of Wynds he swiftly walks: Oft wynds as Angels makes;
And service dire to flying flames of high-bred Fire betakes.
THE Earth midtt air hath rarely hangd: yet hangd by rule so sure,
As never to moove, while light in sun, while stars in skys endure.
It first with cristal robe had helcd: all Sea, no land was seen;
Deep fouds surrounding highest mounts: no seat for man had been.
But strait at thy rebuke they fly; them thundring voice dooth chase,
Up hill, doun vale, by shortest coorse, to their commanded place:
Vast deep their forming streams receives. Here bounds their surges fynd,
Proud waves to break; here laws from thee their roring rage to bynd.
THUS land from sea ay free remains. Then Springs to land dooth send,
Tween hils which run; fair vales enrich; increasd to seas descend.
Hence moisture sweet draw flouri medes: hence drink myld cattle take:
Here beasts of field doo quench their thirst; wyld afs dry heat asflake.
By these wingd birds, sweet gifts of air, on native arbours mount;
And pleazing notes mongst greeni leafs in cooling shade recount.
THE mountains from his raized lofts with sweet concocted Rain
He watreth so, that rich in fruits all parts of earth remain.
Pure fatnes drops: strait pregnant earth in various robe arraid,
Sees Grafs for beasts, sees Herbs for man, as tribute duely paid.
Man thus sustaind, assistd thus; by art derivd from high,
By gift of thyn, the earths rich womb t' improve dooth soon apply.
Here Corn, here Vines, there Olives plants; with bread his hart to cheer;
With wine his drooping spjits to glad; with oil his face to cleer.

THE Trees of God like blessing draw: the Cedars, which his hand,
 Not care of man, on *Liban* plants; there ages long doo stand.
 Here Birds their curious neits doo build: the Storks midit lofti boughs
 Of stateli Fir with parted love themselves half strangers houze.
 Nought useles stands: to Mountains steep, the Shamois make retreat;
 The craggi Rocks, weak Connies shield; thicke Woods, give Deer receipt.
 LOOK up eftsoons; see changing Moon made changing seasons to shew:
 The Sun his certain race dooth run; his nightli settings knowe.
 Strait darknes black bids light withdraw: withdrawn, the forest mooves:
 Wyld beasts in woods that lurk, creep foorth; seek food what each behooves.
 Yong Lions rage and roar for prey; from God their meat require:
 And fed, at suns return to dens their cooching limbs retire.
 Then foorth goeth Man, their Lord by thee: hee at his daili toil,
 Deferving so, til eevening bides; and earth in earth dooth moil.
 O LORD, how manifold are thy works? high wisdom all did frame:
 Thy goods, which earth, which sea doo store, no tong, no thought can name.
 The Sea, a place of vast extent, where cralling things abound;
 Where swimming beasts both great and small past number all are found:
 Here walk the Ships; which worlds whole wealth disperd by trade unite:
 Stands wondring Whale, there made to play; himself more wondrous sight.
 THESE creatures all thy care attend, meet food in season to have.
 Thow scattrring, they it spars'd collect; larg'd hand, gives all they craue.
 If gracious face thou once avert; they troubled all doo moorn:
 Their spirit withdraw; they breath gasp out, and to their dust return.
 If spirit of life thy grace send foorth, which world with beeing endues;
 Thow recreatst his wasted store; so face of earth renues.
 BE then, o glori ay be to God: Thow prais'd from thankful voice,
 Receive due tribute, gracious Lord: So in thy works reioice.
 Repair at length worlds great defects; o thow whose ires consume:
 Whose stern aspect shakes trembling earth; whose touch makes mountains fume.
 I whilst my life, while beeing dooth last, shal still thy praises sing:
 Sweet ioy shal thoughts of thee imbue; o thow my blisful King.
 Let sinners foul, who earth defile, defiled have made abhord;
 Consumed from earth pay vengeance due. Soule myn, praise thow the Lord.

Alleluia.

PSALM 107.

A Celebration of the gracious providence of God, and of his merci toward mankynd, in relieving them who in an extremis distress wholly cast themselves upon him in prayer. Which is particularized in the examples of the Israclites in those times. (being times of exile and great calamiti:) whereof some in their return, lost their way in wyld deserts: other in not folowing the advice of God, became prisoners in chains and dungeons: a third sort by their wicked and lascivious life, fell into the usual punishment of grievous diseases: And a fourth, endured sore tempests at sea. All whom having had unexpected deliverance by God, he exhorieth to be therefore grateful, and in solemn assembly of Gods people before the senators to profess their thankfulness. An advise folowed by the Iues even at this day in those foure cases. Lastly he sheweth that the calamities which fall generally upon Nations, be it by barrennes of the earth, by oppression of Tyrants, by contempt growne upon a land in their Nobles and Governours, (whence much mischief enueth,) or by any other evil or sorrow whatsoever; are all brought upon them by their sins and that odious unthankfulness to God: who yet even in publick miseries preserveth and prospereth his humble servants: and when Nations apply themselves faithfully to his service, poureth upon them all blessings opposite to those former punishments. Which things wise men will consider and make use of; especially so as to knowe and acknowledge the Creatours goodness.



E woorthi mynds, in whom Gods gifts excell;
 Whose persons walk on earth, high thoughts in heavens doo dwell;
 Renoum our Lord, ring foorth his glorious name;
 Whose goodnes no time fails, sweet mercies still the same.
 OBLAZE his acts, ye now at rest that stand,
 From hostile power redeemed, redeemed from strangers land:
 Ye late disperd, now gathered by his grace;
 From East, from West, from North, yea from great Oceans place.
 In deserts wyld, through uncouth invious ways,
 All tired, all forlorn, they wandred nights and days,
 With fainting spirits, through thirst and hunger pin'd;
 And no relief, no steps toward cultiv'd place could fynd.
 IN need extreme when lo to God they cry:
 He gracious hears their mone: and help from heaven makes fly.
 So strength renues; so straying feet directs
 To peopled wals; and safe from perils all protects.
 O thankful then to God his grace confess:
 His merveilous woork to men with ioious tongs express.
 Who thirsting soule with waters sweet refreshd;
 The empti fild; and pace toward longed home addressd.

IN darknes sad, in shade of grilli death,
 With iron and anguill bound, who sighd their servile breath;
 (Il-ruled mynd, that this and more deserv'd,
 That Highests woord despyd, from Gods advise that swar'd:)

When hart-burist clean, they groveling rold in pain;
 Ne hope of better saw, nor place for worse remain :

IN need extreme to God their suit they bent;
 Who pitying rueful plight, from heav'n sweet comfort sent.

He darknes dire, grim shade of death dispels:
 He cords from hands, from feet he fetters burist repels.

O thankful then to God his grace confels:
 His wondrous act to men with ioious tongs exprels.

Who brazen gates made all to fragments flee:
 Brake bars of iron, strong Lord, and prisoners did enfree.

UNGOVERND fools, transported by their lust
 From vertuous ways to vice; when God severely iust,

Their wicked ioys afflicts, such licnes sends,
 That soule abhorring meat, at deaths pale door attends :

IN hour extreme to God then lo they cry;
 Who gracious hears their grones, and ease from heav'n bids hy.

Doun cometh his woord, the perishing soule to save;
 And halting life retracts from neer approached grave.

O thankful then to God his grace confels:
 His mercies great to men with ioious tongs exprels.

And clenid in hart, iust sacrifice of praise
 Let grateful hands yield vp; renoum him all your days.

TO Seas in ships, who (Arts chief woork) descend,
 Adventrous harts, by trade penurious state to mend;

Or spacious lakes who pass; what wondrous sight,
 Strange woorks of God in deep, their staring looks affright?

Lo itrait his woord tempestuous wynd dooth rear;
 And roughest frouns on seas late smiling face appear:

Anon toward heavens on back of arched wave
 They mount; dismount in trise toward hels unloveli cave.

As drunk they reel; then melting harts gin fail;
 Nought toil, nought careful coorse of Masters skil avail.

IN case extreme when lo to God they cry:
 Who gracious hears griev'd voice, and help from heav'n bids hy.

Straut wynds repose; smooth hieu calmd seas regain:
 Harts ioys; woorks cheer; til life they long longd hav'n attain.

Then thankful o to God his grace confels:
 His merveils great to men with ioious tongs exprels.

And let Gods Church, let faithful people hear
 Vowd praise: in senat grave his mercies rare endeer.

HE E bubling springs chokes up with thirsti sand:
 Yea rivers rich, accursd, dry desert makes to stand.

And fertile soil, in plague of owners sin,
 To saltnes damns; whence fruit nor skil nor toil can win.

A G A I N his grace dry desert stores with pools:
 Sends springs, and bare burnt earth with fruitful moisture cools.

There hungri soules their citti sets to place:
 Who sowe their grains; plant vines; years sweet return embrace.

Abounding food then blest with restful peace;
 To numbers huge themselves, their flocks and heards encrease.

B U T harts puffed up, soon spurning heav'nli law,
 (Ah fools,) in chains of sin enchained tortures draw.

Oppression foul, sad days, unthriving care;
 Their ioyles mynd abase; their branching numbers bare.

He vyld contempt on woorthles Nobles pours;
 And wayles waits makes walk, chased out from lordli tow'ers.

Yet godli poor, raizd up from pressing need,
 As tree makes branch, as flock his branched race to breed.

T H E S E things the iust with reverend ioys shal see:
 And wicked mynd and mouths appald and stopt shal bee.

Who then is wise, these sights to hart to lay?
 Gods goodnes they shal learn; Gods praises they display.

PSALM III.

The Prophet **D A V I D** foresaweth the everlasting Kingdom and Priesthood of Christ: who after his Ascension, sitting at the Right hand of God, should send out his forces from *Sion* and *Ierusalem*, to reduce the world unto him. Which spiritual warfare should take so wonderful effect, that not onely at the very beginning infinite multitudes should adoin themselves to the Church: but in short time also the Empire of *Rome* it self, (then Head of many Nations,) with other great Kingdoms, should be conquered and subdued unto the obedience of Christ and his law. The proof whereof to the later ages did manifestly appear.



THE Lord said to my Lord; *Thou at my right-hand sit;*
While foes their necks to thy feet as foot-stool make submit.

From *Sion*, seat of Grace, the Lord thy scepters might

Through world shal send: midst all thy foes bear rule thou Prince of

(light.

What day thy warli ranks shal high exploit begin;

The people preit, with cheerful strife, to serve thee shal com in.

Anon, as prime of morn with silvéri perls of dew

Al-spreds the world; like troops thy youth in sacred house shal shew.

T H E Lord, who will not change, hath sworn fair Prince to thee;

A Priest thou art, Melchisedek like, and ay that Priest shal bee.

This Prince, who on thy right hand, great King of heaven, thus shines;

Each earthli King in ire shal cruell, that gainst his rule repines.

He Hethen with sword shal iudge; fields, streets with corps shal straw;

Imperial Head whom Nations serve, assubiect to his law.

As lightning, swift shal run; in way of torrent drink:

Thus glorious head triumphant raize; while danted foes doo shrink.

PSALM III.

The Psalmist here sings the praises of God, both for his glorious woorks, and for his gracious ails toward the Israelites, in mercifully conducting them from the servilitie of *Aegypt*, to the happi land of *Canaan*; and therein chiefly for establishing to their everlasting good his sacred Law and Covenant. In observance whereof true wisdom consisteth.

ALLELU-IA.



MY hart dooth heavnli heat enflame,

To found high praise to glorious name:

Th'alglorious Lord, midst righteous pres,

In sacred senate shall I blest.

Great are Gods woorks; and blest their sight

Whose mynds in knowlege high delight:

His gracious hand all good hath formd,

All beauteous, all with grace adorn'd.

Over all Gods Justice glorious reigns:

Which righteous ay, unswaid remains.

H I S acts which wondring Fathers saw,

So live, enroll, as guiding law;

That ages all with ioy recount

Those graces, thoughts which all surmount.

Hee gracious Lord, with merci fraught,

His race clest, from thraldom brought,

In desert bare, in hungers raigh,

With food celestial did sustain.

Hee, who his covenant still remynds,

Where righteous fear, true faith he fynds;

To *Israel* deer his power expresd,

Which them of Hethens land posseld.

T H U S all his woorks are truth and right;

Prints of his hand, sparks of his light:

His sacred precepts faithful all;

And dying man to life recall:

Unchanging rule; unerring guid:

So Lord and Law stil same abide.

For when he first redemption sent,

And feet late thrald at freedom went:

He law, he leaug with them ordaind,

Eternal bothe from heaven proclaimd.

That man should awful thereto frame:

Sith holi and dreadful lives his name,

PRIME entrance unto wisdom true,
 Gods greatnes is to fear. O you,
 Sole you right understandings blefs,
 Who tremble his mandates to transgress.
 ☩ Adore him then; whose praises pure,
 As sun, illustrious ay endure:
 ☩ :: :: :: :: :: :: :: ::

A mixed

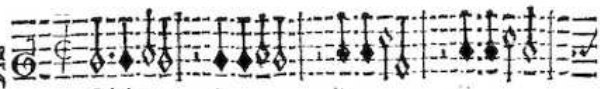
PSALM 112.

*A mixed description, aswel of the vertuous, as also of the prosperous life of a good man:
 being an hart-grief to the wicked; whose desires all perish.*

ALLELU-IA.

QHAPPI man; with humblest fears,
 And purest loves toward God who bends:
 With sweet delight Gods law he hears;
 And heard, through actions all extends.

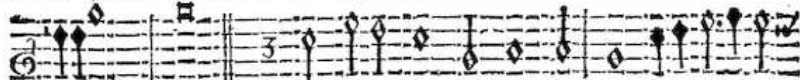
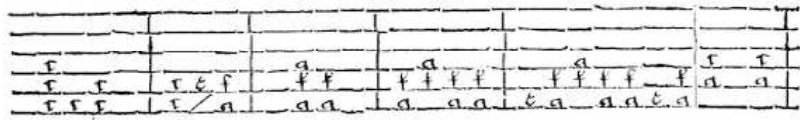
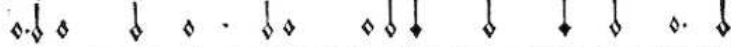
O HAPPI man! thy ioys are true:
 Thy house with plenteous wealth abounds:
 Thy iustice yields, and reaps, hir due;
 Hir fruit to thee stil blest redounds.
 HIS offspring, noble in their race,
 By noblest vertues so endure:
 Long hold on earth great pow'ful place:
 And world of blessings round alure.
 YE A evn in time of darkest wo,
 To him dooth cheerfull light arize:
 To righteous man; who no mans so,
 Stil merciful, stil merci trys.
 HEE helpful, bounteous, lends, and gives;
 Reward from Gods sole grace expects:
 In choicest thoughts stil blessed lives;
 Which prudence rightly still directs.
 THERFORE he stable ay shal stand;
 Nor storm, nor engin, throwe him down.
 Yea gracious woorks of vertuous hand,
 With fame immortal shal him croun.
 HIS setled mynd on God relys;
 No troublous nues can him affright:
 Firm stands his hart, and fears defys;
 Which on his enemies pates shal light.
 THUS spends the iust, thus ends his hours:
 Dispersing hand the needi feeds:
 Doun glorious blessing on him shours:
 Reaps endles prize of ended deeds.
 THE wicked this shal see, and vex;
 Shal grynd their teeth, and pine to nought:
 Sad fears shal duely them perplex;
 Their deer desires to nothing brought.



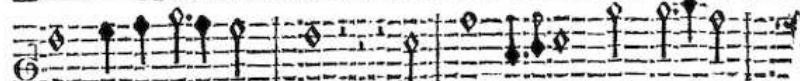
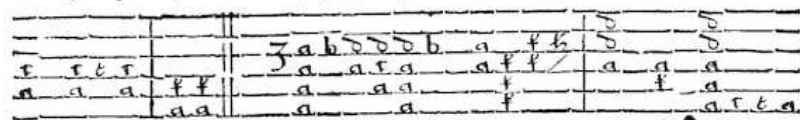
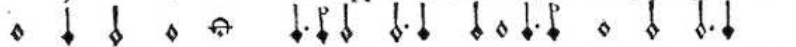
Llelu-ia, ij. ij. ij.



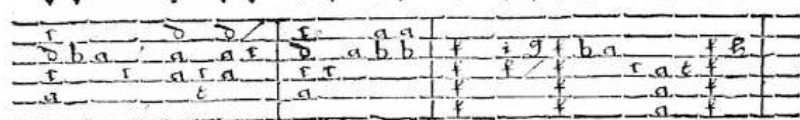
ij. ij. ij. ij. ij. ij.



ij. O happi man; with humblest fears, And pu- rest



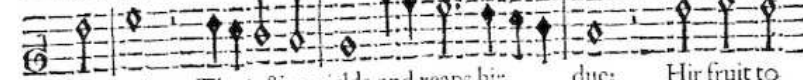
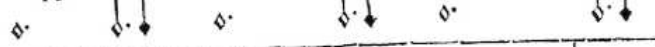
lones toward God who bends: With sweet de- light Gods law he



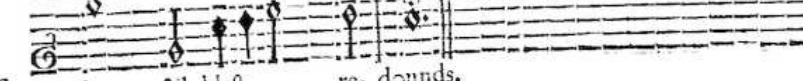
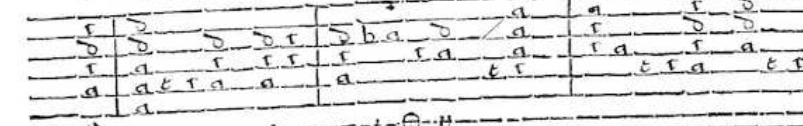
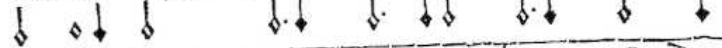
hears; And heard, through actions all ex- tends.



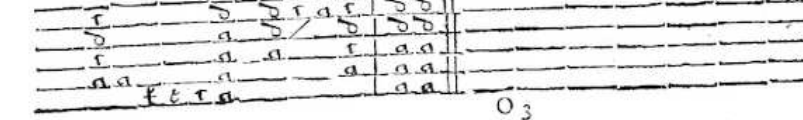
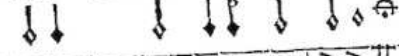
O happi man; thy ioyes are true; Thy house with plenteous wealth



abounds: Thy iustice yields, and reaps hir due; Hir fruit to



thee All blest re- dounds.



2. TREBLE.

Allelu-ia, ij. ij. ij. ij.

ij. ij. ij. ij. ij. ij.

MEANE.

Musical notation for Treble part, including vocal lines and keyboard accompaniment.

CONVERTENOR.

Allelu-ia, ij. ij. ij. ij.

ij. ij. ij. ij. ij.

Musical notation for Convertenor part, including vocal lines and keyboard accompaniment.

TENOR.

Allelu-ia, ij. ij. ij. ij.

ij. ij. ij. ij. ij. ij.

Musical notation for Tenor part, including vocal lines and keyboard accompaniment.

BASE.

Allelu-ia, ij. ij. ij. ij.

ij. ij.

Musical notation for Base part, including vocal lines and keyboard accompaniment.

LUTE.

Allelu-ia.

Musical score for page 104, featuring lute tablature and lyrics for "Allelu-ia". The score is written on six-line staves. Above the staves are various fretting symbols, including vertical lines and diamonds, indicating fingerings and fret positions. The lyrics are written below the staves, with some words like "Alleluia" and "et" appearing. The music consists of several measures, with some measures containing multiple notes and rests. The overall style is characteristic of early printed lute tablature.

LUTE.

Musical score for page 105, featuring lute tablature and lyrics. The score continues from page 104 and is written on six-line staves. It includes fretting symbols and lyrics such as "Alleluia" and "et". The notation is consistent with the previous page, showing a continuation of the lute tablature and the corresponding lyrics.

P

This

This Psalm is with great reason conieured to have been made by King David, and at his first coming to the possession of the kingdom of Iuda. It containeth first his inward great thankfulness to God for delveri by divine hand from so many strong attempts against him: admonishing no assurance to be like unto trust in God. Secondly it reciteth the verse which the People had taken up to magnifi God with, for this victori as it were atchieved in advancing David above his enemies. And lastly it setteth foorth the dueti of a truly noble and religious King, in the example of this King David, who besides his private thankfulness, maketh here a solemn entrie into the Courts of God; there prostrateth himself publicly in thanks and prayer to the Almighty: which doon, he is blest of the Priests of God, and received as being sent to them from God to be their Governour. In fine, legal sacrifices are slain and offered up, with sound of triumphing praises, to the eternal Lord and King. In the person of King David, his Son our Saviour is here presigured: who being refused by the Archbuilders, the Prelates and Potontates of his time; yet became by Gods grace the head-stone of the corner, whereupon the spiritual Church is builded, and wherein the Iues and Gentiles were united: being received of the true Israel, as sent unto them from God.

SING, o, sound out Gods woorthi praise,
 Who goodnes pure, stil grace displays.
 Let Israels race agnize the fame:
 And thankful now renoum his name.
 Great *Aarons* honse, thou blest to blefs,
 Same goodnes, same sweet grace confes.
 Yea, all who fear our glorious King,
 His rich, his endles merci sing.
 IN streit distres the Lord I fought;
 Who gracious, fair enlargement brought.
 That lith my God dooth mee assist;
 Sith aiders myn his aid hath blist:
 Nor fear I man, doo man his woorst;
 Nor faun on fo, with rancour burst.
 Much better o in God to trust,
 Then ground on man, whose ground is dust:
 On God yea better to rely,
 Then Princes; lo, even Princes dy.
 MEE nations all encloz'd, as toyl;
 But Gods great help all put to foil:
 As circle, they did mee surround;
 But Gods great help bare all to ground.
 Yea even as cloud of Bees they swarmd,
 With ireful stings against me armd:

As cracing fire of thorns soon spent,
 By Gods great help to smoke they went.
 THOU fore at mee, my fo, halt thrust;
 My wrongful fo: but God, God iust,
 With succoring hand me staid from fall;
 Thy plots, thyn hopes defeated all.
 He, hee my strength, my verse of praise;
 Sole health, sole ioy for ending days.
 :: :: :: :: :: :: :: :: :: :: :: :: ::

HARK: voice of ioy, triumphing sound,
 Fils righteous tents, with safeti cround:
 Sing, God, our God, this sight hath wrought;
 Whose right-hand valiant acts hath sought:
 Advanced stands that powrful hand;
 And powers terrene makes all disband.
 IT'S true, God mee did fore eorrect:
 Yet still from death my soule protect.
 Then live I shall; (where's death thy sting?)
 O God, thy woorks, thy praise to sing.

NOW toward th' Eternals glorious place,
 With revèrence bend we ioyful pace.
 Ye sacred Priests, to heavens great King,
 Who vows, who praïers, sweet praises sing;
 Uncloze your gates: give praise access,
 At gates which praises all possess.
 Hence crue profane: Gods gates are pure;
 Sole righteous mynds, clean thoughts endure.
 O KING of Kings; who ear didst bend
 To iust requests; and safeti fend:
 Lo prostrate here thy servant true,
 Yields thanks, brings praise, great Lord thy due.
 What stone th' Archbuilders did reiect;
 Their foloers scorn; the world negiect;
 Same stone now angles fronted head,
 Thy peoples strength and rest hath bred.
 O GRACIOUS Lord, thyn act it is;
 Great act of merci, act of blis:
 Our ravisht thoughts, our wondring eys,
 Thy woork makes mortal woorks despize.

» This day thy grace hath made us see:
 » Which ay to ioy shal sacred bee.
 » Then still, great King, thy goodnes raign:
 » Stil safeti, still this ioy maintain.

*O blessed thou, whom God hath sent;
 And here dooth King in grace present.
 We Priests of God, Gods merci seat
 Who ay attend, ay God entreat*

*Appear'd his people deer to blest;
 Wee blest you: Long Gods blis possess.
 Hee th' onli God, this light hath rais'd,
 This ioying light: He sole be prais'd.
 To altars horns beasts festiue bynd:*

Let sacred blood seal faithful mynd.

THOU art my God; I'll blest thy name:
 Our Lord; to heav'ns wee'll raise thy fame.
 Sing then, found out Gods glorious praise:
 Who goodnes pure, stil grace displays.

This

This Psalm, conceived to be Davids, and after a long time of persecution under King Saul, for that God had declared David for his successor, is a treasure of many excellent parts of devotion made choice things for instruction: each Section being not incoherent within it self for matter, though not so in form of speech, by reason of tying the verse to an alphabetical order; (used also in some other Psalms; but in differing manner;) either in assistance of memory, or to make the matter more remarkable. David then first teacheth here the ground of true blessedness to consist in converting our hearts to God, by seeking to knowe him in his word, and by bending to serve him in observing his commandments: which infer an aversion from their contraries, namely lying ways and sin. He sheweth (and often by his owne example) the excellency, and blessed effects of Gods Law and Word. Gods word is a light of heavenly truth: It illuminateth the understanding: and bringeth life unto man; conducting him therunto, as a Lamp or star, through the pilgrimage of this cloudy world, wherein we are strangers. The Law also of God comprized in this word, is a law everlasting, a law of perfect rightnesse, continuing when all worldly perfections shall perish. Wonderful are the treasures of Wisdom, Vertue, and Ioy, wrapped up in this word and law of God: and which being unfolded, bring understanding to the simple: and are directions even for the young. They advance man in wisdom, above the wit of his enemies, the science of the learned, the experience of the aged. In cases doubtful, they are counsellers; in dangers, they are hopes; in disgraces, countenancers; in afflicted estate, comforters; in calm meditations, most pure delights and joys, far exceeding the joys of wealth and worldly prosperiti. Lastly they place their soloers in so great repose of soule, that no offence from the world can subvert or interrupt it. Contrariwise we being all the work of Gods hands, who hath made the whole world and all parts thereof to serve him, even as at this day they continue; and seeing also our ways ly open to the sight of God: what can the proud despizers of Gods Law expect, but the curse of divine vengeance pursuing them by others judgements to everlasting destruction, til as drops they be consumed from off Gods earth? For although it be true that the mercies of God are great, yea and that the whole earth is replenished with them; yet far is salvation from the obscurely wicked. The horrour of whose ends represented to prudent mynd, breedeth in them a fear of the judgements of God; and maketh them more resolutely to hate the vain inventions of godles persons, whose tries and falsehoods are but deceivings of themselves; as also more carefully to consider their owne courses, and choosing the way of truth, to make hast to serve God, refraining from every evil and unapproved way which might to his divine Maiesty be displeasing. But David now applying these generals to his owne particular, discovereth an extraordinari spirit and admirable desire, toward God, his word, his law, and judgements: professing they were his studi, meditation, delight, yea and matter of his speech: that he desired nothing so much, as to have his hart, and ways so addressed toward God, as to knowe him, and keepe his laws. Seven times a day, did he praise God for his iustice: His prayers to God for assisting grace and protection, were earlier then the dawning of the tuisom day: his meditation on the word of God and heavenly miseries, prevented the nightli watches: yea all the day long, his loving and longing thoughts, ran wholly upon the law of God: And at midnight also, when other men were at their natural rest, and slept; he wakening roze up to give thanks unto God in contemplation of his righteous judgements. These were his trust, hope, comfort, and ioy. Love of these bred an hatred in him of all lying and false ways: a care to refrain from transgressing their rules in any thing: a loathing of the very compani of ungodli persons: an endeavour to make his companions of them who feared God and kept his precepts: a zeale that even consumed him with bitterness of grief, to see his enimies not forget only and violate the law of God, but with wicked desires and the pride of an high hand attempt utterly to displace it; which called on God himself to take his quarrel

in hand. Lastly this love of Gods woord and law, caused him to speake boldly thereof before Kings. And though Princes traduced him in unprincipled maner; yea and persecuted him without a cause: though the pride of his enemies sought maliciously and wrongfully, to bereave and deprive him, of his goods, by robbing him; of his good name and reputation, by forging lyes and dispersing reproaches against him; and lastly of life it self; by lying in ambush to surprize him: yet his hart being held in awe by the woord of God, he forbore to repay wrong with wrong, sin with sin: but in silent sorro, even with streams of tears, bewailed their offences, and ensuing punishment. And for himself he confesseth this affliction was for his good; that God sent it him in veri faithfulness, to reform his straying courses; which effect it had wrought: and that his delight in the law of God, and hope in his woord, did both preserve and comfort him in all those troubles. This being Davids estate and disposition of soule, his prayers are suitable. He praieth God, that looking upon him, and considering he was his, and a lover of his law; he would vouchsafe to teach him it, by enlightning his understanding, and by inducing him with good sense and iudgement: that he would give him a sound hart; and so enlarge and quicken it with heaverly ioy and cheerfulness, as redily to run the way of Gods commandments: That having inclined him to the way of righteousness, he would distort his eyes, from regarding vanitie; his hart, from being caught with covetousnes: that he would deliver him from lying ways; and preserve him in such strength of vertu, that no iniquitie might get any dominion over him. And where it had pleased God, by private message, to cause David to be anointed King over Israel; and on that promise to rely; for which his proud enemies did deride and persue him: he praieth God to be myndful and confirm that woord; that having how to answer the reproaching him with that trust; the shame might redound upon his scornful adversaries. From whose oppression also he praieth now at length to be delivered: that walking at libertie, he might freely apply and exercise the law of God: and good men might freely also asportate themselves unto him. And for observance of the divine law for the time to com, he maketh here a solemn vow unto God: whom he humbly with all praieth to accept that and other free offerings of his mouth, vows, prayers, and praises, being all he could offer. Finally he concludeth with the sum of his suit, the gift of understanding, and freedom from his enemies: that his life being continued, he might praise the goodness of God: who now being chased out by Saul, and wandring up and down like a sheep that had strayed, yet did not, ne could forget Gods commandments; whose favour he again implereth, to give end to that extremity. This Psalm (for the moorthimes thus largely abridged) remaineth a cleer mirrour of the godly hart of David: which caused him to be a man after the hart of God, and to wear the honour of that incomparable title.

ALEPH.

BLESSED they; who men upright in mynd and way,
In Gods pure law delight, his sacred will obey.
Yea blessed, who embrace his woord that witnes true:
And God their sov'rain good with flaming harts pursue.
Such men sure sin decline; in paths divine proceed:
Them careful hold: which held, have high reward decreed.
O THEN, sith thou so strait thy hests to keep hast charg'd;
My ways were so address'd, my feet so, Lord, enlarg'd,
As free thy steps to trace: no blot shal mee distain,
No shame confound; on thee while fixt myn eys remain.
Right hart thy praise shal sound, for law of iustice taught:
Which learnd, Ile keep: at length reduce me o to thought.

BETH.

BETH.

WHERE WITH may careles youth his falci paths amend?
It heedful by thy woord he them to guid attend.
Ah Lord, with hart entire I thee have truly fought:
O let not straying soule with trains of vice be caught.
Long I thy precious laws have treasured in my hart,
To purge out sin: Blest Lord, stil teach that sacred art.
REMEMBER Lord, my lips, and not unthankful tong,
How free thy woord have taught, how glad thy praise have song:
How deer delight I take in way from heav'n declar'd:
Vain ioy breeds world of wealth, with these true ioyes compar'd.
With mazing mynd I vieu, and still thy law admire:
Nor sight gives end to search; nor search to sweet desire.

GIMEL.

THIS gift, this favour, Lord, on servant thyn bestowes;
That live I may; and live, thy saving grace to knowe,
Yea sacred woord to keep. Then thou myn eys unsele;
And wonders of thy law to groping mynd revele.
I stranger come on earth; my feat with thee abides:
O hide not heaverly way which to thy presence guides.
DESIRE my soule consumes, stil mazing on that path:
Which pride derides; dead pride, devowd to firi wrath.
But thou repell their scorns. Ah ze! to sacred law,
From Princes seats did griev'd unprincipled censures draw.
Yet still, I still thy woord in studious thoughts renew:
Sole solace in my griefs, in doubts adviser true.

DALETH.

MY humbled soule to dust, prostrate on earth, dooth cleve;
Remynd thy woord; and up revived servant heve.
My hart, my state, and ways, to thee I did unfold:
Thou heard'st with grace: then still me precepts thyn, enroll
In faithful brest, direct. Discloze thy beauteous way:
And moorning soule recheerd thy mervails let display:
REMOOVE by-paths of lyes: thy truth hath been my choise;
Thy law my mirrour. O, make cleer thy gracious voice:
And foloer of thy words grant through that favour high,
Be nor asham'd to live, nor Lord afraid to dy.
Yea when my narrow'd hart shal noble grace enlarge;
Base lets despiz'd, Ile run what race thy mandates charge.

HE

H F.

GREAT Guid of men, my feet address in righteous way:
My feet; by thee address, which nere from thee shal stray.
Recler my dimmed mynd, sweet beauti of thy laws
To vieu: which vied, from hart like love abundant draws.
Thus hart deiect erect, thy rizing paths to clime;
Thy woord, my high delight, in raized thoughts to shrine.
BUT from unwoorthi gain; from vain aspects, which fire
Unwari brests; disturn myn eys and frail desire.
And quicken me in thy way. Ah to thy servant true,
Devoted to thy fear, thy roial woord renew.
So feard reproach discharge: with iudgements iust recheer
The fainting soule which longs thy statutes to endeer.

V A V.

LET then thy mercies deer, saluation, favours high,
Foretold by gracious woord, at length great Lord draw nigh.
That those who mee reproach depending thus on thee;
Confounded quite, their scorns my glori high may see.
Mene while let woord so true toward him not wholly sleep,
Who trusts in thy decree, stil still thy law wil keep.
AND keeping thus thy law, abroad I'll boldly walk:
And of thy woord fore kings undanted freely talk.
O King of kings, thou thow my love and sole delight:
Thy hefts my ioy; on them I still defix my Tight;
Toward them my hands I'll raize, to act what they require;
Who sole possess my thoughts, command my chief deire.

Z A I N.

THEN myndful of thy speech, thou Lord stil true and iust,
Shine forth; sith in that woord hast causd thy servant trust.
Sole this to grieved mynd sweet comfort still derives;
This pressed state supports; this dulled sprites revives.
The proud both it and mee with scorns profane deride:
Nor pride, nor scorns profane, from thee can mee divide.
FOR iudgements thyn of old my mazing thoughts reuiet:
Which mee secure: but ah stil horror then renew,
When ends of lawles men my pitying mynd foresees.
But I, in pilgrim life, stil singing thy decrees;
In silent night, with ioy revolving Lord thy name;
Thy statutes keep; which kept, these ioyes in mee enframe.

C H E T H.

C H E T H.

MY portion, Lord, art thou: my thankful mynd, resolv'd
Thy woords to keep, hir cares on thee hath all devolv'd.
And hart with fervent suit thy gracious face hath fought:
Let then those mercies shine which gracious woord hath taught.
For strait my earthli ways, with viciunpartial eyd,
Delay cut off, I glad to heavnli coorse applyd.
THIS worldlings hate procures; whole troops make me their prey.
Nor hate of world, nor wrongs, me from thy paths can fray.
Thou witness, Night; whose midst with thanks me rize dooth hear
Gods iudgements iust to blefs: thou Day, which God who fear,
His laws who love, my deer companions all doost see.
Thow then, whose grace earth fills, thow, Lord, my leader bee.

T E T.

IMUST confels, my Lord, that graciously with mee,
As was thy woord, hast dealt: o grant, from passions free,
With sence and science right, thy servant still eltee n.
For even afflictions all I now thy favours deem:
Which straying soule reduced; who since beleeves thy law.
Thow good, and good who doost; still me to goodnes draw.
TH E proud with conscions gilt have lys gainst mee devized:
I careful kept thy woords; that kept, their lys despized.
Their harts hath tallo' obdur'd: thy hefts are my delight.
And since thy chastning hand my humbled soule aright
In wisdoms school hath fram'd; more deer thy laws I hold,
Then streams of silver fine, then hills of purest go'd.

I O D.

TH Y hands me made, and formd: reform thy servant, Lord;
And understanding give, which sin may make abhor'd.
Thy iudgements all are iust: I knowe, in faithful trueth,
And for my good, thy love, thus scourged hath my youth.
But now let promis'd grace, with comfort shine: that they
Who fear thee, knowing my case, thy praise may glad display.
YE A let thy mercies shour, and wearied soule refresh:
That withering hart revived may life from thee confels.
Let pride ashamed remain to seek my causeles bane:
Whose harmles thoughts thy law their sole delight doo frame.
Let zelers of thy hefts to mee themselves adioin:
And clenze my hart; that shames sad scandal none eloin.

Q

C A P H.

CAPH.

MY long erected soule, stil looking for thy grace,
 Thy woord stil trusting, now bends down hir fainting face.
 Consumed are my spiits; consumed my waiting eyes:
 Like bottle parch'd with smoke, my self now self despize.
 Yet still beleeve thy woord; thy precepts still apply.
 How mani rest my days? when draw thy comforts nigh?
A N D when shal I my Lord see swoord of iustice draw,
 Gainst proud persuing foes; who pits, (not so thy law,)
 For righteous steps have delved? Ah hate the most uniuist!
 Thow then whose helts are trueth, my life neer trod to dust,
 If still thy law I love, if mercies thyn attend,
 In merci keep; which kept, I'll in thy service spend.

LAMED.

THY woord for ever, great Lord, in heavens enthroned remains:
 Thy woord, which all did make, and all things made sustains.
 Thy trueths through age to age with stedfast course proceed.
 Stands peized earth, ne mooves, by thee so Lord decreed.
 Thus lo, as thow ordain'dst, they all this day persist;
 Thy servants all, to act what ere thy iudgements list.
M Y woes had mee consumed, had solace in thy law
 Not cheerd that hart, which nought can ere from thence withdraw.
 For thyn I am: o thyn preserve from wicked swoord,
 Which dogs my life; who live in studyng Lord thy woord,
 In tracing Lord thy ways. O ways of widening ioyes!
 When else perfections all see fretting time destroys.

MEM.

WHAT, Lord, what heat my soule with sacred love inspires
 Of law divine? what power thus rapt my strong desires?
 All day to quicned cares, to pozed thoughts at night,
 It self presents: stil shines high mynds admired light.
 A light, whose rays infuzed, more scient me make and sage;
 Then teachers, books; wit, foes; or gray experience, age.
O L A W, my thoughts delight! desire those mandates pure,
 Lawgiver great, to please, dooth wari feet inure,
 All sinful ways to thun, thy woords high paths to hold;
 Makes iudgements thyn observe, which sacred rolls have told.
 Yea sweet: it twice my tast not so with sweetness feeds:
 As woord, which wisdom true, vyld fallhoods hate, imbreeds.

NVN.

NVN.

THY woord, a lamp divine, fair star that leads the day,
 To paths obscure dooth shine; and guides to heavnli way.
 And I by sacred vow, a vow in heavens enrold,
 Stand bound, and rest resolv'd that woords iust rules to hold.
 Afflictions mee extreme bere down: let promis'd grace,
 Revive me: o then, I pray, poor lips frank gifts embrace.
M Y soule see still in hand stands prest away to fly;
 Such snares my life beset: yet still thy helts I ey;
 Can not thy Law forget. O teach me Lord thy ways:
 Thy woord since all my state, sole ioy my hart to raize;
 And thow my sovèrain good; since soule entire I bend
 Thy will to doo, in this lifes breth extreme to spend.

SAMECH.

THY Law I deerly love; mans vain concepts despize;
 Thow refuge myn, and shield; whose woord my waiting eyes
 Stil holds in hope. Avant, avant then crue profane;
 Gods mandates iust I'll keep: sole thow my hope from shame,
 (The hope thy speach hath raiz'd,) with life persued, defend.
 Sav'd lifes so whole delight I'll in thy statutes spend.
A N D lo transgressours proud, whose fraud shal self deceive,
 Thyn earths inutil load, of grace whom doost bereave;
 As basest mire down trod, as dross with purging fire
 Consumed, shal sole remain sad marks of heavnli ire.
 Therefore thy woord I love: in love, yet quake with fear,
 When iudgements thyn I vieu; yea hair dire horrors rear.

HAIN.

IRIGHT and iust have wrought; thy law hath been my guid.
 Abandon then me not t' uniuist oppressing pride.
 But intercede with help, my surety and witnes true:
 And failing eyes with strength of righteous speach renew.
 Thy servant, I: deer Lord, thy servant not forsake:
 Give sciënce, thy helts me teach; and to thy favour take.
T H U S I thy will shal knowe. But time for thee, great Lord,
 For thee to woork: whose laws, of lawles mynds abhord,
 Quite now they would displace. I, Lord, so much the more
 Bove finest gold them prize; thee fountain iust adore;
 Their vertues high admire, in all things alwaies right:
 And fallhoods ways perverse all spurn with iust despise.

Q 2

P E.

P E.

SO marvelous shines thy word, in power, in wisdom high,
In goodnes; that my soule with wingd desire dooth fly,
And pant, it to attain. Lo then thy sacred light
I solo Lord with ioy: since understanding bright
Disclozéd evén simple myndes it gives. Thow mee with grace
Aspect, as those who thee in highth of loves doe place.
A N D first my steps so guid in path of heavnli woord,
That sins dark power decay. Then mee with Iustice swoord
From mans oppression free: free man thy ways I'll trace:
O thow thy servant teach. And with thy gracious face
Cheer up my grievéd eys: whence streaming tears doo thrill,
To see unthankful man neglect thy saving will.

T Z A D E.

HI G H Iudge of worlds, from whom pure Iustice down dooth flowe;
Whose law, worlds perfect rule; whose woord, hid trueth makes knowe;
And iudgements all are right: thou these with charge severe
Hast man enioind to keep: that mee griev'd zeale dooth wear,
To see my foes forget thy speach proclaim'd above;
Thy speach, which pure as heavens, drawth up thy servants love.
I S M A L L, and am despizéd: thy precepts yet apply:
Which mirroure true of thee; which rule derivéd from high
Of iustice firmly pitcht, of never changing right;
In toils, in grasping griefs, stil yield me sweet delight.
Sole thow my dazeling mynd, (pure lights eternal spring,)
Illuminate: which light shalt life eternal bring.

K O P H.

P R O S T R A T E with ardent hart, with tear-distilling eys,
I call, I cry: o thow who iust complaints despize
Nor doost, nor canst, thou hear; and save him, who thy helts,
And witnest will will keep: if undesired requests
Morns dawning oft; if oft my waking thoughts prevent
Nights watches, toward thy woord, their hope, in musing bent.
L O, fainting voice to thee my still unfainting hart
Sends up: send down thy strength: and Prince of grace who art,
Revive me as is thy wont. See, neer toward me they draw,
Who mischief dire pursue; far they from (Lord) thy law.
But thou art neer: whose helts for never-changing trueth
Long since thy teaching woord assuréd my learning youth.

R E S C H.

R E S C H.

A T length let pitying ey respect afflicted wight.
And thow, mans hart who sect, art conscious of my right,
And pressing to observest; plead thow my cause; and free
Soule cheered through thy woord, addicted whole to thee.
Thy mercies Lord are wide: yet far from godles crue;
Who seek not thee, nor way to blis that leads pursue.
B U T mee thy doom revive: whom now pursuing foes,
Not faithles to thy woord, with swarming troops encloze.
O grief! myn ey to see men break thy righteous law;
Despize celestial blis: in lines of love which draw
Thy servants soule: see Lord; and quicken them with thy grace,
Who iust, eternal woord, trueths sum, with ioy embrace

S C H I N.

W I T H causeles hate, o Lord, and not unwronging swoord,
Have Princes mee persued: yet aw of heavnli woord
My hart restraind from sin. O woord, whose ioys more draw,
My ly-detesting mynd, and mynd that loves thy law,
Then ioy which Princes gifts, or foes rich spoils can bring!
Seven times yea daily I thy righteous iudgements sing.
I N throng of worldli waves, which sweet of life devour,
Their myndes stil calm abide, no scandai there hath power,
Where love of thee direct. Lo then thy saving grace
My hoping eys attend: sole thow his love embrace,
Whose pure affection seeks thy pleasure to fulfill.
I fain not, Lord: my ways, yea hart, thou vieust at will.

T H A V.

T H E N let at length approach, o Lord, my fainting cry;
Vouchsafe my suit access: sole understanding I,
And riddance from my foes, (which promized hast,) require.
Thus taught thy will, and free; toward thee my quick desire
Shal spring; my lips thy praise, glad tong thy woord shal found,
Where trueth, where wisdom pure, where statutes iust abound.
L E T then thy hand now he'p; if not with cold pursuit
Salvation thyn I seek. Vouchsafe me Lord this fruit
Of making thee my hope, thy law my choise delight;
O let my soule yet live, preserv'd from tyrants might;
And it shal praise thy name. Seek then thy straying sheep,
Who wandring now, as lost, yet strives thy law to keep.

Q 3

King

King DAVID having reduced the three parts of Ierusalem, that of Iuda, that of Benjamin, and the Mount held by the Iebulites, into one entire Citi, and there in Sion seated the Ark of God: having also according to the Law, established there supreme Courts iudicial, for administration of Iustice to all Gods people: taking a view of this work performed by divine grace, and of the peoples alacritie in frequenting Gods service: he expresth in this Psalm his religious ioy for the same: and blessing Ierusalem, and all them that bless hir, concludeth with a promise on his owne behalf, both for the peoples sake, (his brethren in race and religion,) and especially for the Temples sake of God, to procure studiously the good of that chosen Citi.

MY longing hart deer ioy affaid,
As gracious sound strook grateful ear:
Religious myndes! Each neighbour praid,
In Gods fair house lets all appear.

Ierusalem, our peaceful feet
Now frequent in thy gates shal meet.

JERUSALEM, the earths delight;
A Citi, three compact in one:
To thee the Tribes, in legal rite,
Gods chozen Tribes ascend alone.

Sole here shines out heavens glorious King:
Here *Israël* all his praises ring.

RELIGION Iustice dooth embrace;
Who doubled blis through land derive:
For iudgement thrones here hold their place;
And wronged right with aid revive.

Iudicial thrones, the Kingdoms powër;
Of *Davids* croun most glorious flour.

O THEN *Ierusalem* respect;
Hir peace with vows to heav'n commend.
Ierusalem! who thee affect,
Them ioy, them blis, stil prest attend.

O peace ay in thy tow'ers reside:
In houses plenti ay abide.

I FOR my frends, my brethrens sake,
Whom race, whom rites, in love combine;
Shal alwaies pray; Earths peace partake;
And heavens rich light upon thee shine.

For Gods fair house, my ioy, I'le sure
Stil studious, still thy good procure.

The prosperous and happi estate, both publick and private, of the man, who fearing God, leadeth a life full of integritie.

BLESSED they, whose humble harts
True fear of pow'r divine endues:
Religious soule, that ne've departs
From way which blisful life renews.

O BLESSED man! thy ioyes abound:
Thyn house thy cheerful hands shal rear:
And labours iult, with blessing croun,
Shal feeding fruit stil plenteous bear.
THY wife, a vine on wall dispred,
In fruitful love hast ioious met:
Thy children sweet, in vertu bred,
Fair olive plants, thy boord beset.

LO thus Gods fear thus graced shal bee:
From *Sion* deer thee God shal blest:
And quiet home shal plenti see;
And life contented long possess.

THAT all thy days delighted ey
*Ierusalem*s great weal may vieu:
And wasting life it self espy
In childrens children to renew.

O THANKFUL then Gods love allure;
Stil righteous life with care maintain:
So happi long maist thou endure;
So peace with *Israël* long remain.

PSALM 130.

The Psalmist in the continuance of some great publick calamity, wherein he had his part, (not unlikely in the wearisome captivity of Babilon) sendeth up his humble cry unto almighty God, not to call their falls to a strict account, which the frailty of humane nature is not able to endure, but to express now at length that merci of his, which draweth men to fear and serve him with comfort. So professing his hope in God, and exercising his patience in that hope; yet continuing still his fervent desire in this patience: he exhorteth all Israel to persevere in like attending trust, assuring them that God would redeem them from all their sins and afflictions.

UT from the deep, to thee O Lord I cry:
From place far off; yet thou good Lord be nigh.
Lord hear my voice, and with attentive ear
Receive the plaints which humbled soule dooth rear.

If strictly Lord transgressions thou shalt ey;
Lord who shal stand? in sad despair we dy.
But Iustice thyn stil mercies thoughts displays:
That Greatnes, fear; and Goodnes love may raize.
WITH patience then on God my soule attend:
(His woord, my trust:) Hee'le give thee ioyful end.
As morning rays rere sentinal desires:
So so, and more, toward thee my soule aspires.
And patient O await him Israel deer:
His great redemption now wil soon appear.
He merci is: His merci from their thrall,
Yea from their sins, shal ransom Israel all.

Out

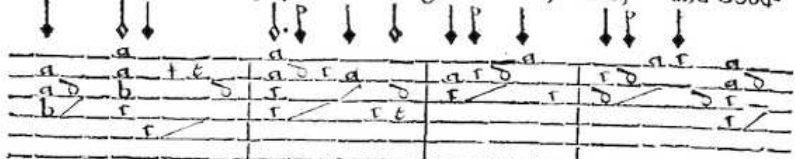


Ut from the deep, to thee, O Lord, I
cry: From place far off; yet thou good Lord be nigh.
Lord hear my voice, and with attentive ear Re- ceive the
plaints, which humbled soule dooth rear. If strictly Lord transgres-
But iustice thyn stil mer-

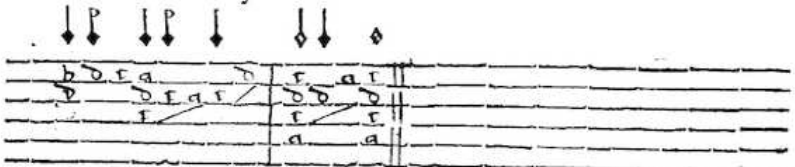
The musical score on the right page is written in Treble clef with a key signature of one flat (B-flat). It consists of several systems of music, each with a vocal line and a lute line. The lyrics are printed below the vocal line. The score includes various musical notations such as notes, rests, and ornaments. There are also some decorative elements like a large initial 'U' at the beginning of the first system.



sions thou shalt ey; Lord, who shall stand? in sad
cies thoughts dif- plays: That great- nes, fear; and Good-



def-pair we dy.
nes, love may raize.



BASE.



MEANE.



COVNTERTENOR.



TENOR.



LUTE.

The musical score is arranged in five systems, each with three staves. Above the first staff of each system are rhythmic markings: vertical lines with downward-pointing stems, some with flags or accents. The notation itself consists of letters (a, b, r, s, d) and symbols (slashes, dots) placed on and between the staves, representing notes and rests. The first system begins with a treble clef. The notation is dense and fills most of the page.

The people of Iuda, and especially the sacred Quires of the House of God, after that great overthrow of Ierusalem and the Temple by the Chaldeans, being now in captivity within the dominions of Babilon; and having carried their instruments of Music with them: are required in scorn by their insistent conquerors, to make them merry with some song of Sion. Which they refusing to profane in that sort: make a vow, with execration against themselves, if ought before Ierusalem, and hope of his restoration, ascend at any time to any height of joy in their now most woful mynds. And conclude with betaking unto divine revenge, the insulting malice of the unnatural Edomites, and the cruelty of the Babilonians, in that heavi day of Ierusalem.



BY Babel streams, exil'd from Contri deer,

As down we fate, a sad dismaied crue;

Ah, Sions wrongs to penfive mynds appear,

Sions, whom now our eys no more should vieu.

Wee wept: and trees that saw our tears abound,

Hang'd up those harps which wont our ioyes resound.

THEN scornful Lords, who Sions towrs had fir'd,

Gods Temple raz'd, and vs to thraldom seiz'd;

In anguish, mirth; in tears, a song requir'd;

And with some Hymn of Sion must be pleas'd.

Should hymns divine to ears profane be song?

Can Sions Psalms to Babels coasts belong?

O SION fair! and Gods elected seat,

(Where envi earst, but pity now may ground;)

Ierusalem! If thee I ere forget,

If in my ioyes thow chiefest be not found:

Let parched tong to withering palat growe;

And skilful hand no more his science knowe.

BUT thow, o Lord, whose right-esteeming ey

Ieruselems last travels did behold;

Let Edoms malice never covered ly,

Which cruel mouths did strangely then unfold.

Their cursed cry record in heavnli ear;

Raze, raze hir clean; till lowest stone appear.

AND Babel, thow, who Sions bane hatt wrought;

Ne sacred Temple spar'dst with fire to burn;

Shalt see thy self to same destruction brought:

And blessed they, who thee the like return.

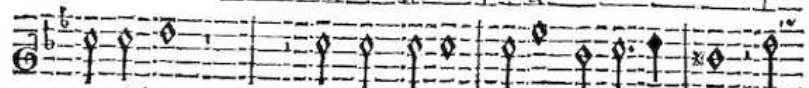
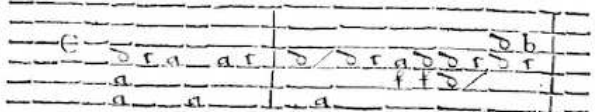
Yea blessed they, who take thy cursed seed,

With dash't-out brains the crying stones to feed.

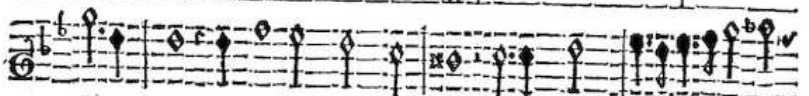
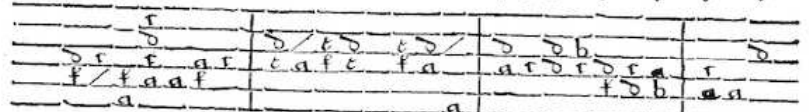
TREBLE.



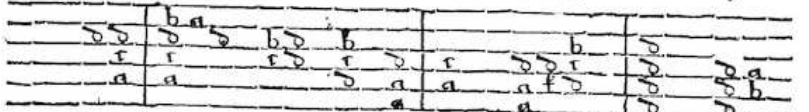
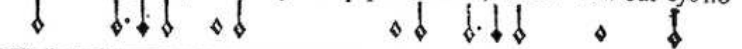
Y Babel streams, exil'd from



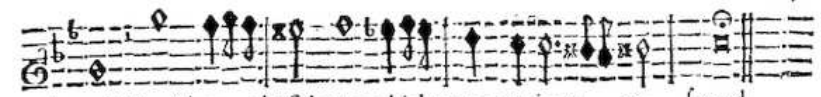
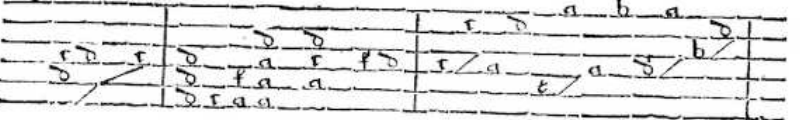
contri dear, As down we fate, a sad dismai-ed crue; Ah



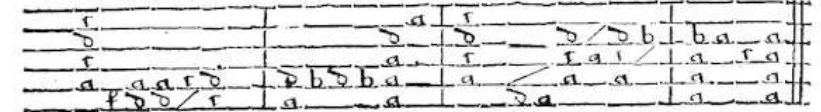
Sions wrongs to pensive mynds ap-pear; Sions, whom now our eyes no



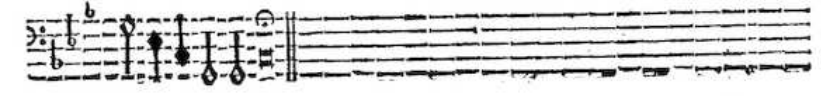
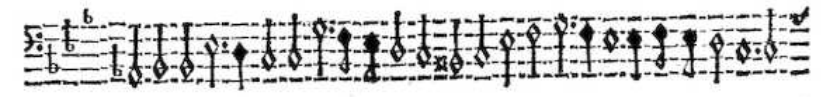
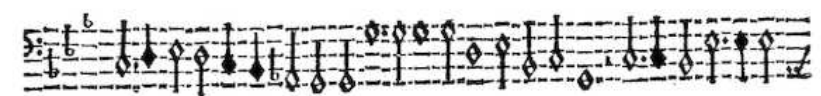
more should vie. Wee wept: and trees that saw our tears a-



bound, Hang'd vp those harps which wont our ioyes re- found.



BASE.



MEANE.

MEANE. (First system)

Three staves of musical notation in G major, 3/4 time. The top staff is the vocal line, and the bottom two are the lute accompaniment.

COVNTERTENOR.

COVNTERTENOR. (First system)

Three staves of musical notation in G major, 3/4 time. The top staff is the vocal line, and the bottom two are the lute accompaniment.

TENOR.

TENOR. (First system)

Three staves of musical notation in G major, 3/4 time. The top staff is the vocal line, and the bottom two are the lute accompaniment.

LUTE.

LUTE. (First system)

Three staves of lute tablature in G major, 3/4 time. The notation consists of letters (a, b) on a six-line staff, with rhythmic flags above. The first staff is the vocal line, and the bottom two are the lute accompaniment.

DAVID in this divine meditation, addressed to God, acknowledgeth at large Gods knowledge of all things, even before they have been; and in particular of all the thoughts and ways of man: rendereth a reason of this Omnisicience, from the creation of all, and particularly from the marvelous fabric of man: which ravisheth his mynd into such admiration, that breaking into most affectionate praises of the manifold woorks and ways of God; he professeth also that his thoughts are no sooner after sleep awakened, but they first are seasoned with this sweet contemplation. Contrarily falling into extreme detestation yea and imprecation against those wicked ones, who blasphemous toward God, vainly extol Gods enemies: he concludeth with fervent prayer, that himself may be purified by the grace of God, & so conducted through the ways of this world, as to attain finally his everlasting rest.



ETERNAL Light; gainst whose all-seeing ey,
Mans thoughts, his cares, and ways, doo all transparent ly:

Lo here my soule; which thow with piercing view,
Hast searched, and doost knowe; so livest hir witness true.

Great Iudge of harts; who secret pleights unfoldst;
Who past with future things all present ay beholdst:
Thow knowest my course, when down I sit, when rize;
Yea thoughts unborn far off thy foresight strange descryes.

BY day my walks, at night my silent rest
Thow doost environ, with skill to all my paths adrest.
Observest my tong: no woord unwaigh'd doost leve:
Yea, lips ere woords produce, or thoughts hid speach conceive.

And graspst me so with thy all-guiding hand,
Behynd, before, as prest at pleasure thyn to stand.

Science profound; of strange transcending law!
That man nor it can sound, nor seif from it withdraw.

FOR whether go, how should I bend my flight,
Thy spirit Lord to balk, or cloud me from thy sight?
If sore toward heavens; in heaven thy throne resides:

If flag longst earth; lo earth thy footstool lowe abides:
If stoop to hell, and iaws which gaffly gape;

Nor hell thy view, nor feends thy thundring stroke escape.
If Eastern steeds, and Mornings crimson wings

I timely mount, which round to utmost Ocean brings;
Thou Easts great course, and Morns fair wings doost guid;

Nor utmost Oceans gulfs from thyn aspect can hide.

PERHAPS might say, yet darknes mee may hele;
Shee with hir sable robe from searchingst ey concele.

And canst once think, weak shade which Sun dispels,
Should Light of lights eclipse, who thousand Suns excels?

Fond, base conceipt! To thee, O Light divine,
Both dark and bright are like; grim night as day dooth shine.

.....

FOR

FOR just and right, that thou Creatour high,
Who all hast fram'd, thy frame shouldst naked all descry:
And who my hart, my reins in womb didst form;
With lims support; attire with skin, with sence adorn;
Shouldst hart and thoughts, shouldst sence and ways possess.
Stupendious woork! which ay great Architect shal bless.

A little world; yet world of wonders great:
Which well my mynd conceipts, and tong of it shal treat.

MY bones in weak, in place obscure my sight,
In earth beneath my mynd, fair spark of heav'nly light,

Thou didst produce: embroidering ev'erie part
With woork so rare, that use with beauti strives in art.

And dout we yet if thow thy woork didst knowe?
Or can our tongs forbear thy glorious praise to shewe?

Yea, tender mass, while formles it remaind,
And day by day nue shapeth through vertu thyn aggaind:

Thyn ey saw all, enroll'd in book divine;
Where all thy woorks to com, as present, cleerly shine.

BE blest, great Lord: thy wisdoms beautiful ways
How precious, deerly sweet, to thee my soule doo raize?

In skill, mans wit; in count, they pass the sands:
That still my wakened mynd, with thee first present stands,

Admiring all thy woorks. O righteous King;
At length then please thy world to first estate to bring.

Extermin race desild. Ye men of bloud,
Whose base flagitious myndes despize th'eternal Good;

Who grace his foes; of him profanely prate;
Avant from mee; your selfs, and damned ways I hate.

AH sov'rain Iudge, to thee my soule appeals,
My witness true; whose spirit mans secretst thoughts reveals:

That love of thee, gainst them griev'd hatred breeds,
Whose venomous hate gainst thee breaks out in hostile deeds.

Thy foes are myn: with them I leaug forsake:
And firm in perfect hate to vengeance iust betake.

THEN thow, my Lord, to whom I stand, or fall;
Who righteous myndes approv't, yet none canst perfect call:

Review my hart, explore my thoughts again;
And waigh what grieving course dooth in my life remain.

Refine my soule: purge out corrupted vse:
And safe through worldly waves to thy sweet rest conduce.

.....

This

PSALM 141.

This Psalm of DAVID seemeth by the matter thereof to have been made, upon some occasion of an accident hapued out in Sauls third expedition against David: when pursuing him with three thousand of his choicest men up in the rocks of Engedi: and having there withdrawn himself aside into a cave, he had a skirt of his robe secretly cut off by David, without offer of any violence to his person. At which time Saul in shew reconciling himself to righteous David, yet afterward renewed sharp pursuit against him: hoping (how vainly, and from how blind desire?) at some time or other to effect his destruction, whom God had declared successor in the kingdom. David therefore in this Psalm, presenting his humble prayers as a sacrifice to Almighty God, beseecheth him to preserve him in word thought and deed from sin: preferring the severe reproofs of a iust man, before the delicacies and pleasures of the wicked. Then closely intimating how kindly he had dealt with Saul; and how cruelly he was requited: he prayeth God to continue still his gracious protection; and that the snares laid by his enemies, might entrap their owne guilt selfs, whilest he with his innocents did happily escape them.



O thee, o Lord, to thee my humbled mynd,
 Hir humblest voice presents: o let me favour fynd:
 And hast my God; let ear benign be lent,
 To pitious cry, to suit, from grieffull hart upsent.
 O let my praiër, perfumèd with heavēli grace,
 So stand, and sweetly smoke, before thy pleased face;
 As incense pure midst holiest altars fire;
 And hands let stretcht, to thee like eevenings gift aspire.
 MY speach so, Lord, my thoughts, and deeds compeze,
 That nothing thee offend. A watch assign, to cloze
 My mouth on words unmeet; the gate to heed,
 That two-leafd gate of lips, whence life and death proceed.
 Retire my hart from poizoned baits of sin:
 Reinforce my mynd, that no provokements mee may win,
 Untrue to thee, with men that mischief breed
 To join; their coorse to run; on dainties their to feed.
 LET iust mans zele me yea severely beat,
 I kyndnes shall it deem: let his religious heat
 Reproove my life; as precious balm, my head,
 Not break, it shall perfume: And thankful hart imbred,
 When change of times with sorrocs him may press,
 For comfort his to thee shal fervent suit address.
 :: :: :: :: :: :: :: :: :: :: :: :: :: :: :: :: ::

NOW

NOW these mens Iudges, who with chozen bands
 My harmles life persue; withdrawn, were left in hands
 Of horrent rock: where terrour none from mee,
 But pleazing woords they heard, from dout their foules to free.
 BUT not they so requite. When wee again
 Into their claws are light, nought cruel they refrain.
 But as in woods, when stateli trees to ground
 Are hewed; the chips, and sties ly sparst on all sides round:
 So bones of men, devoured by their ire,
 At graves sad mouth ly strawd, and earths first womb deziere.
 NOW then, o Lord, myn eys since look to thee;
 In thee I trust alone; and succour none else see;
 My God, my Lord; o not my suit reiect;
 Nor bare my soule of shield that sole can it protect.
 My chafed life from snaring net withdraw;
 Which men who love their lusts, not love thy sacred law,
 For it have pitcht: destroy deceitful grin,
 Which men compact of fraud have set t'entrap me in.
 AND thow iust Iudge, whose ey our mortal ways
 With right esteem beholds; and snare with snare repays;
 Let impious heads owne tangling nets infold:
 While I with myn break through, of thee who safeti hold.

S 3

King

King DAVID now flourishing as it seemeth with prosperitie, applieth most worthily his thankful soule to sound out the high praises of the Author thereof. He celebrateth therefore most excellently in this Psalm, the incomprehensible Greatnes, and glorious Maiestie of the Eternal King. Then he singeth Gods Goodnes, his Justice, and Mercie, embracing all his workes with all favorable benignti. All which therefore he exciteth to return praise to their Lord and Maker: And chiefly the true servants and Saints of God, that by their menes the glori of the kingdom of God, may be made knowne over all the world. Himself then in example, describeth the boundles extent and amplitude of Gods everlasting kingdom: his assistance where need is: his fatherly providence, ministering food duely to all things whose lifes are thereby sustained: his iustice, and holines, in all his ways and actions; especially in his gracious attentiveness to the iust petitions of his servant, ever saving all those that love him; as contrarily in his provoked severitie toward the wicked, retributing to them their iust and deserved destruction. For which he inviteth all men to join with him in ever praising God.



GR E A T Lord, my God, and glorious King;
My soule triumphs thy blis to sing:
While heavens shal last, with grateful praise
Bove heaven of heavens thy name I'lle raize.

When Sun with Eastern rays up-springs;
And when down West his flames he brings;
In toils of day, at nightli rest,
Ay praiz'd, and ay shalt thou be blest.
T H Y Greatnes first my mynd admires;
(Whose right like praises great requires);
Thy boundles being: which gulf to thought,
In bounds each creature fit hath wrought.
Thy workes each age with praise recounts;
And power, which puissance all surmounts:
And I, with wondrous acts, that light
Of glorious state will glad indite.
They prowes and valures strange confels:
I beauteous Maiestie would exprefs.
T H Y Goodnes next presents sweet vieu:
Where bounties rich stil gifts renue.
Glad hands receive: and thankful tongs
Shal found what praise such grace belongs.
Here who thy Iustice can forget;
Where hymns, where ioys are sweetly met:
Thy iustice fair, with merci croud;
Of glorious blis th' al-gracious ground?
O L O R D benign, of best desires,
To piti' ay prone, unprone to ires,

Toward

Toward all, thou good, thou full of grace;
Thy Mercies all thy workes embrace.
T H E R F O R E Great Sire, shal all thy workes,
In heaven what shines, midst earth what lurks,
What ere disperst through worlds great frame,
Ay blaze, ay blest thy gracious name.
T H E Y chief, who deer of thee esteemd,
Live Saints on earth, from earth redeemd:
Thy kingdoms glories they shal teach;
Thy peerles strength they tearles preach.
That power magnificent, blis divine,
And beauties there which glorious shine,
May sons of men, to all made knowne,
All win to love and serve thy throne.

T H Y Kingdom, Lord, nought Kingles leves;
Nor mesure of things, nor times receives:
Dominion boundles; ev'ri place,
Each time, all things, dooth round embrace.
Here reigns our Lord, our blis to breed;
Stil true of word, stil iust of deed:
Who gracious, fallen man creets;
The sliding stays, the staid protects.
H E R E eyes of all thy care attend;
Thy care, due food which still dooth fend:
Thou plenteous hand ore world dooth spred;
Whence each thing living rests largely fed.
Thus all thy pleasure, Lord, partake;
Thy pleasure, still to good awake:
In righteous ways thus ay dooth raigin;
Ay kynd in all thy workes remain.
A N D lastly, Lord, thou dwell'st on high,
Yet still to iust requests art nigh:
Thy servants suits fynd gracious ear;
Their safeti shewth thy aid is neer.
For impious race wilt all destroy:
And all who love thee feat in ioy.
Wherfore my mouth incessant praise
To thee shal pour: and all my days
My tong excite all humane flesh
Ay ay that sacred name to blefs.

The

PSALM 146.

The Psalmist viewing perpetual praises to God, advizeth not to fix our trusts or hopes on perishing Princes; but upon the unchanging trueth and fideliti of God, the Creator of all things: who is the Protector and reliever of all that are in distress; the overthrower of the wicked with all their ways and counsells; and the King of his Church for ever.

ALLELUIA.

MY soule, with ioy thy self address,
The mighti Lord, thy God to praise:
My tong his sacred name shal blefs;
My hart toward him Ile alway raize.
While life dooth last, the glorious King,
Yea whilest I am, his praise Ile sing.

NO Towers of hopes on Princes raize.
What aid can mortal man perform?
Whose breath departs; and ended days
From dust deriv'd to dust return.
His thoughts and projects dy withall:
Your towering hopes to ground doo fall.

BUT blessed they who chooze his name,
Whose hopes and helps with him abide,
Who heavens and earth and seas did frame,
And world of gods which there reside.
His thoughts no wavering can assail:
His words are deeds, and never fail.

THEN thee our Lord and God we sing;
Thou Jacob's God stil blessed bee:
Who iustice to the wrong'd doost bring;
The hungry feed, the prisoner free.
Who blynd with ioyous sight doost cheer;
And curbed lims doost upright rear.

THE iust he loves; the stranger guards;
He wido shields, and orphan guides:
But mischief dire iust wrath awards
To wretch who righteous way derides.
The Lord eternal King shal reign;
And ~~sons~~ God ay so remain.

Alleluia.

FINIS.

120

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