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OXFORD
UNIVERSITY
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ENGLISH

Presented by
Professor Joseph Wright
July, 1914



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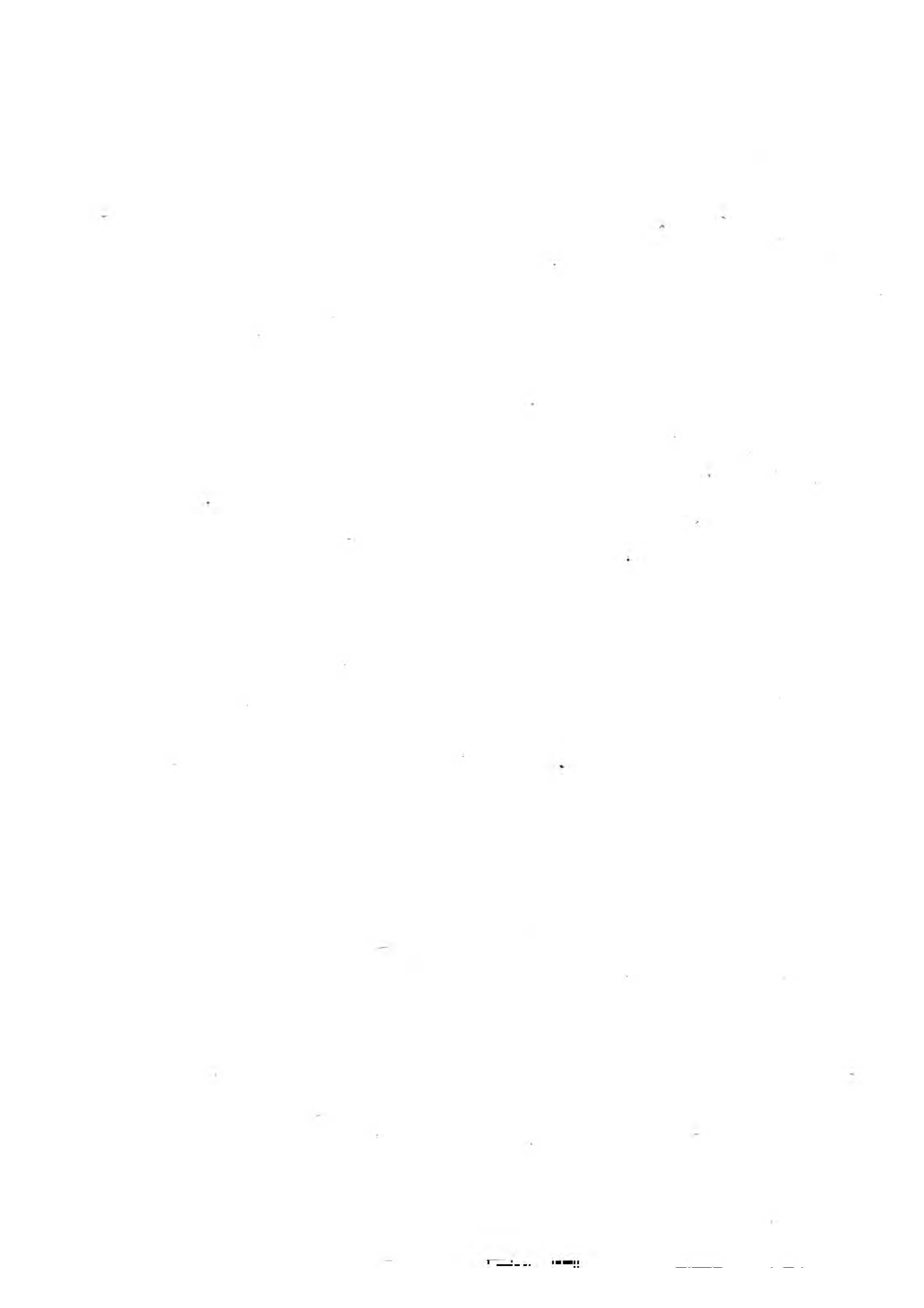
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THE
PSALMS OF DAVID

TRANSLATED INTO LYRICK-VERSE.

BY
GEORGE WITHER.

PART I.

PRINTED FOR THE SPENSER SOCIETY.

1881.



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MANCHESTER.

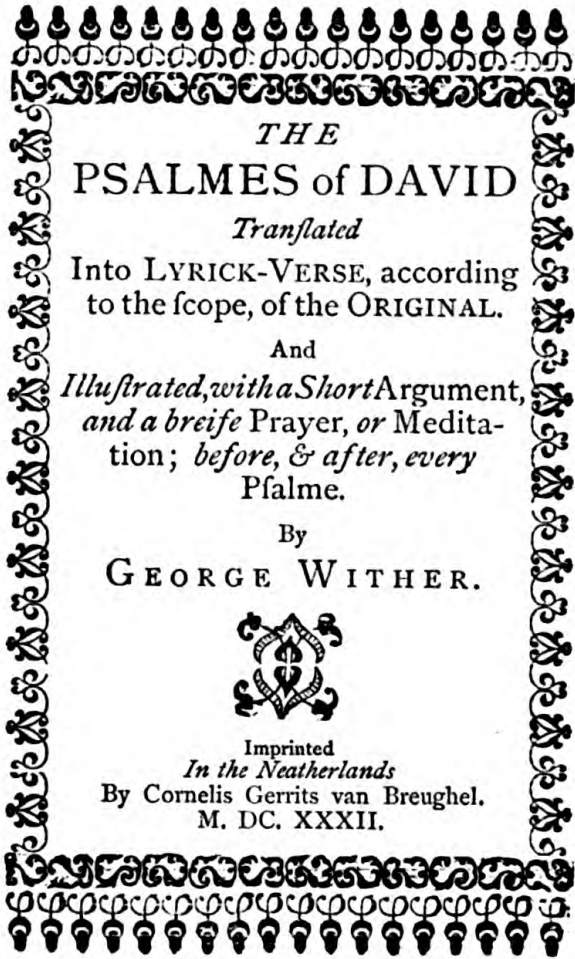
CONTENTS.

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


By GEORGE WITHER.

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

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



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

ELIZABETH

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

Moſt excellent Princeſſe.

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

A 2 &

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

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

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

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

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

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

A 3 if

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

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

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

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

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

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

A 4 from

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

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

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

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

A 5 *may,*

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

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

YOUR MAIESTIES

Most humble

and

Long-professed servant

GEORGE WITHER.

A Preface to the Reader.

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

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

If

A preface

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

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

And

to the Reader.

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

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

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

For

A preface

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

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

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

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

to the Reader.

ſing their enemies, I have (to prevent that prophanation) otherwhile expreſſed that by the Future tenſe, which many do tranſlate by the imparative moode; whereby, thoſe paſſages, the more plainly appear, prophetically intended. In all which, let what I have done, be duely weighed, (not rafhly condemned) by thoſe who ſhall by ſome proſe Tranſlations, examine my Paraphraſe. For, I hope I have preſerved the lawful freedoms of an Interpreter, in all theſe things: Seeing, I have not therein followed my owne opinion only; but the warrāt of beſt Hebrew Gram- marians, the Authoritic of the Septuagint, & Chal- deā paraphraſe, the example of the auncient & of the beſt moderne proſe Trāſlators, together with the generall prac- tiſe & allowance, of all orthodoxe Expoſitors.

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

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

*Though others may performe this, more exactly; yet,
Goodmen*

A Preface to the Reader.

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

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

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

Fare well.

THE

THE PSALMES I
OF DAVID.

Pfalme. I.

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

THe man is blest, who neither straies,
Where Godles counfellers haue gone,
Nor standeth in the Sinners waies,
Nor sitteth on the Scorners throne.

For, in Gods Lawe his pleasures be ;
Theron, he day & night bestowes.
And, therfore shall be like a tree

Which near vnto the riuier growes.
2. His fruites, in seafon, he doth give,
Green leaues he shal for euer wear :
All things he takes in hand shall thrive
But, thus the Sinner doth not fare.

For, Wicked men with e'vry winde,
Like dust or chaff, are blown aside,
And therfor shall no standing finde,
When they their Judgment must abide,

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

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

B fru-

fructifie to thy glorie, that we may be numbred among thine Elect; be iustified in the general judgment; & become partakers of eternal blessednes in the kingdome of heaven, through Iesus Christ our lord, Amen.

Another of the same.

BLeft is he, who neither straiēs
Where the Godles man misguideth,
Neither stands in sinners waies,
Nor in Scorners chair abideth :

But, in Gods pure Lawe delights,
Thereon musing, daies & nights.

2 Like a tree sett near the springs,
He doth alway freshlie florish,
Still, his fruits he timely brings,
And his leaf shall neuer perish :

Ev'rie thing shall prosper to,
Which he vndertakes to do.

3 Thus, the wicked shall not fare,
But, be like such dustie matter,
As the whirl-winde here & there,
On the spacious earth doth scatter :

Nor shall they withstand their doomes,
When the day of Judgment comes.

4 Neither haue they place, or stay,
In the righteous congregation :
For, God knowes the Just-mans waie,
With a gracious approbation :

But, those paths that Sinners tread,
To assured ruine lead.

Pfa. 2.

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

Pfalme II.

3

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

What mooves the Gentiles to repine?
 What makes the people foolish growe,
 That Earthlie Kings do thus combine,
 And Rulers meet in Counsell so?
 The Lord, & his beloved *Christ*,

Rebelliously they difobay:
 His powre (say these) let vs resist
 And break, & cast their cords away.

2 But, God who sits in heav'n aboue,
 Their foolish purpose will deride:
 His anger shall their torment proue,
 And, them, in wrath he then shall chide,
 Ev'n I' (*saith God*) my King did place
 Vpon my holy *Syon* hill.

And, by the *Lord*, what vttered was
 To me (*saith Christ*) now sing I will.

3 Thou art my Sonn begot by me
 This day; and (if thou make demande)
 The gentiles I will give to thee,
 And make thee King of e'vry land.

An yron sceptor thou shalt sway,
 And (if thy Lore they followe not)
 Thou shalt compel them to obay
 Or break them like an earthen pott.

4 Then Kings be wise; & Rulers lerne
 To serue the Lord, with awfull joy:
 Yea, kisse the *Sonn*, lest wroth he turne
 And ouerthrow you in your way.

For, when his wrath inflamed growes,
 (Though but a little moou'd he seem)
 Then blest are all who shall repose

B 2

Their

Their constant hopes, & faith in him.

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

Another of the same.

Such uproars mad, why do the Gentiles make?
What follies do the people doate upon?
Earths Kings conspire, & Rulers counsel take,
Against the *Lord*, & his *Anointed-one*.

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

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

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

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

3 Thou art my sonne, this day begot I thee;
Demand therefore (he said) & I will giue
The Gentiles, thine inheritance to be;
And rule of all the world thou shalt receiue.

An iron mace, thou shalt vpon them lay;

And break them like a sherd of potters clay.

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

And

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

Pfa. 3.

A psalm of David when he fled from Abfolom his
 Son. *It mystically Phrophecied the multitude of Christs
 foes ; their bitter censures ; the great love of God ; the effects
 of Prayer ; Christ his Death ; & Resurrection ; the con-
 fusion of his Adversaries, & the safety of his Elect. &c.*
 It is vsfull to strengthen faith in our tempta-
 tions &c.

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

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

B 3

ser-

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

Pfa. 4.

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

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

3 For,

Pfalme V.

7

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

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

Pfa. 5.

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

Lord, weigh my thoughts, my words attend,
 My King, my God, encline thine ear :
 My suites I will to thee commend,
 And thou my voice betime shalt hear.
 I will, oh Lord, betimes arise,
 And pray, & wait for thy supplies.

2 For, thou in sinn hast no delight,

B 4

No

No evils, in thy dwellings be ;
 The foole abides not in thy sight,
 The wicked are abhord of thee.

Thou root'ft out all who falsehoods prate,
 And bloud, & guile, in man, doft hate.

3 But, I, in thy abounding grace,
 Thy house will visite in thy fear,
 And worship in thy holy-place ;
 Oh teach me, Lord, thy Justice there :
 Unto my vewe, thy way difclose,
 Because of them, that are my foes.

4 Their words & thoughts are false & naught :
 Their throte is like a gaping graue :
 Therefore, oh God, let them be caught
 And fall by what they plotted haue,
 Yea, feeing they thy foes haue binn,
 Expose them to their swarmes of sinn.

5 But, chear vp those who trust in thee,
 That such as well thy name affect,
 May, still, therin triumphant be,
 And joy that thou doft them protect.
 For Lord, the just thou shalt reward ;

And, sheild-like, make thy grace their gard.

Oh, soveraigne Lord God, make vs both timely & diligent seekers of thy grace. Let the due consideration of thy perfections, & of our natural unworthines cause vs humbly to attend on thee ; unsainedly frequenting thy Congregation ; & there, truly serving thee according to thine owne ordinance. Instruct vs fully in thy way, lest our spirituall adversaries drawe vs into error: Let our experience of their malice & subtilty, keep vs the more cautious: Let them be taken in their owne snares to thy glorie, & let the faithfull alwaies reioice in thy protection, through Iesus Christ, our Lord. Amen.

Pfa. 6.

Pfalme VI.

9

Pfa. 6.

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

Lord, in thy rage correct me not ;
To me, oh ! do not roughly speake,
Nor chide me when thy wrath is hott
But, pittie me, for I am weake.
Oh Lord, vouchsafe to cure my paines ;
For, through my bones, the torments goe :
My hart is vext, & much complaines,
Good God ! how long shal this be foe ?
2 Returne, & help my foul oh Lord ;
Mee, let thy meer compassion faue :
For, who in death shall thee record,
Or give thee praises in the grave ?
With groanes I tire ; & in the nights
My bedd in flouds of teares doth swim ;
Through in-ward greefs, & foes despights,
Mine eies decay, my sight growes dimm,
3 But, Sinners, now depart fro mee :
God heares my suite, my plaint, my crie ;
Which let my foes with blushing see,
And vext, & greeu'd, my presence fly.

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

B 5 our

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

Pfa. 7.

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

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

Arise

Pfalme VII.

11

Arise, & judge thou me.
 That multitudes to thee may come,
 (For their sakes) great appear :
 Yea judge them Lord, & giue me doome
 As iust, ag I am clear.
 4 Confounde the sinners wickednes ;
 But, still, the iust maintaine :
 For, thou (oh God of righteousnes)
 Canst serch both Hart & Reine.
 God is my sheild, & he protects
 The Godly from decay.
 His doomes are iust, & he corrects
 The wicked ev'ry day,
 5 Except they turne, his blade he whetts,
 A bowe, still bent, he hath :
 He, shafts for persecutors getts,
 And instruments of death.
 For, lo ; with mischeeues being bigg,
 They first conceive a sinn ;
 Next, bring forth lies ; then pitt-falls digg,
 Where, they themselues fal in.
 6 Thus, on their heads, their mischeeues all
 Do iustly tumble downe ;
 And wicked mens devises fall
 On their devizers crowne.
 For which, the justice of the Lord,
 I'le strive to glorify ;
 And, will, in songs of praise, record
 The name of God, most high.
 Eternal God, defend us from slanderous accusations,
 & from that roaring Lion who is alway ready to devour
 us: And, though our accusers are often so malicious, that in
 respect of them we may have some appearance of innocency ;
 yet, cause us so to acknowledg our selves guiltie in thy sight,
 that

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

Pfa. 8.

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

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

The

Pfalme IX.

13

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

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

Pfa. 9.

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

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

Thou

Thou sit'st enthron'd, thou judgest right ;
 The Gentiles, are by thee contrould ;
 The wicked, thou destroyest quite :
 And, thou their names away dost blot,
 For evermore, to be forgot.

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

4 The world, he shall vprightly doome ;
 And, justly judge the nations all.
 The pore, when times of trouble come,
 He gardeth, like a castle wall.

And, they who seek & know his name,
 Are safe, by trusting in the same.

5 To God, therefore, in *Syon* sing ;
 To nations all, make known his deeds :
 For, when to light, he blood will bring,
 He poremens wrongs, & criengs, heeds.

Now also, Lord, thy grace I crave :
 Oh ! mark what woes, & foes I have.

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

The Gentiles, had a pitt-fall wrought ;
 But, they themselves therein were caught.

7 Their Nets haue their owne feet en-snar'de,
 And, God is by his iudgments knowne ;
 The Sinners hands have trapps preparede,
 Whereby themselves were ouerthrowue.

Thus, downe to hell the wicked goe,

Shiggaijon.
 Selah.

As

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

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

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

Pfa. 10.

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

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

Who-

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

Thou,

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

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

Another of the same.

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

C

Al

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

From

Pfalme XI.

19

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

Pfa. 11.

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

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

C 2

And,

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

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

Psa. 12.

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

Help Lord ; for, no Good man is left :
All faithfulness is quite bereft,

And from the race of men departs :
They, lies vnto their neighbours, tell ;
Vpon their lippes, faire speaches, dwell.

When falshood lurketh in their hearts.
2 But, God shall cut their lippes that gloze,
And, pluck away the tongues of those
Who proudly make their vauntings, thus :
Wee of our tongues will masters be ;
Our lippes are ours, & who is he

That

Pfalme XIII.

21

That shall have Lord-ship over vs ?
 3 But, I (saith God) will now arise,
 Ev'n for the sighs & the cries
 Of those that wrong'd or greeved are :
 And, I will them in fastie sett,
 Beyond their powre, who in their nett,
 The poremans footsteps would ensnare,
 4 Gods wordes refinde, the Test will bide,
 Like silver seav'n tymes purifide ;
 And, God will keep them ever true :
 Though, for a while, men lewd & base,
 Do fitt in honors higest place,
 And, ev'ry where their folly shewe.

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

Pfa. 13.

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

C 3

How

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

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

Another of the same.

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

And,

Pfalme XIV.

23

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

Pfal. 14.

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

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

C 4

That

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

Acknowledginge (oh! moft gracious Redeemer) our general corruption, & that in vs there is no goodnes; we humbly befeech thee (by the Salvation promifed out of Syon) to deliver us from our spirituall captivitie; & fo to sanctify our poluted nature, that our terrors may be removed; our lives amended; thy evangelical counfells hartelie embraced; and that we (becomming true Israelites in-whome there is no guile) may at laft be faved by thy Mercie, & reioice among the faithfull in thy new Jerufalem, for ever & ever. Amen.

Pfa. 15.

A Pfalm of David. *It questions & answeres, who fhall be admitted into Gods famelie (to wit) fuch as are sanctified in thought, word, & deed, &c. It is vfefull to inform vs, what our Conversations ought to be, who professe our felues to be of God's houfhold.*

L Ord, who fhall reft within thy tent,
 Or on thy holy hill?
 But, he that's trulie innocent,
 And fheweth mercy, ftill.
 Whofe hart emploies a truth-full tongue ;
 And none by flander greeves :

Who

Who neither doth his neighbours wronge ;
 Nor lies of them beleeves.
 2 Who favours those that feare the Lord,
 And, sinners doth abhor :
 Who shifts not from his promiſ'd word,
 Though to his losse he swore.
 Who putts not coine to griping loane,
 Nor takes a wicked fee,
 He, doubtles, is a blessed one,
 And, shall vnmooved be ?

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

Pfa. 16.

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

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

C 5

And,

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

And, fuch as well-defervers are.

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

And pleafant places I have gott.

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

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

My flefh likewife, in hope doth reft.

4 For, Lord, thou neither wilt permit
That left in hell my foul fhould lie ;
Nor wilt thou fuffer in the Pitt,
Thy holy-one to putrifie.

But (through lifes path-way) me fhalt bring,
Where, in thy fight (at thy right hand)
All Ioyes, and each delightfull thinge

For ever, & for ever, ftand.

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

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

Another of the same.

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

Pfa. 17.

Pfa. 17.

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

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

Like

Like lions (when they hunt for food)
Or lions whelp, which lurking lies.

But, rise, resist ; and foile them Lord :

From Sinners, gard me, by thy sword.

6 Lord, from those world-lings gard thou me,
Who in this life, their lot receive ;

Who full of wealth, and children be,

And for their babes large portions leave.

To wake from sinn, & looke on thee,

In thine owne forme, contenteth mee.

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

Pfa 18.

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

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

My

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

Then

Pfalme XVIII.

31

Then downe he sent, & from among
 Great fouds, advanced me ;
 And from those foes that were too strong ;
 He likewise garded me.
 6 They in my Cares did me prevent ;
 But, still, God was my hope :
 He, for his love-sake, succour sent,
 And gave me larger scope.
 The Lord, my Righteousnes observ'd.
 His favour he bestow'd ;
 And, as mine innocence deserv'd,
 So, he his mercy show'd.
 7 For, in Gods wayes my walkings were,
 From him I have not stept ;
 Still in my fight, his iudgments are,
 And I his lawes haue kept.
 In him, I iustifide became ;
 For, I did leave my sinn :
 And, as I iust & righteous am,
 Rewarded I haue binn.
 8 As he my hands did guiltles finde,
 He, so did me requite :
 For, to the meek the Lord is kinde,
 To righteous men vpright.
 Among the pure, he will be pure,
 And, on the froward frowne.
 The poreman he will make secure,
 And, pluck the proud-man downe.
 9 My Darknes, God shall brightnes make ;
 My Lampe, enlight he shall.
 By him, I through an Army brake,
 And overleap'd a wall,
 Gods way is right, pure is his word ;
 He saves if fought he be :

For

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

14 A.

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

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

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

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

D

thanck

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

Pfal. 19.

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

Gods glorie, shines among the Spheares;
The heav'ns, his handie-works disclose;
Their daylie speech, his powre declares;
And e'vry night, his wisedome shoves.
Their language, in al tongues is found;
Their Line, about Earths globe, doth runn:
Through-out the world their words do found;

And, there's the Pallace of the Sunn.

2 He Bride-groome-like, refresh'd appears,
When he forgoes his lodging place;
Or gyant-like, when vp he rears
And chears himself, to runn a Race.
His Iorneies, are from thence begun,
Ev'n where, the bounds of heav'n are sett;
And, he quite round the world doth runn,
Refreshing all things with his heat.

3 God's Rule is plaine, & foules conuarts;
His witnes firme, & maketh wise:
His lawes are iust, & glad our hearts;
His Precepts pure, & clear our eyes.
His blameles Feare is vn-confm'de,
Both true & right, are all his doomes,
More worth then gold (ev'n gold refin'de)

More

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

No excuse is left, oh mercifull Father, if we be ignorant of thee, or vnconformable to thy will : for, by the book of thy Creatures, it was long-fince declared vnto the whole world, which Text, being corrupted by humane Inventions, thou didst explaine it againe in the volumes of the Prophets ; Since then, it was more illustrated by the writings of the Apoftles ; And the prime scope of all these Bookes, thy blessed Spirit daylie preacheth & interpreteth throughout the world, by ordinarie or extraordinarie meanes. The powre, truth, puritie, sweetnes, & profitabelnes of this divine word wee do, or must, confesse also, to be evident, Nevertheles (because wee have much wilful ignorance, & many secret corruptions, we humbly pray thee, so extraordinarilie to enlighten our darknes, & to purge our concealed polutions, that (we being illuminated & sanctified by the holie-ghoft) the vnpardonable Sinn may be avoided, & we made acceptable to thee in Chrift Iesus. Amen.

Pfa. 20.

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

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

THe Lord, at need, vouchsafe thee grace,

Let Jacobs God, thy cause defend,
Protect thee from his holy-place,
And, strength to thee from Syon send.
Thy gifts, let him remember, still,

Selah.

Let him accept thy Sacrifize,
Thy harts request, let him fulfill,
And, prosper all thou shalt devise.

2 We wil reioice thy peace to see,
And in Gods name our Ensignes wave,
When al thy suites are granted thee:
For, God (I know) his Christ will save.
By his right-hand's almightie force,
God hears vs from his holy-hill.

Some trust in charrets, or in horse,
But, we Gods Name remember, still.

3 In that regard, we raised are,
And stand upright, when they do fal.

Oh! let the king, our prayers hear,
And save vs, Lord, when we do call.

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

Pfalme XXI. 37

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

Pfa. 21.

To the cheef Musitian a Pfalm of David. *It is a literal prophecie of the kingly dignitie of Christ, mentioninge some of his royall prerogatives, &c.* It may be vsed as a thanckfull commemoration of the preheminance of our spirituall king. &c.

Lord, in thy strength, how joies the king?

And, of thine aide, how glad is he?

His harts desires, in ev'rie thing,
Have bene bestow'd on him, by thee *Selah.*

With blessing, thou didst him prevent,
With purest gold, thou cowd'ft his head,
To ask for life, was his intent;

And, he of endles life, hath sped.

2 Through thy defence he famous growes,
And, is to high preferment reard;

On him, thy blisse-evernal flowes,
Thy gracious lookes his hart have chear'd.

Through thy meer love, the king shal stand
Still firme, if he on thee repose.

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

Shall ferch, & finde out all thy foes.

3 As ovens, hot with flames, will do,

So, thou shalt scorch them in thyne yre:

And, in thy wrath consume them so,

As if they burned in the fire.

Yea, thou shalt from the race of man,

Root out their fruite, & pluck their seed;

Because, to wrong thee, they begann,

Although they could not act the deed.

4 Thou shalt expose them (as it were)

D 3

A Mar-

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

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

Pfa. 22.

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

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

And

Pfalme XXII.

39

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

D 4

My

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

And

Pfalme XXIII.

41

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

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

Pfa. 23.

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

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

D 5

And

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

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

Pfa 24.

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

Pfalme XXIV 43

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

THe Earth's the Lords, with her encrease ;
The world, & all her goods :

He founded it vpon the seas,
And layd it on the Flouds.

What man is he that shal have grace
To climbe the hill of God ?

Or Who shall in his holy-place,
Obtaine their free abode ?

2 Sure, they whose hands are innocent,
Whose meanings are vpright.

Whose harts to folly are not bent,
Who swear, without deceit.

Such, gaine from God, a blessed meed,
And, from their faviour grace :

And, such (oh Iacob) are their feed
Who truly seek thy face.

3 Yee Gates, lift vp your heades on high,
(Yee dores which last for aye)

The king of glory passeth-by,
Vnclofe, & give him way.

Who is the king of glorie ? tell,
Oh tell ! who might he be ?

The Lord, who doth in strength excell,
That glorious king, is he.

4 Yee Gates, aloft your Arches heave,
(Yee dores that have no ende)

Vnto the king of glorie, give,
Free passage to ascend.

Who is the king of glorie ? say
Oh say ! who might he be ?

The Lord of Armies in aray,

That

That glorious king is he.

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

Pfa. 25.

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

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

Which

which I have erred in.
 3 But, grace to me afford,
 Ev'n for thy goodnes sake ;
 As thou art good, & gracious, Lord,
 On me compassion take.
 Direct al those that stray,
 In iudgment, guide the meek,
 And, them informe thou in thy way,
 That humbly, thee de seeke.
 4 For, Truth & Mercie, Lord,
 Are found in all thy wayes,
 By ev'ry one who keeps thy word,
 And thy Commands obayes.
 Remit (though great they are)
 My sinns, for thy Name sake,
 And, suffer him who thee doth fear,
 His chofen-path to take.
 5 Then, eafd his hart shal growe,
 His feed the Land shal fill,
 And, he that feares the Lord, shall know
 His Counsells, & his will.
 Myne eyes attend on thee,
 That thou maist me release :
 In mercie, Lord, returne to mee
 Forlorne & in destresse.
 6 My greefs enlarged are ;
 Oh come, & me relieve,
 My sorrowes heed, regard my care,
 And all my sinns forgive.
 Obferve, oh Lord, my foes ;
 Marke how abus'd I am ;
 And (since I trust in thee repose)
 Defend my soul from shame.
 7 Yea, keep thou me vpright ;

Bc-

Because, I hope in thee :
And, from all wrongs, & all despight,
Let Isr'el faved be.

Remember not, oh Lord, our offences ; but of thy meer Mercie blot out all our transgressions. Let neither the follies of our youth, nor the greatnes of any other sinns, deprive vs of thy wonted compassion. Consider our weaknes, our sufferings, & the condition of our aduersaries, as motives of thy pittie ; That our sinns beinge remitted, our fetters vnloosed, and thy secrets (even the misteries of Saving-grace) revealed ; wee may in true meeknes, follow him, who is the way, the Truth, and the Life ; & be kept by thy speciall Grace from all future sinns & dangers, vnto our lives end. Amen.

Another of the same.

Aloft, I raise my soul, oh Lord, to thee ;
And I in thee alone, my trust have placed.
By those therefore, that seek to mischeeve me,
Oh, let me not be shamed, nor disgraced.
Confound not those who seek to do thy will ;
But, shame those mē that Causeles have offended,
Direct thou me in thy Truths pathway, still ;
For (Lord my health) on thee I have attended.
Eternall God, in mercie, thinck on me,
As it hath bene of old, thy gracious fashon :
Forgot, let all my youthfull errors be ;
For thy love sake, Remember thy compassion.
Great is thy grace, & great thy Iustice, Lord :
Thertor, thy waies to sinful men thou showest
Healp to thee meek, thou dost, likewise, afford
Whē he is iudgd ; & guid'ft him where thō goest.
In all thy waies, both Truth & Mercie be,

For

Pfalme XXVI.

47

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

Pfal. 26.

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

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

And,

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

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

Pfalme XXVII. 49

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

Pfa. 27.

A Pfalme of David. *It expreffeth confidence in God, & a longing to enioye the priueledges of his sanctuarie. It vowes also to seek & serue him ; desires Gods assistance, & exhorts to faith & perseverance &c. It is vfefull, for all Christians, to these purposes.*

God is my light, my health mine Ayde ;
 My lifes defence : whome should I fear ?
 When wicked foes my death affayd,
 They tript, & fell, & ruinde were.
 I, therfor, will not faint, nor fly,
 Although an hoast beseigeth me ;
 If God, will not this boone deny,
 For which, I'le now a suiter be.
 2 Ev'n that he grace to me afford,
 My life-time in his house to spend ;
 To vewe the beautie of the Lord,
 And in his Temple to attend.
 For, in his Tent, when dangers threat,
 In secret, he should me enclose ;
 Vpon a Rock, my footing set,
 And, raise my head above my foes.
 3 Then, in God's house, a Sacrifice
 Of praises, I would also give :
 Hear therfor, Lord ; & let my cries
 A gracious Answere, now receive.
 When thou dost bid me seek thy face ;
Thy face I'le seek, my hart replies :
 Reiect not therfor, nor disgrace,

E

Thy

50 Pfalme XXVIII.

Thy Servant who on thee relies.

4 Oh Lord, who didst my soul preserve
When, me my parents did forsake ;
(Because of them who me observe)
Now, plaine to me, thy path-waies make.
Yea, from the pleasure of my foes,
Protect me Lord : for, lo ; with lies,
False witnesses do me oppose ;

And, cruel words they do devise.

5 That, had I not beleef to see
Gods grace (within that land of blisse
Where endles life shal granted be)
My soul had fainted, long e're this.
Attend thou still vpon the Lord,
And faint thou not (*who e're thou art*)
Attend I say, vpon the Lord ;

And, he shall fortify thy hart.

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

Pfa. 28.

A Pfalme of David. *It craves Gods assistance, imprecate*

Pfalme XXVIII. 51

ates his Iudgments against the wicked, professeth assurance in the divine protection, & ascribes glorie, & powre, & thancks, to the Almighty, &c. It may be vsed as a prayer, and protestation of our faith in perfecution.

O Lord My strength, I crie to thee,
 Give care, & Silence do not keep :
 Lest, not vnlike to those I be,
 Which downe descend, into the deep.
 Observe my Cries, & what I pray,
 When to thine Arke, my hands I rear :
 With sinners, pluck me not, away,
 Who speake of peace, yet purpose warr.
 2 Give them what their ill deeds require ;
 As they deserve, so them reward.
 For their lew'd works, pay them their hire,
 Because, thy works they nought regard.
 Yea, seeing they thy works despize,
 Destroy them, never to be raisd :
 But, hear my suite, & heed my cries,
 And be thou, Lord, for ever praisd.
 3 For, thou art, Lord, my sheild, mine ayde ;
 My strength, of whome I hopeful am :
 Therof, my hart is well apaid,
 And, of thy praise, my Songs I frame.
 Thy Christ, thou alway shalt protect :
 Thou art his rock ; &, sav'd by thee,
 Thine heritage & thine Elect,

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

E 2 *notorious*

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

Pfa. 29.

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

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

Yea,

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

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

Pfa. 30.

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

Lord God, thy praife I will declare ;
 For why, thou me haſt magnifide ?
 My foes inſultings thou did'ſt bar,

E 3

And,

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

With praise, thy holines recorde.

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

So firmelie, Lord, by thy meer love.

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

Or can the dust thy truth comend ?

4 Lord, hear, & pittie take on me ;
 To succour me, thy help employ :
 That, chang'd to songs, my sighes, may be ;
 My mourning-weeds to robes of ioy.
 So, I, for ever, with my tongue
 Will praise the, (oh my God my Lord)

And, in a never-ending song,
 Thy mercies, thanckfully record.

*Sweet Iesu, so great are thy Mercies, that in a night
 thou convertest into triumphs, the most desperate Affli-
 ctions ; yea, in the very moment of greatest horrors, thou
 strangely infusest vnexpressible ioyes: yet, such is our corrup-
 tion, that upon thy favours, we often build those false as-
 suran-*

Pfalme XXXI. 55

surances which beget more pride then thanckfulness; & so, we are iustly shak'd againe frō our confidence; that (making the foundation thereof more firme (by true humiliation grounded meerly on thy mercies) we may stand immovcable for ever. Oh! grant, that by meditating thy voluntarie-humiliation we may descend to the true Annihilation & renouncing of our selves, & that by virtue of thy Burial & Refurrection we may escape the Dungeons of the Grave & Hell; Change the mourning-garmēt of our flesh, into the robes of immortalitie, & praise thee for thy mercies, world without end, Amen.

Psa. 31.

To the cheef Musitian a Psalm of David. *It personates Christ & his Church in persecution; containes a large intermixture of many petitions, complaints &c, & admirably sets forth the varietie of affections, incident to a soul, working out salvation with fear & trembling. It is viefull in great agonies & afflictions of minde, &c.*

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

E 4

I them

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

But

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

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

E 5

displea-

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

Pfa. 32.

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

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

From

From dangers, thou shalt me release,
 And, me with songs of health enclose. (*Selah.*)
Thus, thou dost also seem to say:
 I will instruct thee with mine eye,
 And, so inform thee in the way ;
 That thou shalt never walk awrie.
 4 Then, be not like the Horse or Mule,
 That void of vnderstanding be ;
 Which thou with Bitt, & Raines, must rule,
 Left, els, they fling, or fall on thee.
 The Sinners plagues grow more & more ;
 But, they finde grace, who trust in God.
 Let just, & righteous men therefore,
 With Shouts, proclaime theyr joye, abrode.

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

Pfa. 33.

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

60 Pfalme XXXIII.

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

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

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

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

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

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

6 Great Armies cannot save a kinge,

No

Pfalme XXXIII. 61

No strong-mans powre his life preserves,
 The strength of horfe, vaine succours bringe ;
 But, those who feare him, God obserues :
 And, whosoe're on him depends,
 From dearth, & death, he them defends.
 7 Our soul vpon the Lord shall waite,
 Who hath our sheild & shelter binn ;
 And, he shall be our harts delight ;
 Because, his Name, we trusted in.
 Oh ! let vs Lord, still succour'd be,
 As we repose our trust in thee.

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

Psa. 34.

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

62 Pfalme XXXIIII.

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

Now shall the Lords, eternal praise,
The subject of my song be made :

My Soul shall sing it, all her daies ;
The meek shall hear it, & be glad.

Let others come, & ready be,
To ioine in praising of his Name :

For, when I cti'de, he helped me ;
And kept away my feared blame.

2 He lightneth such as him observe,
And, no disgrace vpon them falls :

He heares the pore, and will preserve
From all his troubles, when he calls.

His Angell-gards, will them enclose,
Who, of his God head, awfull be :

Therfor, his goodnes, vnto those

Who trust in him, come Taft, & See.

3 Yea, fear the Lord, yee Saints of his :
For, he to such will al things grant.

The Lions whelps their food may misse,
But, they that serue him, nothing want.

Yee Children come, attention give ;
And I will teach th'Almighties feare,

How, yee long time on earth may live,
And, gaine a blessed-being, here.

4 Your tongues from slandrous words preserve,
Difsembling, let your lipps eschewe ;

Ill deeds avoid, good works observe,
Seck peace, & after it persue.

For, God beholdeth such as those,
And heares the Righteous when they pray :

But, wicked men he doth oppose,
And, roots their Name & Fame away.

5 The

Pfalme XXXIIII. . 63

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

And keeps him sound, in ev'rie bone.

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

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

Another of the same.

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

And

64 Pfalme XXXIIII.

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

For

Pfalme XXXV. 65

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

Pfa. 35.

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

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

That

66 Pfalme XXXV.

That none cann equall thee.
 4 Thou fav'st thee pore, & men opprest,
 From those that are too strong :
 Thou free'st the pore, who are destrest,
 From such as do them wrong.
 Falso witnesse rose, & charged me
 With words I never sayd ;
 And, that my foul might spoiled be,
 They, Good with Ill, repaide.
 5 Yet, when great sicknes them opprest,
 In sack-cloth cladd, I mourn'd :
 I fasted ; &, into my brest,
 My prayers back return'd.
 I greev'd for them, as men bemone
 A Brother or a Freind ;
 And sadly walk'd, as when that one
 Bewailes his Mothers end.
 6 But, when my greefs did me besett,
 Their Merry-meetings were :
 The baser sort, in private mett,
 And, none did scofs forbear.
 Yea, at their Feasts, in mock of me,
 The Scorners gnash'd their teeth.
 No longer, Lord, spectator be,
 But, save my soul from death.
 7 My Darling, from the Lion save :
 So, thy great love, oh Lord,
 Where many folk their meetings have,
 I'le to thy praise record.
 Oh ! let not those who me despize,
 Deride my pore estate ;
 Or, lear on me with scornful eyes,
 Whome they vniustly hate.
 8 They seek not Peace, but Projects lay

For

Pfalme XXXV. 67

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

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

F 2

68 Pfalme XXXVI.

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

Pfa. 36.

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

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

Prolong

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

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

Psa. 37.

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

AT Sinners, take thou no offence,
 Nor vex thy self, at such as they :
 For, they shall soone be swept from hence,
 F 3 And,

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

Their

Pfalme XXXVII.

71

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

F 4

God,

72 Pfalme XXXVIII.

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

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

Pfa. 38.

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

Pfalme XXXVIII. 73

harty desire of pardon &c.

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

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

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

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

5 For, I oh Lord, on thee relie,

F 5

And,

And, answere I expect from thee :
 Oh ! therfor, now attend my crie,
 Left els my foes insult on me.
 For, if my foote but slip aside,
 They, in my fall, them selves delight ;
 My feet (alas) are prone to slide,

And, still, my grieves are in my sight.
 6 Beholde, for my offence I grieve ;
 And, my transgressions I bewaile :
 Yet, still, my foes encrease & live ;
 Yea, still, my causes-foes, prevaile.
 Moreover, they, who render ill
 For doeng well ; have mee with stood,
 And, borne me hate for my good-will,

Because, I love the thing that's good.
 7 Lord, go not far, therfore, from hence ;
 From me, my God ! depart not farr :
 But, make thou speed in my defence ;
 Because, from thee, my succours are.

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

Pfalme XXXIX. - 75

bitter passion sake of Iesus Christ our Lord. Amen.

Pfa. 39.

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

I Vow'd to keep my waies vpright,
And, that in words, I none would wrong.
While sinners were, therefore, in sight,
I shut my lipps, & stayd my tongue :
What er'e they sayd, I silent stood ;
Refraining words, though they were good.

2 But, greefs did then to stirr beginn,
Which, hot in me, my hart did make ;
My thoughts inflam'd a fire within,
Which loos'd my tongue, & then I spake.

Lord, of my end, informe thou me ;
And, what my dayes, & frailties, be.

3 For, loe, my life is but a spann ;
It seems as nothing, in thine eyes :
Ev'n at his best, most vaine is man,
And, like the shade away he flies.

He tires himself, with needles paines,
And knowes not who shall reap his gaines.

4 On thee, therefore, I do attend ;
My trust, oh Lord, I place on thee.
From all my sinns, my soul defend ;
From flouting-fooles, preserve thou mee :

For, I forbare to speak a word,
Because, it was thy doeng, Lord.

5 Thy hand, with blowes, doth me afflict ;
Oh ! take thy heavie strokes away.

When

When thou for fynn doft man correct,
 Thou, Moth-like fretft their Forme awaie.
 Therefore, no caufe of doubts remaine,
 That ev'ry man is wholie vaine.

6 Lord, hear my fuite ; my criengs hear ;
 Let not my teares vnmention'd goe :
 For, as thy Guefts, my Fathers were,
 (And strangers here) ev'n I am foe.

Oh ! spare, & grant me strength, I pray,
 Before I paffe from hence, for aye.

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

Pfa. 40,

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

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

He

Pfalme XL.

77

He brought me from the myrie-pitt:
 Ev'n from the denn, where horrors be.
 Vpon a Rock, my feet he plac't ;
 He fetled there, my standing fast.

2 And, that his praise I might declare,
 A new-made song, to me he taught ;
 Which many men shall hear, with fear,
 And, to depend on God, be brought.
 For, they, who trust in him, are blest :
 And, they who pride & lies, detest.

3 Those wonders, Lord, which thou hast wrought ;
 Those things (my God) so many are
 Which thou concerning vs hast thought ;
 That none cann them to thee declare :
 O Lord ! to order them to thee,
 Is far too great a task for me.

4 No offrings thou dost now require,
 But, only, that thy words I hear :
 No Sacrifize confum'd in fire,
 By thee, for sinns, desired are.
 Then, Loe, (*I sayd*) I come, to be
 That, which thy *Book* foretold of me.

5 I ioy to do thy will, oh God !
 Thy Law, is in my hart enrowld ;
 And, Lord, thy Iustice, all abrode,
 In great Affemblies, I have tolde.
 Thou know'ft my lipps thy Truth reveald ;
 And, that my hart hath nought conceald.

6 I, made thy faithful-dealing knowne ;
 I, did thy saving-health declare :
 I have not kept thy Love vnshowne,
 Nor hidd thy Truth, where hearers were.
 Therfor, to me thy mercy showe ;
 Thy Truth, & Love, Lord, make me know.

7 For,

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

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

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

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

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

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

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

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

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

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

Pfal. 41.

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

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

If

If thou prevent my Foes despight.
 6 Thou dost maintaine my Righteousnes,
 And, in thy fight still placest me :
 The Lord, the God of Iſr'el bleſſe ;
 Oh ! let him bleſt for ever be. *Amen. Amen.*

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

Pfal. 42.

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

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

And,

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

2 For, heretofore I went among
 Thy folke on holy-dayes ;
 Them, to thy houfe, I ledd along,
 And, there wee fung thy praife.

My Soul, why art thou fo opprest?
 In mee, why art thou fad?

Still, praife thou God, & on him reft ;
 For, he will make thee glad.

3 My Soul, oh God ! is faint in mee,
 Yet, thinck on thee I will,
 Though *Iordans* land I cannot see,
 Nor *Hermons* little Hill.

The, deepes vpon each other call,
 When thy loud stormes defcend ;
 And, over me, thy Billowes fall.
 But, Lord, thou help wilt fend.

4 For day & night, I'le fing & pray
 Oh God (my life) to thee :

My God my Rock ; to thee, I'le fay,
 Why thus forfak'ft thou mee?

Why am I fuffred still to mourne,
 Afflicted by my foes?

VWhere is thy God? they fay in fcorne ;
 And, through my bones it goes.

5 My foul, why art thou fo opprest?
 Why art thou fad in mee?

Stil praife thou God ; & on him reft
 For ; he my God will be.

*How defirable (oh Holy-ghoft the Comforter) are
 thy consolations to afflicted souls ! & how thirftely swallow-
 wed, being mingled with our teares ! Our sinns oft greeve
 thee,*

G

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

Pfa. 43.

The Prophet prayeth for assistance, promiseth to be thanckefull, & concludes, with rowzing up his deiected Soul to persevere in praising, & reiieng on God. It may be sung, to keep vs vndiscouraged in our spiritual grieuances.

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

When

Pfalme XLIIII. 83

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

Pfa. 44.

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

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

G 2

Wee

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

2 Wee from our foes were kept by thee,
 And thou didst work them shame :
 In thee therefore, much joy'd were wee
 And, wee did praise thy Name.

Yet, now disgrac'd, thou throw'ft vs by ;
 Our Hoast thou dost forsake :
 Before our foes, thou mak'ft vs fly
 And, spoiles from vs they take.

4 Thou makest vs the Gentiles meat,
 And, vs like sheepe they slaie ;
 We, scattred, & for sale, are sett
 To those, who nothing paie.

At vs our neighbours laugh & ieer,
 Of vs, they proverbs make :
 The people round vs, mock & flear ;
 At vs, their heads they shake.

5 Disgrace is alwaies in my sight ;
 And, redd with shame, I grow,
 To hear the scornfull words of spight,
 And, railings of my foe :

Yet, wee, oh Lord, forget not thee,
 Nor from thy cov'nant stray ;
 Nor changed in our harts are we,
 Nor gone out of thy way.

6 Nay, though (opprest, in death's black shade)
 Wee lodg'd with Dragons, lie :
 Thy Name, wee not forgotten had,
 Nor to strang Gods did crie.

Yea Lord, thou know'ft (who know'ft each thought)
 That, daylie, for thy sake,

We

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

Deliver vs, oh Lord, from all our adversaries: & make vs to be still mindfull what wee have aunciently heard concerning thee, from others; & what experience we our selves have had of thy iudgments and Mercies, from time to time: that, neither our prosperities make vs arrogate any thing to our selves, nor our Afflictions or persecutions cause vs to blasphemee, or forget thee. Yea, though we should become the scorne & laughing-stock of our Neighbours, a prey to our foes, & be alwaies as the sheep appointed for slaughter; yet, keep vs unchanged in the true Religeon, & in our love to thee: That, thou (to whome both our outward Trialls, & our inward sinceritie, is ever knowne) mayst in due time, help & save vs whome thou hast redeemed, through Iesus Christ our Lord, Amen.

Pfa. 45.

To the Cheef Musitian vpon Shofannim for the Sonns of Chorah Maschil. *It is, as it were, Christ's marriage-song, and setteth forth the glorie of that bridegroom & of his Spouse.* It is vsfull to stir vp our spirituall affection to Christs, &c.

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

G 3

And,

And, on thy lipps, all graces dwell.

God, wil thee bleffe, for evermore.

Great Conquerour, vnto thy fide,

With honor, gird thy sword, therefore,

And, forward in thy Triumphs ride.

2 Thy Righthand shall, by deeds vpright,

(By Truth, & Meeknes) wonders doe :

Thy shafts, thy foes, to death shall smite,

And make the people serue thee to.

Eternal is thy Throne of state ;

Thy Scepter, from all wrong is free ;

Thou Iustice lov'st, thou Sinn dost hate ;

And therfor, God anointed thee.

3 Yea, thine owne God, thy head anoints,

Ev'n with his oyle of Ioyfulness ;

And, thee (above thy Mates) appoints,

The place of Sov'raigne to possesse.

The pretious Robes, which thou put'st on

Of *Aloes, Cassia, & of Mirrh,*

Smell round about thine yv'rie throne,

When, they thy hart have cheared, there.

4 Kings daughters, have at all times bene

Among thy Maides of honour, found :

And, at thy righthand, stands the Queene,

In *Ophir* gold, arayd, & crown'd.

Hear, daughter, & my words respect ;

Forget thy fathers kindred, now :

And, that the king may thee affect,

Him, for thy Lord, acknowledg thou.

5 Then, shall the Daughters come from *Tyre,*

And, bring rich presents vnto thee ;

The wealthy, shall thy grace desire,

And, Suitors, for thy favours be.

The Daughter of the King, doth wear

An

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

You, all perfections would behold.

6 Her, to the kinge, present they shall,
In Robes which are by needels wrought ;
Ev'n with her fellowe Virgines all,
(Attending her) shee shall be brought.
They shall into his pallace come,
With ioyfull hart, & merry chear :

And, shee, shall in her fathers Roome,

To be her comforts, Children bear.

7 Great Kings, (on earth) shee, them shall make ;

And, cause, that men in future daies,

Such notice of her Name shall take,

That nations all, shall sing her praise.

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

Pfa. 46.

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

G 4 Gods

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

God, is my strength, when dangers are ;

A ready healp approved :
Therefore, wee would not stand in feare,
Though all the world were mooved.

No, though the Flouds had flowed-o're
The highest earthlie dwellings ;

And Seas did make the hillie shore,
To tremble at their fwellings. *(Selah.)*

2 There is a River, which doth glad
The place where God resideth ;

And, happie is that Cittie made,
Because, he there abideth.

Her, vn-remooov'd, & firme to sett,
He, timelie vndertaketh ;

And, though Realmes rave, & heathens frett,
Earth melts, when he but speaketh.

3 The Lord of hoasts, our part will take ;
Vs, *Jacobs* God, protecteth. *(Selah.)*

Oh come therefore, & notife take
What wonders God effecteth :

What wast, & spoiles, when he shall please,
Among mankinde he sendeth ;
And, how he makes, both warr & peace,
As far as land extendeth.

4 He cuts the spear, he breakes the bowe,
And, he the Charret fireth :

Be still, faith hee, & also, know
Your God the same requireth.

I will divulge my fame abroad
To ev'ry ethnick Nation.

The Lord of Hoasts, ev'n *Jacobs* God,

(With

Pfalme XLVII. 89

(With vs) is our Salvation. (Selah)

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

Pfa. 47.

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

TO God, all people, ioyfullie
 Clapp hands, with exultation;
 For, dreadfull is the Lord, most high,
 Great king of ev'ry Nation.
 He, vnto vs, by his great powre,
 Much people hath subiected;
 And, made our heritage, the flowre
 Of *Iacob*, his elected. (Selah)
 2 With trumpets, & with merry noife,
 Is God the Lord ascended:
 Oh! let him be (with joyfull voice)
 In songs of praise, commended.
 Of God our kinge, the praise now sing;
 G 5 Sing

90 Pfalme XLVIII.

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

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

Pfa. 48.

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

The

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

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

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

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

(*Selah*)

3 Within thy Temple, wee oh God,
Vpon thy loving-kindnes thought ;
Thy Name is published abroad ;
With Justice, thy Right-hand is fraught :
And, in thy Iudgments, *Syon* shall
Reioice, with *Iudah's* daughters all.

Through *Syon* goe ; about her walke,
Her Bullworks marke, her Turrets heed ;
That, of her beauties you may talke
And, tell her glories to your seed :

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

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

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

Pfa. 49.

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

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

And,

And, that their gettings others waft :
 Yet, to their Names, their lands they tie,
 And, thinck their house will ever laft.
 But, man's vaine honor foone decaies,
 Ev'n as the brutifh creature dies :
 And, (though their feed, their courfe do praife)
 Their waies are neither fafe, nor wife. *Selah*
 4 Like fheep, they food for death are made,
 Who fhall a cov'ring on them laic :
 Their glories in the grave fhall fade,
 And, Iuft-men rife more bleft, then they. *Selah*
 Despaire not then, though fome thou fee,
 Surpaffing thee in place, or pelfe :
 Since, God, thy foul from hell will free,
 And, home receive thee to him felf.
 5 For, though their life more bleft they thought,
 (And, others did their path commend)
 They to their grave fhall carry nought,
 Nor fhall their pompe to them defcend.
 No ; to their Fathers, they muft paffe,
 And lie in darknes quite forgott ;
 For, foolifh men in honor'd place,
 Are like the beaft, which dies, to rott.

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

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

Pfa. 50.

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

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

To

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

Al-

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

Pfa. 51.

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

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

For,

For, (sinfull though my parents made,
 My Beeing, & my Birth to bee)
 From thee, a secret grace I had,
 To forme the Truth thou seek'ft in mee.

3 And, if I purg'd with hyfope were,
 Mee, thou shouldst make more white than snowe
 Yea, thy Glad-message when I heare,
 The bones thou brak'ft, will heathfull growe,
 Then, from my faults, thy face divart ;
 Blot all my follies out of sight ;
 Creat in me a spotles hart,
 And, make my Spirit, Lord, vpright.

4 Oh ! let me not rejected be ;
 Take not thy Holie-ghost away ;
 To joiefull health, restore thou mee ;
 Let thy free Spirit be my stay.
 So, I will other Sinners guide,
 To seek thy grace, & walk thy waies ;
 And, (if my bloudie sinn thou hide)
 Thy Iustice, oh my God, I'le praise.

5 Which praises, that my tongue may sing,
 My lipps, oh Lord my God, vncluse :
 For Burnt-oblations I would bring ;
 But, thou hast quite reiected those.
 A greeved Soul, a contrite hart,
 Is God's best-liked Sacrifize :
 With such, oh God ! thou pleased art ;
 And, such thou never shalt despise.

6 As thou art pleas'd, Mount-Syon bleffe,
 And wall about *Ierusalem*.
 The Sacrifize of Righteousnes,
 Shall then obtaine thy good esteem.
 Yea, thou shalt then their Guifts receive,
 And, they shall all their Offerings pay ;

H

Ev'n

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

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

Pfal. 52.

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

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

(*Selah.*)
All

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

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

Pſa. 53.

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

H 2

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

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

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

Pfalme LIIII. 101

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

Pfa. 54.

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

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

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

H 3 ved:

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

Pfa. 55.

To the cheef Musitian Neginoth Maschil, a Psalm of David. *It personates the faithfull, complaining & petitioning against the inhumanitie of their foes. It decipheres, also, false brethren; declares their destruction, & the securitie of the Elect.* It may be vsed as the former.

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

Pof-

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

H 4

Many

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

Pfa. 56.

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

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

They

They meet vnscene, they mark my way,
 And, how they might my Soul surprife.
 Therefore, in thy iust wrath, oh God !
 Correct them for this Crime of theirs :
 And, as thou dost my Faults record,
 Recorde, & botle vp my teares.

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

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

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

Pfal. 57.

To the cheef Musitian Altafchith, A Psalm of David, when he fledd from Saul in the Cave. *It*
 H 5 *my*

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

Lord, grant (oh grant) me thy compassion ;
 For, I, in thee my trust have placed.
 Display thy wings for my Salvation,
 Vntill my greefs are over-passed.
 To thee I sue (oh God most high)
 To thee, that canst all want supplie.
 2 From their despights who seek to rend mee,
 Let help, oh Lord, from heav'n be daigned,
 And let thy Truth & Love defend me ;
 For, I with Lions am detained :
 With men inflam'd, whose biting words,
 Are shafts, & spears, & naked swords.
 3 Let over heav'n Gods praise be reared,
 And through the world, his glorie showed.
 For, they who nets for mee prepared,
 (They who my soul to ground had bowed)
 Ev'n they, who in those trapps are caught,
 Which for my fall, their hāds had wrought. *Selah*
 4 Oh God ! my hart now ready maketh,
 My hart is for thy praise preparing ;
 My Tongue, my Harpe, my Lute awaketh
 And, I my selfe, betimes vprearing,
 Will speake & sing, in praise of thee,
 Where greatest throngs of people be.
 5 For, Lord, thy Mercies forth are stretched,
 As farr as are the Sphears extended ;
 Thy Truth vnto the Clouds hath reached
 And, thou thy self art high ascended
 Let, still, thy, Fame & praise, oh God !
 Through heav'n & earth be spread abrode.

Oh

Pfalme LVIII. 107

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

Pfa. 58.

To the cheef Musitian Altafchith Michtam of David. *It reprehends & characters, that Serpentine generation, whoe are obstinate enimies to the Gospel of Christ, & prophecies & illustrates their destruction, &c.* It is vsfull to encourage vs against their malice, &c.

YEe congregation, said yee right?
 Yee Mortalls, are your Doomes vpright?
 No; for you mufe on works of Sinn:
 Your hands with mischeevs filled are,
 You from your Births vntoward were;
 And, from the wombe have liers binn.
2 Your poyson, like the serpents, flowes;
 Deaf-Adder-like, your eares you close,
 Though powrfull Charmes are wisely sung
 Oh God! their mouthes of teeth difarme;
 And, that their Fangs may do no harme,
 Make tootheles (Lord) the Lion's young.

3 Like

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

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

Pfa. 59.

To the cheef Musitian Altaschith Micham a Pfalm of David, when Saul sent & they watched the house to kill him. *It chiefly prophecied the Iewes dogged*

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

MY God, protect mee from my Foes ;
 From them, who strive with mee :
 From Sinners gard mee, & from those,
 That bloodie-minded be.
 For, loe, the mightie do combine ;
 They waite my soul to teare :
 And, without cause or fault of mine,
 With speed there to prepare.
2 Lord God of Hoasts, & Isr'el, wake,
 To heed & succour mee :
 The Gentiles Curbe, & vengeance take,
 Where sinns malicious be.
 At night, like Doggs, they Bawling come,
 They round the Cittie goe
 And slanders ranck, & threatnings, from
 Their Mouths, & lipps, do flowe.
3 For why, say they, none hears the same ;
 But, God shall them detect :
 The Gentiles also to defame,
 His ayde I will expect.
 For, God's my strength, God healepeth mee,
 Preventing grace bestowes ;
 And, what my hart requires to see,
 Inflicts vpon my Foes.
4 Oh Lord our help, disperse with shame,
 Disperse them by thy powre ;
 But, lest my Folke forget the same,
 Them, doe not quite devoure.
 Vntill their tongue, all words of spight
 And falshood, vtred hath ;

(Selah)

And,

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

5 Yea, Lord, consume them vtterlie,
 Till, notife they obtaine,
 That, God, throughout eternitie ;
 Doth over *Jacob* raigne.

Selah

At night, vnto the Cittie wall
 Like doggs they shall retreat ;
 Without it, they shal barke & bawle,
 And whine, for want of meat.

6 But, in the Morne, aloud I'le sing,
 Both of thy powre & grace ;
 And speake what succours thou didst bring
 When fore destrest I was.

Ev'n vnto thee, oh God my powre,
 My praise-full song shall be :
 For, thou art my defenfive Towre,
 And, gracious vnto mee.

Iust Avenger of all malicious iniuries ; According to thy promises thou hast subiected the Gentiles to thy Sonns Dominion, & scattred the Iewes (with a Cain-like marke preventing their vtter extirpation) that so, their vagabond life may be a perpetuall memoriall, both of their crueltie, & of our Saviours Passion. Let all those who shall make themselves partakers of their malicious heresie (without repentance) be partners in their punishment; and let them hunt through the earth in error, bawling like doggs without the walls of thy new Ierusalē (for an example to all Ages): But, let so many of them as have bene misseled, by ignorance only (without willfull malice) oh let them, returne from their obstinacie, in the Evening of their life (or of this world) & let them hunger & thirst after the true Messiah ; that in the Morning of their & our Resurrection, we may, altogether, praise & glorifie thy holy Name. Amen.

Pfa. 60.

Pfalme LX.

111

Pfa. 60.

To the cheef Mufitian vpon Shufhan Eduth Michtam of *David*, to teach when he strove with *Aram Naharaym* & with *Aram Zobath*, when *Ioab* returned & flew of *Edom* in the falt vallie 12000. *It bemones the present calamitie; mitigates it by remembering God's promises; Desires his conduct; & professeth Assurance in him.* It is vfefull to encourage those who fight vnder God's banner. &c.

O H God ! wee are despis'd of thee,
 And, in thy wrath disperfed be :
 But, now returne to vs againe.
 Thou smot'ft our land, & Loe it quakes,
 Oh ! stopp the breach, for, still it shakes ;
 And, many cares thy folk sustaine.
 2 A giddie wine thou mad'ft vs drink ;
 Yet, they that feare thee, do not shrinck
 They Truths displaied Flagg to beare. *Selah*
 Oh ! that thy Darling, safe may be,
 Let thy Right-hand or'eshaddow mee ;
 And, bowe thou downe to me thine ear.
 3 Then (as God's holy voice declar'd)
 All *Shechem*, shall by mee be shar'd ;
 I'le *Succhoth* Dale by Line receive :
 I'le *Gilead* & *Manasseth* take ;
 Mount *Eph'rim*, I my gard will make ;
 In *Judah*, I, my law will give.
 4 My servile worke shall *Moab* doe ;
 O're *Edom* I will fling my shoe ;
 And *Palestine*, of mee shall boast
 For, who to *Edom* is my Guide ?
 Or to the Cittie fortifide,
 But, God, that had forfook our Hoast ?

5 That

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

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

Psa. 61.

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

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

Selah.

2 Thou hear'dst my vowes, & gav't mee shares,

With

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

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

Pfa. 62.

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

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

I

2 They

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

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

Pfa.

