THE
SCOTTISH METRICAL PSALTER
OF A.D. 1635,

REPRINTED IN FULL FROM THE ORIGINAL WORK;

THE ADDITIONAL MATTER AND VARIOUS READINGS FOUND IN THE EDITIONS OF 1565, &c. BEING APPENDED,

AND THE WHOLE ILLUSTRATED BY

DISSERTATIONS, NOTES, & FAC-SIMILES.

EDITED BY THE

REV. NEIL LIVINGSTON.

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Inscribed to

WILLIAM EUING, ESQ:

Glasgow

1864.
Preface.

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

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

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

The grounds on which this opinion rested appear more fully in the preliminary Dissertations, but may be here stated in outline. 1. In point of Antiquarian Interest—the Tunes constitute the earliest printed music of any description which Scotland possesses, and its only collection of sacred music belonging to the Reformation period; while the poetry, though interesting from age and associations, has almost entirely vanished from popular remembrance. As regards rarity, while even the later editions have become very scarce, of the earlier only two or three copies are known to survive. In point of antiquity, three centuries have been completed since the publication of the first edition, and two years more since the General Assembly, out of its scanty resources, devoted a sum to assist their printer in preparing it: 229 years have passed since the last editorial preface was furnished; 224 since the appearance of the last known edition; and 214 since the old version was set aside. 2. In point of Ecclesiastical Interest—the Psalter was not a private performance, but a portion of the publicly recognized standards of the National Church—the materials being to a large extent borrowed, yet revised, modified, and supplemented by that Church for its own purposes; so that to Scotland a considerable proportion of the literary, and a large proportion of the musical subject-matter are fairly ascribable. It continued in actual use as the vehicle of religious worship over the whole country, and during three successive generations. Its music, moreover, is the only collection which in the history of the church has held an authoritatively recognized position. 3. In point of Practical Interest—though the harmonies, in common with all others of that age, must be regarded as superseded, yet many of the melodies are of a high order of excellence, are worthy of renewed examination, and are fitted to impart not only an impulse, but a pure and wholesome character to the movement now in progress for the improvement of Psalmody. And if the old version of the Psalms should serve no other purpose, it demonstrates its superiority in variety of metrical forms to that by which it has been succeeded; and suggests the question whether something should not speedily be done to repair a defect which is becoming more deeply felt as the cultivation of Congregational Music advances?
But how was the project of republication to be carried into execution? Though willing to devote the literary labour required, I could not pretend to grapple with the pecuniary hazard. And what publisher could be expected to incur that hazard amidst the apathy regarding church music, either old or new, which has so long and so largely characterized my native land? The problem, however, was opportunely solved by the highly esteemed friend to whom the work is inscribed, (a gentleman to whose varied accomplishments and excellencies of character I rejoice in bearing my sincere though humble testimony,) who, with a liberality and an appreciation of the object equally rare, took the responsibility of that element of the case entirely upon himself. It only remained to determine the plan of procedure, of which the leading features are these:—1. Of the various editions of the original work that of A. D. 1635 has been selected as, though not the earliest, yet the most complete, being the only one in which the tunes are harmonized. The additional matter and various readings furnished by other editions of importance are collected in an Appendix, so that the entire contents of the Psalter, from first to last, are exhibited to view. 2. In its subject-matter the work is a strict verbatim reprint, in imitation, as far as practicable, of the antique typography; and, in order to extend this imitation to the music, the expensive expedient has been resorted to of executing the whole materials in lithography, the letter-press portions being transferred from the type to the stone. 3. In regard to arrangement it was judged advisable to adopt a size of page larger than that of the original, in order that the harmonic parts might be placed in score, and as much as possible of each tune placed at once under the eye. This necessitated the disposition of the letterpress in double columns. The original arrangement, however, is exhibited in the fac-similie. 4. At least 100 copies are to be gratuitously deposited in public Libraries of importance at home and abroad, in order to secure in some measure the object of perpetuation. The remainder of a moderate impression is offered for public sale on the lowest practicable terms.

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

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

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

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

Freet-Church Manse of Stair, by Ayr, 1864.

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

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

CONTINENTAL.

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

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

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

1543. Cinquanta Pseannae de David, par Clement Marot, avec epitre aux Dames de la France, 1543. No tunes seem to have been added about 1545 or 6.

1555. Attached to a Bible, “Ches Jean Crespin,” psalms in the same case as in Edition 1550, but the 7 additional are wanting. Contains 1100th tune.

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

Mr. Aucherlonie, teacher, Glasgow.

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

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

Mr. Offer, London; Rev. W. H. Havergal, Wolverhampton.


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

Mr. D. Laing, Edinburgh.

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

1565. French Psalter Tunes, harmonized by Goudinell.

Mr. Warren, organist, Chelsea.


Brit. Museum.

ENGLISH.

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


Reprinted several times, 1551-53.

Boileau, &c.


1560. 66 psalms with tunes—London, Jugge & Civwood, probably.

Christ Church, Oxford.

1560. (Supposed.) Archib. Parker’s Psalter, 9 tunes. Boileau and Brazen Nose, Oxford; Brit. Museum; Lambeth; Britwell Library, Buckinghamshire.


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

Britwell Lib., Buck.

There was a Continental reprint of the Geneva work of 1561, including the prose documents, but the 87 psalms as before, having the remaining psalms taken from the English Psalter as a supplement. “Imprimi, pour Henri de Mareschal, M.D. LVIX.” No place.

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

1563. Same work, 2d edition. Leo Wilson supposed this to be the earliest, but this is proved to be a mistake. From the description he has left of it, however, it appears to have been substantially identical with that of the preceding year, though not corresponding, page for page. It has several second versions appended which were wanting in the 1562. The title adds after ‘Alegrase ’ ‘wemete Sant Matines.’

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

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

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

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

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

Later editions, with melodies only, are very numerous.

Brit. Museum, Boileau, &c.

1575. Brief Discours, &c.—P. 10., Diss., II.—Reasons for assigning the authorship to Whittingham, by Professor M’Crie, are presented in the Introduction to a reprint of the work by Paleyburn, London, 1846.


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

1595. Estey’s Psalter, being the psalms with the tunes harmonized. (Diss. IV., p. 40.)


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


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


Euing, Glasgow; Laing, Edinburgh.

Tunes republished by Novello, edited by Havergal. 1845.
DISSERTATIONS.

The following Dissertations exhibit as full and accurate a survey as it has been in the Editor's power to furnish of the origin, history, materials, partial variations, merits, authorship, and official position of the Scottish Protestant Church Psalter; together with an account of the principles upon which it was constructed, and of those incidents in the history of the people with which it was more especially associated. Various collateral topics are introduced but are pursued no further than seemed necessary for the elucidation of the primary theme; though several of them, as for example, the history of the contemporary English Psalter, invited a more lengthened treatment. The subject matter has been distributed under several heads, which plan, though it may involve something of repetition and of reference from one division to another, seemed on the whole preferable to that of dealing with it in the aggregate. In most instances the quotations are drawn from original sources, and have been verified by personal inspection.
D I S S E R T A T I O N I.

PRINCIPLES EMBODIED IN THE SCOTTISH PSALTER.

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

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

Such subjects necessarily fell under the consideration of the founders of the Protestant Churches, who, moved by the gross abuses prevalent in the Church of Rome in this as in other branches of religious duty, proceeded to examine them in the light of Scripture and of primitive practice. All did not, however, arrive at precisely the same conclusions; and thus diversities of usage to some extent arose, and still continue to exist, amongst protestant communities. The immediate subject does not allow a detailed notice of these diversities, which is concerned only with the views which were acted upon in Scotland, and by those with whom the Scottish Reformers stood in specially close relationship. It is plain that in worship, as in other matters, Knox and his followers looked to the church founded by Calvin as their model; and that the principles of psalmody adopted by them were substantially those which had previously been established at Geneva. It is shown in the next Dissertation, p. 106, that in this imitation they were joined by the congregation of English exiles formed at Geneva in 1555, of whom Whittingham may be considered the representative. While these two parties, however, must be regarded as adopting rather than originating the principles referred to, it is sufficiently clear that they bestowed upon them an independent examination; and that their decision was the result, not of blind impulse or weak compliance, but of enlightened preference and conscientious conviction.

The evidence upon which the following statements are based is chiefly derived from the old Psalter itself. Little more is required. It is plain from the inspection of the work what the views of its framers must have been. But there is also historical evidence, which though altogether silent in some particulars, and not ample in any, yet on the whole sheds a considerable amount of light upon those which are most important. The plan observed is to notice—1. Such principles as apply to both poetry and music; II. and III. Such as refer to each of these considered separately. It will be observed that some remarks are interspersed respecting the suitability of these principles to present times, though for obvious reasons lengthened discussion has been avoided.

I.—PRINCIPLES RELATING TO POETRY AND MUSIC.

Under the first head, the most noticeable principle is that the singing in worship should be performed by the body of the people. This accorded with the general tenor of the Reformation movement. The literary and musical materials were prepared or chosen in subordination thereto. The earliest historical notices of public praise exhibit it in full operation. But the most explicit evidence, is found in the Book of Common Order, or first Directory for Worship adopted in Scotland. In connection with various branches of public service, which it is unnecessary to specify, the following directions occur in the edition 1566:

“The people sing a Psalm and deparv. “This done, the people sing a Psalm all together, in a plains tone.” “Then the people sing a Psalm which ended” &c. “The people sing the 105 Psa. My foes gave place &c. or some other of thanksglyrge.”

Besides laying down this principle, the means of working it out also obtained some measure of attention. The first requisite was to provide the people with psalm books; and from the number of editions printed, and the extent of the impressions as indicated by the inventories of publishers in the Bannatyne Miscellany, it must be inferred that this
object was to a large extent attained. The notices elsewhere quoted of the proceedings of Assembly manifest care and diligence in securing an adequate supply of printing agency, and it is a fact too well known to require proof that great efforts were made to provide for the diffusion of the word among the young. In connection with this the following passage in Lightfoot's Journal of the Westminster Assembly deserves notice:—"Then was our Directory read over to the Scots Commissioners, who were absent at the passing of it; and Mr. Henderson invited our permission to read the psalm line by line, and this business held us in some debate." It is evident that reading the lines in singing psalms was one of those points to which the Scottish divines attached so much importance that it had not been previously practised in Scotland. There is therefore ground for the conclusion that the people generally possessed psalm books and were able to use them. That the lines were not read under the old psalter regime appears also from the following passage in Stuart of Purdivan's Collections, Book II., I., § 26:—

"It was an ancient practice of the church, for the minister or preacher to read over as much of the psalm in metre together as was intended to be sung at once, and then the harmony and melody were added thereto."

Provision for teaching music existed in the "Sang Schules" maintained in the burgh towns. These would no doubt supply the want of the public denominations at a time when no music was taught in the schools or in the Sunday schools. The practice of remunerating a class of men for leading the church singing (termed the "up-takers of the psalms,") seems to have been of ancient standing, and many of them would certainly be more or less employed in musicking. Notice of these agencies is furnished also in the next Dissertation.

With whatever defects the church singing of Scotland has been chargeable in later times, it has all along continued to be, with a few exceptions, congregational. The rival methods and systems of Psalmsizing, the revived number and part-singing, and the revival of psalm singing are all matters of comment. The denomination of the Church of Scotland is the only one in the United Kingdom where the psalms are sung from the book. There is no evidence that the psalms used in the Church of Scotland have been or are sung otherwise than as printed; and, therefore, it is a reasonable inference that it was meant to invite to, and to form the audible manifestation of, union in the worship of the Most High. This method also accords best with the spirit of those calls to praise which the Scriptures present in the Psalms, and the Spirit of the church has long since clothed many of the psalms in other dress and phraseology—"Let every thing that hath breath praise the Lord." 2. The principle of Church action in psalmody, or superintendence thereof by the ruling authority in the church, is conspicuous during the Reformation period. (1) As regards the version of the psalms, the stamp of church authority is left upon the title page of its first edition (facsimile 1.); it is bound up with the other public documents which formed the recognized standards of the church; and further evidence is found in the history of the proceedings of the synods and parishes, when, after the author's death, the version received the sanction of the General Assembly of the Church of England; in which various versions were permitted, and usage was for a long time divided between two, while an endless number of selections have been employed in particular congregations. (2.) The music also formed an object of church care, as much as tunes were provided for the psalms and printed along with them. How far this superintendence of the music was continued during the latter portion of the history of the psalter does not appear very clearly; but there is reason to believe that it did not altogether die out, and that tunes were issued which the church was involved, till the new version of the psalms was received, as part of the system of uniformity constructed by the Westminster Assembly. Why the church left the musical element unarranged for at that juncture is a question that might be entertained; it might be, perhaps, the ignorance of the use of psalm books, or because a lower sense of the importance of regulating the music was entertained; but there is reason to suspect that it was partly from reference to parties in England with whom they anticipated permanent union, but whose views in this matter of central superintendence of the expedit was available of printing tunes separately from the psalms, but there is no reason to suppose that any thing of the sort was provided. The result was that the following century might be termed the "dark age" of church music in Scotland, during which the great part of the tunes seems to have been printed; and that the next century thereafter might be regarded as the "age of confusion," as numerous collections were issued according to individual preferences, with diverse materials and conflicting harmonies; while the old psalter tunes were almost totally obliterated from the national memory.

In recent years the principle of church action in psalmody has again been too some extent restored to, and amid the ecclesiastical divisions now existing it can only afford a partial remedy for prevailing evils. The most that can be done is that each denomination should make suitable provision for its own adherents, and several have begun to move in that direction, the Free Church leading the way; in the long-contemplated union of the two church federations, or the present church furnishes the key to the whole matter of church authority in church matters. This being the case, it is evident that the present state of the subject is such as to demand that the old principle be given effect to its rightful supremacy. The tunes of the French Psalter are still printed as they were at first; and, in Germany church tunes continue to be distinguished by the first words of the hymns to which they are severally attached.

It is a natural deduction from this principle that a church should confine itself to one collection of tunes. There was but one known in Scotland during the period of the Psalter. Much more is such limitation requisite when a large amount of migration from one part of the country to another is ever going forward. If a change of residence entail the purchase of another book, and the acquisition of other tunes and harmonic parts, the effect must be detrimental. It has been shown that the tune collection of the Psalter fails to set a full example, is that in which it affords a warning. Harmony was not supplied in a printed form till 1653, and the result, as stated in E. M.'s preface, was that "sundry Tribes, Bases, and Comilers, set by diverse authors, being removed: there was a general confusion and confusiously rub each upon another, &c." Of this discourse, which is worse than the absence of part-singing altogether, Scotland has had its full share in recent years. Where choirs engross the singing, this evil may be less felt; but were the popular cultivation of harmony in public worship is aimed at, it becomes intolerable.

(3.) Superintendence by the church includes also public directions and exhortations, of which nature is the following from the First Book of Discipline 1560:—"Moreover, men should not so much neglect to exercise their voice in the psalms, when that the Church convened, and do sing, that may be the more ably together with common heart and voice to pray God."

See also the following biblical injunctions quoted under the History of the Psalter.

II.—PRINCIPLES RELATING TO THE PSALMS.

Following the definition of psalmody above offered the next division of the subject consists of the opinions held and acted upon by the framers of the Psalter in regard to the Literary Material suitable to the purposes of worship; and, 1. That such material should be in the vernacular language of the country, which was the leading principle of protestantism, affecting every thing connected
with religion no less than what concerned the duty of praise. The munificence of the unknown tongue was therefore swept off, root-and-branch, from the service of the Scottish Church; except that in some editions of the Psalter the first words of each psalm were retained as a title-thence, chiefly, it may be supposed-which is alluded to in a quotation from Wodderburn's Psalms, p. 9th.

2. That the psalms formed the exclusive or all but exclusive material for worship. In the genevan publications of 1556-7 described in the following Disseration, a few Spiritual Songs are appended to the psalms; but in the first issue of the complete Psalter for Scotland in 1564-5 these are all left out, and nothing is found but the psalms themselves. In 1550, however, and probably for some years previous, the following specimens were published, and the number was afterwards increased. It is also true that they were furnished with, or referred to, suitable tunes. Yet there seems to be good ground for the conclusion that they were used only for private purposes. (1) In the directions for public worship, baptism, marriage, and funeral services, and in the introduction to the Psalter, the singing of psalms is repeatedly prescribed, but in no instance is the existence of any other composition for such purpose hinted at. (2) Amongst all the examples of congregational singing mentioned by the historian Calderwood, there is no suggestion of service songs except such as occur.

(3) There is reason to think that three of those pieces at all events were intended chiefly for the instruction of the young. The following is found in Calderwood (1508) as part of a group of overtures prepared for the theological instruction of Scottish children: 

"Heervot," (fac-simile (4.) was enacted, that all ministers examine young children of the age of six years, and try that they have the Lord's Prayer, and Articles of Belief with the Commandments. In the which their parents shall be holdin to instruct them before the first of March."

(4.) The editions of Smyth, 1599, and Hart, 1611, small, (fac-simile 12th.), both intended evidently for the common people, have no hymns; but they were probably dispensed with in general use. Even the larger edition of 1611 has only three, and the Song of Moses is introduced in 1615 in such terms (Appendix, p. 4th.) as to indicate that publishers considered themselves warranted to exercise some amount of discretion in these matters, nothing being afforded by the case of Bosanbane, Disser. II., p.13 th.

It must be remembered that singing of compositions relating to religion—some more strictly devotional and doctriunal, and some less so—was one of the most conspicuous features in the Reformation movement. But the distinction between use in worship and private ends seems to have been generally recognized. Even in Germany where hymns abounded, only a limited selection was admitted into the books prepared for the church. The "Godly Ballates," (p. 9th, below) may be regarded as including specimens of both sorts of material. This distinction being understood, it is not surprising that a few things intended for private instruction and edification, should be included among the Psalter. Some things may be said, however, in favour of the opinion that during the latter portion at least of the Psalter period these songs were occasionally used in public worship. The strongest is founded upon the following passage in the first edition of 1547. And the Assembly doth further recommend that Mr. Zachary Boyd be at the pains to translate the other scriptural songs in metre, and to report his travels to the Colnission of Assembly," etc. This direction goes along with those for the revision of the new version of the psalms, and may imply that public worship was contemplated, and that it was not considered any innovation to employ the songs in that manner. Yet there is nothing in the terms made use of to render this certain. It may still have been the understanding, that if these songs, though they were considered susceptible of improvement, were to be used for private purposes.

The Conclusions to the psalms which appear in Edition 1595 are considered. (Disser. III., p.35-37.) The only information respecting them is that furnished in the paper by Robert Baillie, who flourished at the close of the Psalter period. That they were then generally used and approved of by the church is the inference which their presence and the usual method in which they occur. But whether they were then introduced gradually or at once—whether from the adoption of an extra ordinary court pressure for assimilation to Episcopal practices, or from a spontaneous movement of the church, are doubtful questions. 

5. The "psalms" addressed by Baillie may have represented a considerable portion of the Scottish church's musical life. There has been little in the way of indications of this kind of singing. It was not until about 1642 that the Psalter was carried into completion. And even then, the portion would probably be larger at an earlier period.

Amongst all the topics relating to the ordinance of praise, there is none which has received so much attention in Scotland in modern times as the question how far hymns and metrical versions of the Psalms were employed. For psalms addressed to the people, are allowable or expedient. There is the less need, therefore, to enter upon it in this place, more especially as the subject is extensive, and public practice has for many years been proceeding in the direction of the affirmation of The Assembly on this subject. The Reformation Council is entitled to deferential consideration. As to the modern use of doxologies, the reasoning of Baillie deserves attention, in connection with the question whether it would not form an interesting variety in the Scottish form of worship.

3. That the psalms should be used only in the metrical form. Two reasons for preferring this are set forth in the preface to the 1556 instalment of the Psalter, as quoted above, p. 14th, before the first set of specimens.

(2.) Facility of recollection. The former seems to have been regarded as containing in itself something of the nature of a divine injunction, but as resting upon, and explained by, the practical advantage intimated in the latter. That these reasons continued to be held valid during the period when that whimsical compound of pedantry, allliness, and tyranny, King James, was, by a series of most discriminable measures, forcing prelilatc elements upon the Scottish Church, it does not seem that chanting found a lodgement in the story of the church. The Psalms were not ceased. Another reason doubtless was the superior fitness of the metrical form for popular singing, as noticed below.

The prose version of the psalms was indeed introduced into the Scottish Psalter after the lapse of about 40 years; but it is perhaps more correctly to be regarded merely to verify the fidelity of the metrical rendering, and to assist in understanding it. There is no pointing, or arrangement by clauses, or music fitted for chanting, or anything to excite the suspicion that such a method of singing had ever been thought of. And even during the time when that whimsical compound of pedantry, allliness, and tyranny, King James, was, by a series of most discriminable measures, forcing prelilatc elements upon the Scottish Church, it does not seem that chanting found a lodgement in the story of the church. The Psalms were not ceased. Another reason doubtless was the superior fitness of the metrical form for popular singing, as noticed below.

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16 are thrown into other forms. The general result is that out of the 41 cases of different translations in the English and Scottish, the latter exhibits 34 deviations from the common metre; and that on comparing the version now used in Scotland with its predecessor, the latter contains 51 instances of other metres, and the former only 13; while in the former use the forms of metre are 29, and in the latter 33, for particular Psalms. These facts could not arise from accident. They prove that it was one of the principles upon which the construction of the Psalter proceeded, that there should be considerable variety of poetic diction. And it is to be observed that there were no duplicate versions, so that psalms behaved to be sung in the selected metre or not at all. It cannot be disputed that this is a sound principle ofmetrical psalmody. The nature of the subjects allows or rather demands diversity of expression in which they are employed. The rhythmic faculty is part of man's constitution, and lyric poetry is not fitted to produce its full effect upon his mind if all be cast into one mould. The latter consideration applies with equal force to the tunes connected with such poetry. The operation of the principle, however, has its limits. The diversity must not be too great, else it will surpass the powers of ordinary congregations to acquire the tunes. The Psalter seems to have been very judiciously managed in this respect. Two-thirds of the psalms are in one form of metre, the remaining third, which in the majority of cases by the people was not lost sight of—and one-third, consisting of numerous other forms, relieves the tameness of unbroken uniformity.

III.—PRINCIPLES RELATING TO THE MUSIC.

The remaining point of inquiry concerns the principles upon which the tunes were selected or composed. The following are the general points:

1. That the music should be simple, or level to the capacity of the general population. Keeping in view the principle already noticed, that the people as a whole should take part in the service of song, it necessarily followed that easy music should be selected, and, if possible, played by persons less skilled—are to unite in the exercise, scientific niceties and all difficulties of execution must be excluded. Even when a considerable amount of training has been experienced, simple material only is fitted for the million. The operation of this principle occasioned, (1.) The rejection of anthems. The specimens then existing were fitted for choirs alone, and the employment of these would be felt to militate against the principle that all should sing. How far it was possible for the people to acquire easy anthems was very uncertain, and the indifference of the people, less skilful—are to unite in the exercise, scientific niceties and all difficulties of execution must be excluded. But when may be found attainable with the advantages enjoyed in modern times, few will question that, in the circumstances of the Scottish people 300 years ago, the choice made was conducive to the easy and general performance of the musical service. The remarks of Mr. J. A. Latrobe upon this topic in his Treatise on "The Music of the Church" (of England) may be quoted as a judicious view of this question: "The chant is better adapted for congregational singing than the anthem, and less so than the plainsong. It " ** " * for general use yields precedence to the plainsong, which better harmonizes the voice of an undisciplined multitude," p. 254. "Simple as is the structure the chant does not readily accommodate itself to the united voices of the people. The slow moving mass is unequal to keep pace with the rapid articulation of the first part of the clause," p. 268.

The abuse of anthems and chanting by the Church of Rome could certainly be a leading cause of their rejection, and it has been imagined that the step resulted merely from the antipathy and prejudice thus created. But men of less penetration than the Reformers may see in the plan of popular performance an important security against such abuse. Let music be too difficult for the people, and it falls into the hands of a choir. It is then prone to become on the part of the latter a piece of professionalism, degenerating into formality, elaboration, display, and other forms of corrupting the doctrine, and to the latter a very interesting, or a matter of auricular gratification and criticism. The Reformers, therefore, having traced the abuses of their time to the silencing of the people as the source, adapted the materials of worship to the popular ability as the best expedient for keeping their truths from dilution. And that in this, as in many other instances, they saw a great deal more clearly than many who have charged them with blindness.

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

(3.) The adoption of plain and easy chorales. In modern times numerous compositions of a considerably elaborate character have been submitted to the world under the name of metrical tunes; and the explanation is that they were intended not for the purpose of worship, but to be employed in the services of the people, and that these contained in the Psalter contrast with such to a degree which cannot fail to satisfy every one that the latter were prepared under the full influence both of the principle under consideration, and the collateral one already noticed that all should be fitted for performance by the people.

(4.) The addition of common tunes. The rise and progress of these fall to be narrated afterwards, (Dissert. IV., p. 10.) But it is proper here to state that it must have been the number rather than the inherent difficulty of the Proper tunes which mainly led to the origination of the order of the Common. Except in being shorter the latter are not materially easier than the former. But the invention of this class, as soon as experience proved that proper tunes taxed the popular ability too highly, shows that the principle of difficulty was one that the people could not face selected from the tunes of the time. The Psalter contains 300 tunes; and theharmony of both the Proper and Common, which is in plain counterpoint. The tunes in Reports are of an exceptional character. Dissert. IV., p. 41.

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

The success of the Psalter was no doubt in a large measure preferred partly on account of its simplicity, as it doubtless facilitates both committal to memory and performance by masses of people; but probably its adoption rested also upon other grounds. It imparts much greater distinctness to the utterance of the words than the plainsong or more notes to a number of the syllables. Indeed it is obvious that the more florid music becomes, the more are the words absorbed and smothered. One note to a syllable therefore, ensures the most efficient enunciation; and thus combines in the highest attainable measure the advantages of music and speech. There is reason to think that in the Reformation period the object of giving prominence to the words sung, and making them tell in the performance, was more attended to than it has been since. In Queen Elizabeth's reigns the churchyards of the towns are filled with the sound of the liturgy, and the singing of the Psalms, of the hymn, and of the plainsong. And this is true of the Psalter still further. In the Connecticut house of the clergy the following passage occurs, the former part relating to chanting, but the latter to metrical music: "She also willeth and commandeth that there may be a modest and distinct song, so used in all the Common Prayers of the Church that the same may be plainly understood, as if it were without singing." ** " * " In the beginning or end of common prayer, there may be sung an hymn in the best melody and music that may conveniently be devised, having respect that the sentence of the hymn may be perceived and understood." Still earlier a similar rule is recorded in the liturgy accompanying the Psalter, in the rite of Communion to Henry VIII., upon translating the Liturgy into English: "The song made thereunto should not be full of notes, but as near as may be for every syllable a note, so that it may be sung distinctly and devoutly."
Doubtless these views were acted upon throughout all the Reformed Churches, as this style was universal. Much music may thus be found at all times, as it is in every way desirable and proper that music consecrated to the lofty uses of religion should have characteristics which may distinguish it from that which is intended for inferior purposes—that there should, in short, be an ecclesiastical style peculiar to psalms. The Psalmist, by his choice of syllable, furnishes an important contribution to the accomplishment of that object. The best judges have borne testimony to its superiority for congregational use, and the best compilers and composers who had that end in view have honoured it with their preference. It may be regarded as a crowning tribute to its claims that after a long period of neglect, during which an inferior taste was in the ascendant, and Psalmologists luxuriated in runs and warbling, there has recently been manifested both in Britain and America a renewed interest whenever, and a revived appreciation of its elegance and fitness as the classic form of Congregational Music.

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

It may be allowed, however, that it would scarcely be advisable in these days to push the principle of syllabic partition so far as to admit a slight mixture of floridity in a limited number of instances. Some allowance may reasonably be made for diversity of taste.

3. _Purity_ is a characteristic of the Psalmer Music. By this term is meant freedom from whatever is incongruous and unsuitable to the nature and objects of the metrical tune; as in architecture the Grecian style is pure when unmixed with the elements of any other. There are two principal forms in which purity has been frequently violated in recent years. (1.) By composing tunes in imitation of the peculiar mannerism of certain classes of secular music. Some of these are so gross as to be almost beneath notice, such as those in which the march, other mannerisms are plausible, as serving up the old phrases of Scottish national melodies. But the psalm tune, standing firm on the basis of its own principles, should rise above this cringing to secularism, and tower aloft in independent grandeur and majesty. It is a somewhat curious fact that at the time when many of these ancient airs, with all their peculiar sweetness and pathos, must have been at the height of their popularity, very few traces of resemblance to their special mannerism are to be found even in those of the Psalter tunes, which have the best claim to be regarded as of native origin. (2.) A frequent encroachment upon the psalms in the form consists in attaching to the plain chorale features which are only with the higher forms of Sacred Music. What numbers of modern tunes are seen—like the joy strutting through the peacock’s feathers—garnered with fugues, repeats, solos, etc., which are entirely out of place, and altogether inconsistent with the powers which tunes possess, and the objects for which alone they are adequate! The essential difference between the psalm tune and the anthems is clear, that the latter is the work of the head of England, in an Essay on Congregational Psalmody. The substance only of his statement can be given here. The anthem is limited to certain definite words. It is therefore able to enter into all the lights and shades of expression which might be varied or regulated by no other. Against this, all the various devices of solo, duet, piano and forte, etc., etc., may be legitimately employed. The tune is not thus limited.

It is meant for any passage of a certain measure, and a certain emotional character. Therefore, as it moves from verse to verse, and as the specialties of one verse may not be found in the next—it is incapable of entering inside specialties at all the times; and thus the psalm may have no object that can serve no purpose except to occasion incongruity. The function of the anthem is special, that of the tune only general—and the inference follows with full sweep and inevitable effect that psalm tunes have nothing to do with the chorus; and that the psalters should be regarded, also, the Psalter tunes, in common with others of their era, manifest the most perfect purity. None of those misplaced decorations are found upon them. One instance only of a line twice repeated occurs in one of the tunes to the Spiritual Songs. The tunes in Reports may also be considered exceptions, but in these the peculiarity lies chiefly in the collection of the parts, as each taken separately sings the words right forward. It is also to be remembered that they had no place in the original contents of the Psalter, and were added to it as an afterthought. It must be remembered that all the other innovations were forced upon the church by the exercise of arbitrary power.

4. _The Adoption of tunes to psalms in regard to sentiment or feeling was suitably attended to. This must have for its foundation a sufficient diversity, and it has been assumed by some that the resources for this must be slender in the absence of the objectionable styles of tune above referred to. It is better to have less variety than to increase it by objectionable means. But the actual variety seems sufficient. A good deal is obtained by diversified sequences of long and short psalms. With the same number of notes the general strain of the composition, and by different rates of rapidity; but the chief source of diversity is the _Mode_which are referred to elsewhere. Besides the major and minor of modern tunes, there are various others, and whatever may be thought of the name, each is a fad, and is invested with a specific emotional character; and it cannot be doubted that by the manner of harmonizing, the style of performance, and the peculiarity of the melody combined, each would be made to produce a particular sort of effect. E. P. the Psalter described to Archbishop Parker, and supposed to be of date 1500 these modes are set down as the basis of an emotional classification of the psalms, and one tune is provided in each mode and for each class. They are eight in number, and the character of each is described in Latin and English. The English lines are as follow:

_Darwin._ The first is mock, devout to see;
_Hypodorian._ The second sad, in majesty;
_Phrygian._ The third doth rage, and roughly bray’th;
_Hypogrygian._ The fourth doth fawn and flatter thy’th;
_Lydian._ The fifth delight’d and laugh’th the more;
_Hypolodian._ The sixth bawdeth, it wepeth full sore;
_Mixolygian._ The seventh tradeth stout, in forward race;
_Hyemoglycian._ The sygth goth milde, in modest pace;

The next points is the actual application of tunes to psalms, and the names. Commonly every psalm in it has but one, and said is that variety was provided. As expressed in E. M. ’s preface, there are “some grave some light,” e. g. “Martyr” as compared with “The Still.” But that the subject of adaptation even in this class of tunes was not neglected in these times may be inferred from another passage in Parker’s Psalter.

“For the coniunction of Psalms and Tunes.”

“First ye ought to con Leyne a sad tune or song with a sad Psalm, And a joyfull tune and song with a joyfull Psalm, And an indifferent tune and song with a psalme which goeth indifferently,”

In the case of the Proper tunes the materials are applied, and thus one has the means of forming an opinion respecting the fitness of the adaptations. It will not be denied that many of them are felicitous. For example how much of majesty rests upon the 29th! What chastened exultation breathes through the 124th! What tender pathos in the 137th! Sweetness in the 119th! Bokiness in the 46th! and plaintiveness in the 51st and 19th! And how thorough is the joylessness of the 82nd, which doth the feeling of the poetry accord with that of the music?

It is not known what was done when the sentiment varied in the course of a psalm, but it is not unlikely that the tune would be accommodated to the change by altering the degree of joy, or the degree of aching pathos; and in general expression are given by Raven croft, (1621), that plaintive psalms are to be sung softly and slowly: joyful psalms loudly and swiftly, and others at a medium rate in both respects.
In Scotland the case was to some extent the same. If the Psalters were without harmony, it was in all probability to lessen their cost. There is no reason to think that the practice of part-singing was discouraged by the Church, or neglected in congregations. Copies of the parts were multiplied by the press. The following respecting the MS. of Wod, who styles himself vicar of St. Andrews, appears in the Introduction to Johnson's Musical Museum,—

"It appears that Wood in the year 1566 employed himself in writing 4 different volumes, each containing a distinct part of the music for the Psalms, &c. used in this country after the Reformation. Wood's observations discredit the report that they are but few years, and it seems to have been a laborious employment, from the care which he took to adorn the volumes."

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

"Moreover, in these years I learned my music, wherein I took greater delight, of an Alexander Smith, servant to the Primaries of our College, who had been trained up among the monks in the Abbey, learned of him the gam, please-song, and music of the troubles of the Psalms, wherein I could well sing in the Kirk."

The 124th psalm used at Durie's return to Edinburgh (1582) is expressly said to have been sung in four parts. And E. M., in his preface to the 1635 Scottish Psalter, speaks of various sets of harmony as in use, but as occasionally and by the aid of their harmonists. This show that the practice of part singing had been allowed from the first, and regarded as a natural attendant upon, if not constituent part of, Metrical Psalmody: though it does not appear that the printing press had been employed in circulating such metrical works. The means must be recognized, honoured, regulated and rendered as efficient as possible by Christian communities; and diligently and faithfully employed by congregations and individuals.

The question how far the practice of vocal harmony was authorized and encouraged by the western Protestant Churches requires some degree of consideration. At first sight appearances are un favourable. There was no harmonized edition of the Scottish Psalter till the year 1635. This is distinctly recognized in the first paragraph extracted from the preface to the 1556 Collection of Psalms (Disser. II. p. 11), in which the term "songs" is used as equivalent to music, and is said to "inflame the heart" &c. In recent times it seemed to have been very generally forgotten in Scotland that the operation of this principle extends to the religious emotions. Probably it was the prevalent idea that music served no higher purpose in worship than to enable a multitude to give simultaneous utterance to the same sentiment, or to add their dirges, laments, or prayers, as occupying a place in the system of divinely appointed means for the spiritual benefit of man, and as exercising the special function of stimulating the emotional susceptibilities of the renewed heart. If this view be correct, the supposed "inconvenience of the Psalmody" would be largely remedied if the means must be recognized, honoured, regulated and rendered as efficient as possible by Christian communities; and diligently and faithfully employed by congregations and individuals.

7. It is notorious that the Reformed Church of Scotland rejected the use of Instrumental music in its worship; and if some unsuccessful attempts were made during the Episcopal period, they were clearly, and without spirit of compulsion, and contrary to the preferences of the body of the people. Calderwood connects the first introduction of organs into Scotland with the reign of King James I. During the period of about 130 years which preceded the Reformation it is not likely, considering the poverty of the country and the turbulent course of the national history, that these instruments had ever been very generally diffused; and this may assist in explaining the fact that the Reformers could be content to have experimented with Psalters for the guidance of the public worship. Similar views were entertained by a large party in England. As early as 1536 a protestation to the king, by the clergy of the Lower House, in the province of Canterbury, styles "the playing at the Organys a foolish vanity." Several subsequent attempts to effect their removal are recorded, one of which failed in the Lower House of Convocation only by a single vote. And so late as 1586 a pamphlet, representing the sentiments of the puritans, proposes "that all Cathedral Churches may be put down with the nakedness of the Psalms, but by piping with organs, singing, ringing, and trowling of psalms from one side of the choir to another,imitating the fashion and manner of Anci'th't the Pope, that man of the most solemn psalmists. The Scottish presbyterians have continued till the present day to conduct their worship without the aid of instruments; but many are now inclined to dispute the soundness of the view which rests this exclusion upon the teaching of Scripture. Without entering upon this, however, there is another question, which deserves to be carefully weighed before advocating any change; namely, how far experience has shown the use of instruments to have a favourable effect or the reverse upon the cultivation of congregational singing? It can scarcely be supposed that the Reformers, in the position they occupied, looked very closely at this element of the case, but it would be as inexcusable as..."
foolish to leave it out of view at the present day. In very
numerous instances in England and America the spectacle
is seen of a congregation sitting in silence, and listening to
the music of an organ accompanied by a choir or a company of
school children! Surely it is more like public worship to
be to the general singing in the church, though the music
produced should be of a more homely character! But does the
organ necessarily produce this result? Some think not, and refer to examples of
the contrary. It is not meant to pronounce any decision upon
the point, but certainly various parties who have given
attention to it are disposed to maintain that in their hearing
upon the beauty, efficiency, and extension of vocal music
in churches, instruments are fitted to do more harm than
good. It is to be hoped that the Scottish mind will take
care to satisfy itself upon this question, ere it propose a
deviation from ancient practice. If there is one principle
in Scottish Psalmody especially entitled to the rank of
fundamental, it is that it should be performed by the
mass of the congregation.

8. Two features of the Psalter music are of the nature of
facts rather than principles, viz. the Tonal modes, and that
method of harmonizing which assigned the melody to the
Tenor; (Disser. IV., p. 4: 6) but they may be shortly
noticed, as they suggest the enquiry whether either of
their principles is worthy of the melody! Some older
writers seem to have indulged in extravagant eulogy of the
modes, and to have thrown an air of mystery around them,
besides loading them with a jargon of high sounding terms.
Some of the moderns, on the other hand, regard them as
worthless and trite. The best specimen of the different lights in which they appear
to competent critics is furnished in the writings of two of
the ablest modern authors upon the science of music—
Dr. Marx and Mr. Godfrey Weber, both of Germany.

The two opinions thus represented are to this effect—
(1) that the major and minor modes now in use are
sufficient for every possible purpose, and that others only
occasion theoretical complication without any practical
benefit; (2) that while these two should be principally
cultivated, the others produce effects to some extent
peculiar, and add a special enrichment to the stores of
musical art, especially in the solemn and grave department.

Without entering into discussion the Editor takes the
liberty of stating that he rather inclines to the latter of
these views. It is certainly advisable to preserve many of
the old choral psalm 
which is
essentials of the harmonic features of these modes, as otherwise
the composer would lose his criterion of their original
peculiarities. While these peculiarities cannot well be preserved without maintaining
some knowledge of the system from which they sprang.
Such knowledge had almost vanished from Scotland till
very recently. Thus the tune "Martyrs," the only Psalter
verse belonging to the Dorian mode which continued to be printed,
was a standing source of perplexity to Editors, till at last
it was spoiled by altering it so as to reduce it to the Minor
mode; an outrage from which it has but lately been rescued by
the recent issue of the only remaining of the "Ancient
Psalmody," The Musical Text-Book of the Free Church.
It may be added that of these modes the Dorian, and next
to that the Phrygian, seem to possess the strongest claims to
preservation.

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

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

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

Dissertation II.

History of the Scottish Psalter.

The official existence of the Psalter comprehends a period of
86 years, dating from the year 1554, when the first
complete edition, so far as is known, was issued, and closing in
1650, when the Metrical Version of the Psalms which
still continues in use, was adopted in its room. This
periodists, and evinced it from the dates of those
leading editions—1595, 1615, and 1655. But as a part of
the Psalter was in use for some years prior to 1654,
and as a few years subsequent to 1650 would be required
for effecting the transition from the old version to the new,
the entire history extends to at least a hundred years.
During this period there was only one protestant denomina-
tion in Scotland, and only one manual employed in the
ordinance of praise. In the re-issue of the manual itself
therefore, and the illustrative matter attached to it,
the reader is put in possession of everything material
relating to that branch of worship, as observed in Scotland
throughout the post-reformation century.

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

Of these editions, the greater number were printed in
Edinburgh; but many also in Aberdeen, London, Middle-
berg, and Dort. The Editor of the present Reprint has
carefully collated those belonging to the first of the above classes, and has examined, as far as seemed necessary, a considerable number of Psalters. Therefore for those that remain his authorities are intimated.

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

1.—From beginning of Reformation till 1562.

Origins of Psalter, &c.

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

The "Goostly Psalms and Spiritual Songs" of Coverdale were, it is said, the first edition of "Foxe's Martyrs," condemned to the flames in 1559. The date of their publication is uncertain, but was probably not more than a year or two previous. They could not, therefore, have been very generally known; but they would at least serve to prepare the way for even a smaller number of psalms by Sternhold and his coadjutors. These compositions were set to Gregorian Tones and German Chorals, including the famous Ein Feste Burg. The number of psalms is 15, but 2 of them have second versions. The songs are 26, but in several cases there are two on the same subject.

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

In Scotland the Reformation had made considerable progress before the year 1540, but no notice appears to exist of the use of metrical psalms previously to that time. Soon after, however, it appears that the metrical version of a number of the psalms—how many is uncertain—had originated and come into use to some extent in that country. The historian Calderwood, under the year 1540, gives an account of three brothers of the name of Wedderburn, belonging to Dundee, and concerning John, the second of the three, he makes the affirmation that he "translated manie of Luther's dyuements into Scotish meeter, and the Psalmes of Davyd;" and that these performances were put into print about this time appears to be borne out by the statement of Row, the church historian, that amongst "the more particular meane whereby many in Scotland got some knowledge, &c., there were some books sett out, such as ... Wedderburn's Psalms, and Godlie Ballads, changing many of the old Popish songs unto godlie psalms, &c., &c., and executed by James Melville in such terms as also imply its being in print in 1570. He (i.e. a 'post,' or common carrier) acwew me first Wedderburn's Songs, whereof I learned divers wevers and divers of tunes." No copy of the early editions remains but, from compars of titles and other considerations, it is evident that a book still existing, and entitled "Ane Compendious Books of Godly and Spiritual Songs," &c., is a reprint—though, as intimated in the title, with some additions. The date of the copy in the Advocates' Library, Edinburgh, is 1621. Copies of earlier editions are said to exist, but as this is described as "newly corrected and amended by the first original copie," it may be regarded as authoritative. The number of psalms is about 29, and they are not unrecreased amongst the songs, but occupy a separate division.

The more private ends intended to be served by these compilations are plainly indicated in their respective prefaces. One of these in the Dispute is "basing our choirs and otherwise objectionable songs. Thus Coverdale: "Would that our ministers had none other thing to play upon, neither our carters and ploughmen another thing to whistle upon, save Psalms, Hymns, and such godly songs as David is occupied withal. That some women, or girls, sing without noise or spinning at the wheels, had none other songs to pass their time withal than such as Moses' sister, Elkanah's wife, Deborah, and Mary, the mother of Christ, have sung before them, they should be better occupied than with heuy songy songs, heuy trouble, and such like fancie." And therefore was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds: "We have here an plain text that the word of God increaseth plentifully in vs by singing of psalms and spiritual songs, and that specially among those that specially among those who are in the church and was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds: "We have here an plain text that the word of God increaseth plentifully in vs by singing of psalms and spiritual songs, and that specially among those that specially among those who are in the church and was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds: "We have here an plain text that the word of God increaseth plentifully in vs by singing of psalms and spiritual songs, and that specially among those that specially among those who are in the church and was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds: "We have here an plain text that the word of God increaseth plentifully in vs by singing of psalms and spiritual songs, and that specially among those that specially among those who are in the church and was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds: "We have here an plain text that the word of God increaseth plentifully in vs by singing of psalms and spiritual songs, and that specially among those that specially among those who are in the church and was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds: "We have here an plain text that the word of God increaseth plentifully in vs by singing of psalms and spiritual songs, and that specially among those that specially among those who are in the church and was the increase of Scripture knowledge.

The more directly religious use of these effusions in worship, though not explicitly declared, seems to be implied. Coverdale speaks of the "many hereticals that have put these upon the psalms, except in one instance, which is proposed for the tune of Exaudi Deus Orattonem Meam, (Psalm 55th,) probably a Gregorian Tone adapted. It may therefore be inferred that every one was left to supply the defect as he best might.

The following incident in the year 1546 shows that Wedderburn's Psalms were then in use, at least in private. "The Martyr Wishart, on the evening previous to his apprehension, before retiring to rest, said to his friends at Ormston: 'With a very sweet psalm and so he committed, and began thus—

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

History, Book I.

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

Four years later, it is stated in Foxe's Account of the Martyrdom of John Calvin, that he "was possessed with such a night in singing, and lauding God to the cares of divers hearers, having learned the Psalter of David without book to his consolation." It is probable, though not certain, that the same series of psalms is here referred to. At all events the incident affords another instance of the private devotional use of the psalms at this period.

Before taking leave of the Collection, it may be added that it seems to have been largely used even after it had been laid aside for the purpose of worship. In the Inventory of Smyth, who lived in Edinburgh, of 1654, occurs the item, 1234 copies of "Dundie Psalms." Dundee was Wedderburn's native place, and Smyth had issued an edition of the Collection under consideration ten years before, so that the indentiy seems unquestionable.

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

"It shall be lawful for all men as well in Churches, Chapels, Crotaries, or other places thereof to openly any psalms, prayers, psalmes, or other service, either in the Bible, at any time, on Sunday or holyday, or any other day, to sing, or to recite by heart, or to read, or to utter aloud, or in any other manner, the same, whether they be set out of the Bible, at any due time, not letting or omitting thereby the service or any part thereof.

Though the term psalm here is not expressly defined as metrical, yet various writers of authority, as Strype and Burnet, so understand it; and the Act directeth the presbyter as the first public sanction to the use of such psalms in
worship. In regard to the question whose renderings are referred to, Strype supposes they are those of Sternhold, and add—

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

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

Your majesty hath already given a notable example in causing the psalms brought in fine English manner, by your godly disposed subjects, to be sung openly before your grace in the hearing of all your subjects.

Viewing these extracts in connection with the fact that Sternhold published 19 psalms some time before his death in 1549, (Disser. III. p. 25.) the following inferences appear highly probable—that those psalms appeared in 1547, or at least a considerable time before the Act of 1548—that the King appointed or allowed the use of them in the Royal Chapel—that there was a tacit reference to them in the Act—and that many would soon after imitate the example of the Sovereign by employing them in worship. The collection was in 1549 enlarged by 44 psalms, not including seven by Hopkins, as stated in Disser. III. p. 25. To this period Burnet seems to refer when he speaks of psalms translated into verse, “which were much sung by all who loved the Reformaion, and in many places used in churches. (Hist. of Reformation, part II. Book I.) Doubtless all trace of the Psalms of Goodnesse was from the Established Church during the reign of Mary.

1555. Knox, in relating the death of Elizabeth Adanson, states that “A litell before his departure she sang her sisters and some others that war beyld his to sing a Psalm to God and among others she sung the 103. Psalm, beginning ‘My soul praise thou the Lord alwayes.’” This psalm is not in the Wodderburn collection as it now stands, and if held to be of Scottish origin, it is necessary to suppose that psalms were in circulation at this date which have since disappeared. That the quotation agrees with the first line of Psalm 146 in the collection of 44 already noticed, being one of the seven contributed by Hopkins; (Table, Disser. III. p. 28.) and it may be presumed that the historian has merely mistaken the number. It is a reasonable inference that this little collection, which proved to be the foundation of both the English and Scottish Psalters, had already obtained some degree of currency in Scotland.

Passing from the more private to the public or congregational use of psalms in Scotland during the years thus glanced over—a decisive testimony thereto occurs in the “Briefe Discourse off the troubles begann at Frankford,” ascribed with much probability to William Whittingham, but at all events written by one personally concerned in the transactions narrated. There is no evidence of persecution under the reign of Mary of England having driven many of her Protestant subjects into exile, those of them who took refuge in Frankfort—upon-the-Maine proceeded, in 1554, to arrange a form of public worship, and the following among other points was agreed upon:— “The people to sing a psalm in metre in a plain tune, as was and is accustomed in the French, Dutch, Italian, Spanish, and Scotsische churches.”

But though the practice in Scotland must have been as usual for a few years prior to 1554, neither Knox nor Calderwood mentions any express instance of psalm singing in connection with public preaching. Nothing is said of the manner in which worship was conducted at the meetings held by Wishart, Rough, Knox, Willock, and others, previously to 1556; which, strictly speaking, forms the starting point in the history of Scottish Psalmody, considered as a matter of Ecclesiastical Order. Similar silence is maintained respecting the more private religious meetings of the protestants. Thus Calderwood under 1553—

“the professors of Edinburgh had their privat conventions this yeere, in the fields in somer, in houses in winter. William Harlaw and John Willocke were their teachers; sometimes Patrick Moll was. They had their own elders and deacons.”

The small number increased daily, until the time of publick reformation.

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

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

“The Congregation could not agree upon any certain Order; till after long debates and to and fro, it was concluded, that Master Knox, Master Whittingham, Master Gilby, Master Fox, and Master T. Cole, should divide forths some Order meets for their state and time; whiche things was by them accomplished and offered to the congregation (being the same Order of Geneva which is nowe in print.) This Order was very well liked of many; but such as were best to the Book of Englande, and Knox &c. * * * *”

In th’ende, another waie was taken,” &c.

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

It was for the use of this congregation, and under the auspices of its leaders, that the work was published which is entitled “The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church.” It is divided into two parts, and as respects its form, was first printed in 1556. This “Forme” is expressly stated in the preface above quoted to be the same with that prepared for, though not adopted by, the Frankfort refugees. In the “Contents of the Booke” 12 pieces are enumerated. The first 10 relate to Church Discipline, Worship, and Discipline; and to these the title properly refers. The remaining two have to do with marriage. This “Forme” came afterwards to be termed the “Order of Geneva,” not from its relation to the native Protestant Church, but because it was first used by the English congregation in that city. It was also designated “The Book of Common Place.” The psalms are found in the Calvinian Catechism, and with the present enquiry is chiefly concerned, bears the following special title:—

“One and Fiftie Psalms of Davids in English Metre, whereof 37. were made by Thomas Sterneholde: 44. the rest by others. Cofferred with the Hebrews, and in certain places corrected as the text and sense of the Prophets required,” &c.

“J. N.” If any be afflicted,” &c.

The 51 psalms consist of the 44 by Sternhold and Hopkins, (1549-53,) but considerably altered, with the addition of seven furnished by Whittingham. It does not appear whether this compilation of psalms formed part of the arrangements proposed for the congregation at Frankfort, or at what precise time the resolution to prepare it was entered upon. But the germ of it seems to lie in the resolution of that congregation in the year of its formation (1555):— “Let the people to sing a Psalm in metre,” &c., as above quoted, and again, “the people to sing one other Psalm as afores.”

To this volume a somewhat copious preface is affixed, which, on good grounds, is attributed to Whittingham. The portion relating to the psalmody of the Church at Geneva was moulded, and which were afterwards more fully developed in the Psalter of the Church of Scotland.
But because prayers are after two manner of sorts, that is, either in words only, or els with songs joynd therunto; and that, in the name of the case, of the consideration of the same, is called by many into doubt, whether it may be used in a reformed church; it is expedient that we note only the first thing appertaining therunto. For we must give a rule how men should sing, first truth, I will sing in voice, and I will sing with understanding. And in another place, showing what songs should be songs, exhorteth the Ephesian to "certaine songs, psalms of men and such as are spirituall, singing in their hearts to the Lord with thankes giving." As if the holy ghoste would say, that the songs should be made up with god, and cause him with a more fervent and lively zeal. And as musicke or singing is naturall unto us, and therefore every man delighteth church; so our mostfull God setteth before our eyes, how we may sing with spirit and to the glory of his name, recreation of our spirits, and profit of our selves.

But as ther is no gift of god so precious or excellent, that Saturn upon it not after a sort drawn to height and corrupt, so hath he most impidently abused this notable gift of singing, chieflie by the papistes his ministeres, in disfigurynge it, partly considerations the manner thereof, then what any man had wytt. And by this meanes, lyrringe men to tike the easellie and flattering the phantasie, not esteeming it as a gift approved by the word of god, profitable for the church, and confirmed by all antiquitie, but behoulding by the wordes of Plinian, called the young, who, when he was deputed in Asia unto the Emperor Trajan, and had receiued charge to enquiere out in the Christians to passe into deathes, with many thinges, touching the Christians, that Their manneres were to singe verses or psalms early in the mornynge to Christ their god. And therefore the wordes of Plinian approves it, antiquite beareth witness thereof, and best reformed Churches have receyved the same, no man can reprofe it, except he will contemne Gods Wordes, despise Antiquitie, and utterly contemne the delight and desirousnesse of Christ his Church.

And ther are no songs more mecte then the Psalms of the Prophet David, which the holy ghost hath framed to the same tune, and communed with them. For by this the advantage is to be had of the whole Scriptures, that hereby our heartes might be more lyricle touched, as appeareth by Moses, Zacharias, Judith, Deborah, Marie, Zacharias, and others, who by songs and metre, and by other sorte of songs and metre, have led, and are leading to the praise of God.

Here it were to longe to intreate of the metre; but except that, and composed Letters, the reverse of which pertainnes to the nature of the psalms are not only metre, and coneyne juste Colures, but also have grace and majestie in the verse more then any other places of the Scriptures, we need not to come into any probation. For they that are skilfull in the hebrew tounge, by comparinge the psalms with the reste of the scriptures, easilie may perceyve the metre. And to whom is it not known, how the hebrew by all meanes wolt to help our memorie, when he facioned many psalms according to the letters of the alphabet; so that every verse beginneth with the letters thereof. Sometimes, begins with the first, sometimes the second, sometimes the third, and 8, the other half; and in another place, thevers, yea, and eight verses with one letter, even the psalm throughthout; as if all men shoule be inflamed with the love thereof, both for variety of matter, and also for their stretching, that their like may be seen.

Nowe, to make you privie also why we altered the rhyme in certeyne places of hymns, whereon for the gyfte that God had gyfted us with the knowledge of our hebrew natures, we that are now in this enterprise, did we only set God before our eyes, and therefore weryd the words and sense of the Prophete, rather considerate the meaning thereof then what any man had wytt. And chieflie being in this place, where as moste perfite and godly judgement dyd assure us, and exhortations to the same encourge us, we thought it better to frame the rhyme to the hebrew sense, then to lyricle that sense to the English Psalme; and so either altered for the better, in such places as he had attayned unto, or els where he had escaped parte of the vers, in some tymes there, we assuere the same is not as if we were daourous to finde fastes, but only as suche whiche covetous to hyde theym, as the learned can judge.

This collection is interesting, insomuch as all the psalms it contains, and 42 of the tunes, were subsequently incorparated without change into the Scottish Psalter, which then begins its history at this point. Here also, the divergence of the Scottish from the English Psalter takes its rise. The prose documents in the volume include various directions respecting the singing of psalms in connection with public religious services. See Diser. I. p. 2, a. 5.

The next topic is the introduction of this work into Scotland. The explanation is mainly to be found in the harmony of religious sentiment between the English exiles in Geneva and the Scottish protestants. But the agency of Knox, as the connecting link between these parties, constitutes a prominent feature in the case. He was one of the five who originally framed the "Order" for the Frankfurt Assembly, which it was not yet under consideration, and it is evident, from the history already referred to, that the part he took in the work was at least as conspicuous as that of any of the others. He had subsequently visited Scotland, where his influence with the protestants and his powerful writings, and had shown that, though absent from that portion of the exiles who accompanied Whittingham to Geneva, his intercourse with them was not interrupted. Indeed the speedy resumption of the pastoral relationship indicates that, on both sides, it was regarded as suspended rather than dissolved. It may be assumed that the task of preparing the psalms under consideration devolved upon Whittingham. Being the author of the additional seven, there can be little doubt that he made the confusions upon the others referred to in the title, but he had coped with the steps thus taken, as the opposite supposition is inconsistent both with his position as pastor, and the part he had taken in preparing the accompanying documents. Most probably he and other leading parties in Scotland had the object in view, which was afterwards realized, of providing a manual of worship suitable for their own country.

Some obscurity, however, involves the questions, when this collection came into public use in Scotland; and whether Weeldeburn's continued in possession till supplanted by this; or the 44 by an unknown hand. In 1558, 1559, and 1566, the psalms were also translated into Scottish, and this translation was used in the Kirk. The questions are raised as to whether this version was translated and published before the appearance of Knox's "Order" of 1558, and whether the identity of which is also set down by a quotation. Similar uncertainty attends the statement by Knox, that after the St. Giles' appears in Edinburgh in the year 1558, "the brethren assembled themselves in such sort in Companyes synging psalms and praising God, that the prouest of the enemies war astonied." But it is very probable, considering the circumstances above observed, that by this time the 1556 collection had been adopted, at least in Edinburgh. There is authority for stating that in 1558 another edition of the "Forms of Prayer," &c., was issued at Geneva, but no copy of it is known to remain. In 1559 Knox returned finally to Scotland. The Reformation there advanced rapidly, and in 1560 the first General Assembly of the protestant Church was held, and in the Minutes drawn up the "Forms" for Election of Superintendents and Ministers, which concludes with directing the 234 Psalm to be sung; and as that psalm first appeared in the collection of 1556, a decisive recognition of that collection is thus afforded. In the same year the "First Book of Discipline" was framed, which recognises the "Forms of Prayer" as "over book of Common Ordour," and the Ordour of Geneva whilk now is used in some of cure Kirks. The immediate reference is to the prose document in the volume, but it must be inferred that the psalms are included, and that they were, at this date, current in Scotland.

In this year, moreover, the collection of 61 psalms was extended to 62, and in that following to 87. The particular of these additions will be contained in the "History of the Scottish Dissertations," but it is proper to state here that they were evidently made under the auspices of the same parties as were concerned in the publication of 1556; (for proof see Diser. III. p. 25 ) and as they were soon after incorporated entire into the Scottish Psalter, they may be regarded as virtually steps in its progress. Whether these enlarged collections obtained immediate circulation in Scotland is not quite apparent, though it must be considered probable. In December, 1562, the General Assembly directed that an uniforme Orde should be keept in Ministerie of
violons et petits rebecs, dont il n'y en a faute en ce pays-là; et se mirent à chanter psaumes, tant mal chantés et si mal accordés, que rien plus. He! quelle musique ! It is doubtful, from this account, how far the instrumental and vocal elements were combined; but that such a number should attempt to sing psalms in parts on such an occasion, out of the population of Edinburgh and neighbourhood at that period, indicates pretty general cultivation of church music—though it may well be supposed that if tried by the same proportion of Edinburghers in the same place the performance would appear coarse. Calderwood relates the incident thus:

"Some honest citizens went accompanied with some musicians and entered at her chamber window with music. She was so well pleased with the melody, as she alleged, that she wished the same to be continued some time longer after her departure.

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

"There was aue port made of tymber * * * upon the quillk port was sippand certaine barnes in the basket hevino wyke; under the quillk port their was ane cloud opparsand with four levis, in the quillk was put ane bone bary. And quhen the quenes hienes was cumand throw the sault port, the said cloud threw the bary, and the barnes discors that could be heve of the an-gell, and delieret to her hienes the keyis of the town, to giber with ane Byll and ane Psalme Bulk, conquer with fynne purpur velout, etc."

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

II.—From 1565 till 1600.

1.—List of Editions.

The Psalter which was employed by the Church of England generally, till the appearance of Tate and Brady's version in 1662, and the later Psalters, was an issue of the Geneva Psalter, and period thereafter, was first published in a complete form in the year 1562; but though the older authorities, as Warton and Hawkins, specified that year, some recent inquirers call the fact in question, as no copy of such an edition was known to remain. This doubt, however, has been removed, as a copy has lately emerged into view, which the present writer has enjoyed the privilege of examining. The particulars of the Literary and Musical subject-matter of this compilation will be found under where the Psalter was first published.

The steps taken for providing a complete Psalter for the Church of Scotland cannot be stated in detail, as the early records of the General Assembly have unfortunately perished. The following statement, however, occurs in a paper written to Calderwood the third day of December, 1566, in opposition to the reception by the Church of the Metrical Version avowedly prepared by King James VI. "In the General Assembly convened at Edinburgh in Dec. 1562, for printing of the Psalms, the Kirk leid Robert Lacieprick printer two hundred pundis to help to hay irons, ink and paper, and to fie csetraemen for printing." From this it may be inferred that as soon as the proceedings relating to the Book of Discipline had been completed, that is, in the course of the year 1562, the attention of the church had been directed to the subject of the Psalter. The expression "for printing the Psalms" seems to imply that at the previous meeting in June the intention had been formed of taking action in this matter; and at the same time the collection of 87 psalms published at Geneva in 1561 may have been approved of, and a committee appointed to procure materials for completing the work. This committee would certainly include Knox, on account of the circumstances already referred to, and Messrs. Robert Pont and Johnanig, who supplied the larger portion of the required material. During the ensuing six months, there would be adequate opportunity of inspecting the recently published English Psalter. It is probable, that at the Assembly of December, the committee reported their proceedings, and that those were formally adopted by the body at all events, that the course to be followed was then decided upon. What this course was appears from the result. The 87 psalms of Geneva were retained—42 were selected from the lately published portion of the English Psalter—and
21 were newly furnished by Pont and Craig. For the modifications made, see Diss. III., p. 30.
The process of printing was completed previous to the Assembly of December 1564, but subsequently to the June Assessment of that year, is plain from the following entry in the Book of the Universal Kirk.

"Sess. 2d holdin' the 26 of December, 1564. it was ordained that evertie Minister, Exhorter, and Reader shall have one of the Psalme Books late printed in Edinburgh, and use the order concerning prayer.

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

The only copy of this impression, known to remain, is preserved in the Library of Corpus Christi College, Oxford. There is a copy of an impression of the following year in the Advocates' Library, Edinburgh.—(Fac-similes 1 and 2)—being the earliest left in Scotland. Another copy of the latter is in St. John's, Cambridge, erroneously described by Dr. Coton as of the former year. These two impressions are found to be entirely alike, so that they may be regarded as forming one edition, which is therefore designated that of 1564—5. Further particulars respecting it are given in the Appendix and in Diss. III. & IV. The prose documents previously recognized in Scotland as containing the "Order of Genera" are retained, with considerable additions, as intimated in the title-page.—(Fac-simile 1) Calvin's Catechism, and the whole preceded by a "A Kallender with an Almanack for 12 yeeres." The psalms occupy pp. 1—400, and a page contains about 25 lines, divided as in the Reprint.

On comparing the Scottish with the English Psalter, important differences appear. 1. The former adheres only in name, and not in fact, to the Book of the Exiles in 1561, whereas the latter departs from it in 20 instances. 2. The psalms added to complete the respective works differ in 21 instances, making 41 in all. 3. The Scottish exhibits a much greater variety of metre. 4. Even in those cases in which the translations are in substance the same, the variations in words, lines, and even entire verses, are very numerous. (Diss. III., p. 30.) 5. The English is accompanied by about 20 hymns, while the other at this stage has no such appendage. 6. The tunes in the English are 6½, of which 18 are to hymns. The Scottish has 1½.

Apparent nothing, except conjecture, can be offered in explanation of the departure by the English Editors from the previous course of the Psalter. It may have been supposed that this result would be more readily adapted to the mass of the people; or that an instrument of praise, which was to be combined with others included in the Liturgical service, required less variety than if it stood alone. Something, also, may have been intended with respect to the Church adhering strictly to the Psalter of the Exiles so far as it had gone, and completed it on the same principles, besides retaining the prose Standards by which it had been accompanied. The governing body continued unchanged, and the Church was virtually an expansion of that of the Exiles. But in England the Generar party, after the return, was mixed with the Puritan body at large, and those with others whose views were widely different. It is not unlikely that the influences thus arising may have led to a modification of the Psalter as above given. The above is not intended to detract from the value of the English Psalter as a Historical work, where it is necessary to be acquainted with the latter for the other.

Whatever any individual specially conducted the editorial work connected with the first appearance of the complete Scottish Psalter seems to be quite unknown. If, as assumed above, a Committee of Assembly prepared the materials, there would be little left to do, except to secure accurate printing. The name of William Stewart appears as the author of a preface Sonnet, and the writer of some explanations regarding the Calendar, &c. (Appen. p. 2.) Nothing is known of him, but it may be supposed that he was an Elder of the church, and that he had a share in 4. It is not to be supposed that it had any such object, for it was printed in Edinburgh, in 1564.

The same want of knowledge respecting editorial superintendence characterizes the whole series of subsequent editions until that of 1635 is arrived at. Many of these, however, are more serious, in which correct printing was the chief object required; but though this object has been tolerably well attended to as regards the words, the case is in many instances very different in reference to the tunes.

In February 1565, Lepkevirk obtained a letter under the Fivry Seall authorizing him to print the Psalms of David in Scotside, and that he obtained a privilege under the same, which he had act only by the authority of the Church in preparing the impression of the previous year. In 1567 he was constituted printer to the King for 20 years, and others were forbidden to print the "Psalms of David and some other books," or to bring them out of utter countrie." This grant was confirmed in 1570.

In 1568 an edition of the "Psalme Bookes" was issued in Edinburgh, by Thomas Bassandyne, to which the General Assembly took exception on account of a song "calling Walcom Portoun to the C穷人, and intended to do this in a book with an objectionable title, he is charged with having "prentit without licence of the Magistrate or revising of the Kirk. Therfor the hail Assembly ordain that the said Thomas to call in again all the said books that he has sauld, and keep the rest unseld until he alter the foresaid title, and also that he delete the said song out of the end of the psalme book. And fardther that he abstaine, in all tyme coming, fra further printing of any thing without licence of the supreme magistratie, and reiesing of sick thinges as pertain to religioun, he is charged with being pernicious for that purpose."—Book of Unit. Kirk. No copy of this edition, or of the song objected to, is known to remain.

The CL. Psalms of David in English metre. With the Forme of Frayers, and Ministration of the Sacraments &c, used in the Church of Scotland. This incomplete copy was in the former beockes, are added also sundrie other Prayers, with a newe & exact Kallender for xvi. yeares next to come.

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

Printed at Edinburgh by Thomas Bassandine dwelling at the 1676. next Privy Doore.

The Bodeleian copy of this edition wants the psalms. Another copy, having the Psalter complete, is in the possession of Mr. David Laung, Edinburgh. It includes Calvin's Catechism, with printer's name, and the date 1578. The general title of printing is "A Psalme Booke," but the designation is ascertained by comparison with the Bodeleian copy. There has been no special title to the psalms. The size of the letterpress page is about five by three inches—22 lines of the psalms in a page, arranged in eights, with spaces, as in other editions—type as large as that of 1635—psalms occupy 498 pages—printing good. The references to tunes are in a peculiar script-like type, which occurs in no other edition, and of which the following is a specimen:

*Ley 199. etc. 10. psalmus.*

King 595 ete 595. King Commandmenets.

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

Another edition, by Bassandyn, of 1578, is given in Appendix to Dr. Lee's Memorial, in his own possession; but no particular notice of it seems to be required; as the type is the same as that of 1568. It was published at the Nether Bow, Edinburgh, (cum privilegio;) In his last Will "Ane psalmes of David price xvild" is mentioned. From the price this must have been a small edition. Also 323 Donal. 1578. "Six psalms the pese vid." It is not known what these were. Further "Six great psalmes Englis prent, bund, the pese iiis, and 141 of the same unbund, the pese iiis." This may have been an edition of the English Psalter, but more probably it was one of the attempts printed in 1578, 1579. Bassandyne died in 1577. but Arbuthnot, who had previously entered into partnership with him, continued the business, and was constituted King's printer in August, 1579.

He had, six months previously, received licence for seven years to print the psalm book, &c.—printing or importation being prohibited to all others. It cannot be doubted that something would result from this grant, but no specimen or account of an edition by this printer is known.
Another Edinburgh printer, named Ross, contemporary with Bassandynye, has produced one or more editions. In his last Will are mentioned as part of his stock "27 psalms buikis with the noth, half hand, 8s. the piece, 40 little psalme buikis vruband quhit paper, 6s. 8d., and 200 this small vruband, 4d. the buik of the price the s, vii". And in Bassandynye's Will, whose stock in business seems to have been considerably extensive, is specified "An of John Ros psalmes of ilitil volume 8s., and 211 of John Ros psalmes unbound, the peco vis." These editions may be regarded as extant.

1587. Special Title. The Psalms of David in Metro, with divers Notes and Tunes augmented to them. James V. If any, etc. (Devoirs.) Imprinted at London, by Thomas Vautrollier dwelling in the Blackfriers. Cuan. 12mo, M.D. 1587. 

Latin titles in small Roman—Contents in italics much like that of 1635—page deeper than the 1575 edition, and contains 26 lines—pages occupied by psalms 259—763.

The number of spiritual songs is here found to be the same as in the edition of 1596 (Appen. p. 4), but the Veni Creator stands first. The "Conclusion" noticed under 1575 is continued, but is placed after the psalm to which it belongs. There is no other Conclusion in either of these editions, nor prose version of psalms, nor prayers upon Mr. D. Leing. 

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

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

1589. John Gibson, Edinburgh, obtained the royal authority for printing bibles and psalm books, (Lee's Memoir,) and probably he availed himself of the privilege, but edition of the Psalter from his press, at this period, seems to be known.

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

"The Psalms of David in Metro, with divers Notes and Tunes augmented to them. James V. If any be afflicted, etc. Middilburgh. Imprinted by Richard Schilders, printer to the States of Zealand. 1594." 

Device on title page, a printing press in operation, with inscription Gen. iii. 19. Latin titles to psalms. Size of page somewhat larger than that of 1565—9, and tunes the same as before. The Spiritual Songs are the same, and with the same tunes as in the edition of 1595, mentioned below.—See App. p. 4, and Dissel. III. p. 34. 

According to Lowndes, a copy was sold in London at £10.

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

The general title to the volume is as follows:—

The CL Psalms of David in Meter with prayers and Catchifime, according to the form vied in the Kirk of Scotland. With sundrie other things quhill fall be declared in the table next following the Kalender.

Edinburgh, printed by Henrie Charteris 1596. Cum priuilegio regali.

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

"The eis of men in travel, and being from thaire home guba glindie would carie one thill buik (as this of the prayers is) that can not giffin carie the bailt Pfalmes. "Belides that ilk pair child can not atten to the bying of the bailt Pfalmes be my bali the famine with ye Catechisme of the price."—Appen. p. 2.

This edition is distinguished from all others by a remarkable series of prayers in the Scottish dialect, one being appended to each psalm, and "agreeing vwith the meening thairorf." It also presents for the first time, so far as appears, the set of Matrical Doxologies termed "Conclusions," one adapted to each form of metre; the intention being that each psalm should be terminated by one of these formulas. Both Prayers and Conclusions are quoted in full in the Appendix, as also the ten Spiritual Songs, which are extracted from this in preference to the Middleburgh Edition of 1596, as it is doubtfull it was intended for Scottish usage. The edition has this further peculiarity that the contents to the psalms are greatly abridged, (App. p. 5, 6.) Further remarks upon these special features are reserved for Dissel. III. So far as the tunes are concerned, this edition is of inferior authority, the inaccuracies being very numerous. A copy in excellent preservation, and of which the Editor has been kindly allowed the use, is in possession of Mr. Laing, Edinburgh. Cotton refers to Public Library, Cambridge.

1596. The Memorial Notice is the key to his possession. Included also in Lea Wilson's Catalogue. Probably the same with that of which William Euing, Esq., Glasgow, possesses a copy. Title as Vautrollier's, quoted above. Printed by Richard Schilders, printer to the States of Zealand. 1596. 

Edging round title is shown fasc-simile 11t. Type small, and prose contents wanting which may inferred that it was intended to be bound with bibles. Spiritual Songs, in number and order, as in Vautrollier's, 1587. Prose version of psalms wanting.

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

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

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

His hienes being perfiynt informe how Johane Gibbon his hienes baik binder hes vpoun his awin gratz and birms he primitive mane and deuyfalt imprect imprest within Middelburgh in Flandris one newe psalme buik in littil volume contenint bith the Psalms in verne as lkyways the farnyn in profy vpoun the margine thairof. In ane forme never prafticit nor devinit in any heirtorf. And crosing grittes the forthein in the new religion and the particular grulth of the profyroth thairof within this realme. Quhirrofore to the intent he be no frutfrat of the commoditie due to his faid inventiouin and deuercement Thairor gevand and grantit his hienes fulle freic and all his liberties to leike haire aird and affignatis To cais iverm hame the fald haill imprentioun of the psalms in the toforad forma Selle and Dilpino theirein to his hienes legis at convinent pryces and afe temne cuerie waic to his behove. 

All others are then discharged, under penalties, from bringing 'bame' or selling any of the said impression. It is at this point that the feature of the prose version on the margin first occurs in the history of the Psalter. Dr. Lee states that his Middelburgh editions of 1596 and 97 do not amount to the description here quoted; from which it may be inferred that they wanted the prose version. This is also the case with the 1594 edition above noticed. There seems to be no trace therefore of this edition, unless it be the same with that specified in Lea Wilson's Catalogue under 1599, as a 12mo, printed by Schilders, having the Genevan prose. This is indeed described as Sternhold's version, and for the use of the English church, but probably that church made use of the Scottish variety of the Psalter. Wilson's copy, however, cannot now be referred to, and no other seems to be known, so that the matter remains uncertain.

1599. A licence was allowed to Robert Smyth, Edin- burgh, "to imprent be himself his servandis and wtheris in his name within this realme," and "psalme buik as oft as occasion sailt servyr," &c. A copy of an edition in 12mo, by this printer, is to be found in the British Museum. General Title as follows:—
The psalms of David in metere with the form of prayer and administration of the Sacraments &c. set forth in the Kirk of Scotland. (1.) In regard to Ensentment. Though the "Book of Discipline" had been published, the "Book of Common Order" was still a church-endored, and the provisions respecting Psalm singing, partly quoted at p. 2, thus remained in force. In regard to ordinary public worship, instructions are given that the people after prayer "sing a psalm altogether in a plainsong," and that the minister after another prayer "proceedeth to the sermon." Next, that after sermon come a prayer, including at the end the Lord's Prayer and Creed—and that "then the people sing a psalm, which ended, the minister pronounces one of these blessings, and so the congregation departeth." The following also occur in relation to certain special services:

After the appointment of ministers, elders or deacons: "The people sing a psalm and depart." In 1569 the 23rd psalm is specified for this purpose.

After the administration of the Lord's Supper: "The people shall sing, or other"...This action, after the blessing, "and so they rise from the Table and depart." The following is a succession of tables. If there were, it is probable each would be closed in this manner.

After marriage: "Then is sung the 120th psalm or some other, appertaining to the same purpose." In the "Treatise of Fasting," 1565, the public services on the Sabbath appointed for that exercise were to be concluded thus:

Forenoon: "The fifteenth one shall be sung whole." Afternoon: "The VI. psalm shall be sung." In the "Order of Excommunication and Publick Repentance," 1567, the following directions occur:

In case of Repentance: "Then shall after the church sing the CXL. psalm so much as they think expedient." In case of Others: "And if the same be dismissed, after they have sung the 101st psalm, or one portion thereof, as it shall please the Congregation." In case of Restoration: "Then shall one psalm of thanksgiving be sung." In the "Book of Discipline," besides the passage already quoted, (p. 3 above) there occurs another, which draws a distinction between things "so necessary that without the same truth is no face of any visible kirk," and other things less strictly essential. Amongst the latter is classed the singing of psalms, "for in some churches the psalms may be conveniently sung, in others, per chance they can not."

The subject of Burial the following instruction is given:

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For avoird all inconveniences we judge it best that neither singing nor reading be at the Buryall: for albeit things sung and read may admonish some of the living to prepare themselves for death, yit shall some superstitions and ignorant persons ever think that the works syning or reading of the living do and may profit the dead. And thisfor, we thinke it most expedient that the body be not brought to the church until the processe be brought to some honest company of the churche, without cather singing or reading; &c.

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

The steps taken by the church in the matter of the printing and distribution of Bibles, Psalm Books, &c. deserve notice in this connection. The statements are various. Some have been published in the Memorial for Biblical Societies, 1814. One of the Articles in a petition, presented by the Assembly to the Regent in 1574, relates to a proposal to bring to Scotland a French printer of celebrity, who had been banished from his country; and entrusts his grace to consider his offer and take order therewith. And in "Articles proposed to his Majestie and Counsell," 1580, there occurs the following, which concerns one of the publishers of the Psalter.—See list of editions, p. 14.

"Because there is great necessity of a printer within the country, and thereby an art to be established here;) one called Vansilder, quha offers to employ his labour in the said vocation, for the well of the country, it will please your Grace and Counsell to take order for your Grace's advantage, and to give license and privilege to him to that effect, it will be thought expedient bey your Grace and Counsell.

The following are Acts of the Scottish Parliament, 1579:

1. First, it was 'statute and ordained that all Gentlemen worth 300 moneys of yearelie rent, and all substantial yeomin, &c. worth 150 pounds in lands or goods be bidden to have one bible and psalm booke under the paines contained in the said act.' This law seems to have been enforced in Edinburgh at least, where parties were ordered "for eschewing of all fronds" to "bring their bybells and psalm bunks, to have them under my signet, and let no man take them out of the Kirk."

2. The phrase "for pursue all persons of that has incurrur the payne" of this act.

The other Statute is of considerable interest.

"For the instruction of the youth in the art of music and singing, quhilk is almost decayit, and saill schotily decayit, with tyme remedi be providxt, our Soverane Lord, with avise of his thrie estates of this present parliament, requisiteth the provest, kainties, counsell, and communitie of the maist especial burrows of this reigne, and of the patronis and provostis of the colleges, quhair sang sculls are findit, to erect and sett up one sang scull, with one singing master sufficient and saill skilful, for the promotion of the youth in the said science of music, as they will answer to his highness upon the peril of their fundations, and in performing of his honours requirit doo unto his maistie acceptable and great pleasure.

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

The designation of the leader of the singing in public worship was that of "Uplifter of the psalme." This office was combined in many instances with that of Reader, and in others with that of Teacher of the "Sang or Musick Schule." Defective supply in some places was obviously the explanation of the provision in the First Book of Discipline quoted above. Of the expedients resorted to a specimen is furnish'd in M'Call's Diary.

The Lord of Done, mentioned before, dwelt oft in the town, and of his charter entertained a blind man, who had a singular gift, voice, him he causit the doctor of our scholl [Music School, Montrose,) to teache the whole Psalms to him, with the tunes thereof, and sing them in the kirk, be hearing of whom I was as declane, that I lernt manie of the Psalms and tones thereof in mire; quhilk I haft thought ever seen syna a grette blessing and comfort.

The "Sang Schule" existed prior to the Reformation. They would arise from the necessities of popish worship. Boys behaved to be trained for chanting, and those so employed required to be able to read Latin, so far at least as the church services were concerned. The "Sang Schule," therefore, was the Elementary Seminary, as compared with the "Grammar Schule;" and the two in combination seem to have formed the preparatory course to attendance upon College. While primarily intended for
church students they were also open to others, and it looks as if a considerable number had taken advantage of them. The "Sang Schule" seems also to have included the departments of writing and arithmetic, and probably reading in the vernacular. After the Reformation, when it was no longer considered sufficient to maintain the company of singing boys, besides an adult choir, in every considerable place of worship, and when the dissemination of knowledge in reading and writing had become a primary object to the church, it is natural to suppose that the musical element in these Seminaries would descend, and that other elementary branches rise in public estimation. But it may be inferred that the edict of James would tend to arrest the progress of decline in musical teaching, and would lead to an increase of the number of the "Sang Schule," as there was no depreciating influence respecting the musical materials employed in these "Scoles" during this period, but it cannot be doubted that the tunes of the Church Psalter would form a leading ingredient. Two of the persons mentioned in the old preface to the following Reprint as among the original harpists of these tunes were teachers of "Sang Schule," (Diss. IV., p. 49.) which circumstance shows that branch of music received attention from such functionaries. See also the above passage from Merrill.

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

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

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

"There are the three exercises, which are used in all our congregations every Sabbath, one hour before the preach. I come in; first prayer, then psalms, then reading of the holy scripture. * * * * * * You hear the third bell ringing, and at the end of the ringing, the psalm will come.

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

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

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

Amongst the endless variety of officials in the Romish Church that cowper seemed to have been included; and this circumstance may have led to the employment of such functionaries after the Reformation, in places for which ministers could not be provided. (See list in Miscellany of Wodrow Society, 1874.) Their public duty was to read the prayers in the Book of Common Prayer; to read portions of Scripture—and to announce the psalms to be sung. In 1880-1 steps were taken to abolish the order, but they continued to be employed, in the capacity of assistants to ministers of the more important congregations, till the adoption of the Westminster Estabhishment. In this position the Reader occupied the first hour of public worship on Sabbath, and was often employed in similar service during the week. Singing of psalms seems to have taken up a reasonable proportion of the time. Where there was no rule, and a second hour similar to the first. His place was the desk below the pulpit, also used by the preacher. In the First Book of Discipline there are various passages relating to this order.

The Minister's part of public worship embraced two diets, one immediately following the Reader's service, and the other after an interval. The latter was, in rural districts at least, frequently devoted to catechizing. How often psalms were sung during each diet is not quite evident—but there was none before the close of the service, and at least one more during the earlier part of it. Week-day services were also common, and were conducted in the same manner.

And amongst the institutions of the church family worship may appropriately be included. It seems to have been initiated and practised by the prelates from the beginning of the Reformation; and in times of difficulty would often be maintained when public worship was impracticable. The singing of psalms was from the beginning a constituent element of this service, and the daily practice of church tunes, in the private form, must have largely contributed to facility in the performance of them on the congregational scale. The passage from the Book of Discipline, quoted p. 5, "convinces to private exercise, and immediately after it is added:—

"In private houses we think it expedient, that the most grave and decent person use the Common prayers at morn and at night, for the comfort and instructions of affairs.

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

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

"Ayr, Burgh, May, 1559. Quo die, Comparit in jagnetum George Cockietoun, and he being discharg'd of his service and fear farewell, declarit to James Kennedy, Deo in Gild, the key of the olde legow, protestand that throw his non-service within the kirk of Ayr, in tymes coming he has done in tymes bygones to his harm and profit, and the said cure for any opposition, but be vertue of his discharge foresaid."

Ditto Nov. 20. Appoints John Or to teach the art of grammar to the bairns of this burgh, with manners convenient, and in absence of Christopher Gudman, sall say and reid the Common Prayers and minister the sacrament.

"Let him " 30 pounds in the yer of feis, and xite, in the yer for ilka bairn."

Other teachers prohibited.

Aberdon, Kirk-Session 1574. Admonition was given to John Cumyn, and to the minister of the sang schals, that they give no play nor any priviledge to theyr scholars, in the daysy dedicated to superstition in papistrie, but shall retyne them these days at theyr lesseons."

"First the common with all expediunt be removed out of the kirk, and maist profet of to the sae and support of the pure.

Aberdon, Burgh, 1570. Ament the supplicationse exhibite and present the Comeld be Andrew Kneyp that the teachein and instruckt and process the childyrne and bairns of the sang soill, quilk presentle is destitut of all exarcheun, * * * * * the hall consenc do present for the tymes, all in ane voice, in respect that Schir John Blak, quha was anes minister of the said sang soill, is presentless abt the realmes, and as exercitun of music unst in the said clyd, lyk as there hen been an exercitun thairin thi disease yeris byrnes, * * * * * reiple aduyat, accompit and admytitt (indicating their will) the said Andrew Kneyp to the said office, to teichte and instruct their youthbaid and childhrin in the said sacell of swise, meanins, and wartow, for payment of six leauo deweties as was he bune, and as he appyntis with the parenais and friendis of the baillie.

1577. The said day, the comend grantit the sae of four pundis to the support of James Symonse doctor of their Sang Scuill, under Sir John Blak, to haue to by him chythes, for his good servis the tym byganes and in houp of his continuance in tym to cun.

Item, to the maistir of the sang scholl, for his fees of the two ternis xiiij. lb. xij. lb.

1566. John Anderson admitted "master of the sang scuill, now vailand be decease of John Blak to have for his stipes yerdly, the saime of twente pundis mones of this reasoun."

1568. In this passage of the sang scholl for his penion of the said tuas ternis 80 lb.

1568. Govein to Patrick Walter for the unacciing of the psalms in the new kirk, according to the Act of Councell, of the thir the xvii day of Januar, 3 lb., 6s. 8d.

Aug. 1597. To be no other scholl within the burgh, except the music scholl, but sic as sae be submitten to the maister of the garden scholl.

Nov. 1597. The proset batallies and consell findis that maistair William Skene, maister of the sang scholl, serva
bath the Kirk in up-taking of the psalms therein everie Sunday; the as he kirk be himselfes and the other be the doctor or some of his discipulus him; and by some contrivance or contrivance. They add: “ten merkis to his stipend of seacour merkis.”

1598. The said day, the present, baillies, and consell, incontinent that Maister William Skene, last maister of the song school of the Kirk, in Kyne, was desirous to instruct his scholars in playing, thereto to the effect that the school myld not discontinue, and quhill a qualfeit man be provyd to occupie the places, hes appoyntit and nominated the said John Lyove to tach them the musick of this kirk, quhill the foart of Canadill jests next to cume allanderie, and ordain quhìm to have the soome of twenty merkis for his painis during the said space, to payit to him and hire of whom he shall hire destitute to be takin be him of his scholers, conforme to wax and wrount, and the said John Lyove being present, accpetit the charge forsaid in and upon him, upon conditionis above specified, and promittit faithfullie to lese the said charge quhoever the present, baillies, and consell think expedient.

A subsequent assigne enlysoy 15 lb. 6s. 8d. as his salary from Nov. 12th till the folliing Canadill.

Cooper, Burgh, 1581. Item, to the maister of the song scol, fie, v. &c. 14jd.

Dunbarie, 1589. To the reader of the psalms la.

1574. General Kirk of Ediburgh. The Kirk ordinis Edward Henderson and his sonne, to sing the salmis in the proaching days in sic towis as are maine coluisse for the kirk. Janis 1590. Ordainit to the source of twoe monies money to Patrick Wther for the up-taking of the psalms in the new kirk this yeere bygane.

1584. The quhilk day the baillies and consell has appoyntit and accordit with Walter Dwayne to serve in the kirk in reyding the prayers, of the salmis, and serve as kleek sesse in the houses for the space of ane yeer fra Wedensay next to cume for x. d. of allanerie, Begynand the first payment at Martines ninecoun.

Glasgo, Burgh, 1577. Item to Sir Willis Struyls for maie of song scolhe that said yeur st.

1579. Similar, to Duncan Finlaye.

1594. Mr. David Weens and Mr. John Conar having engaged for the session, to pay to the Toun Towsoure 80 merks yeere for yeere vises yeerly, and to the maistre that bith hath obtained a gift from the Toun of the doyntles of the new Kirk, upon which the Session engage for the said 80 merks.

Glasgo, Kirk Session, 1597. Onsday Mr. William Struthers, teacher of music, shall sing in the High Kirk, from the ringing of the first bell to the minister’s coming in; and appoite four men to sit beside him, beneath the pulpit; and, in the mean time, that the chapters be read by the reader successively to the singing. Sep. 21. That all persons in time of prayr bend their knees to the ground.

1605. That the sangers to sing with Mr. William Struthers on Sunday.

1597. The Session thinks it good there be a psalm sung in the High Kirk, in the Kirk of Glasgo, on the Sabbath, both before and after searan according to the use in the like in the High Kirk.

1586. Prefectory of Glasgo. The prefettour ordaineth that there be a new Kirk in the Kirk, by John Buchanan restithe thair, but that quhilk is content in the word of God.

3. Illustrative Incidents.

Caldewood in recording some of the sayings of Knox includes the following:

1565-7. To her (Queen Mary’s) husband (Darnley) sitting in the King’s seats in the Great Kirk, he said: “Hav ye, for the pleasure of that dame, cast the psalm-book in the fire? the Lord sail strike both head and tale.”

1570. James Melvill relates of himself that in his 16th yeare he was much exercised in mirth respecting the further prosecution of his stiches, and after earnest prayer rose from the ground with “joy and great contentment in hart”—“returning and praising his God singing sum psalms.”

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

To have him was his daylie doctrine at the prayers in the kirk, everie morning: for he put throw the two bulks of Samuel, and two of the Kings, very pleasaunt and substantiallie quhilk. I remember the better ever since. He could sing sonettis the 44 and 79 Psalms, quhilk I knew par ceir, for that was the yeir of the blidte massacres in France, and great troubles in this country.

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

My naturalitie and ease learning by the eas maid me the main musitie and unmeetit to use the forme of the art. I lovit singing and playing on instrumet上升 well, and wald gladlie sparse. I tyme what the exercisit thairof was within the Collage; for twa ot thrie of our condictleis played fellen well on the virginals, and another on the lat and githarn. Our Regent lade also the plaidas in his chalane of the time, considerting me to perceivit me ower naile carloth efter that, he disbarit and left me.

It was the grait mericy of my God that knepit me from ane grait progress in sike grait matter, giff I hald atteint to ane reasonable mesure thairin, I hald never don gud uthereby.

1579. On the 17th of October the King made a public entry into Edinburgh, and was received by the Magistrates with much display. Amongst the ceremonies was one kind for a singer. Mr. Robert John, an excellent minstrel, was appointed to sing, and the chapter read, and everie man about giff his not observation thairof.—Thairerit was sung a psalm.

Under the same year (1579) he continues—

Far grattier and sweeter laud I in Glasgo of a gentleman’s house in the towne, who intercedit maine expect sengar and players, and bought up all his bairns thairin.


John Durie comes home this with at last the 3d of September. Upon Tuesday the 4th of September, as he is coming to Edinburgh, there met him at the Gallewgroo, 200, but ere he came to the Netherrow their number increased to 400; but they were no sooner entered but they encroased to 600 or 700, and within short space the whole street was replenished even to Saint Gilles Kirk: the number was esteemed to 2000. At the Netherrow they took up the 134 Psalms, “Now Israel may say,” &c., and sung is such a pleasant tune in four parts, known to the most part of the people, that coming up the street all bareheaded till they entered in the Kirk, with such a great sound and majestie, that it moved both the lath and all the hands and heads of the beholders, looking out at the shots and over stairs, with admiration and astonishment: the Duke himself beheld, and reave his hauker for aye: he was much affected by this sight than anie thing that he ever had he seen before in Scotland. When they came to the Kirk, Mr. James Lowenso made a short exhortation in the Reader’s place, to move the multitude to thankfulness. Therafter a psalm being sung, they departed with great joy.

Melvill describes the occurrence thus—

Going up the street with bear heads and loud voices, sang to the praise of God and testifying of grait joy and consolatie, * * * till heavin and erthe resoundit. This noyes when the Dude, being in the town, hard, and keigne in the Hie-gate, lalkit out and saw, he rave his hauker for aye, and basted him at the towne.

Of the two tunes attached, in the following Reprint, to the psalm choosen on this occasion, there can be little doubt that the former, which is composed in the Major mode, was the one made affayed of this sight than anie thing that the French Psalter for this psalm when first published, and was continued as its proper tune through all the editions of the Scottish Psalter till that of 1655; when, besides this, a second tune, in the Minor mode, was published for the psalm. The latter therefore, sing not the light, so far as is known, till 53 years after the return of Durie.

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

Some of the best attested citizens watched, to the number of two or three hundred, in the baick of the Kirk, for the safety of their ministers. The words proveit and Dame proved, with threatings, commanded them to gose home to their houses; but they continued watching and singing psalms all the nigh.
1584. Melvill was one of the ministers who, with
certainty of the nobility, were forced, by an outbreak of
Court despotism, to take refuge for a short time at New-
castle, in England. He was employed to draw up a set of
regulations for the spiritual education and government of
the company thus formed. The following are included:
"They salute at every meal, immediately after thanksgiving at
dinner and supper, a Chapter read of the history of the Bible, and
handful of psalms. And at other seasons and occasions shall requisite
Psalms, or reasonable section thereof, being sung, lange, sung songs.
And this mickle for the exercises of doctrine and prayer;
for the quill it is necessary that every one, that can read, half
a Byble and Psalms Bulk."

1555. In the account of his return from this banish-
ment he observes:
"As in going, as in returning, we find the beautiful and gratious
handwriting of our God with us, as that we had occasion divers tyros
to sing unto the praise of our God that 126 Psalms, with many
muses.
1554. The following are by Calderwood. The first is
from his account of the death of Mr. James Lowsone, one of the
most notable ministers of the period:
"He being tried, as in a fire furnace, the space of thirteene-four
days, never uttered so much as one impatient word, but most
comfortable and zealous sentences, more moving (with his eyes
lifted up to heaven, his hands stretched out) than ane gesture
ever his betrayer in pulpit or pulpit can express, not only
not preaching, as if he had beene in pulpit, but also singing
psalms, and provoking others to sing with him. Three
days before his death, he caused sing the 1534 Psalme; and again
immediately after his death. When his voice could not
serve, his lippe were perceaved labouring to utter the words
which were sung.

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

1594. Upon Fryday, the third of May, the King's housemen
mastered at Leith, before noon. The king asked everie man's
surrender of arms, and then he commanded them to call Christenstone,
saying, "If ye were in St. Giles' Kirk, and a Psalme Book in
your hand, ye would be called an holy man." Such profane
speeches were frequent in his mouth.

In the account of proceedings connected with the
Baptism of Prince Henrie these notices are found—
Thereafter, the musicians sung the 21st psalme. * * *
The banquet ended, thanks being given to God, there was
sung the 128th psalme, with diverse voices and tunes, and
musical instruments playing.

III.—From 1600 till 1655.

1. List of Editions continued.

The following Title is from Dr. Cotton's work, p. 104:—
"The CL Psalms of David in prose and metre. For the
use of the Kirk of Scotland. At Dort, printed by Abraham
Cainin, at the expences of the cities of Henrie Charters and Andrew
Hart. 1607. Cum privilegio."

Size 16mo. The usual prose accompaniments. Psalms
occupy 108 pages. Mr. Lea Wilson had a copy. This
seems to be the first edition definitively ascertained to
possess the prose version on the margin. Sold at £4, 15s.
London.

Another edition of 1601 in small 8vo, at Dort, printed
by Isaac Cainin, with diverse notes and tunes, is mentioned
in Lea Wilson's Catalogue. "Diligentio corrected from
many faults escaped heeretofore: and now lastiye denified
into parts as they used to be sung in the Kirk of Scotland,
at the expenses," &c., as in last case. "Cum privilegio
regall." Small type—double columns—wanted the prose
version, and was adapted to an edition of the Bible.
Dr. Lee had a copy, and describes the edition as beautiful.

In these cases the peculiarity appears of Edinburgh publish-
ers employing foreign printers in preparing Psalters for
sale in Scotland. But a trade in importation of continental
texts had been previously carried on, (Lee's Memorial,) and
these transactions were only an additional step in the same
direction. There was no reason in the
quality or the terms of the foreign workmanship. This
was urged in the trial of Archibhop Lanud in defence
of his interference with the importation of books into
England.

By the numerous coming over of Bibles, * * * * * from
Amsterdam, there was a great and just fear conceived, that,
by little and little, printing would be carried on in the
Kingdom; for the books that came thence were better print, better
bowed, better paper, and for all the charges of bringing, sold better
cheap. Trials and Trouble of Law.

Edition 1602. Middelburgh, "imprinted by Schilders," has
the Latin titles, the prose version on the margin, and
the ten spiritual songs of Edition 1594. The longer psalms
are divided into portions. The three tunes, afterwards
called Common, found in Edition 1611 (Diss. IV. p. 40.)
are also to be met with here, disposed of in much the
same manner. Other musical features also are substantially alike.
The description therefore of Edition 1611 may be applied
to this, which seems to have been its prototype. (App.
p.19, and 24-5.) The copy examined by the Editor is in
the British Museum. The size of page is enlarged by the
addition of a separate psalm line, so it is a smaller edition
than the following in this respect those of 1615, &c., (fac-similes.)
On the general title page is the Royal Arms of Scotland, and
on that for the psalms King David with harp. According
to Lowndes, copies have realised £4, 8s. and £9, 17s. 6d.—
Lowndess: Balloted Out.

1603. R. Charteris, Edinburgh, 18mo. "The division
of the meter that in other Books is note the distance
between the lines, is in this Books known by this
mark"—Lea Wilson and Dr. Lee. Probably the same
described as Lowndes as 24mo, in the year this
year, printed at Dort, is mentioned as in Dr. Lee's collection.
In 1606 Thomas Findlasses, Edinburgh, was empowered
under the privy seal to print the "Auld and New Testa-
mets in ours vulgare toung in haill or in pieces and in
quahstumable volumes greit or small, an edition was
built baith in pros and metre and in quahstometer volume
geit or small, the dowbill and singill Catechize," &c.: but
no results as regards the Psalter are known.

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

1611. There are two editions of this year by this
printer. One of small size and type, with the prose on the
margin. The tunes abound with gross mistakes. Yet
this little volume has two peculiarities, App. p. 2 and 3, also
Diss. III. p. 38. The other edition is of the size of 1615.
In various respects it differs from other surviving native
editions, though most of these variations were anticipated
in that of Middelburgh 1602. They are—1. Literary. The
prayers and conclusions of 1590 disappear. The ten
hymns are reduced to three. The longer psalms are
divided into portions. The Genres prose version is given
on the margin. App. p. 3 and 4. 2. Musical. Three
tunes of four lines are set to a number of psalms each,
while many of the proper tunes are suppressed. Three proper
tunes are adopted from the English Psalter. The printing
of the music is very faulty. For details see App. p.19, 25
and 27 and Diss. IV. p. 46. A copy brought £3, 7s.
Lowndess. Copies of both of the editions of this date are
in the possession of Mr. David Laid, Edinburgh. The
larger is also in the Bodleian Library.

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

In 1615 a handsome and well printed edition of the

General title:—The CL Psalms of David in prose and metre with
their whole usual Tunes, newly corrected and amended. Hereunto is
added the whole Church Discipline, with many godly prayers, and
an exact Kalender for ye yeeres; and also the Song of Moses in the
moont in the newe before the time of them all, and with
Harp as in fac-simile. Edinburgh, printed by Andro Hart,
April 1615. Special title the same, wanting the second sentence.

In the Literary department the divisions of the psalms are
separated—the Contents to psalms accord with 1604—
and sometimes the Psalms are made to the Spiritual Songs.—Diss.
III. and fac-simile 5th.

In the Musical department this is one of the
most correctly printed editions. It sets aside the
interferences of 1611 with the proper tunes, and restores the
greater portion as in 1604-5. There are a few changes, however,
and a special feature of the edition is the equalization of the length of the notes in almost all cases.—App. p. 27.

A comparison of this edition with preceding editions, is the formal introduction of a distinct class of tunes, entitled 'Common,' Diss. IV., p. 40. On considering this step some light appears to be thrown upon the deviations of 1602 and 1611 from preceding incomparably better. The common tunes are divided into two classes, and in the same order as in 1615. The last is Don Accord, said to be ‘for the xii. psalms.’ No. 13 is the tune ‘Munro’s’ of 1635, here termed ‘Montrose,’ not Glasgow, as it is in 1635. No. 14 is Elgin. The common tunes are harmonized in the same parts and form arrangement, in the same order as that followed. The need would be felt for shorter tunes than those belonging to individual psalms, and hence would arise the encroachments upon the ‘ Proper’ system, and the approaches to the ‘Common,’ which, when the two classes were doubled, the common tunes. Probably the Scottish Psalter would have retained the form it assumed in 1611, had not the expedient been employed here to form the common tunes into a separate class, by which it has been allowed the proper tunes to remain in all their original fulness, and of providing for the convenience of those who required something more simple. All parts were thus at liberty to use either the one or the other or both to whatever extent they pleased. App. p. 18.

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

An edition in a 165 edition in 4to, intended for binding with bibles, and often found in connection with those of London of that year.

An edition of 1617 by A. Hart, included in the list furnishing in Prince’s Lee’s Memorial, the Editor has not seen. He has seen this time it appears that any edition of the Psalter had been printed in any part of Scotland except its capital. But several editions were now produced in Aberdeen, by Edward Rabin, who is said to have been the first who conducted the business of printing in that city, and to have settled there about the year 1622. Kennedy, in his Annals of Aberdeen, affirms that he issued a ‘pocket prayer book for the service of the Church in the year 1625, with the Calendar, and the psalms set to music. There does not seem to be any corroboration of this statement; but in 1629 there appeared from his press two editions—one for bibles, and another in 16mo. Pickering’s sale catalog and Lea Wilson mention an 18mo edition of 1632. Another of 1633 without the prose version, and probably for bibles, is mentioned in Mrs. Paterson’s list.

The psalms of the Bible edition of 1629, 4to, are thus:

The Common Psalms of Davi, printed in the two usual stabls, without the psalms properly corrected, and amended.—(Devises, a Thistle.) Edinburgh, printed by James Bryson, and are to be sold at his shop, a little above the Kirk-Stile at the sign of the Goldbe-angel. 1640.”

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

The other is of the same date, and by the same printer. It is in 4to, and must have been intended for bibles only. In the Catalogue of the Abbotsford Library (Maitland Club) a copy of this edition is mentioned as bound with a bible in crimson velvet with silver embroidered ornaments and silver clasps. This bible had belonged to Mrs. Halliburton of Neurmins, Sir Walter Scott’s great-grand-mother, who died in 1747, aged 97.

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

1639. Mrs. Charteris. 300 psalm blocks with the psalms on the margins at 6s. the pce. 300 small, of one sort at 6s.

1606. Charteris. 456 psalms in Octavo, five prent at 12s. vid. the prize. 216 [similar] at 12s. 264 in Oct. psalms, with 17 staves in folio at 2s. 4d. 1863. 3280 psalm 320 printed at London 3s. 1642. James Bryson. Testaments and psalms mentioned as if bound together. 450 psalm folio, 300 for bibles. &c.

Some of the editions referred to in these Wills seem to be different from any of those described in the above catalogue. There is indeed reason to suppose that many editions of which no tune remains.
1601. Proposals were submitted in the General Assembly for improving the common translation of the Bible, (Genevan,) the metrical version of the psalms, and the prayers usually bound up therewith. The King himself favoured the assembly with a speech in support of these measures.

At the first session of the Assembly, after much litigation of the psalms in metre, it was recommended that the same be revised by Mr. Robert Pont, and that his travels be revisited at the next Assembly. Since no further notice is taken of this project, it may be inferred that it was silently dropped. The King seems, however, unfavourably to have viewed the intention of employing his own pen in producing a new version. But it was not till the year 1631 that such a performance was actually submitted to the church. Charles was then on the throne, and the pseudo-Episcopal force upon the church was in full operation. The matter is thus stated by Row—

There was also a report that the King would have the Psalms of King David, translated and paraphrased by King James his father, to be reissued and sung in all the kirkis of Scotland; and some of the books were delivered to presbytery, that ministers might advise concerning the goodness or bigness of the translation, and report their judgments (not to the General Assembly, for, of course, the Kirk was then abandoned), but to the Diocesan assemblies; yet that matter was laid aside for a while. The work was commonis thought to be rather Sir William Alexander's of Menstrie than the King's; howbeit, it is most probable that he had an hand in it.

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

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

The church has a prescriptive right to the existing psalms—Both pastors and people must be long acquainted with the Psalms and the Tunes thereof, that as the pastors are able to direct a psalm to be sung agreeable to the doctrine to be delivered, so be that taketh up the psalm is able to sing solo and the people for the most part to follow—Both pastors and people have some psalms or parts of psalms be heart, as may best serve for their different disposition and case of conscience, and for the changes of their temporal condition—In other Reformed Kirks their psalms are not absolutely perfect, yet they will not reject them for a small blemish. If psalms be rejected the other parts might also fall away. So that the psalms of Faith Charles are not much valued.

It would be ungrateful to extinguish the memory of so many worthy men, by whose care and pains God had vouchsafed so many benefits upon his Kirk. This labor was undertaken without direction and approbation of the Kirk. The people are acquainted with the old Metaphrase more than any book in scripture, yea some can sing all or the most part without book, and some that can not read can sing some psalms. Therefore our Kirk would not accept of anie other. Howbeit some poets might be bettered, yet they will not admit that the whole should be changed to subscribe the whole book, without. In other words, the Kirk is accused of that it that faithful man, who was both holy and learned, had found any just cause of alteration, neither he nor any other of the Kirk would have taken comp of his diligence would have suffered that matter to be intrusted to the tenderest hands. The King and some others principals of English poesy in their tymes, as they gave their essays of some psalms yet extant, so they affected to write the whole book without any poet for their pains. This work is holie and strict and abides not any youthfull or beheathen liberio, but hase we not such in this new metaphrase. Take these for a taste. Ps. 72. 6. "Orlike soft pearles of quickening showers." Ps. 78. 20. "See wounded rocks after crystal stony sea." Ps. 148. 3. "T'ing Lord, in light * * * pale Lady of the night," &c. The people must be taught to understand French Latin and hard English terms, before they will take with understanding the['unhallowd, sinners,']—other kirks will call us light headed Scots.—The very private use ought to be suppressed, because some persons will labour to have them by heart, who would rather hang on a slip which are some scattered in the Church, for some to read to both?—The countrie shall be burdened with the loss of 300000 buks of the old, and with the cost of 60000 of this new meteost, during the privilege which we bear is to be granted to the chief author.

Whether on account of the general dislike shown towards it, or from a conviction that it required revisal, the new version was not pressed at the Assembly. The Bishop, says Stevenson, "were ashamed to push the receiving and using thereof; so it was laid aside. But the project was not abandoned. In December, 1634, Charles being "fully convinced of the exactness" of the translation, enjoined the Privy Council of Scotland "that no other psalms of any edition whatsoever be either printed heir after within that our Kingdom, or imported thither, either bound by themselves or otherwise, from any foreigne parts." Meanwhile the version was subjected to a process of amendment, many persons being solicited or entirely or rewritten. In this improved form it was reprinted in 1656, and attached to the new Service Book prepared for Scotland, under the dictation of the King and his Prelatic advisers. But suddenly these and other elements of the system, forced so pertinaciously upon a reluctant church and people, were driven like a house caught up by a tempest led by Janet Geddes, and the proceedings of the Glasgow General Assembly of 1638. Though the substitute proposed by King Charles I. was so decidedly rejected, the imperfections of the old version, and the question of superseding it by a better, must have attracted general attention soon afterwards. George Gillespie, in his speech to the General Assembly of 1647, uses the expression, "All grant that there is a necessity of the change of the old paraphrasses," which may be understood as expressing the state of opinion years previous. A similar feeling arose amongst the more educated class in England, where the various metrical translations of the psalms which had appeared, especially those of Withers and Sandys, together with the general progress of literature, had doubtless elevated the standard of taste in sacred poetry. But the grand impelling motive was that expectation of realizing uniformity of Church order throughout the three kingdoms, which arose out of the combination of the Scottish Covenanters with the English Presbyterianists in 1649. The psalms of the old version were not compatible with such uniformity, as reckoning entire psalms, verses, and lines, they differed to the extent of about one third.

As early as 1641 important documents were drawn up and transmitted to parties in England, by Alexander Henderson, as representing the Scottish Church, entitled, "Our desires concerning unity in Religion," in which mention is made of "One Directory for all the parts of the public worship of God." Some negotiation had taken place prior to 1643, as in that year Robert Baliol, when looking forward to the Westminster deliberations, anticipates that "one of the points of their conference would be anent a new Psalter." It does not belong to the object at present in hand to give a detailed account of the rise and progress of that version of the psalms which in 1650 was adopted by the Scottish Church, and continues in use to the present day. The proceedings of the Westminster Divines, of the English Parliament, of the Scottish Assembly, and of the Committees of Estates, in the prosecution of this enterprise, though falling within the last years of the old Psalter period, really pertain to the history of its successor. After very careful preparation, the new version received the sanction of the Commission of Assembly, "to be the only paraphrase of the Psalms of David to be sung in the Kirk of Scotland":—the old and every other paraphrase being dischargd, either for congregation or family use, after the first day of May, 1650.

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

For the reason just stated no notice is here taken of the measure of the Scottish Assembly in 1648-50 relative to Scriptural Songs—or of the Directory for Public Worship, framed at Westminster. Respecting the conclusions to the Psalms, and the Chapel Royal, see Diss. 111., p. 35, and Diss. V., p. 55.

When the office of Reader was brought under discussion by the Westminster Assembly the decision was against its retention. Balillie states (Letters 1614) that the members were personally inclined otherwise, but "could find no warrant for such an officer in the Church." It is well known that the Scottish Church, though disappointed in their hope of uniformity, proceeded faithfully to carry out the Westminster arrangements. The abolition of the Reader's functions occasioned the following entry in Nicoll's Diary under 1653:

It wald be remembirat that, in the yeir of God 1615, the reading of Chapters in the Kirk, by the Common refar, and singing of psalms was discharged; and in place thairof come in the morning and the morning of the Mass or Doocle asary. This did not content the peopel because their was no reading of chapters nor singing of psalms on the Sabath day; quhilk and the ministeris thocht it gud to restore the wonted custom of bairg an gud mass or service, as the executors of the Catechism..." from the second bell to the third for the edification of the peopel. This began in October 1655.

The statement here is plainly confinir to the hour formerly allowed to the Reader, ending with the third bell, when the minister last specially.

The order of public worship seems to have remained unchanged till 1643, and are frames of an afternoon as well as a morning hour for prayer, that is, a short service by the Reader, but probably this would only be maintainid in its full form till the Kirk Session Record, 1619, mentions two Readers, one of them appointed "to read daily as well the morning as the evening prayers from April to October, at seven morning and five evening, and the other part at eight and six." The General Kirk of Edinburgh, 1674, appoint an alteration of hours for the same purpose to seven and five; and that of Stirling, 1629, from these hours to eight and four. The first of these extracts seems to refer to weeks days. Dally prayers in "great towns" were recommended in the First Book of Discipline, but during the time of Episcopacy, the practice of the English Cathedrals may have been adopted, in having public prayers twice daily in the seats of Diocesan authority.

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

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

The Acts of Assembly 1658, 1642, and 1647 may also be referred to in this connection. Both from its minuteness and the circumstances out of which it arose. In the records of the Kirk Session of Stirling, 1639, complaints are entered of "religious meetings protracted for great part of the night"—occupied with prayers, singing, and sacred psalmody. This practice, perhaps, was encouraged by strangers from England and Ireland. Balillie speaks as if these censures were judged too severe. But it was deemed necessary to frame an act by which private worship might be judiciously regulated, and the task was committed to Alexander Hamilton.

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

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

From such sources it is probable that many passages could be adduced in reference to the duty of praise in general. There are several in the sermons of Robert Bruce, e.g. the following in that on Ps. 40th—

Only God putteth the song of praise on our lips, and makes us to sing this new song in our hearts; by this with some habit of knowledge to praise him and to praise his name. It is not possible that the heart can praise him except it have a taste of his sweetness. All the benefits of the Lord, whether they be spiritual or temporal, should be as acts of occasions of praise.

Two writers of this period respectively apply the terms Promter and Clerk to the leader of the Church singing. The expressions "reasser of the psalms" and "be that takes up the line" are also found.

There appear few traces of Choirs in the church service during the entire Peatler period. Former experience had led them to be considered as substitit for congregational singing; and the possibility of their proving helpers to it may not have been foreseen. The abandoned and maintained, therefore, may have been chiefly by individuals dispersed amongst their fellow worshippers. Yet the notices from the Glasgow Session Record, 1857-88, (p. 17 above,) seem to refer to a company of choristers, and it is impossible to say how many such instances may have existed. It may be supposed that they increased during the sway of Episcopacy, as the influence of the Chapel Royal and of the Bishops would operate in that direction. The Psalter of 1635 may be regarded as prepared, amongst other ends, for the existence of choirs, among whom the peculiar manner in which the parts of the common tunes and those in Reports are disposed. (Fac-simile 18th.) It appears that the pupils of the "Sang Schuler" were in some cases seated beside the precentor to assist in the psalmody.

Stirling Session Record 1621, quoted below.

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

Page 54. "Ae serce that we have is not without service. Yit thair was provyted ane rent for twa, ane to teache the grammaer and ane vther miskool, for ane. Hakinston precentor of Kirkcogintone sett an atte of land in Edinburch quhilk belongit to him in heritage to the Collidge of Creichton, quhilk ladgging was infarward feit to vnaphill Johane Johnstoun his brother Mr. Adam Johnstoun Provost of Creichton out of the salar commis for the teache of the grammaers had twenty four miskool and the teacher of the misckool an miskool. Quhilk moneys vnaphill Mr. Alexander Andro and Mr. Ritchten Kene wweyr was last possessours thair, the ane being prescendder of the grammaer schoole the vber of the miskool scholers without discharging the dewtie. Now the Prov夫 and ballyfies of Edinburch posses the said ladgging sauid to thame the aires of vnaphill Johane Johnstoun."

Page 76. "Iem thair is ane miskool schuoles in Massilburgh, quhivarto vnaphill King James yit ha turn devistit of worthe mercies gifit by my for the miskool schuoles, for the ericFT Lords and noblemarys of Massilburgh. This pendum was givin by the vnaphill Kingis Majestie to vnaphill Mr. Andro Bakkall Millister for ane yarr time at the said kirk of Massilburgh, and to his sone Mr. Andro Bakkall Millister present Mr. wav, to the vae and behove of the said miskool scholers, and the said Andro hes sauid and disponit the said pendum, Sue that the parichis and the scholus is frustat of his Majesties gift."

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

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

Aberdeen, 1600. "Ie the souwe of syne merkis on the songe to Patrick Walter for the psalming of the psalme in the new Kirk this yeir hygane."

1601. A long proclamation was issued by King James appointing the "feir day of the moost ignoble, yers and extreme day of the year to cum as a day of thanksgiving throughout the kingdom for his delivery from the Gowrie Conspiracy. The Council accordingly prohibited all business, and directed the "evening and after the psalming and thanksgiving, spend the rest of the day in all laudable and honest, gladness, and accompany their majestities throw the touns in singing of psalms and praising of God."
1605. "The house callit the Kirk lurch to be " devyldit in thrie houstes, for " to the sang school and twa Inglish schools," to teich the twa rederits. The Comunn however explain that they "a' onlie obliest to find a grammar school and ane sang school, and mawseis to founy Inglish schools."

1606. The master of the musick, for teaching and taking vp of the psalms in the kirk x. bollis viuctual and 13 lb. 6s. 4d. of silver. The maull of the Musick School 8 lb.

1608. For reeding of the prayers and up-taking of the psalms xx. 118. 1622. For the vptaker of the Psalme xxii. 7. Calvin. 1622. To the Govin to John Nichonbow, he be vertue of the ordinance of Comnall for the maull of the Sang Schoole of the Martenass and Witsandray termes, 18 lb. 1628. To Mr. Alexander Tullislaw Maister, of the musick school, f. h. 1621. To the teicher of the Inglish Schoole and musick j. li.

Dumfries. 1633. To the reader and Maister of the Sang Schoole iliis. lib. 1634. To Mr. John Mow, Mr. of the Music Schoole for his fee and bous maull c. li. 1628 & 1634. To the same j. xxv. li. xiiis. iiij. Elio. 1622. To the Master of the Musick Schoole f. li. 1634. To Master of the grammar of the musick Schollis j. xxx. lii. A payment in 1622 recognizes separate masters for these. Glasow. 1608. Gifin upon the third day of Marche, 1608, to James Coupei, of the Sang Schoole, for Witsandray and Mryttynernes, maull of his hours, [house] xx. E. £ 2.

1626. The provost and bailies agreeit with James Sanders to instruct the haill bairnes within this burgh that is put to schole, esp. the children of honest men within the saime, that heis bairnes whom they wold have instructit in that art. And that Duncan Burnet, who sometime of before teacht musick within this burgh, is deyserous to tak up the said schole againe and teitch musick thairin; gair in the said bailies and consall convent the said James Sanders before thaim, and gair deliberatif thairamun, they, with consent of the said James Sanders, of the Sang Schoole, that he get the eight score miers sitrile the said five zeirs, ute to be payit of before to James Sanders, with fourte miers fardier qairhunto in thy present present him, he alwa teaching the tomes bairnes vocal musick, for threetie thilligines in the quarter, and both vocal and instrumentall musick for fourte thilligines. Innesoke. 1628. Giftis to Master of the Musick Scoll xxxv. li. David. 1631. To master of the Inglish Scholl, and for taking up of the psalms at preaching and prayers, of s. j. li. The same for 1632.

Togge. 1628. To Mr. Johne Tullilid, rodier and master of the Inglish Scholl. Wigtoun. 1633. Imprimis givin to ane Schoolemaister for teiching the grammaa schoole, reeding and raising the psalms in the Kirk year, f. viiij. 1628. St. Giles. j. li. Sixth for dower and maintenance honest men within the saime, that heis bairnes whom they wold have instructit in that art. And that Duncan Burnet, gair in the said five zeirs, ute to be payit of before to James Sanders, with fourte miers fardier qairhunto in thy present present him, he alwa teaching the tomes bairnes vocal musick, for threetie thilligines in the quarter, and both vocal and instrumentall musick for fourte thilligines. Innesoke. 1628. Giftis to Master of the Musick Scoll xxxv. li. David. 1631. To master of the Inglish Scholl, and for taking up of the psalms at preaching and prayers, of s. j. li. The same for 1632.

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1606. When he [Andrew Melville] was brought before the Privy Council, Bishop Bernevelt, the presse, (in absence of the King) commanded him to confess that he, the Bishop commanded some officers or sergeants-maistre to put him to his knees; which when they had done, the honest servant of Jesus Christ being on his knees, and his feet elevated, and his hand laid up to heaven, prayed to, thus, O Lord, I make my moane, &c., and presente started to his feet agane. This doing ails oft as they compelled and forced him to kneel. The Bishop nothing els said to him, but that still he complained, and prayed to God when he was forced to his knees, did permit him to answer standing. — *Ran, under 1610.*

The words used by Melville on this occasion seem to have been the first lines of the metrical version of the 130th psalm of the *Psalter of Perth*, an old, but not quite correct. — *Coldervole.*

1607. Mr. William Cranston, minister at Kottill, walking in the session-hous, at his meditation, and finding himself troubled with the closeness of the air, got out of the session-hous to the pulpit, parle for more qair air, parle that his affections might be stirred up with singing the psalms. While he was sitting in the pulpit, a messenger sent to him with a letter. He receiv'd, and put it in his pocket, not having leisure for other thoughts to read it. A little while after, another messenger is sent in the lords commissioners' name, to bid him come down. He answered, he came to that place in the name of a commandment of the Lord, whereunto he had not yet yielded, but he, that named a psalm to be sung, because he saw the people somewhat amazed. — *Coldervole.*

Melville adds that it was "after the second bell" that Cranston first began to preach. — *Reader's Service was going on, and the psalms then sung were those by which he "desired to half his spirit and affectione stirre up", before beginning his own. — *Coldervole.*

1608. After thanksgiving concluded by the Moderator, was sung the *Assembly dissolv.*

George Spott, sometime servant to the unpaired Laird of Restalrig, was hanged at the Croce of Edinburgh for concealing the treason alleged committed by the unpaired Erle of Gowrie. *Reader.*

Spott had been privy to the treason, and himself also as a servant, howbeit not as an actor: will'd the people to pray for him to God for pardon to him that concealed that treason. — *Coldervole.*

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

Erter he had some refreshment by sleep on Monday, he was asked how he was. He answered, he was lyth, and said he had a desire to sing, because he feared that God had left him in his speech to him against to glorify him: and desiring the 124th psalm to be sung. Which being erit, he desired the 103rd psalm to be sung; after that, he conceived a prayer.

1612. In the early summer of this year, several famous men of an sorte like disposition and carriage, I always found him see kind and familiar as me wonder. Sometimes he would call me and ask me for nothing but sop or bread, and bid me go and have us sing stagg of music, wherein he took great delight. There was only two recreations I was in danger to be taken with, *Reader.*

The other was singing in one concert of musick, wherein I had little skill, and took great delight; but it was some thirty-six years since I used it. — *Livingstone's Autobiography.*

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

1605. And so growing up to the twelfth year of his age, when the time came of celebrating the supper of the Lord, I was admirably taken with the sermon that day, the text being in the Song of Solomon; and being appointed to stand by the minister with my Bible in my hand, I was deeply ravish'd in my spirits with the first exhortation at the table. — *Coldervole.*

1619. Though that scorching fever was burning my body, yet the love of God's words fervently in my soul, so extended my Lord and Saviour, yea, I sung to him, especially the 16th Psalm, for I felt like a ring with written in the end of that psalm. — *Coldervole.*

1624. He describes the manner in which he passed the night with a person who was labouring under the persuasion that he was taken by the Devil. — *Coldervole.*

I began with prayer, and thereafter expanded the doctrine of Christ's temptations, dwelling with a prayer and singing of a psalm, and after that did the like upon another passage of Scripture, and after that, still Intermining prayer and singing till towards the morning. — *Coldervole.*

1631, &c. While suspended from the ministry. — "To awaken and cheer up his heart he did in secret sing psalms to God; he did much delight in, and was often refreshed with reading, meditating, and singing of psalms in secret, especially the 23d, 35d, 73d psalms. In this he found great sweetness, and that Christ was the better furnished all the day." — *Coldervole.*

1617. The ministers assembled in the Musicke School (Edinburgh.)

1619. Mr. Patrick Henriques, reader, being summoned, come before the His Commission. "He was accused for absenting himself from his own place on Christmas day, and placing himself another in his room, and singing thereon. An act was praysed that he should be depose, if he did the like hereafter; against which act he protested." — *Coldervole.*

Henriques was master of the "Sang Schools." He was dismissed from his situation as Reader in 1637 for refusing to read the Services-book.

16— John Mein, merchant in Edinburgh, a solid and stedfast professor of the truth of God. He used summer and winter to rise about three in the morning, and alwayes sing some psalm as he pave his clothes, and in the evening went to his church. He had not gotten the yeare preceding, but it was given with such confusion as was pitiful to behold; some of the ministers kneeling, some sitting, some standing, and such confusion among the people also: The minister giving the elements out of his hands to each one, and the reader reading, or the people singing at that same yne, &c. — *Coldervole.*

1633. On the Sabath Day, June 23, the King [Charles I.] came to the great Kirk of Edinburgh, (as the greatest city of Scotland) after he was set down in his awin place, the ordinary Reader being reading the word and singing psalms (as the ordinary custome was then) before sermon. John Maxwell, minister of Edinburgh, but nowe made Bishop of Ross, came doune from the Kings loft, caused the Reader remove from his place, sett doune there two English chaplains, clad with surplices, and they with the help of other chaplains and Bishops there present, acted their English service. — *Coldervole.*

According to Stevenson the Reader was P. Henriques or Humblenore above mentioned.

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

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

Had ye lent ear in the care, or especially at eve, and heard in the teats the sound of some singing psalms, some praying, and some reading scripture, ye would have been refreshed.

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

Also we came to one quarter at night, there was nothing else to be heard but shouting about the whole army but singing psalms, prayer, and reading of scripture, by the soldiers in their several huts; and as I was informed there was large more of that sort the year before. — *Coldervole.*

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

The masters wold see every scholar have a Bible and Psalms and be assured that in the house where they board, they did daily read scripture, pray, sing psalms, and confer on scriptures.

Item a prandio in vester a coena in novo testamento sacrae scripturae eulogia porto ab omnium altero indus lingua vernacula legiter, et Anglici palisæi versus aligata, praecioso etiam [alumnorum] uno periifteri, publico canemur.

1644–55. His strong, and mekloous voice, joined to a good ear gave him a best pleasure in music; in the theory and practice of which he had a noch more than ordinary dexterity; he fell not, with mighty joy and satisfaction, to employ frequently his voice for the noblest use of it, the praises of his maker and Savior, but he could not but acknowledge that part of divine worship, and body acted with an united and unweardy vigor. — *Dunlop's Life of William Gushrie,* written in 1720.

In the year 1646, after singing in the hands of the Scots, a Scottish minister preached boldly before the king at Newcastle, and after this sermon called for the fifty-six Psalm, which begins, "Why dost thou tarry thou hast thyself, thy wicked works to practice?" His Majesty therupon stood up and called for the fifty-sixth Psalm, which begins, "Have mercy on me, Lord, I pray, for men would devour." The people waited the minister's Psalm, and desired that which the king called for.— *Whiteock's Memorials,* 334.

A memorandum in the Family Bible of Zachary Boyd, of Glasgow University, is here inserted on the authority of G. Neil, editor of Selections from "Zion's Flowers," by that author.
13 October on Sabbath 1650 ano. at Cromwell's (coming) I expounded the eighth of Daniel 4:7. The psalms I preached in 153, 14, 15. Wrote divergent psalms 79 from the beginning to the 8 verse, and the rest of the Psalm after Sermon. Divers sermons did sing with us.

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

The foregoing statements have been arranged in the order of time, but if viewed according to subject-matter they comprise—1. The progress of the Psalmist (1.) in its initial state; and (2.) after the completion of the metric version;—general features only being noticed, as the materials are more fully considered afterwards. 2. Public action relating to the Psalter, (1.) General, being that of the supreme authorities ecclesiastical and civil; (2.) Local, that of inferior church courts and of burgesses. 3. Incidents of a more private nature, but relevant to the object under consideration. Under the first of these divisions, and the former part of the second, it is believed that all the more important items of attainable information have been supplied; but it is probable that under the remaining heads, much other material might be accumulated. What is furnished, however, is sufficient to afford a tolerable idea of the condition and habits of the Scottish people in regard to the practice of psalm singing, during the old Psalter era. In the perusal it will be proper to keep in view the concurrent events in the history of the church. These it would be out of place to introduce here, but they are elsewhere adverted to in so far as they have a bearing upon the interests of psalmody in those times.

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

DISSertation III.

The literary materials of the Psalter.

On comparing the method of celebrating Divine praise adopted in Scotland and some other parts of Europe at the Reformation with that of the Roman Church, three new and distinguishing features are observable. 1. The use of metrical psalms in the vernacular. 2. The choice of a peculiar style or description of tunes in connection with them. 3. The employment of these materials by the body of the people. Reserving the second of these for after consideration, it may be proper to glance at the influences which led to the recognition of the first and third in connection with the great ecclesiastical revolution referred to. This has been done by a number of writers, and it has always been in use in the services of the church a small selection of the psalms in prose—some scripture hymns, as the Magnificat, and a considerable number of Ecclesiastical Hymns, as “Veri Redemptoris genitum,” “O lux beata Trinitas,” &c., the whole being in Latin. From these the transition was not very great to the idea of metrical psalms and hymns in the common dialects. It is an ascertained fact that various versions of this description had been formed prior to the Reformation, some of them reaching back to a high antiquity. As these, however, had no place in the church service they would be known to few, except by small selections or individual specimens multiplied by the pen. To what extent they were connected with music and sung (or even sung on divers occasions) is probably impossible to ascertain; though considering the calls to that duty which the psalms themselves embody, it can scarcely be supposed that such use of them was altogether unknown. But whether sung or merely read, these versions would assist in preparing for the movement towards metrical psalmody which signalized a later age. There is reason to believe that during the 14th century, singing of psalms and hymns prevailed both privately and at meetings, amongst the Lollards and the disciples of Wickliffe. One of the explanations set forth in connexion with the latter is founded upon this peculiarity. In Bohemia, a hymn book was published, in the native dialect, in 1504, for the use of the Hussites, who then numbered 200 congregations; and of Huss himself and Jerome of Prague it is recorded that they sung hymns in the theme to the last gap with enjoyment. As to singing by congregations, as opposed to the delegation of that duty to choirs, though as a general rule it had disappeared from the church long before the Reformation, remnants of it must have lingered in various localities, and at least the memory of it in others; as, otherwise, it would be difficult to account for the facility with which it was revived and extended by Huss and others in the 15th century, and by Luther in the 16th. The practice of the Walloon community—the traditions preserved by the descendants of those who had longest resisted the encroachments of Rome, such as the Caldees in Scotland—a deep conviction of the unprofitable character of the Papish system—and also the calls of Scripture, as in that passage which is quoted in so many of the early protestant Psalters, “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord; and giving thanks always for all things, in the name of our Lord Jesus Christ, to God, even the Father, by the grace of our Lord Jesus Christ.” Such influences, combined with the awakening of spiritual fibre and earnestness of some leading Reformers, especially Luther, account for that splendid efflorescence of sacred song which universally characterized the Reformation movement. As however the Protestant world soon divided into two grand sections, designated the Lutheran and Reformed Churches, so each, even in the early stage of its history, exhibited a feature of distinction in regard to the subject-matter of popular singing. In the former, hymns constituted the chief element, with a moderate mixture of psalms; in the latter, the case was reversed, the psalms occurring by far the primary place, supplemented by a limited hymnology. In tracing the psalmic branch of the great movement, Warton and others after him ascribe its origin to the French poet Marot, and its introduction to England by John Spalatin. But neither of these representations is strictly correct. As early as 1524 Luther, according to his biographer, Melchior Adam, wrote thus to Spalatin—

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

The psalms produced in Germany prior to the first 30 issued by Marot in 1544 were the psalms of Luther, which seem to have been dispersed amongst numerous hymns, and thus lost sight of; but they are entitled to the credit of having given the first great impulse to the cause of Matrical psalmody. In accordance with this view it deserves notice that Coverdale’s English Psalter (p. 90 above), even in the version directly upon the German model, as is evident from the metres adopted, and the German tunes applied to them, as also from the fact that they preceded Marot’s by at least two years. The same view must be taken of the psalms by Weeldehurne (p. 94.), the author of which had been in Germany for a time, and had enjoyed the instructions of Luther and Melanthion. On the other hand the merit seems due to Calvin of procuring the versification of the entire body of the psalms, of drawing a divided line of distinction between inspired and uninspired compositions, and of giving the former the prominent place in the service of the church.
But though there is no reason to suppose that the general idea of versified psalms was first imported into Britain from France, it can scarcely be questioned that Marot’s performances were the immediate model of those of Sternhold, and that the success which the former met with invited the latter to imitation. There are various features of resemblance between the two enterprises. Both poets were laymen, and both connected as servants with royal courts. Each produced only a limited portion of the psalms, and that portion by two instalments, and in each case the work was continued by the labours of others. Both seem to have originally aimed at nothing more than private religious edification, yet both attained the rare distinction of having their productions adopted for public worship in their respective countries, and, after the completion of the revisions, continued in such use for a lengthened period.

The Literary Materials which are now to be noticed, comprehending the contents of the Reprint and of the First Division of the Appendix, and are to be considered in the appropriate, irrespective of particular editions. They consist I. Of the Metrical Version of the Psalms as the chief element, and II. Of the various appendages thereto, including 1. The Prose Version of the Psalms; 2. Contents to each Psalm; 3. Metrical Doxologies termed “Conclusions;” 4. Prayers upon the Psalms severally; 5. Spiritual Songs; 6. Prefatory Matter, &c.

1.—THE METRICAL PSALMS.

I.—AUTHORSHIP AND PROGRESS.

Thomas Sternhold was Groom of the Robes to Henry VIII. and Edward VI.;—date of birth unknown.—place said to be Hampshire—spent some time at Oxford.—was القدمed priest—his last will is dated August, 1519, from which it is inferred that he died about that time. This is confirmed by the title to the psalms published in that year as quoted below.

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

“Certayne PSALMES chopt out of the PRACTICE of David and drawne into English metre by Thomas Sternhold, geone of ye Rynges Maiesties rookes. Excludend Lettoun Edwards Whitcherche.”

The size is termed 16mo. There is no date, but as the work is dedicated to Edward VI. it could not have been earlier than 1547. The number of psalms is 19, which, according to Dr. Caunter, are the first five, and Nos. 29, 28, 29, 32, 33, 31, 41, 49, 75, 76, 103, 129, 122, and 138. Instead of 33 and 122 it is probable that the correct numbers were 34 and 123.

The following is a portion of the Dedication:—

“The noble and vertuous King, our most reverend Lord Kyng Edward the VI Kinges of Englynde, Fraunce, and Ireland, &c. Thomas Sternhold, Gremme of Iys Maiestie’s rookes, wysheth increas of luytie, honoure and felicite. Although mooste noble Sterne, the gromnes of my wyt doeth not suffyce to search oute the secrete mysteryes hidden in the boke of Pmesmes, wyche by the opinion of many learned men, comprideth the effect of the whole Biblie; yet trysying to the goodenes of God, wyche hathe in hye hande ky the power of the, shooneth and no man openth, openeth and no man shutteth, albeit I cannot goe to your Maiestie great hounours thereon, or bring into the Lordes barde, moste full handes, yet to fainst I would sette my selfe in the true vertuous yalle and burreyn, being warned with the example of the drie egge, I am bold to present unto yeure Maiestie this a moste fauourable hymne, which I haue pryved wynded rowd of the Lordes barde.—Seing further, that yourye tender and godly zeale dooth more delight in the holye songs of verite, these as a faire fresche of yppi, I haue strivell to tranxylene further in the salde booke of psalmes: trystyng that as your Grace taketh pleasure to heare them songe sometymes of me, so ye wolde alwayes not only to see and reade the yeure salye, but also to confirm them to bee seene and heard by all other: that as ye haue the psalms it sole in yeure mynde, so ye maye luyde myne endeayure by yeure care.”

In 1549 appeared the following:—(12mo, Gothic letter.)

“At each Sunday and vertuous King, our most reverend Lord Kyng Edward the VI Kinges of Englynde, Fraunce, and Ireland, &c. Thomas Sternhold, Gremme of Iys Maiestie’s rookes dioble in his lif time drawne into English metre. Newly empryted by Ewadore Whitcherche. Of ye Psalme of David, 23.

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

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

John Hopkins, Durvis of birth and death uncertain,—described as a Clergyman and Schoolmaster in Suffolk—little known of him. He was evidently editor of the publication just named, though it does not appear how he was led to so do. He occasion took to introduce 7 psalms of his own at the end of Sternhold’s 57, (Col. 1st of Table) and prefaced them as follows—

“The hase here (gente Reader) vnto ye psalms that were drawne into English metre by Mr. Sternhold vri mo adioined. Not to the intent that they shoule be farre fater to the distingusht, and so through his estimation be the more hygly esteemed: nether for that they are, in ynone opinion (as touching the metre) in any case to be compared wth the soroous doings. But especially for that they are fruiteful, although they be not fine; and comfortable vnto a Christyan mind, although not so pleasant in the mouth or ear. Wherefore, yt then (good Reader) shal accepte and take thys doynge in good part, I hawe my heartes desire herein. Farewel. J.H.”

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

William Whittingham, born 1542 in county of Chester—educated at Oxford—of high repute for learning and ability—joined the company of exiles at Frankfort in the reign of Mary—adhered to those who left Frankfort for Geneva in 1553; in January, the sixteenth of that year, succeeded Knox as pastor there in 1559—returned to England during 1560—was in France 1560-63 with the Earl of Bedford and Warwick—in 1568, though still adhering to puritan views, was, by the friendship of the Earl of Warwick, made Dean of Durham, which office he held till his death in 1579. A. Wood (Athenae Oxoni) charges him with certain acts of vandalism while Dean, but they are probably exaggerated. He intimates also that he was well skilled in sacred music, and that the choir of his church was provided with the best anthems, &c. He was one of the chief translators of the Geneva Bible.

In 1556 when that party of the English exiles at Frankfort which adhered to the views of Knox and Whittingham had retired to England, they proceeded to frame a Manual of Church Order and Worship, and adopted for the latter purpose the 44 psalms already noticed, after considerable modifications, together with 7 additional from the pen of William Whittingham. See or the work referred to.

It may be presumed that the modifications referred to were also by Whittingham, though Anthony Gilby and probably some others of the exiles were qualified to assist. The whole volume, being raised to the position of an ecclesiastical statute, must have obtained the sanction of the authorities in the church.

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

This edition, though it occupies a place between those of 1556 and 1561, differs in certain respects from both. It stands in no true Genevan cone, and is not derived from the Church of England, completed two years later; while in substance it is a continuation and enlargement of that of 1556. The fifty-one psalms of that year are all retained as they were, and of the 14 additional psalms, 9 are by Whittingham, 2 by Anthony Gilby, and 3 by those belonging to the same party of exiles, as mentioned below. Further, these 11 psalms were all retained in the Genevan Psalter of next year, and in the completed Scottish Psalter of 1564. (Concerning the tunes, see or the Table.) On the other hand, the only copy of the 1560 edition known to remain wants the Genevan “Forte de Prayers,” &c., but is bound up with the English Liturgy of the same year; “Imprimted at London by Rycharde Jogge and John Onewode, printers to the Queene Maiestie, MDLX.” These parties may have printed the psalms also, though their names are not repeated in the title attached to them, which runs thus—
The Psalms of David in English Metre by Thomas Sternhold and others: conferred with the Ebrue, and in certain places corrected, as the sense of the Prophets required; and the Note inserted within. Very many set forth and allowed, &c. [James V. & Col. III. quoted.] 1560.

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

The phraseology of this title accords partly with that of its predecessor, but to a greater extent with that of the subsequent English Psalters. Another peculiar feature is the introduction of two psalms by Robert Wisdom, one being the 155th, which was ultimately, though not at first, received as a second version into the English Psalter, was afterwards rejected from the Scottish—the other a rendering of the 76th, which was never admitted into either. The former beginning "Those that do put their confidence," may be found in any copy of the Old English Psalms, but the latter seems to have been entirely lost sight of, and is therefore extraneous as a rarity.

God be merciful unto us, And grant us all his blessing, Shew vs his face most glorious, into eternall life shining, This psalm to his eternitie way, Tho' holy word in vertic, That jesus Christ frst day, to day, Am'g all breasts may preached be And all converted Lorde unto thee.

So shall meninge thy loude & prayers, In all tongues and in countreys all: Which doth reinforce our lives alwaies, Men shall be glad both great & small. That thou on earth be jugde most right, Punishing time and wickednesse: Thou wilt frame the true candle, That thineth in this world darkensic, And leadeth men to rightwinnes.

wherefore the people nowe doth pray, Tho' holy name thoure good living, The earth greteth the word doth raue Our hertes to loo thee (O God) living, blest as God father of mercy, Blest vs God the Sonne O Crist Jesus blest, blest as O God the ghot holy, The whole world with thy grace renowne, to the one god be all glory. Amen.

Wisdom is respectfully and affectionately spoken of in Becon's "Jewel of Joy", though his performance were sometimes ridiculed by his contemporaries. (See Worton and Holland.) One of his hymns beginning "Preservaze us Lord," was admitted into the English Psalter. He became Archdeacon of Ely, and died in 1568.

John Knox, "born in Yorkshire, and admitted senior student of Christ Church 1547, at the age of thirty. He preached the Reformation privately at St. Michael, Cornhill, 1556, but afterwards became an exile. He returned in the happier period of Elizabeth and was made Archdeacon of St. Leonard, Westminster. Died 1572. "Geneva Literature X. p. 11. Pullain's name is mentioned in the "Brief Discours" as among the exiles at Geneva in 1557.

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

The question now arises, under whose auspices was this edition issued? There seem to have been, as regards metrical psalmody, three parties in the English Church at this period—1 those who disallowed of it altogether; and it was doubtless owing to their influence that it was not enjoined as part of the Church service, but left on the looser footing of permission. 2. Those who approved of it, but only as an optional appendage to the Liturgy; and their views seem to have been used by the arrangement actually sanctioned under Elizabeth. 3. Those who wished to make it more prominent in the service, and to abolish the Liturgy, or reduce it to something like the Genevan "Forme of Prayer", &c. The 1560 Psalter must have been superceded by the second, or the third, or a union of both. Neither of the latter suppositions is very compatible with the fact that the third party, represented by the Genevan Exiles, prosecuted their own undertaking, as falls to be noticed immediately. Yet if the second party, to which Wisdom belonged, proceeded alone in the matter, how did the third party come to furnish 11 out of the 13 additions? Probably the solution is this. It is known that the Exiles published an edition of their "Forme of prayer," &c. in 1558; and the 11 psalms may have been added at that date, though, as no copy is known to remain, this cannot be. Assuming the fact to have been so, the second party would have merely to adopt the 62 psalms thus provided, and make their own additions, which consisted of three psalms and a few Spiritual Songs. This work entered upon this line of divergence from the edition of 1558; the form and its terminations are not observed, as distinguished from the Scottish. Looking at the bulk of its materials, however, it may be regarded as substantially one of the Genevan series of publications.

In 1561, The Genevan Exiles enslaved their Psalter to 87 psalms, drawn off the original 51, the subsequent 11, and 25 new renderings. The 67th (Wisdom's), 95th and 125th of 1560 are excluded. The additions of this and the previous year are detailed in columns 34 and 4th of Table, p. 28. The Spiritual Songs under both years are described in p. 33-4.

The only new contributor to this edition is William Kethe—described by Strype and Weston as a native of Scotland, and his name indicates Scottish extraction. The exiles at Geneva in November, 1556—was employed by them after the death of Queen Mary in negotiations with some other English congregations—afterwards went to England—in 1563 and 1569 was chaplain to the forces under the Earl of Warwick, and is praised for his courage, steadfastness, and consternation—about 1571 was settled as a minister in Donecaster—time of his death uncertain. His rendering of the 24th psalm was published in 1558, attached to a tract by John Knox. Weston styles him "no unready rhymster."

The expression in the "Brief Discours," p. 191, is entitled to attention here. The time referred to was the end of January, 1559—

"Nowe when as W. Kethe was returned to Geneva with answer from the Congregations and Companies, that were dispersed in sundry places of Oxford and Holderness, the Congregation prepared themselves to depart, saving certaine which remained behind the rest, to wit, to finishe the bible and the psalms both in meter and prose, which were already begun, at the charges of such as were off most bastilice in that Congregation. And with what successse these works were finished, (especially the Bible) I must leave it to the Judgamentes of the godly learned."

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

The first part of the General Title of this volume is the same as the title of 1560; in it the improvements—

VVeroncco are also added the prayers that thee there in the French Church; with the Confession of Faith wherby at they make that are receiued into the vicinarity of Geneva. [Reference to Contents and Scripture quotation, "No man can say," &c.] Printed at Geneva, by Zacharie Durand, M.D.L.IX.

The special title to the Psalms runs thus—

Four Score and Seven Psalms of David, &c. much as in 1556, p. 107. Whereunto are added the SONGS of Simeon, the ten commandments, and the Lord's prayer. JAMES V. If any man, &c. M.D.LXI.

It was in the following year (1562) that the English Psalter was published. On comparing the two parallel Bodleian publications it is observable that the 44 psalms of 1549 are all retained, and that of the 43 psalms added in 1566—61 there are 20 retained and 23 rejected. The 86 versions required to complete the work, and a duplicate version of Psalm 51, were all new. Three of these bear the name of Sternhold, which seems strange after it had been announced that the 37 published in 1549 were all that he had "in his lyfe tymne drawn into English ye meter," but as there is no reason to question the authorship, it is necessary to suppose that those had been discovered subsequently to his death. Hopkins after long absence re-appears upon the field, and no fewer than 58 of the new contributions are from his pen. It may be inferred from this coincidence, that he had been prosecuting the work of translation during the interval from the publication of his first performances.
Two other translators now first come into view.

**THOMAS NORTON.** Born in Bedfordshire—became a Barrister at Lincoln's Inn—served for six years in the army, and being thrown into contact with the literary world, he acquired a knowledge of poetical reputation—wrote also several tracts on the religious controversies of his age—Wood (Atheneaum) calls him a "forward and busy Calvinists"—26 of the psalms verified by him were received into the English Psalter in 1562.

M. This initial is attached to four psalms in the English Psalter, two of which are transferred to the Scottish Psalter, and two others are included in the English Psalter. That all the psalms bearing his name Marquetan in full, and an edition of 1606 has this name modified into Market.

This evidence seems much preferable to the mere conjecture that Marney wrote some of these things of this nature, therefore he wrote these in question. There can be no doubt that the party thus discovered is the same who is mentioned by Ritson (Bibli. poet.), and in the extracts from the Register of the Company of Stationers by Payne Collier. Lord Braybrooke, King's Serjeant lawes to divers good purposes, of which nothing is known—of a Ballad, in vindication of Lord Wentworth, recently discovered—and of a new yere gifts intituled w' spode restore to god. His name is spelled variously, Marquadan, &c. Nothing seems to be known of his history.

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

**THE WHOLE BOOKE of Psalmes, collected into Englyth metre by T. Stornhill I. Hopkins & others: conferred with the Ebruc, with apt Notes to fynge the witchal, Faithfully perfected and allowed according to th ordre appointed in the Quenes maiesties Inunctions.**

*Very mete to be rued of all fowls of private for that their felde & comfort: laying apart all songally Sones and Bokes, which tende only to the nourishing of vices, and corrupting of youth.*

**JAMES V.**

*If any be afflicted let him pray, and if any be merry let him fyng Psalmes.*

**COLLOSS.**

*Let the words of God dwell within you in all wisdom teachings & exhorting one another in psalmes, Hymnes & spiritual songes, & sing vnto the Lord in your hearts.*

**Imprinted at London by John Dav, dwellings our Aldstrete, C Cum gratia & privilegio Regic Maiestatis, perpertuum.**

*An 1562.*

1563—65. It deserves notice that of the five instances of double versions of psalms which were ultimately admitted into the English Psalter, only one, the 24th, is found in the 1562 edition. See the Table below. The others are included in that of 1565, and some of them were adopted in that of 1563. Of the latter no copy is at present accessible, but from the account of it left by Lee Wilson, who possessed one, it appears that after the regular series of psalms, there occurs the heading, "Settanye other psalmes that be usualy songe;" and that first of these comes Whittingham's version of the 50th. The remaining leaves are lost, and their contents are unknown; but it is probable that the Geneva 23rd was wanting, else it would have stood first, and that the Geneva 100th was included, because its tune, with part of the psalm, is found amongst those appended to the collection of harmonized tunes in that edition of 1563. It is hairy that Whittingham's 125th also obtained a place at this date, seeing that it had appeared in the London edition of 1560 above described.

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

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

**ROBERT PST.** A person of varied and eminent attainments, and of superior business talents, was born, according to Buchanan, in 1524. At the age of 18 he attended a college at St. Andrews in 1543—was a member of the first General Assembly in 1566, and from that time till his death, at an advanced age, in 1606, took an active part in the business of the Church of Scotland. He held a ministerial charge in Edinburgh from 1571, and attended with this for a considerable period, by the special allowance of the church, the office of Senator in the College of Justice. His psalms are 6 in number.

In the little doubt that there are the initials of John Craig, another minister who occupied a prominent place in the Church of Scotland from 1560 or soon after, till 1595, when he retired from public life. Was born in Scotland about 1512—became a monk—went to the Continent—became a convert to Calvinism at home, narrowly escaped martyrdom—returned to Scotland after 24 years absence—was for 9 years colleague to Knox in Edinburgh—afterwards sent to labour in the north—in 1579 returned to Edinburgh and became minister of Holyroodhouse; in 1583 he obtained the licence to the writer of the national covenant signed in 1586—died in 1600 aged 88. His renderings amount to 15.

The sources of information concerning the authorship of the psalms are the intimations afforded by the early publications. Regarding the 37 by Sternhold and 7 by Hopkins in 1549 there are express prefatory statements, and in 1556 the abbreviations Th. St., and I. H. are prefixed to these 44 in precise accordance with these statements. Among the psalms unsigned or anonymous, but the authors both of these and of the additions in 1560 are given in the publication of 1561, which thus verifies columns 1, 2, 3, and 4 of the Table. Column 5th is drawn from the 1562 edition of the English Psalter, so far as the psalms are known to have been published. The preceding columns also are confirmed by that edition. There are however some discrepancies which require to be noticed. 1. In edition 1561, (1.) the 100th psalm is ascribed to Sternhold, but as Kethe furnished all the other additions of that year, it can hardly be doubted that this also is his. There is no reason to think that the Genevan exiles had intercourse with those who obtained possession of the few psalms by Sternhold which seem to have been discovered subsequently to their death. The rhyming of lines first and last of this psalm is a feature found in none of Sternhold's pieces. And another edition of the same year ascribes the psalm to Kethe. (2.) The 111th is reckoned to Kethe, but is in 1562 ranked as Norton's. The former must be held correct, as the former reason under that head to this, and Norton makes no other contribution before 1562.

2. Under 1562 there are the following: (1.) Psalm 28th to Hopkins, but it is included among Sternhold's in 1549. (2.) Psalm 60th to Sternhold, but the rhyming of first and third lines determine it to Hopkins, to whom it is ascribed in 1565. (3.) Psalm 1024 to Hopkins, but other editions to Norton. The rhyme and the position of each in regard to the last 50 psalms decide for the latter. (4.) Psalm 128th has T. S. attached, which must be meant for T. S, this psalm being one of the ones first published. (5.) Psalm 129th is marked W. W., but Whittingham's version is one of the rejected, and in 1565 the new version is given to Norton. The authors of the new psalms, in the volume of 1560, are taken from the volume itself, except that of Psalm 53 which leaves the reader in the lurch.

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

The Scottish Psalter of 1565 supports the view here taken of the authorship of the 7 psalms just noticed, so far as it contains them; but it must be held as in error respecting the 45th Psalm, and its own version of the 23d. It is the primary authority for those furnishing by Pont and
Craig, (col. 6 of Table,) but in regard to most of them it is confirmed by later editions. For the exceptions see Appendix, p. 19.

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

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

<table>
<thead>
<tr>
<th>1549</th>
<th>1556</th>
<th>1560</th>
<th>1561</th>
<th>1562</th>
<th>1564</th>
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<tbody>
<tr>
<td>46 Psalms</td>
<td>63 Psalms</td>
<td>65 Psalms</td>
<td>87 Psalms</td>
<td>Complete English</td>
<td>Complete Scottish</td>
</tr>
<tr>
<td>Ps.</td>
<td>Ps.</td>
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<td>19 St.</td>
<td>St.</td>
<td>St.</td>
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<td>20 St.</td>
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<tr>
<td>29 Wh.</td>
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<td>34 St.</td>
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<td>41 St.</td>
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<td>43 St.</td>
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<td>44 St.</td>
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<td>49 St.</td>
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<td>53 St.</td>
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<td>54 St.</td>
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<td>58 St.</td>
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<td>63 St.</td>
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<td>67 Wh.</td>
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<td>Wh.</td>
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<td>68 St.</td>
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<td>St.</td>
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<td>70 Wh.</td>
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<td>73 St.</td>
<td>St.</td>
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<td>78 St.</td>
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<th>1549</th>
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<th>1561</th>
<th>1562</th>
<th>1564</th>
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<td>65 Psalms</td>
<td>87 Psalms</td>
<td>Complete English</td>
<td>Complete Scottish</td>
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<tr>
<td>Ps.</td>
<td>Ps.</td>
<td>Ps.</td>
<td>Ps.</td>
<td>Ps.</td>
<td>Ps.</td>
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<tr>
<td>102 Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
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<tr>
<td>103 St.</td>
<td>St.</td>
<td>St.</td>
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<tr>
<td>114 Wh.</td>
<td>Wh.</td>
<td>Wh.</td>
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<td>115 Wh.</td>
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<td>120 Wh.</td>
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<td>121 Wh.</td>
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<td>124 Wh.</td>
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<td>125 Wh.</td>
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<td>127 Wh.</td>
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<td>130 Wh.</td>
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<td>133 Wh.</td>
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<td>137 Wh.</td>
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<tr>
<td>138 Nor.</td>
<td>Nor.</td>
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<tr>
<td>140 Nor.</td>
<td>Nor.</td>
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<td>141 Nor.</td>
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<td>143 Nor.</td>
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<td>144 Nor.</td>
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<td>145 Nor.</td>
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<tr>
<td>147 Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
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<tr>
<td>150 Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
<td>Nor.</td>
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</tbody>
</table>

2. — Variations.

The difference between the English and Scottish Psalters in regard to the renderings of entire psalms, as viewed in the order of time, are as follow.—1. Both retained the 43 psalms by Stenhold and Hopkins of 1549, & 2. Of the 43 added by the Genevan exiles the English retained 20 and the Scottish the whole. 3. The English added 5 that including one second version, in 1562; and of these 42 were transferred to the Scottish. 4. In 1564 the Scottish was completed by the addition of 31 from new sources. 5. In 1563 and 65, 4 second versions were added to the English. The versions thus came to differ in 41 instances, besides which the English contained 5 duplicates not in the Scottish.

Arranged according to authors the case stands thus—

<table>
<thead>
<tr>
<th>English Scottish</th>
<th>English Scottish</th>
</tr>
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<tbody>
<tr>
<td>Stenhold,.......</td>
<td>40 39 Craig,.....</td>
</tr>
<tr>
<td>Hopkins,.........</td>
<td>60 37 West,.......</td>
</tr>
<tr>
<td>Whittingham,.....</td>
<td>12 16 Whittingham,.</td>
</tr>
<tr>
<td>Keffer,..........</td>
<td>10 25 Anonymous,..</td>
</tr>
<tr>
<td>Palais,..........</td>
<td>1 2......</td>
</tr>
<tr>
<td>Narcisse.........</td>
<td>26 8......</td>
</tr>
<tr>
<td>M'arland,........</td>
<td>4 2......</td>
</tr>
<tr>
<td>Total, 155 150</td>
<td>Total, 155 150</td>
</tr>
</tbody>
</table>
In versification the Scottish exhibits the following varieties:

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

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

I.—Iambic.
4 lines of 6 syllables each......ps. 143.
6
5
4
3

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

In the English a much larger proportion is in Common metre, the exceptions being 4 in short, 2 in long, and 12 in more peculiar stanzas, viz. Psalms 90, 104, 111, 113, 124, 125, 126, 127, 130, 136, and 148. All of these coincide with the same psalms in the Scottish, except the 136 which runs thus:

Praye ye the Lord for he is good
for his mercy endureth for euer
Graze prayy unto the God of Gods
for his mercy endureth for euer &c.

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

The first specimen of Short Metre, Ps. 25, and the first of the more peculiar sorts, Ps. 120, occur amongst the earliest 19 by Sternhold. The first of Long Metre, Ps. 51, appears in 1556, and the first Anapastic in 1569. The earliest appearance of the other varieties can be ascertained by consulting the list and table above.

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

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

Ps. I. 1.

The man is blest y' hath not gone by weaked rode astray
Ne sate in chaye of pestifece, nor walkt in sinners way.

Ps. IX. 5.

O Lordes with all my hart and minde, I will gowe thankes to theee:

And speake of all thy weandrous workes, unsearchable of me.
The force and weapon of thy foes, then takest cleane awei:

When cities were destroyed by theee, their name did eke decline.
And though my foes dost trouble me, thy mercy doeth remaine:

Yea, from the gates of death, O Lordes, then refresse me again.

Dr. Cotton extracts these verses of Psalm 19th from the Edition 1531—

Eche daye dealeth by his course an other daye to come,
And by the sight of men we knowe now, a nighte to passe to Byrne:

In them the Lord made royally a settle for the same,
Where, byke a giant joyfully, he might his journey Byrne.

From the same edition a specimen of more extended alteration is furnished in the Censura Literaria X. 16. The first ten verses of Ps. 73 are almost entirely remodelled. The following form the dish original common:\n
Howe good is God to such as be, of pure and perfect hearts?
Yet alp my fete ayeve from hym, my steppes decline apart,
And why, because I fondly fall, in eneyes and dismayne.
That wicked men dothes enyme, with pride and payne.
And bear no yoke upon their neckes nor burden on theye backe:
And soe farre of worldly goodes, theye have no waste or lacke.

The Genevans affords two instances more: Ps. VII. 13, and Ps. CXXX., 3.

He will prepare his killing tooles,
And sharp his arrows prest;
To styke and peace with victorie,
The persecutors brest.

Howe hartsfull is the thrym—Oh else how doth it styrge,
The tongs of such a lyer;
It hurteh no lesen I wene,
—Then knows sharpe and keen,
Of what consuming fyer.

As the 44 psalms passed unaltered from the 1556 edition into the Scottish Psalter, the Reprint affords the means of comparing the differences excerted.

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

Yet, like a foele, I almost slipt, my fete began to slide
And, or I wiste, even at a pinch, my steppes awrie gan glide.

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

Ps. Var.
50 10 Cuttel are mine.
14 Offer to God—praise and heartie thanksgiving Thee and pay thy vows—vote God ever enduring
16 To the wicked then, &c.—abashed for deformed.
70 2 'so' omitted; 'furnible' in 4 syllables—so in 1555.
71 16 Thy mourning Ashdolah pace.
19 Parnake not now lord—in this my gray berese.

Thy mighty power till I have taugh't—this age & their success;

19 For them that hast made wonderful things
O God who is like thee.

119, 169, 13. And as thou hast Premes made.

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

3. There remain to be noticed the 42 psalms selected for the Scottish Psalter from the 86 original translations included in the English of 1562. These were evidently subjected to very careful revision. The changes are in many passages so extensive as to amount to a different rendering. Of such Ps. 20th, v. 2, 3, 7, and 10 is given as a specimen. Other emendations affect only a word or two, as Ps. 31, v. 2, 'heare me' for 'give me,' and v. 9 'sight' for 'night.' Such are omitted. The object sought is not so much to exhibit in full the differences between the Psalters as to make it obvious that considerable differences did exist, and that the Scottish compilers were at great pains in the endeavour to render theirs as perfect as possible. Modifications of the middle class, affecting single verses and lines, are given in full. The quotations are from Edition 1562, which the reader can compare with the Reprint, in accordance with which the verses are numbered.
Psalm 18
34 For Lord with him that holy is—wilt thou be holy to. 35 And sweep them out * * —that stinketh in the street. 37 And fro me my foe delivereth—and set me hir ther. 42 4 So distrest thou them deliver. 9 But Lord out of my mother’s womb—I came by thy request. 21 And yet the fear of my name praise the Lord thou—seed of Jacob honor him. 26 And with all reverence possible; thou sene—of Israel worship him. 28 and those that do their dever To knowes the Lord shall praise his name—their heret shall lyve for ever. 26 1 Lord be my Judge and thou shalt see—my pathes be right and playes: 2 For thou art good and hope that—will strengthen me to remayne. 3 Prove me my God I desire, my ways to search and try: 4 As men do prove their gold with fire, my raynes and hart espy. 7 Thy goodness lavel before my face—thou didst behold always For of thy truth I tread the treads,—and will do all my days. 10 Whose hands are heaped with craft and guile—their life thereof is full. 11 And their right hand with wrench & wile—for bribes doth placke and pull. 21 10 my yeeres in we are past—v, 18 wanting in the English. 19 * * * * therefore—before the sons of men. 22 Thus did I say both day and night—when I was sore oppress I was cast out of sight, yet hestirist thou thy request. 24 be holdes and have a lust. 35 2 Lay hand upon thy speare & shield, 30 and have a lust. 35 2 Lay hand upon thy speare & shield, 31 and have a lust. 35 2 Lay hand upon thy speare & shield, 32 and have a lust. 35 2 Lay hand upon thy speare & shield, 33 and have a lust. 35 2 Lay hand upon thy speare & shield, 34 and have a lust. 35 2 Lay hand upon thy speare & shield, 35 and have a lust. 35 2 Lay hand upon thy speare & shield, 36 and have a lust. 35 2 Lay hand upon thy speare & shield, 37 and have a lust. 35 2 Lay hand upon thy speare & shield, 38 and have a lust. 35 2 Lay hand upon thy speare & shield, 39 and have a lust. 35 2 Lay hand upon thy speare & shield, 40 and have a lust. 35 2 Lay hand upon thy speare & shield, 41 and have a lust. 35 2 Lay hand upon thy speare & shield, 42 and have a lust. 35 2 Lay hand upon thy speare & shield, 43 and have a lust. 35 2 Lay hand upon thy speare & shield, 44 and have a lust. 35 2 Lay hand upon thy speare & shield, 45 and have a lust. 35 2 Lay hand upon thy speare & shield, 46 and have a lust. 35 2 Lay hand upon thy speare & shield, 47 and have a lust. 35 2 Lay hand upon thy speare & shield, 48 and have a lust. 35 2 Lay hand upon thy speare & shield, 49 and have a lust. 35 2 Lay hand upon thy speare & shield, 50 and have a lust. 35 2 Lay hand upon thy speare & shield, 51 and have a lust. 35 2 Lay hand upon thy speare & shield, 52 and have a lust. 35 2 Lay hand upon thy speare & shield, 53 and have a lust. 35 2 Lay hand upon thy speare & shield, 54 and have a lust. 35 2 Lay hand upon thy speare & shield, 55 and have a lust. 35 2 Lay hand upon thy speare & shield, 56 and have a lust. 35 2 Lay hand upon thy speare & shield, 57 and have a lust. 35 2 Lay hand upon thy speare & shield, 58 and have a lust. 35 2 Lay hand upon thy speare & shield, 59 and have a lust. 35 2 Lay hand upon thy speare & shield, 60 and have a lust. 35 2 Lay hand upon thy speare & shield, 61 and have a lust. 35 2 Lay hand upon thy speare & shield,
The later emendations, approved of by some and condemned by others, have affected more or less the whole of the English Psalter; so that the remarks now made apply in some measure to the contributions of the later writers.

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

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

But there have not been wanting defenders of this version, and of these Bishop Beveridge, Bishop Horsey, and Romaine were mentioned as prominent among them. Such parties have looked mainly at these two characteristics: 1. Its fitness as an instrument of instruction and spiritual good to the common people. That it possessed this fitness is undoubtedly proved by the fact that it held its ground so tenaciously, for so long a period, in the face of repeated attempts to displace it by other versions royally privileged; though the force of custom and some other causes may have also contributed to this result. Even Warton admits that had the psalms been more poetically translated, they would not have been acceptable to the common people.

2. Its fidelity to the original Hebrew. The alterations made by Whittingham, &c. in 1556 were evidently directed not to the improvement of the poetry, but to the closer conformity thereof to the text of which it purported to be a translation. (See Title and Preface, p. 10, 11.) This object was also attended to in the subsequent translations by the Exiles. Warton is candid enough to allow that Whittingham was "undoubtedly a scholar and an adept in the Hebrew language." The expression "the Ebrue " is placed on the title of the completed Psalter, but it does not appear under whose auspices the process was carried out as regards the bulk of Hopkins' and Norton's contributions in 1562. It is doubtful if these authors had translated the Psalter from the Hebrew, for it is said that as great pains had been bestowed upon them, in this respect, as upon the earlier psalms. But, upon the whole, it seems to be admitted that the old version presented a much more faithful reflection of the original than that of Tate and Brady, by which it was at length superseded.

The latter order of criticism may have been unduly blind to the literary defects of the version, and the necessity of something better suited to an advanced state of society; but their views were so far justified by the slow progress of education amongst the masses of the English population. The former class have certainly fallen into a more serious error in overlooking the important considerations now referred to, and in forming their estimate of the version upon its literary excellence alone. Rhyming, metre, and grammar, and the gratification of a scholarly taste are but subordinate matters in comparison with the correct reflection of scripture truth, and the religious edification of millions of people. Yet this, as in the case of the organ, a medium position may be regarded as the right one. It may be maintained, in opposition to the one party, that the version was very well adapted to the period succeeding the Reformation, and deserves to be held in respect for the inestimable good it did, during the time it was in use; and in opposition to the other, that by the middle of the seventeenth century circumstances had become so far altered as to render an improved version
highly desirable, if not urgently requisite. Upon this view the Westminster Psalms proceeded, and it was universally ascribed to the translators in Scotland, as has been already related, by the adoption of the version of Rous, after revision by the General Assembly.

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

1. Of the translations preferred, 20 had been previously known in both countries, being parts of the Psalters composed by the English, and the two Scottish therefrom were earlier introduced, more unanimously adopted, longer continued in use, and thus more widely disseminated in proportion to population than in England. A change therefore, even if desired, of which there is no evidence, might be avoided on account of the inconvenience which it could not fail to occasion.

Hence one reason for retaining them in preference to the substitutes chosen by the English. (2) Of these 20 psalms all but four are in peculiar metres, and it must be inferred that these were preferred because of a considerable body of such metres, for they are found in most of the new psalms by Craig and Pont, in regard to which there could be no bias arising from previous use. As the English took an opposite course with respect to the new, it is a strong reason for preferring the common metre; and there can be little doubt that this reason consisted in the opinion entertained of the singing ability of the people. By this course the number of tunes used could be indefinitely small, whereas the English Psalters have not altered the number of the Scottish. Either therefore there was a difference in the musical aptitude of the two countries, or the English formed a juster estimate of what was practicable. The fact may have also weighed in England that the people were expected to learn the psalms as well as the passages, while in Scotland the former were excluded. (3.) In reference to the whole of the translations in which the Psalters differed, the question presents itself whether personal and party leanings had anything to do with the selection. As concerns the English the question is limited to the 20 already referred to, as there is no reason to think that the 21 by Craig and Pont had come to light before its publication in 1562. Of the 20, there were 4 by Whittingham, 15 by Kethe, and 1 by Pont, while those former authors did not prefer the ancient version. Thus, while these, the section of the Church of England who had most influence in this matter was in less close relationship than with Hopkins and Norton, but it might be too much to suppose that the objections were materially affected by that circumstance. Yet the treatment of Kethe is somewhat singular, as not one of his psalms is amongst those previous to the 190th, in which his rival was Hopkin, while there are 10 amongst the last 50 where he seems to have been confronted with Norton. Again as to the Scottish Psalms, the sympathies of its framers with Whittingham and Kethe were certainly stronger than with Hopkins and Norton; but while this feeling would contribute to the retention of the existing psalms by the former authors, it did not prevent the adoption of 20 psalms from the latter parties, when the work came to be completed. The final contributors Craig and Pont were in the closest possible relation to Scotland and its church, and it is reasonable to suppose that a further influence was the adoption of the renderings which bear their names. Yet there is no ground for the conclusion that they would have been preferred unless other considerations had tended to the same result.

After speaking in these cases, it is only matter of conjecture how far either party was swayed by the comparative literary quality of the translations they adopted; but it is a proper question how far that quality justified their choice. The case in reference to England is limited to the 20 not rejected as psalms, as in regard to the additional 43, required to complete the number, nothing is known of any competing versions. Of these 20, the 57th and 71st by Whittingham, and the 149th by Pont, may be pronounced at least not inferior to their competitors, and is certainly better and worse, passages rising to vigour or sinking to dogrell, appear on either side. Whittingham's rendering of the 57th is more diffuse than that of Hopkins, but has more of character. Pullain's 149th fails to be compared with one of the most favourable of Norton's performances. In the 119th Whittingham's manner of rhythm is about equally poor in the description of the 'sides,' and both succeed better in the remaining verses. Of the 15 by Kethe, the 58th, 90th, 94th, and 101st are in Common Metre, and in these it can scarcely be affirmed that he rises perceptibly above the level of his inferior. Boris Metre, viz. the 27th, 54th, 70th, and 88th, together with at least two other metrums, the 56th and 58th, clearly transcend their English substitutes, and manifest a combination of spirit and smoothness unusual in his day. With these there is no much of the 43rd, which may be classed that which will probably be deemed the worst of Whittingham's, the 129th. These were prepared in order to match certain French tunes, and it was evidently considered enough if they were well though they should rend indifference. It was thought reasonable to deviate from the accentuation of the words in deference to that of the notes. Thus in the 62d the words 'salutation sure' must be read sal - va - ti - ofl sure, and 'expersion, 'appetite, 'vanity, 'and oppression,' accused on - dure, ap - portant, va - ti - tie, oppres - s' on. And in the 134d the last words of certain lines must be thus accentuated: 'diff call, '16 fall, 'and rent,' and so on. This sort of license must of course be judged by the standard then existing, but it certainly seems to have been a matter of necessity. The Scottish editors had the additional task of deciding between the 21 translations of Pont and Craig, and those of the same psalms by Hopkins and Norton. Whether other productions of the former writers, or any by other competitors, that were taken into consideration, does not appear. Of those in common metre the 57th by Pont, and 24th, 108th and 148th by Craig seem entitled to a fuller hearing among their English rivals; but the authors had the latter before them, or by which evidence appears in the similarity of a few lines and phrases. In the case of the 141st, perhaps the balance inclines to Norton's rendering, which contains a verse preserved in the present Scottish version.

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

But, as in the case of Kethe, a higher degree of superiority may be claimed for the long metre renderings, the 58th, 59th, 102d and 145th, with the 76th, 110th, 117th, 1324, 136th and 143d in other metrums. Amongst these the finest specimen of certain has probably the English version, as the next to this should rank the 76th by Pont. The remaining six, the 75th, 80th, 81st, 83d, 105th and 118th are subject to the drawbacks above noticed as applicable to some of those by Kethe, with the exception of the 83d, which the awkwardness occasioned by writing for special tunes, most readers will at first form an unfavourable idea of them; which, however, will be mitigated when they are actually sung.

Some of these less felicitous rhythmical forms may have been chosen on account of previous usage. There is at least one clear instance of this in the 83d, of which the first line and several others, together with the structure of the stanza, accord with the version of the same psalms, in the old collection by Weltheim. It is evident that this early version had continued in use, and had been sung to a French Psalter tune, up till the time when the new was prepared; and that the tune and measure had become popular. The point is critically important that of the 129th others, who were doubtless for the same reason, transferred from the version of psalms now under consideration to its successor of 1650.

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

Ps. 35. 15. the term friend omitted.
* 46. 5. the sense to praise be not in the Hebrew.
* 46. 6. the idea of速度 help left out.
* 16. exaltation or praise not expressed.
* 59. 16. the sense is really upon the rendering by walls.
* 19. the element of change is not brought into view.
II.—APPENDAGES TO METRICAL PSALMS.

1.—The Spiritual Songs

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

The scriptural transcriptions of the Reformed churches seem to have arisen from a desire to furnish an equivalent to the prose passages chanted in the Romish service. In a Dutch Psalter dating as far back as 1540 there are the following—In the Song of Hannah of Moses, Exodus XX., and Deut. XXXI.—Song of the Three Children—of Zacharias—of Mary—of Simeon, and of Elizabeth. There are also the Lord's Prayer, the Creed, and To Deam. The Reformation produced Hymns in Germany in increasing proportion, and a Psalter was received into the church service books, but in the Western Churches the number thus added was greatly restricted. 'Cantiques' have been appended to the French psalms all along their history. In the edition of 1545, entitled 'Cinquante psautres du Célement Muree,' there was a Song of Simeon, the 10 Commandments, the Articles of Faith, the Lord's Prayer, 'Ave Maris,' and metrical graces before and after each. Others were afterwards added.

English compositions of this kind appeared in the collections by Coverdale and Weel. In Scotland, the 1558 edition added, in the English Psalter, two sets of metrical psalms, and the 1562 edition, with this work of retrench as part of their task. In regard to occasional psalms, besides the renderings of Pout and Craig, Scotland seems to have had the best claim to those of Kethie. From the notice of his history given above, the most probable conclusion that can be drawn is that he had and Weel. In Scotland, though he afterwards removed to England, and ultimately settled there. And if all the circumstances already narrated be kept in view, it will be felt that, while an exiled, his relations were at least as close to the Church of Scotland as to that of England. The whole number of Scottish translations in the Psalter thus becomes forty-six.

But the quality of many of these pieces is also entitled to consideration. Perhaps the whole series of contributors to Kethie's work is the highest place, if regard be had to the different elements of variety, fidelity, energy, and elegance. It will hardly be disputed that his 100th psalm was the gem of the entire collection. It was probably in deference to its popularity that the English editors, after dropping it in 1562, adopted it in 1565. It was another tribute to its merits that it was transferred to the new version of 1565, with the alteration of only one expression. And there is no metrical translation of any psalm in more general use at the present day, wherever the English language is known. The same name originally attached to it can only have contributed in part to this extensive acceptance, for several rival renderings in the same measure have successively appeared. Of four specimens selected by Coverdale, two were based on Kethie's, the 103d, v. 3-4, and the 106th, v. 27-29. See also the 113d, 122d, and 125th. Those of his pieces which were excluded from the English Psalter have already been noticed.

Of Craig's translations the 102d, 156th, 154d, and 145th, were transferred, as second versions, to the psalms of 1565; the first being very much, the second next considerably, and the last partially altered. All of them must have been in reprint in their original form. They may bear a favourable comparison with the average of the old psalms, while they have the disadvantage of being diffuse. The former is more general in its style, and is not unworthy to stand alongside of Kethie's 100th. His 136th was, about the year 1580, received as a second version into the English Psalter, being the only instance of such an addition after 1565. The best of his other pieces have been transferred by Pope to the 1562 Psalter, and are appended to the Psalms of David in whose general merits as a versifier are scarcely inferior to those of Craig.

On the whole it is not too much to affirm that the Scottish Psalter, with its emendations and versions peculiar to itself, constitutes a literary production of higher quality than the contemporary English Psalter, and its diversity of metre and its advantage, or the contrary, depended to some extent upon the tastes, habits, and education of those for whose use it was intended; but considered in itself, it must be regarded as an element of superiority.
this nature whatever. In that of 1575, by Bassendyne, there are five. See Diser. II., p. 13. In those by Vautrollier, London, 1587, Schilder, Middleberg, 1594, and Charteris, Edinburgh, 1595, there appear the 10 songs specified in the Appendix, p. ir. Subsequent editions are not uniform in this matter. The ten are continued in the Middleberg of 1602, but in that of Smyth, 1599, there is only the second Lamentation. In the small 1611 there is none, and in Rahan's folio edition of 1629 only the two Lamentations. Concerning others see Appendix, p. ir. It was not till 1634 that the list was completed as it stands in the following Reprint.

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

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

The Venit Cretor, XII Articles, Complaint, Song of Mary, latter Lamentation (O Lord in thee), and Thanksgiving, are strictly anonymous. There is no indication in the Articles in a list which he ascribes to Whittingham, (Hist. of Poet., Sec. 45,) but as he does not assign his authority, and is often inaccurate in minor matters, the statement cannot be trusted. Metrical Psalmody stood low in his estimation as in that of Ireland.

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

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

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

The Song of Simon.


Now, suffer me, O Lord,—as thou didst once accord,
Hence to depart in thy peace,
Since I have had the sight,—of thy great saving might,
Which shall our sines all release.

For him thou hast prepared,—and to the world declare,
By all the propteters of old:
As to the felicities grace, and Israel solace,
Which is thine own chosen folke.

The Lord's Prayer.

W. Whit.

Ovt gracious Father, which on his
Doeet dwel, and hast all power and might,
Thy glorious name, lord, sanctifie
In heauen and earth, as it is right.

2. Subside in vs all sinne and vice;
Thy words & spirits in vs let reign;
Destroy the wicked enterprize;
That we thy kingsomge may obtaine.

3. Let vs in earth love and foure
Most willingly obey thy will,
In heauen as thine angels declare,
With speke obey the same vertue.

4. Our life of thee receivd we hame:
Our daily food therefore vs give:
Not for one day, but all we crave,
That to thy praise we may here live.

5. We are all borne the sones of ie,
yet, lord, thy grace vs to exend.
Forgive our sinnes, we theo desire,
As we do theirs, which vs offend.

6. Let satan hame vs no place
Thogh vs tempte still to and fro:
But vs defende by thy good grace,
From sience and from our mortall fo.

7. For thine is easly power and might
And of them selves nothing cold men:
Therefore of praise vs we by right
Give vnto thee for aye, Amen.

The Lord's Prayer.

Our Father and moste gracious Lord,
Most riche in merie grace and loue,
We lift our heart which one accord,
To thee which dwel in heauen above,
Beseeching thee our hearts to frame
That we may think nothing so deare,
As to extol thine holy name,
& worship thee with love & feare.

2. Let not the craft of Satan stay
The worke which thou last once beganne:
Who wast therwith all low to heare,
The church & kingdom of thy Sonne.

But lord, increase thy little flocke
And grante to vs thay grace still;
Let saithan cast no stumbling blocke,
But to the end thy worde fulfil.

3. And thogh by nature all are bent
Against thy will still to resist
Yet teache vs, lord, last nor shent,
How we our wills may frame to thine
That euerie wight may so obey
Thy will in earth, with heart & minde:
Even as thine angels do alway,
In whom all promisses thou dost finde.

4. We are constrainede by present seele,
Mest, drinks, & clothes, and euerie thy
To seke of thee, that thou woldst fede
Vs selie soomes which thy blussing,
Dale therefore and enmeure,
By lawfull meanes our head vs giue
And of thy riches and great store,
Grant vs suffisant, for to live.

5. And forasamche we perceive
In vs great sinnes and wretchethes,
Let vs thy fire grace so receive,
That we may fele ful forberishment:
Moses vs also that we may do
To men, as we wolde he done by:
For so we shall be like unto
Him, that forseight, and no cause why.

6. Defend vs, lord, moste mercifull,
From all assailtes of the fiend fel,
Who still assaith to drawe and put
Our scales into the golfe of hells:
And let thy grace vs so perserue,
That frome we may never be:
Let vs not evere for thy words swere,
And we will give all praise to thee.

For of him selues man can do noght,
Nor yet once frame his heart to rayn,
But thou art thine, then hast heught:
O lord, direct him in thy way.
For owen all power, all strength and grace
To thee for euermore belong.
As we consaff before thy face,
And say, Amen, with heart and tongue.
It is natural to ask why the parties, whoever they were, who selected the spiritual songs for the Scottish Psalter, should have adopted some from the English and rejected others? The reasons are not known, but probable conjectures may be formed. It would be considered sufficient to have one version of each subject, and hence the rejection of four duplicates, including the Venite, which would be regarded as merely a second version of Ps. 96th. This accounts also for the absence of those above quoted from Edition 1561. Ecclesiastical views may have shut out the Te Deum, the Song of the three children, and the Creed of Athanasius. Literary inferiority or unsuitableness accounts for the exclusion of the remainder. Yet the claim of the Song of Zacharias does not seem much weaker than that of the kindred lyrics of Mary and Simeon.

The Songs borrowed from the English were slightly changed. The most material difference is in the passage from the XII Articles, quoted in the Appendix, p. IV. The reading there given agrees with the English one, but was afterwards altered. The Song of Moses in the same year 1558 as the first English Psalter, but is not found in the 1559 edition at all events. Of the two Scottish pieces, that with which the series closes is of respectable merit, but the Song of Moses, considering its date, has little claim to admiration. James Melville had many good qualities, but did not shine as a poet. Of the other performances, the general literary character is not very high. Perhaps the best are the Lord's Prayer, and the Second Lamentation. Harvey, the author of Them and Aspasia, takes notice of the earnestness with which the last verse of the Psalter reiterates the cry of the soul for mercy. The collection as a whole was fitted to afford wholesome religious instruction, which was probably the chief end it was intended to serve.

—See Diss. I. p. 4.

2. —Prose Version of the Psalms.

Probably the expediency of connecting the prose with the metrical psalms originated in Scotland. The Latin prose is found in the first edition of the Dutch Psalter, but it is found in that of 1562, which in this and several other respects seems to have been prepared under the model of the Middleberg edition of the Scottish, 1602. It is also in an edition of 1635, the version being that of the Liturgy.

The prose version of the psalms was derived from the Geneva bible, so called because prepared and published there by the English Exiles already referred to. It first appeared in 1560, small 4to, and within 30 years went through about 17 editions. Whitton, Gilby, and Sampson, are supposed to have taken the chief part in the work; and Coverdale, Goodman, Cole, Knox, and Pullan, to have assisted more or less. ("Brief Discourse," p. 26 above.) It appears that the psalms were the portion of the work first printed, as in 1569 a single sheet containing Ps. 1 to 87 was presented to Queen Elizabeth as a specimen of the whole. It may seem surprising that this version should have been continued in the Psalter after that which was authorized by King James had been published, (1611,) and considered the final and approved version of the heart and breath of the nation. The explanation is that the entire bible in the Geneva translation continued to be largely if not generally used in Scotland during these thirty years. This is shown in the Memorial ascribed to the late Principal Lee, by references to authors who quote the Geneva in their works.

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

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

Genevan.

Ps. Ver. Ps. Ver.
11. 2. arrows upon the string 78. 12. things in the sight of 17. 8. of the eye.
12. of prayer 21. and also wrath
13. 7. foundations also of 47. with the sometime
34. right hand hath stayed 80. 2. and Benjamin
10. then hence 90. 3. son
23. 5. mine advancements 81. 6. with horse
31. 3. direct me and 84. 7. They go from strength to strength every one appear before
3. in the hand 85. 3. and shall set
4. and my moisture 90. 3. son
34. Lord is righteous 95. 9. though they had
35. 2. open the shield 96. 13. for he communeth for he
42. 7. my strength 22. with him hand
5. beating down unto 103. 14. we be made
25. 14. that follow 104. 6. coveredast
49. 20. like to the beasts 105. 34. and the graspers
53. 2. God looked 106. 15. set tenessees
56. 16. abont it upon 30. plague shee staid
16. call unto God 37. and their daughters
58. 13. For thou hast 113. 1. praise the name
7. be as broken 114. 8. which turneth
9. 16. and refuge in the day 115. 12. of vs: be he bleas, or he be blease, or he will bleas, &c.
17. Unto whom my strenight will I sing: for God is my defence, and my mercifull God.
116. 10. I am thy servant: I am an thy servant.
18. 1. praise the name or the Lord. 118. 1. praise the name or the Lord. 10. shall I destroy
61. 6. be as many 114. 11. and sighted
62. 9. men are like 126. 1. like them
63. 10. upright of heart 127. 1. worrie his reward
64. 12. passo throwrow 130. 2. Lord heare
15. the burnt 132. 6. Israel his servant, for they are all of a kind.
68. 10. decalved therein 133. 2. stand strength of every soul
18. up on high 134. 21. in the way
73. 16. Then thought I 141. 2. as on evening
18. and counted them 143. 13. That our corners
22. was a beast 147. 10. doth exist in
75. 8. out of the same 148. 11. and all judges
77. 10. And I said 14. For he hath exalted.

Of these variations many are evidently intentional and meant for improvements, as the substitution of 'garners for 'corners,' in Ps. 144, 13; while others must have arisen from oversight, of which the most important is the entire omission of the 7th verse of Ps. 84, and of the 17th and part of the 16th of Ps. 119. It is proper to add that in most of the cases, including Ps. xi. 2; lix. 17; xxxviii. 12; and xxxix. 7, the edition of 1615 agrees with the Genevan.

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

3. —Conclusions.

This term describes a set of stanzas, amounting to 32 being one for each form of metre, which were intended to be sung at the close of the several psalms, and probably, also, of divisions of psalms. In their substance they are doxologies, but poetical terms are not applied to them, as such. The whole was framed to occupy a full repetition of the tune. In common metre the proper tunes absorbed 8 lines each, and as 3 verses of 4 lines are provided for the conclusion to that metre, it was evidently intended that there should be a choice between the first and second, but that the third, which was properly the doxology, should be used in all cases. When the 4-line tunes came into use, it is probable that the conclusion used for them would consist of the third
alone. Of the psalms in other meters some end with a fragment of a stanza, and the conclusion merely adds what is required to complete the tune; but it is observable that in those cases the psalms are short, and would not require to be divided. — p. 9.

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

1. Forming part of the Veni Creator.

_Laud and prayer be to the Father, And to the Sonne even, And to the holy Ghoft._

As it is in the beginning, For ever hereafter, And is now at this presentayne, And shall be evermore.

2. Following the Venite and entitled Gloria Patri.

_All loud and prayer be to the Lord, O that of might art meat: To God the Father and the Sonne, And to the holy Ghoft._

The Holy and in like maner, Now and at every season.

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

3. Concluding one of the _Exhortations_ by T. B. Glory be to the God, And to Jesus Christ his true sonne, With the Holy Ghoft in like maner, Now and at every season.

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

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

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

4. This verse is to be sung at the end of the civ'il Psalm.

The spelling is somewhat different. There is 'mesto' for 'maest', 'holy' for 'halle', and 'for' instead of 'be' in the last line. This conclusion is also found in Vaulshe's edition of 1587, immediately after the psalm, and in the 1609 part Harrew. "There is, however, no other in either edition, not even for common metre. It is difficult to explain why this psalm alone should be so furnished. There seems to be nothing intermediate between this instance and the full set in 1575.

Respecting the use of these formulas in public worship something has been said in Diss. I, p. 1. The reader's attention is further invited to the following paper from the unpublished writings of the celebrated Robert Baillie. The date is uncertain, but may be guessed at about 1643. The Brownists referred to were the followers of Robert Brown, who passed through a somewhat eccentric religious career, and died in 1630. He appeared in Edinburgh with some of his adherents in 1584, (Calderwood IV., 1-4.) His views are regarded as having formed the germ of the system of Independency.

The summe of my conference yesterday with three or four yeomen of my flock who refus'd to sing the conclusion.

Confider, if it be not a rashneffe in yow, who fulle pursueth by long experience of my great respect and love towards yow, to give my psalm to the part of the publick worship of God without ever acquitting me or anie other part of the reformed that moved your minde to mak such a change in God's service. Will not this be pleade, and neglect of that dutie whyle yow used tock in covinence towards my manrie, which you fay, and I believe yow, is vere deere to yow?

2. If yow to readlie have embraced the scruples which privat men and fraugers have caft in your minde about this one point, beaue that this dispole not your hearts to embrace more of there evil for you, the rejection of the conclusion is one of the first linkes of the whole chaine of Brumine. We have oft been, from this beginning, falsurers, in this land, have drownen on there fingers, and are, in your judgements, on the borders, and then to refude our prayers, then our sacraments, then our preaching, then at hit our church, our covenant, and all. Everie error, in policie, is evil, and may bring the domestick from one point to another; and whom it finds inclinable to walk in that way, it lets them not reflit till it hath drownen them to the uttermost of the lamentable error. Yow doubt, not, but it was so in Poperie and Arminianisme. Be affir'd the spirit of Brumine is of the fame nature. Wherefor, as yow would be loath to caft away your whole plumes, as yow would be loath to give over your publick ordinances, preaching, confessing, and faith whollie, and your covenant; and doxology, without all the errors of Brumine, take heed to your spirit, whilke yow find recovers, the first liden of the shield.

Consider that while yow enquire the ground of this conclusion, that it is not encom for these falsurers to tempt simple people, to give to them the reynes of ev'ry part of the publit worship, or without furer to call them away. It became them who require yow to fortifke the confant practive of our church to give yow cleane Scripturall and particular reffions against it. But we ar content here to dispofle with their paines, and give yow some of these refleis quikhill we have for that practive, and the matter of that conclusion is nothing but the paraphrase in manner of this one sentences, Glory be to God for ever. There is one two words paraphrased into it, God and Ever. That the Father, Son, and Holy Ghoft, is a good paraphrase, for it is God, none will deny but bertwikes, we deny the Trinitie. That the natural paraphrase of Ever is, what in the beginning, is what now, and what shall be, even these three. Tho' it is not, nor nomy of it, which we are to conceive of eternite. Or, if anie should doubt of this, yit, Revel. i. 8, would refueth, which exprefes the eternite of Christ, which is the church, who is, who was, and who is to come. I grant some of the Brumines reject all paraphrase and all meetering of Scripture, and to our whole Plume book, but yow. I know, asbore, all such fakk is, then the matter of the controversie, is no more than of finding whose ground it is, the ground of it will be a number of Scripture both in Old and New Testament: Psalins xii. 1; xiv. 1; 15; Gal. 1. 3; Phil. iv. 19; 1 Thess. 4. 2; Heb. xiii. 21; 2 Cor. xiii. 5; Revel. 1. 6. The which the most men, are good grounds for all the matter which is in the conclusion, and it is the putting of that matter in the end of a Plaine, the church, which hath power to order the parts of God's worship, 1 Cor. xiv. 40, hath good reason for it, for Christ, in that patrene of all plures and prakies, teaches us to conclude for time is pluriye for ever.

As for the frequent repetition of it, we have it but once almost in one spirituall song, for ev'ry part of the Plaine which is divided is a fluid spirituall hymne to wa. That it is lawfull to conclude ev'ry prayer with the matter of this conclusion none of you disputeth, for it is your diaille practice, according to Christ's paternes. Now, as saith, if a prayer be plaire and pliases God, [should be unlawful] when it is sung at the back of our prayer. The matter is the same: the faying and finging are both the same; but the ends are expressing of it. If I grant that this matter a conclusion of our prayers, it must be ala, if not more, convenient to make it a conclusion of our plures; for it being a formal token of our concord, and is more, and is in nature libber to plures, than to complifications and prayers.

4. Consider the weight of the objections against it. It is an hermit Popish invention. We deny it to be fo, for we have given good scripturall grounds for it. We grant it is a part of the Liturgie and Mafl book too. But this proves it not to be aie words than the Lord's Prayer and the Beltshe, which are both in these evil books. True, the Brumines will teach yow at fonder at both; yet they will grant that many things in the Liturgie and Mafs book alfo, as the whole book of Plumes, many of the Old and New Testament, and no more then the yow have used in these evil places, then the fun bannes for thinging on a dingshill.

It is objected again, that they challenge not the lawfulness of the use of this conclusion, and its frequent repetition. Others, it seems to be fationall, for pot your minds if you can use it al-though never so rarelie, yow will find it is the lawfulness of the thing is at hand, and not the frequence of repetition of it alone.

3. It is not oft repeated, since it is, but it is once in one long.

It is with much inspection and exaction and comfort in this thing. I have found no clear exprecions of it in our actes pernepous, to coved emonstration of eternite, that the churches frequent repetition of it hath not only the example of the Holy Ghosts, who repeats the like weightier figure in the Lindsey word of the year. So in Pail._ in the same clock is repeated four times; in the s.r the same words are repeated five times; in the 136 Plume the fame is repeated 16 times: not only I for the like example, it is reported oft by the Scottish churchmen, and the evidence we are speaking of is, in the allegue places, by the Apollinie and Plumship, vere oft repeated, whiles in the mills, while in the end of the discourse.
They object 1. They may not be tried to the use of a thing indifferent. 1. This maxim may not be granted except it be well limited. 2. Will they have it a thing indifferent to give eternal glory to God? 2. There is no text to prove this. But when it is left free to be used sometimes and omitted sometimes, you to yourself with a perpetual abstinence, and with a singular contempt of the matter is laid, though it appears, and, a refusal, of every peace that of worship as polluted. But there is too much lied of this matter. I cannot object you in the name of God with that I have said, but I will not continue to be an evil example to my flock, as you would not concern the truth of God in my mouth, as you would not open theway to sin, to make and dangers, to return to your former practice and cheerfuly join with me, your pastor, and the rest of the flock, the prayer to the Father, Son, &c. Gloriferous, that eternal praise which is due to his name.

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

Itappears from Ballie's letters, under 1643, that a party in the church had been, for one or two years previous, engaged in agitation against the use of the Gloria Patri or the doxology to Charles I., and some other features of public worship as then conducted. The proposals of this party are designated 'Novations,' so that the practices questioned must have been regarded as confirmed by lengthened usage. Ballie manifests concern to avoid public discussion in this case, but he says that the practice is not received, and on the same side are found the leading men of the church—Henderson, Dickson, Rutherford, Gillespie, and Blair. The subject came under the consideration of the General Assembly of 1643, but in the prospect of framing a Declaration for Public Worship, it was thought sufficient to pass an act forbidding discussion—

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

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

The last notice of this form of praise occurs in Ballie's letter of April 26th, 1645, descriptive of the proceedings of the Westminster Divines in preparing the Directory of Worship. The grounds on which it was set aside are thus stated:

Also about the Conclusion of the Psalms we [the Scottish Commissioners] had no debate with them [the English Divines]; whereof this description must be and all sung to the same, as I know, where it was printed at the end of two or three psalms. But in the new translation of the Psalms, resolving to keep punctuality to the original text, without any addition, we and they were content to omit it. We saw that when the words and spiritual signification of the Prebaticall psalme did so much dote, as to put it to the end of the moat of their lessons and all their psalms. The discontinuance of the doxology when the new version of the psalms was adopted may thus be regarded as one of the concessions made by the Scottish Church to the English Puritans, in order to uniformity of worship.

4.—Prayer upon the Psalms.

These are extracted in full in the Appendix p. IX. from the edition of 1659, in which alone they appear, so far as the Editor has had opportunity of examining. The only known precedent is Parker's Psalter, in which a prayer, termed the 'Collecte,' follows every psalm, and probably this example was adopted by the Immanuel Communion. But though the prayers in the two cases are much alike in extent and in style, the subject matter, so far as they have been compared, is different. The following are Parker's 'Collectes' for Ps. 52, 53, and 120:

Almighty God, which in thy power and fearfull wrath beatest down all the vanities of thy world, and wastest the grains of man's pride, grant vs so to flourish as fruitful O'by trees in the house and Congregation of thy people that by trust of thy name we may be delivered from the curse and indiction of thy wrath through vs.

Almighty God, which art the continuall joye and perpetuall felicity of all thy saynts, whom thou dost invener with the dew of thy heavenly grace, whereby thou makest them to flourish like the palme tree in the celestial courts of thy church: we beseech thee that thou would so discourse from vs the burdensome weight of shame, that we may enjoye their fellowship. Through Christ.

Grant to vs such as fear thy name O Lord, perpetual prosperity in the state of thy lynes: referring all their acts and dedics to the glorification of thy name: this vs do desire.

In Ballanmyne's last will or inventory (1578) there occur the items "1200 prayers upon the psalms, the pence 10/1." It must be questioned whether these are the same with those under consideration, but it is unlikely; and if so, it must be concluded that they were printed separately. If known in the form for a long time before their appearance in the Psalter, they might also subsequently.

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

5.—Contents or Arguments to the Psalms.

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

How happy be the righteous man, this psalme declareth plainly:
And how the ways of y旅游度假, be damnable and venome.
The faithfull peace goe doubt to God, for that he doth destroy;
Their enemies all, and help the poore, that none doth their annoome.
He wondrest how the foes of God, doe prosper and encrease;
And since the good man liues, when in destresse he doth desire peace.

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

One of the alterations made in the Genevan edition of 1556, psalms, in 1556, was the ejection of these and the subtitution of Contents in prose. This course was continued in the enlarged Genevan edition of 87 psalms in 1611. It was also adhered to in the English and Scottish Psalters, as the general rule of the successive editions. The materials used for this purpose are in substance the contents of the Genevan psalms in the last edition. But this distinction, however, falls to be made between those printed earlier and those later than the Bible. In the former list are to be included the 51 psalms of 1556, and the 11 conjectured to have been first issued in 1558, (see p. 29 above) though they are known to the Bible before 1560; (see p. 19 above). Of these 62, one-half exhibit, in regard to their contents, considerable discrepancies, as compared with the Bible, viz. Ps. 2, 3, 4, 5, 12, 17, 20,
in the Scottish Psalter it is necessary to remember that, in common with the music of kindred churches, it formed part of a method of worship set up in opposition to that of the Church of Rome. The difference between the two systems, in regard to the use of the vernacular language of the worshippers and the adoption of metrical psalms and hymns, has been already exhibited. They present a wide contrast also in the musical department; and in order to the understanding of this it is desirable to furnish, in the outset, some description of the older system, before proceeding to that by which it was superseded. The accented outline, however, is all that can be offered here; and the reader is referred for full information to the historians of music and old churchmen who have professedly treated of this subject. There are two leading particulars in which Scotland entirely set aside the practices of Rome. 1. The chanting or recitative singing of prayers. In the service books or Liturgies of that church—the Gradual, Antiphonale, &c.—everything is set to music. This accumulation of materials is known by the names of Canto Fermo, Ritual Song, and Gregorian Chant, the last arising from the fact that it received its present form from Pope Gregory in the 6th century. The text is tolerably simple, and probably it was originally intended that the body of the people should take part in it; though from its indefinite

Dissertation IV.

The Musical Materials of the Psalter.

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

5. Latin titles to psalms are found as far back as the psalms of Coverdale, and judging from the Reprint they were also attached to those of Westphalb. They occur in the 44 Psalms of 1531, the Genevan publication of 1556, the French Psalter of 1559, the English of 1576, &c. Their earliest appearance in the Scottish is in Vautriller's edition of 1587. Appen. p. xx. The employment of the first words of each psalm as a title was an anti-refinement practice.

6. Several prefaces are here introduced, which, it may be presumed, were subsequently to the prose version; and in most of these the latter is adhered to with trifling variations. There are six exceptions, viz. Ps. 22, 65, 85, 95, 122 and 148. Considering the dates of first publication the modifications for Ps. 122 and 148 would be made in Geneva, those for Ps. 22, 65 and 95 in England, and those for Ps. 85 in Scotland. The differences in the Bible are also considerable.

Ps. 122. David's view of the whole, which he approached the true, and sawed them and bound them unto him.

Ps. 22. Most of the differences would be made in Geneva, those for Ps. 22, 65, 95, 114, 115, 122, 132d by Craig, and the 7th by Pont—perhaps one or two more—were not unworthy of that honour; and would, after suitable revival, have enriched the series with something of variety of metre; the want of which is the chief defect in a version which otherwise possesses many points of excellence. It is probable that their exclusion was mainly caused by the influence of England, but it is proper to remember in explanation that some of these lines have never been known, and that others had long been disused in that part of Britain.

There are obvious advantages arising from the juxtaposition of the prose psalms with the metrical, and the question is suggested whether the old practice should not be revived? A similar question arises respecting the Contents to the individual psalms, which must have been highly useful in former times in instructing the common people in regard to their divisions and meanings. Todd expresses regret that their discontinuance in England, A Table of Contents, and a general description of psalms, such as were attached to some editions of the old version, but in an improved form, might still be of advantage.

In short, the spirit of the early editors is worthy of imitation in providing not only the material to be sung, but facilities towards the intelligent use of it.

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

21, 28-30, 37, 41-44, 50, 67, 71, 79, 103, 114, 115, 119, 120, 121, 123, 124, 127-30. In these cases the contents

must have been originally framed for the metrical psalms, and derivations made for the Bible, as the latter was not published till 1560; and though the Book of Psalms, as part of said Bible, was previously printed as a specimen, it seems to have been only a year earlier. The following are instances of these discrepancies as they appear in the edition of the Bible, 1560:—

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

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

Ps. IV. Omits all after "treasures." Adds "To him that excel eth in Neginoth, a Psalm of David."

It promises.

It promises.

It promises.

It promises.
rhythm, and other characteristics, it is not likely that more than fragmentary portions would be acquired by any considerable number. The Scottish Reformers cast aside the whole system of singing common prayers as unnatural and unbecoming. Many of the psalms and tunes (still retained in the service books) in favour of compositions in Canon, and other elaborate and showy material, which was necessarily monopolized by the professional performers, and in which, Romanists write themselves being judges, displayed their skill in the art of writing music for the edification, and the ears of the hearers. The following passage relating to it is from the Essays of Mr. William Mason of York:—

At the time of the Reformation Cathedral Music was extremely licentious. Abstract harmonical proportions, which had neither common sense, nor, in this case a better judge, the approbation of the common ear, for their support, were universally and diligently studied. Hymns arose a multitudeless confluence of parts, a total disregard of simple melody, and, in consequence, a neglect even of syllabic distinction; innumerable notes originally set to any words, in any language, might readily be adapted to different words in that or any other being also totally inexpressive of sentiment, they were as well, or rather as ill, calculated to answer the purposes of praise as of penitence, of sorrow as of joy. Accordingly, most of the thirty-two Commissioners, who were appointed to reform the Ecclesiastical Law in the time of Henry VIII. and who executed their使命 in the course of those days, of his son Edward, condemned this species of singing, as causing confusion in the audience, and rendering the very language it was meant to express

This intire or, as it was then termed, various music had, it seems, at this time, taken possession of the whole Church Service; it not only was joined to the Psalmodical and supplicatory part, but even with those few fragmentary specimen which were selected from the New Testament and admitted into the Liturgy, under the title of Epistle and Gospel; these were all sung, and not merely in simple intonation or chant, but in this mode of figurate discant, in which the various voices following each other, according to the rules of an elaborate Canon, were perpetually recapitulating different words at every or almost every bar.

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

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

Though the various Protestant churches stood between these extremes, all did not take up the same position. Two leading varieties are observable. 1. Those, of whom the Church of England is an example, who retained for their Liturgy, not only a considerable proportion of the material and ornamental music of the mass of the people, in the common parochial services, a body of metrical psalms or hymns with approximately the same acquired tunes. 2. Those who, like the Scotch, abrogated the Cathedral style of service entirely, and employed only the plainer description of music last mentioned, consisting of tunes popular in character and fitted more to the tastes of ordinary worshippers.

It remains to advert to the rise of the particular style of church music thus defined and distinguished. In order to this it is necessary to look backward considerably beyond the movement of Luther. There is ample evidence of the existence of a style of music in England prior to the Reformation, under such names as Waldensian, Culdees, Lollards, Hussians, &c., were dissentients from the Church of Rome. The style referred to would naturally originate among the parties who held this view of the necessity, partly from choice. A company of persons comparatively poor, widely dispersed, and exposed to troubles and dangers, could not conduct their worship by companies of trained performers. If they were to have services at all, their being a spirit of common action; and in order to this it was imperative that the music should be simple, and also possessed of that nervous rhythm and melodious quality which easily strike the ear and seize upon the memory. Choice would go in the same direction. The social feelings, called into vivid action by the circumstances, would impel the united burst of song; and conscience, guided by Scripture, would pronounce such a method of performance the best fitted for religious edification.

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

The Lutheran Church retained for its Cathedrals and special festivals more of the Popish musical system than even the English, but this result is ascribed to the influence of the secular powers with whom Luther was connected, rather than to his own preference. At all events the popular style was developed, along side of the other, under his fostering care, and became a feature at least equally prominent in his arrangements for worship. He found a considerable accumulation of material suitable for the edification of his hearers, the liturgical collections, which had been introduced to, when he entered upon the task of furnishing suitable tunes for metrical psalms and hymns, but it is generally admitted that the best models in the style under consideration were not struck out by his own genius, but adopted, as his compatriots, stimulated by his example. In their hands the "Chorale" reached its standard or classical form—embodying the elements of regularity, energy, dignity, beauty, and aptitude for popular performance. And wonderful indeed, for magnitude and grace, is the musical fabric erected, in the course of half a century, by European protestantism under Germany as its leader.

As the Reformation wave rolled westward, various countries at first applied common secular tunes to their religious litanies, but as soon as sufficient edification had been secured, those were discarded in favour of compositions after the German model. The most conspicuous case of this nature is the Church of Geneva or France. The tunes ultimately attached to Marot and Ron's version of the psalm exhibits something of special character, but the general features of the style place them under the same great class with their more eastern prototypes. England and Scotland conformed to this style—approving of it by their selections, and adding other compositions of their own, none of them, nor of them all can claim the honour of its origination.

The harmony provided for these tunes was in like manner prepared with a view to popular performance. Substantially it was in plain countertop from its earliest specimens to their latest developments. The rise of counterpoint in all degrees of idiom, and degrees of diversity in ornament and discipline. Some settings of a more elaborate sort are adverted to in page 41.

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

1. Classification and Progress.

These materials, as exhibited in the Reprint, divide into three classes: 1. The tunes designated Common; 2. Those harmonized in Reports; 3. Those attached to individual psalms, usually termed Proper Tunes, though that appellation is not employed in the Psalter itself. Their respective number of each class is given in Report, and Proper 104, of which two are to Psalm 124; in all 143. To these fall to be added 14 Proper Tunes which are found in the earlier editions, but were ultimately excluded. The tunes quoted in this volume, unless otherwise stated to be such by a further claim to be reckoned. Of the tunes in Reports only three are new melodies, the others being Proper Tunes with different harmonies. The tunes to Ps. 107 and 120 are substantially the same.

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

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

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

Common Tunes.

A Common Tune is not associated with any psalm in particular, but is framed for a special poetic stanza, and is limited in its application only by its accordance in spirit or character with individual passages in that measure. In many of these Tunes may be ranked as Common, but the case was the reverse when the Reformation Psalters were constructed; and, so far as can now be ascertained, it was only after the lapse of some time, and by slow degrees, that the Common class became fixed as the standard of the prevalent range of tunes is not difficult to account for. The Proper system required a large assortment of tunes, and most of those actually selected were of considerable dimensions; so that, though confessedly superior in general effect, they must have formed too heavy a task for the majority of congregations, amidst the disadvantages of those early times. It is probable therefore, that in most cases, a selection only of the Proper Tunes would be maintained in use; while the necessity would be felt of having along with these a class of tunes more easily remembered, and capable of being applied to a large range of passages. This feeling, while it affected even London, as appears from the Psalter of Este, could not fail to be intensified in Scotland, where the Church was subjected to incessant harassed and frequent suffering. The attaching of names to this order of tunes must soon have become a matter of necessity. The Proper could be distinguished by the numbers of the psalms with which they were connected, as the 1st, the 2d, the 3d, &c., but another expedient was required in the case of the Common.

The employment of the names of places for this purpose is first exemplified in the English Psalter of Este, (1592,) in which three tunes are respectively named 'Cheshire, Kentish, and Edinburgh.' In this instance the practice first appears in Edition 1615, and is afterwards extended, the names being chiefly, though not exclusively, taken from places. In England the same expedient appears fully unfolded in the Psalter of Ravenscroft, (1621,) in which above 40 tunes are named.

It is only in the Scottish Psalter that Common Tunes are ranked in a separate class, and bear a special designation as a class; and even in this, such distinction does not appear till 1615. In all the English Psalters all tunes are alike attached to their original psalms. Yet it is evident that certain tunes soon came into use in England upon the Common principle, though without the name. In the dedication to Este's Psalter, the following passage occurs: "But this select or Church Tunes are carefully corrected and other short tunes added, which are sung in London and other places of this realm;" and in the preface those thus added are described as "commonly sung now adays and not printed in our common Psalm books with the rest." A separate table is also given of these "new tunes," which are nine in number, and of four lines each. In like manner the title to Allison's Psalter, (1659,) mentions "tune short Tunes in the end, to which for the most part all the Psalms may be usually sung, for the use of such as are of mean skill, and whose leasure least serueth to practise." These ten include the nine in Este. Here are evidently recognized both the class of tunes under consideration, and the description of persons who required the use of them. In Ravenscroft's Psalter, the tunes furnished with names are all of the four line sort, and most of them are attached to two or more psalms; so that they may be regarded as to some extent Common, though the term is not applied to them.

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

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

1. In the prefaces of the first two editions there is not separately recognized, but traces appear of its origin,—(1.) In Edition 1605 the tune afterwards styled "Old Common" appears as the Proper Tune to Psalm 108. From its special title it is plain that this was used as a Common Tune from a very early date; how and by syllables alternately, but being called "old" in 1615, it is not too much to infer that its use stretches over most of the previous half century. Indeed it is not improbable that it may have been used as far back as the first appearance of Sternhold's psalms in Scotland. It was first introduced into a Psalter in 1561, and there attached to them. If so, the tune would be circulated orally or by writing, and may be supposed to have continued in use, less or more, even after the introduction of the English Psalters in 1615, as the tunes in these were all of the Proper order, and so, as the only inconvertible representative of this class of tunes during the greater portion of that period. The tune to the 25th Psalm, C. M., the well known 1600, 1. M., and 1615, 1. M., are Scottish tunes, but there is no positive evidence of their having been used as Common, though it is probable they were.

(2.) In Edition 1595 these tunes held precisely the same position. Amongst those then added in connection with the Scottish Psalms are those having along with them the words, "Tunes," "Tune, &c.," adapted to service as a Common Tune, but it cannot be asserted that it was so used. There was indeed comparatively little scope for the operation of Common Tunes in the case of any description of metre except the ordinary common stanzas of eight and six syllables alternately. The year 1602 may therefore be regarded as the true date of this stage of progress. These notices show a connection between the Scottish and English Psalters. The three tunes in the Scottish of 1602 and 1611 are the same as those specified as in Este and Allison; while in all they serve the same purpose, and are joined to reach the same psalms. It may be concluded that they were in use in England for some time before Este's publication, and that soon after, 'London' and 'English' found their way to Scotland, and were gradually adopted, generally with the words 'Old Common' in the capacity of Common Tunes.

2. The editions of 1615 and later dates exhibit the new feature of a selection of four line tunes, ranked as a separate class from the Proper, and bearing the general designation of "Tunes," "Common Tunes," &c. These are "New Tunes," with a name to each, followed by the word 'Tune' (or Tune, 1633,) as 'French Tune,' &c. How this step in advance came to be taken is unknown, but it seems entirely ascribable to Scotland, as no parallels are found elsewhere. It is however only the logical result of the previous process. Tunes in the psalm-book above described were formally Proper yet virtually Common, and another step was necessary to resolve the ambiguity.
At the date 1615 the number of Common Tunes is found to be twelve. The Edition 1621 presents no change. In 1633 two are added, and three more in 1654. Concerning these, see Appendix, p. xx, and Diss. II, p. 19. Finally, in 1656 the number expands to 31. In the small edition of 1640 that number is reduced again to 16, as in 1634, but the former of these editions is a more re-issue of remaining copies of the latter.

As it may be supposed that tunes would not be received into the Psalter till they had obtained some degree of popularity, the following may be regarded as a probable summary of the progress of this class of tunes in Scotland:

—That from 1550 or 60 till 1565 only three, viz.: *Old Common* was used; that from 1565 till 1611 London and English were added; that from 1611, or probably some years earlier, till 1615, King's, Duke's, French, The Stilt, Dumfermling, Dundie, Abbey, Glasgow, and Mar-tyrs, had been known upon the field; that between 1621 and 1634 Elgin, Montrose, Cullross, Cheshire, and Galloway, were introduced; and that the remaining 14 of the 1653 list were, at that date, either first submitted to the public, or adopted after having obtained public approval.

### Tunes in Reports.

The third class of tunes consists of eight, which are harmonized in Reports. Two of them are found in the Aberdeen Psalter in 1563 (see the second *Psalter*, p. XXI, XI), in the earlier one mentioned in p. 19 above, being the first that appear in the history of the Psalter. The others pertain to Edition 1635.

The term *Report* is employed to describe a short passage of music. It may have been understood to mean either a *carrying back*, that is, after a passage has been started by one harmonic part, taking it back to the same point and starting it anew by another; or *carrying again*, that is, repeating the passage by the parts in succession. Or if the term referred to echoing, answering, or what is now called imitation, the idea is still the same. Inspection of the tunes will afford a clearer idea of them than description. It is observable that in five cases the harmonic harmony affects the tune, while in three, that between 1820 and 1840 period. The want of words may be felt as an inconvenience in reading these tunes, but they are without them in the original.

It is well known that harmonization in fugal and canon was common during the century following the Reformation, but it was employed almost solely in the more elaborate forms of Sacred Music. In the principal harmonized Psalmers of England—Este, Allison, and Ravenscroft—not a trace of it was found; and it is supposed that those 1563 various tunes are arranged in that form, and these seem to be the only known instances of the kind in Britain prior to those contained in the Scottish Psalter. It is probable, however, that such compositions were used to some extent in such churches as worshipped in England, where church singing may be supposed to have been common. Several also occur in Claude le Jeune's arrangement of the French Psalter tunes in 1613, but there seem to have been none in the earlier settings of Bourgeois and Cordelain.

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

### 2. Sources.

It is not proposed to attempt tracing the musical materials of the Psalter to their remotest sources. It is enough for present purposes to point out as far as possible the immediate stores to which the compilers betook themselves, and the extent to which they have been drawn from them; as also the cases in which the contributions may be regarded as original. Direct historical intimations on this subject cannot be furnished. It is, however, a plausible inference, though not altogether warranted by the evidence, that tunes received to be traced to any extraneous source are of native origin. Priority of appearance must be held to constitute a presumptive claim to authorship, in the absence of other evidence.

### Proper Tunes.

As shown in Diss. I, 31 psalms, each provided with a tune, were published by the Refugees at Geneva in 1556. All of these psalms and 42 of the tunes were incorporated in the Scottish Psalter when completed in 1564. The rejected tunes are given in the Appendix. The psalms are those contained in columns 1st and 2d of Table, p. 28. Of the 42 tunes 32 were retained in connection with the same psalms, and are given to these psalms in the Repript. viz. Psalms 1, 3, 6, 7, 9, 15, 19, 20, 21, 28, 29, 30, 41, 43, 44, 19, 51, 52, 73, 78, 82, 103, 114, 115, 123, 125, 130, 133, 137, and 146. The tune to Ps. 23 was retained to that psalm in most of the editions of the Psalter, but it was dropped in the Appendix, viz. Ps. 23, which was transferred to Ps. 10 in 1564, but was by and restored to Ps. 2. The remaining eight were transferred to different psalms thus—

**Genes.,** to Ps. 5 | 12 | 17 | 33 | 34 | 42 | 63 | 68
---|---|---|---|---|---|---|---
**Scottish,** to Ps. 109 | 26 | 56 | 89 | 93 | 101 | 134

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

In A.D. 1560 this collection of psalms was enlarged to 65. (Dissor. III, p. 25.) The novel feature now appears of a portion of the psalms being referred to the tunes of other psalms, which was evidently retained in the completed Psalter of Scotland, and may have been regarded by the whole of England. Of these psalms some are referred precisely as in the Scottish of 1564-5, viz. 2, 4, 5, 11, 12, 13, 17, 32, 42, and 63. The others are the 85th, a new psalm referred to the Benedicite, and fellow as Psal. 8, ref. to Ps. 77; Ps. 34 ref. to Ps. 15; Ps. 82 ref. to Ps. 68 * 19 | 14 | 43 | 14 | 123 | 23
---|---|---|---|---|---
* 20 | 15 | 43 | 44 | 126 | 114
* 29 | 28 | 42 | 41 | 127 | 148

Of course the tunes primarily attached to these psalms are now dropped. There are 18 new tunes, 3 of which are to former psalms, their previous tunes being discarded, viz. 14, 25, 55, 79, and 120; and the others to the new psalms 37, 56, 67 (Both), 124, 125 (William), 127, 129, 148, and 149. All of these were retained to the same psalms in the completed Scottish Psalter, with the exception of the 148th, which was at first printed also.
the 136th, and ultimately confined to the latter; and those to Wisdom's 67th and 125th, which were rejected. Thus 24 remain of the tunes of Edition 1568, all of which are continued to their former psalm except 24 and 437, which were transferred respectively to the 391st and 104th.

Of the new tunes 2 are selected from the French Psalter, and it is therefore proper to notice the degree of progress which that work had then reached. It appears from a notice with psalms attached, printed by Bartel & Coutain in 1539, that the psalms have the assurance of the complete editions of later dates; but the following psalms are wanting, viz. 48 and 49, all between 51 and 72, between 73 and 79, between 79 and 86, between 86 and 90, between 91 and 101, also 102, 105, 106, 108, 109, 111, 116, 117, 133, 135, 140, 141, and 142. Three names are given to 67, but are reduced to 60 by the addition after Psalm 143 of "Sept psalmois nouvellement traduits par Theodore de Beze," viz. 52, 57, 63, 64, 65, 67, and 111, which have no tunes, being referred to those of previous psalms. The six selected in 1560 are those to Ps. 50, 120, 121, 124, 127, and 129, which are attached to the same psalms in the English collection. The 149th has some resemblance to the French 47th, but cannot be regarded as the same. More probably it was a case of co-incidence of date of publication. If 111 of the tunes of this collection were, as elsewhere conjectured, published in Geneva in 1558, the derivation of these six from the French Psalter may still be assumed, as there was an edition of the latter in 1553 which differed nothing from that of 1569.

In the new edition Wisdow's 150th was extant as Ps. 77 only; and the total number of tunes pertaining to these 90, as 27 psalms are referred to tunes of other psalms. Of these references Psalms 91, 99, and 94, are the same as in the Scottish of 1564-5, (App. p. xxv.) The other references are Ps. 107 to 119, together with all those of 1560, which remain unchanged. The 95th is discarded. The 431st is referred to the 13th, but this must be a misprint for 14th, as the 13th has no tune.

At this date all the tunes of 1559 were subsequently retained except those to Wisdom's 67th and 125th, and 20 new ones are introduced; which are set to the Psalms 27, 36, 47, 58, 62, 70, 85, 88, 91, 100, 104, 111, 112, 113, 122, 125, 136, 141, 143, and 145. All of these were retained in the Psalter of 1560, and are connected with these psalms in the Reprint.

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

<table>
<thead>
<tr>
<th>French</th>
<th>Geneva</th>
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<tr>
<td>1559</td>
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<td>Ps.</td>
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<td>32</td>
<td>27</td>
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<td>35</td>
<td>88</td>
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<td>132</td>
<td>36</td>
<td>91</td>
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<td>91</td>
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<td>47</td>
<td>47</td>
<td>134</td>
<td>134</td>
<td>100</td>
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<td>29</td>
<td>58</td>
<td>104</td>
<td>104</td>
<td>101</td>
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<td>103</td>
<td>62</td>
<td>19</td>
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<td>6</td>
<td>6</td>
<td>107</td>
<td>107</td>
<td>120</td>
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The tunes to the 112th and 113th are German, and appear as early as 1537, (Kiiph, Paulsen and Goeltz, Strassburg.) The former is attached to Luther's "Vater Unser." The latter had a place in the earliest stage of the French Psalter, but had appeared some eight years earlier in Germany, Ravenscroft, however, ranks it as French. He also designates the 112th and 125th as High Dutch tunes. The remaining tune, that for Ps. 70, must be regarded as original.

Before taking leave of these German Psalters it is proper to refer to the tunes belonging to the hymns which they supplied to the Psalter. They are as follows:

1. In all the three editions the tune to the 10 Commandments.
2. In 1560 and 61, tune to the version of the Lord's Prayer afterwards adopted in the Scottish Psalter. It is the same tune as to Ps. 122.
3-4. In 1560 only, tunes to Benedictus, Magnificat, Nunc DIMITIUS, and Creed.
5. In 1561 only, tune to another version of Song of Simeon.

The three new versions of the Lord's Prayer repeat, the former the tune to Ps. 88, and the latter that to Ps. 100.

Of the remainder all—except the Benedictus, which is found in any of the English Psalters—are quoted in the Appendix, those adopted into the Scottish Psalter at p. xxi, and those excluded at p. xxxiv. The 10 Commandments tune is attached to a similar hymn, and also to the 140th psalm, in the French Psalter. As that psalm was not printed in 1559, the tune must have been composed for the hymn, which was of older date.

Concerning the authorship of these additional tunes of 1560 and 1561, which are not derived from the French Psalter, the same remarks must be made as in the case of the tunes of 1556; but as many of the Exiles returned to England in 1559 the probability is stronger that most of them were composed by English musicians. Considering the relationship of parties (Lusier, p. 11,) it is not improbable that Scotland assisted less or more in Ravenscroft includes in his collection the tunes to Ps. 3, 6, 14, 30, 41, 44, 51, 68, 103, 119, 137 and 157, contained in the Editions 1556-61, and classifies them as English Tunes. But it is difficult to say whether the former Psalms, or those which have been omitted, are due to the imperfection Pealers, or looked farther back than the work which falls next to be mentioned.

The English Psalter, completed in 1562, contains 63 tunes, of which 45 belong to the psalms, and the remainder to large numbers of tunes in the latter collection, and from and are connected with Psalms 18, 35, 46, 61, 69, 72, 77, 88, 95, 135, 145, and 147.

As they do not seem to be traceable to any other source, it may be concluded that they were furnished by English composers. Only six of them—the 15th, 61st, 79th, 124, 177, and 145th—are found in Ravenscroft; and he marks those orders of tunes which were omitted in the last, in his classification. At this date also appears the tune to Lamentation second, which in the Scottish is given to Psalm 59. All the tunes are without harmony.

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

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

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<tr>
<th>Ps.</th>
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<tr>
<td>33</td>
<td>102</td>
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<td>107</td>
<td>118</td>
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<tr>
<td>Scottish</td>
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<td>81</td>
<td>102</td>
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<td>110</td>
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The 1431 is a modification of a German tunes—Neue Lieder, by Hans Otte, Nürnberg, 1534.

There remain the tunes to Psalms 66, 76, 80, 116, 140, and 145; and as these cannot be traced to any other source they may be regarded as of native origin. Further, there are the additional tunes contained in subsequent editions of the Scottish Psalter. Six of these appear in 1598, attached to spiritual songs. The first is from the English Psalter, as already noticed, the others are from the English. Three more, all from the English Psalter, are found in Edition 1611. Edition 1613 adds other three to Psalms 57, 76, and 101, which are retained to these psalms in the Reprint following. The latter two are substitutes for older tunes. Edition 1630 presents a new melody to Psalm 46th, to which the former melody becomes a bass; and also a second tune to Psalm 124th. Of these five tunes, the first is from the English Psalter to Psalm 52d. The remaining four are not found elsewhere, and are probably assumed as Scottish. We do not connect these notices with those already given above, and also with those in the Appendix, p. xxxi-XXV.

Common Tunes.

In tracing the sources of the Common Tunes there are two considerations worthy of notice besides priority of appearance, viz. the names assigned to them, and the classification of Ravenscroft. In regard to priority the
question lies between Scotland and England, as none of the tunes appear in any of the Continental Psalters. The state of the case, as between these countries, is as follows—

The second names are those of Ravenscroft.

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<tbody>
<tr>
<td>1634</td>
<td>Dukes</td>
<td>1634, 5</td>
<td>Eete, Lond.</td>
<td>Eete</td>
<td>1692</td>
<td>Eete, Lond.</td>
<td>1632</td>
<td>1632</td>
<td>1632</td>
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<td>1632</td>
<td>1633</td>
<td>1638</td>
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The remainder of the 31 tunes, viz. Elgin or S. Johnburn, 1633, Galloway, 1634, and Culross, Glasgow, Wigten, Innerness, Jedburgh, Comper, Glenluss, Irving, Newton, Melrose, Dunbar, Maxton, and Cathness, 1635, do not appear in either the English Psalter or the Scottish Psalter.

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

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

Scottish, 7—Kings, Dukes, Abby, Dunfermling, Dundy (French), Glosston, Martyrs, Northeme, 3—Yorke (Stil), Durham, Cheshire in body of the book, but in contents Chester.

English, 5—Cambridge (London), Windsor (Dundie), Rochester (Morros), Winchester (probably Old Common altered.)

Low Dutch, 1—English.

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

Putting together these considerations—priority, names, and Winchester's authority—it is found that by all of them there are assigned to England—London (Cambridge), Cheshire, Durham, and Winchester; and to Scotland Dundumling and Glasgow. The first and second considerations unite in assigning to Scotland Elgin, Galloway, Cathness, and Wigten, the last, Comper, Glenluss, Irving, Melrose, Dunbar, and Cathness. In the following instances the names are not distinctive of locality—Dukes, Martyrs, Kings, and Abby; but the first and third considerations would apportion them to Scotland.

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

2. English: Both name and priority give this tune to England, but Ravenscroft terms it a Low Dutch tune. His authority may be thought somewhat higher than that of the Scottish Psalter, but it should be remembered that the year of its first appearance in England is said to have been that of his birth. The fact that the tune is not found in the Dutch Psalter favours the claim of England. Its appearance in the Middleburgh Edition of 1602 (p. 15) may have led Ravenscroft into a mistake.

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

"Perhigs Dunlie's wild warbling measure rises, Or plaintive Martyrs worthy of the name."

4. French—Dundie: The earliest appearance of this tune is in the Scottish Psalter, 1621, only six years later, but he classes it amongst Scottish tunes, and gives it a Scottish designation. The name 'French,' which is given it in the Scottish Psalter, points to a foreign origin; yet Ravenscroft has not been moved by this circumstance. Nevertheless, the tune is found in French Collections. It must be concluded, therefore, that it belongs to Scotland, though the selection of the name remains unexplained.

As conclusion often results from the English and Scottish names of this tune, its previous name is to be ascertained. It is generally agreed that the French of Scotland is the Dundie of England, and that the Dundie of Scotland is the Windsor of England. 5. Stilt—Yorke: The peculiar character and the English one carries no weight in the face of the earlier date of the other. Laying aside the names, there remain on the Scottish side priority of appearance, and on the English Ravenscroft's opinion that this is a Northern Tune, that is, belonging to the North of England. But the latter consideration standing alone cannot be matched with that former, and therefore Scotland has the best claim to this tune also. Nothing seems to be known of the import of the name 'Stilt.'

6. Morros—Rochester: The prior appearance and name alone cannot be regarded by this claim for Scotland, Morros being an olden form of Monros. But this is met by the fact that the English name has the earlier date, being found in Ravenscroft, 1621. In Scotland it appears as 'Glasgow' in 1633, and as 'Monros' in 1635.

7-9. The tunes Glasston, Newtown, and Maxton, as they do not appear in English books, must be claimed as Scottish, though the names are somewhat obscure Glasston belongs to a small parish in England, but is probably the name also of some property in Scotland, though not of a town or parish. Newton is attached to various places in both countries, but the reference is most likely either to the suburb of Ayr, or to the parish in the North-Eastern district of Edinburgshire. Maxton is a parish in Roxburghshire, with a village of the same name, once more important than it is now.

The conclusion to which these enquiries lead, therefore, is that of the 31 tunes here reprinted, London, Dundie, English, Cheshire, Durham, and Winchester, originated in England, and all the others in Scotland.

Tunes in Reports.

As the three original melodies amongst the tunes in Reports are found only in the Scottish Psalter it is reasonable to conclude that the names that they are of Scottish parentage. Two of them, that to Ps. 12, also called Don Accord, and that to Ps. 21, as they first appear in an Aberdeen edition, probably owe their origin to that town.
In regard to the entire materials thus surveyed it will be observed that the evidence of national origin is not altogether conclusive, but yet may be considered strongly presumptive, and seems at least to determine the position of matters till further light be obtained.

The question of the authorship of individual melodies may be regarded as involved in total darkness. In some English compilations (e. g., East) the names of musicians are attached to the tunes, but it is evident that they point out the authors not of the melodies but of the harmonies. Thus East, in his Preface, says “Although I might have used the skill of some one learned musician in the setting of those Psalms, yet, for varieties sake I have entreated the help of many,” etc. Possibly in some instances the author of the melody and harmony may have been the same person, but there is no clue to such cases. In the Scottish Psalter even this item of knowledge is not afforded, as in E. M.’s Preface there is only a general statement made respecting the authors of the harmonies, and Wood’s MS. affords little additional information.

All that can be done, therefore, is to refer to the most probable conjectures that suggest themselves in regard to this question. And, 1. As to the tunes ascribed above to England, from 1556 downwards, the following is the opinion of Sir J. Hawkins, chap. iv. vii. 2—

"With respect to the authors of those original melodies we are somewhat in suspense; it is probable that in so important a service the aid of the ablest composers was called in, and who were the most eminently of that time is easily known. The principal of them were the Tune, Morley, Merbeck, Taverner, Parsons, and William Mundy—all men of eminent skill and abilities, and, at least for the time, adherents to the doctrines of the Reformation. There is no absolute certainty to be expected in this matter, but the reason above given is a ground for conjecture that those persons, or some of them, were the original composers of such of the melodies as were not taken from foreign collections.

2. As to the melodies taken from the French Psalter, after what has been written by Hawkins, Burney, and Havergal, there is little room for doubt that Gillhame Franc attached tunes to the psalms translated by Marot. Still it is uncertain how far he availed himself of Gregorian phrases and contributions from friends, and how far the compositions were strictly his own. It seems also a doubtful matter to what stage in the expansion of the Psalter his labours reached. Some writers (e. g., Burney) are certain in error respecting the date of the completion of that work. The expression “all the psalms,” employed by Calvin in his preface to Marot’s Psalms (1543), and quoted by Hawkins, &c., must be understood to mean not that all the psalms were translated in that volume. It has been shown above that 60 psalms and 67 tunes were still wanting in 1559, leaving 83 psalms with tunes; and it is a fact worth noticing that this is the exact number published with harmony by Bourgeois in 1561. Why no more were added does not become clear when the harmonies were printed the Psalter contained no more melodies. It seems to have been only in 1562 that the full number of 150 psalms was arrived at. There are, therefore, three leading stages in the chronology of the melodies. There were 49 to the psalms by Marot, 1543 or 45—34 added up to 1560—and the remainder, making allowance for some duplicates, in 1562. Now the uncertainty regarding Franc’s connection with the melodies relates to the middle and more especially to the last stage. Considering that Bourgeois and Conquemil both flourished at that time, and harmonized the melodies, there is great probability that they had also more or less to do with the composition of those added in their own day.

3. As to those assumed to be of Scottish origin, no one who considers the quality and reputation of the secular melodies pertaining to that country, will question its ability to furnish such materials.

Of those headed Geneva it has been already noticed that probably a few were due to Scotland, and there are two considerations which comenceavour this opinion. 1. In the Scottish Psalter many of these tunes were retained though rejected in England, and it is no way unlikely that their parentage was a reason of the difference of treatment. 2. It is possible that the retention of the tunes might be merely a consequence of the retention of the psalms, but it is quite as probable that, in some cases at least, both reasons combined. The tunes in this position are those to Psalms 1, 7, 8, 9, 15, 16, 20, 23, 26, 28, 29, 33, 34, 37, 43 (App. p. xxxv.) 49, 67, 70, 71, 73, 78, 80, 82, 84, 89, 96, 101 (Ex. 7), 125, 133, 135, and 146.

2. In some of these there are passages or turns of melody which seem to point to Scottish authorship. Though not exhibiting direct imitations of the phrasing of the secular melodies of Scotland, they afford traces of the national vein or style which are not very unlike ourselves. In one of the notes to Dibdin’s Standard Tune Book the 8th is said to “bear unmistakable internal evidence of its [Scottish] nationality.” See also the 16th, 71st, 1334, and 146th. Those in the major mode, but in other modes such indications are still more marked. See the 7th, 9th, 15th, 26th, 28th, 43rd, 73rd, 80th, 824, 89th, and 1234. Such features may be observed even in some of those which were retained in England. But, without entering into further particulars in a matter confessedly doubtful, the question is left to the reader’s consideration, and the possibility of future discovery.

The following is a summary of the sources of the melodies. The total includes the aggregate of the various editions above mentioned.

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<thead>
<tr>
<th>Source</th>
<th>English</th>
<th>Scottish</th>
<th>Total</th>
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<tbody>
<tr>
<td>Proper...</td>
<td>51</td>
<td>32</td>
<td>83</td>
</tr>
<tr>
<td>Common...</td>
<td>27</td>
<td>24</td>
<td>51</td>
</tr>
<tr>
<td>Reports...</td>
<td>10</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>Other...</td>
<td>28</td>
<td>37</td>
<td>65</td>
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</tbody>
</table>

The harmonic arrangements, according to the intimation of the editor of 1633, are all due to Scottish musicians. The present editor has not thought it necessary to verify this statement and has not worked out the process in the cases of Ravenscroft and others; but in the cases in which he has done so there is more or less of diversity. The Bass to Ps. 77th agrees pretty closely with that of Allison, but the Trefle and Contreb differ considerably. It may therefore be assumed that these harmonies are, as affirmed by E. M., of Scottish origin.

III.—CHARACTERISTICS

Under this title it is proposed to describe such features of the Psalter music as involve peculiarity in comparison with that of modern times. The first of these is the Tonal system, proceeded upon during the middle ages, and for a considerable period posterior to the Reformation. It is well known that the Tonality now in use includes only two starting points for the octave in the Diatonic Scale or series of natural intervals, namely the 1st and the 6th, giving rise to what are called the major and minor modes. Other modes, however, were formerly composed. But, fixing the 2d, 3d, &c., as key notes or starting points, and running from each to its octave, without modifying any of the intermediate sounds. The history, character, and laws of the various modes of the ancient fow may be somewhat obscure and intrinsically difficult to comprehend.—(See Hawkins’s History of Music.) A brief sketch may suffice to render intelligible the use of these modes in the Psalter.

The statement made by those who have examined this subject is that these four modes were adopted for Ecclesiastical purposes by St. Ambrose in the 4th century. The Trefle clef and the five line staves are used here as being more generally understood.

Dorian mode. Plagalian, Lydian mode. Mixolydian mode.

The following were added by St. Gregory in the 6th century;

<table>
<thead>
<tr>
<th>Mode</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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<tbody>
<tr>
<td>Hypodorian</td>
<td>Hypolydian</td>
<td>Hypomixolydian</td>
<td>Hypophrygian</td>
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</table>

These are usually numbered as above. The former set are termed authentic, the octave being divided by the 5th, and having the tonic first and last; the latter plagal, the tonic being the fourth of the octave. The plagal can hardly
be considered as much more than varieties of the authentic; hence the same names are applied to both, the plagal being distinguished by the prefix Hypo. Some recent writers regard the distinction as trifling, others as of some importance. The case is thus stated by Dr. Marx of Berlin:—

"In respect to the melodies based upon these keys the ancients made a general and deeply conceived distinction. Their melodies moved either exclusively or principally from tonic to tonic. Such melodies they termed authentic, and they applied the same term to the scale generally when moving between these two points. This arrangement of the melody they applied to expressions of firmness, decision, and serious joyfulness. Other melodies, moved around the tonic, generally from the dominant to its octave. Such melodies they called plagal, which term was likewise applied to the scale itself when moving within these boundaries. By this form of melody they expressed greater softness, lightness, or innocent delight."

With this account of the emotional character of the two sets of modes may be compared that of Mr. Helmore in "Harmonies to the Psalmist."


See also quotation from Parker's Psalmist, Disc. I. p. 6.

It is obvious, however, that these do not exhaust the number of modes which may be constructed from the octave. If each of the 7 tones be made the basis of a mode, and each octave be divided in a two-fold manner by the 4th and the 5th, there will arise 14 modes in all. But the two resting upon B the 7th were held inadmissible, as involving imperfect fifths; deducting which there remain 12 modes, accordingly was the number ultimately recognized. The additional 4 were:


Of these six modes, the Ionian, Lydian, and Mixolydian have major thirds upon the tonic; and the Dorian, Phrygian, and Ionian have minor thirds. This circumstance doubtless led to the modern reduction of the whole to the two modes—major and minor.

The Ionian and Dorian correspond to the modern major and minor modes. According to Dr. Marx, the Lydian mode was more rarely used than the others, which fact he traces to the nature of its characteristic tone, the 4th. The names given to the Ecclesiastical modes are taken from the more ancient Greek modes, but the relation of the former to the latter is a subject involved in much obscurity.

Without distinguishing between the authentic and plagal forms, the modes employed in the Scottish Psalmist are as follow:—

1. Ionian or major mode, about 49 tunes.
2. Dorian or minor, about 22 tunes.
3. Lydian, 21 tunes, to Psalms 9, 15, 18, 20, 50, 58, 59, 60, 69, 70, 91, 107, 119, 124, 126, 129, 131, 140, 149, 151, 154, 158, 169, 172, 175, 178, 181, 184, 187, 190.
4. Phrygian, 6 tunes, to Psalms 7, 26, 36, 52, 86, 102.

These include only the Proper Tunes of Edition 1653. Those in the first two modes are not enumerated, as these modes are more generally understood. The Common Tunes all pertain to the first three modes, which indeed comprehend nine-tenths of the music of the Psalter.

The Common Tunes were left without words. This is in accordance with their nature, as they stand in no special relation to any passage or verse. The words usually accompanying such tunes in modern times are to be regarded merely as specimen verses attached to them for the sake of convenience. The Proper Tunes are in an obviously different case. As each belongs to an individual psalm the first portion of that psalm is consistently connected with it. From the want of words to these in reports it might be inferred that they were viewed as in closer alliance to the Common than to the Proper class, but their connection with individual psalms precludes that supposition.

The prevalence of what are now called double tunes for common metre tunes have arisen from the desire of keeping the stanza, as consisting of four long lines of fourteen syllables. It has been the recently received idea that such length of tune is cumbersome, but this may have arisen from the florid style of composition and slow rate of performance which was prevalent. Many primitive tunes contain as many notes, and has been sung so as to occupy as much time, as an eight liner of former days.

A mixture of the double class in modern psalmody is certainly to be desired.

In the fitting of the proper tunes to their psalms there is a feature observable which deviates from prevalent modern ideas in Scotland; viz. the occasional connecting of Minor and Dorian tunes with joyful, and of Major tunes with plaintive passages. It is evident that the distinction in character between these modes, though recognized, was not so strongly drawn as at present. As specimens of the former class, see Ps. 5, 91, 79 and 137. The instances of the other are more numerous, Ps. 9, 30, 68, 107, 126, and 135 are prominent examples. These rules must have been made advisedly. The intended effect was doubtless produced by the manner of singing as to speed and force. Explanations of what may seem to many incongruous at first sight are obvious on the whole. Thus when praise or joy is combined with adoration and majesty as in Ps. 104 and 100 the Minor or Dorian mode is highly appropriate, or when present triumph is mixed up with the remembrance of recent dangers and troubles as in Ps. 126, and 124 the second tune. Of course in such cases the time would be much quicker than when a purely plaintive sentiment is to be expressed. Quick Minors embody a source of power and exhibit a beautiful variety in psalmody expressive which has been almost unknown in Scotland in recent times.

Some other features of the melodies are noticed in Disser. I. & V. It remains to make a few observations upon the harmony. In regard to its general characteristics, the editor considers it the best thing he can do to give an outline of the able analysis by Mr. Havergal, which, though relating chiefly to the English Psalters, must be regarded as applicable, in greater or less measure, to contemporary music of the same class. He specifies:—

1. Timeliness of progression in all the modes that each might have as much of melody as possible. To secure this, little properties were sometimes sacrificed. 2. Contrary of motion between the principal parts—e. g. The bass was framed with a view not only to the tenor or melody, which was an inner part, but also to the treble or highest part, and often when it turns to direct motion is in contrary motion to the latter. 3. Fulness of combination, fundamental chords being preferred to half chords. The major third is always used at the end of a minor tune. 4. Cleanness, or fitting distribution of the parts as to relative distance. 5. Avoidance of certain chords and discords. The 7 followed by 1 upon the dominant, before a final close in the major mode, and where the 6th is the highest note, is not frequently met with. Other forms of that chord are much avoided, but this one, now so usual, is not common. Everywhere the more masculine combination of 7 resolvable into 3 is observable. The 7 is never used. The minor 7th on the dominant is rare of occurrence except as a passing note. The discords of most frequent occurrence are the 7th, the 9th, 3 4 and 6. Frequent interchange of major and minor chords.—Old Church Psalmody.

It is observable that the melodies are assigned to the Tenor voice. The case is complicated by the distinctive features of the Church Music of the Reformation period as compared with that of the present day, and requires to be taken into consideration in estimating the harmony. The modern system is more in accordance with science, the ancient is more in the very same sense a more popular performance. The modern assumes that the singers should be proportionately distributed amongst the parts, and this, if carried out, would certainly produce the more exquisite effect. The ancient was based upon the
conviction that the larger half of the people would sing the melody only—while the harmony was intended to afford scope for the attainments of the skilful few, and thus became merely a graceful appendage. In consequence the tenor requires a preparatory training of voice in order to produce the proper result. The ideal of the former is fine, but the latter took the more correct estimate of the attainable, or at least of what was attainable at the time. The adoption of the plan in question may have been occasioned partly by the habit of the Barbers' Company of having a priest conduct the singing; but in an age when every thing connected with psalmody was fully considered, it cannot be doubted that its adaptation to the purposes of popular edification, and suitableness to existing circumstances, were also among its advantages. The mode which was chiefly by boys, though it was also fitted for females. The Bass and Contra pertained to men. The Tenor, though professedly for male voices, would doubtless be joined in by such women and children as might be unable to perform the Treble. The Contra and Treble were evidently considered the more recondite parts, as it is in these especially that the harmonizer shows his skill in the way of syncopations and other little graces.

The usual order of the parts is that in Fas-simile 19th. The basses retain them according to their altitude.

The Major 3d at the close of Minors and Dorians referred to by Mr. Havergal, and sometimes called the "Tercio di FiacrJa," is commonly used, but in several cases, and only in the 5th and 6th

It may be proper, in conclusion, to advert to the harmonization of the modes. Each of them had special rules respecting its chords, its modulations, and forms of closing. An account of those is given in "The School of Composition," by Dr. Marx of Berlin. As a specimen, a summary follows of his description of the Doric mode, which occurs as frequently as the Eolian or Minor:—

"This mode has a major triad upon its subdominant, and by changing C into C sharp we may also obtain a major triad upon the dominant, (the 7th A,) and thereby effect a perfect close. Thus the major harmonies predominate over the minor, and the minor triad upon the tonic no longer imparts a gloom to the mode in its key and measure. It serves to make itgrave and solemn. This is the character of the mode—serious and severe, but not mournful, but heightened by the prevalence of major harmonies. The ancients preferred it above all the others for the most solemn celebrations of the church. With this character the authentic form and low pitch of most of the Dorian melodies is also perfectly in keeping."

Modulations competent:—1. Into the Eolian upon the 5th; 2. Into the Eolian upon the tonic by a flat upon the 6th; 3. Into the Mixolydian or 4th; 4. Into the Ionian or 7th; 5. Into the Lydian or 6th. As in the common minor mode the sharp 7th is considered essential at the close.

The tunes contained in earlier editions, but excluded from that of 1635, were never printed with harmony. The melodies are given in the Appendix, p. 22. Some of these are found with parts in Wood's Manuscripts described below. A specimen is furnished, App. p. xxxv.

IV.—MENRIS.

After this survey of the Musical Materials of the Scottish Psalmist a short statement regarding their general merits may be allowed. As compared with the sister Psalmists of England the quantity included (see page 39) is large. The English editions with melodies only, range from 60 to 70. Out of 65, 63 are to hymns. Of harmonized editions, Estes has 74, and Raveenschoot 98. The melodies cannot be considered as all of equal merit, and different persons will no doubt estimate their claims somewhat variously. The following seem entitled to special notice:—

1. Of the 42 retained from the Genevan of 1556—

The 231 is the first instance of a 4-line tune. 51st 113th 128th 130th 109th 100th 104th 111th 117th 122d, 124th, and 134th, from the French; the 112th and 113th, from the German; and the 67th, 68th, 79th, 119th, and 136th, most of which were probably composed in Britain. The 27th is singularly pleasing. It is in the manner of the French Psalter, and is a little by its adaptation to Italian measure. The 36th is a graceful though short specimen of the Phrygian mode. In the 85th, though a minor, the character of the major mode seems striving for the mastery, significant of the chequered harmony; of the 9th and 57th, the latter half line affords a delicious close. The 100th has distanced every other proper tune of the Psalmist in popularity, a result which is owing not merely to the quality of melodiousness, but also to its brevity, simplicity, and union of lively with gravity. There has, in fact, been a general acquiescence in its suitableness to the psalm to which it was attached as early as 1561; and probably the tune owes more to the psalm than the psalm to the tune. The Rev. Mr. Havergal has published a considerable tractate upon the history of Psalms, a full account of this tune, to which the reader is referred for further information; but it is proper to add that it is traceable farther back than the date 1561, to which the author refers as that of its introduction to the psalmody of that country. It pervades the French Psalter (then incomplete) of 1555. The 104th shows a large amount of the Dorian cast of melody, and is richly expressive of adoration; but it may be questioned if the distribution of long and short notes is the best possible. The 110th has many qualities that are much both of animation and beauty. In the same mode is the 111th, a very spirited tune, but excelled by the 122d, as that is again by the 124th. The 134th still enjoys very extensive acceptance. The 115th is a superb choral, and, in the combination of power with sweetness, has few equals in that way of composition. Last but not least of the foreign list is the 112th, surpasséd by few of the countless sacred melodies of Germany. Of the remaining five, the 67th produces a fine amaspe moveinent, rather bold perhaps for the character of the psalm; the 68th is full of lofty energy; the 79th, though in the major mode, is, when suitably sung, possessed of much tender pathos; the 119th is a Dorian of remarkable sweetness; and the 136th is a majestic yet lively strain, enriched by some striking modulations at the close. Many of the tunes of this epoch form the earliest specimens for various peculiar metres.—See Diss. III., p. 29.

3. The remaining tunes, amounting to 33, include all additions to the above, adapted into the Scottish Psalter in 1564 and subsequently. They consist of (1) further selections from the Continent; (2) selections from the English Psalter of 1562; (3) those supposed to be furnished by Scottish composers. The 148d from the German is less happily adapted to the words than most of the Psalter tunes. Of those from the French that to the Ten Commandments is of great merit, much in the style of the 100th, and not greatly inferior. The 167th—like the 120th, an accommodation of the French 167th, but closer to the original—possesses a good deal of character. The 1652 has a very effective rhythmical movement considered as a tune, but suffers from want of complete harmony with the rhythm of the words. The 118th is of superior merit. The remaining three tunes have their beauties, but cannot be considered as a contrast to the earlier selections from other sources. Coming to those of 1562, the 59th and 77th are the first specimens—and indeed the only ones in the Psalter,—of a sustained triple time movement. They are in different modes, and both good, but the 77th must be allowed as being the place. The 46th, as a contrasting melody, easily distinguishable from every other. The 159th also calls for favourable notice. Of the tunes to the hymns perhaps the Veni Creator and the Complaint are the richest. The latter has a feature of which there is no other example, except the tunes in Reports, that of repeating the last line.

Lastly, There are 10 tunes which seem to have originated in Scotland. The 66th is a lively and pleasing melody in which the frequent connection of the 6th with the 8th of the scale, forms a noticeable feature. The remaining five
of the older tunes exhibit much variety, being all in different modes; and while all, except perhaps a few, are the most remarkable, the minor, there is no more space may be assigned to the 140th. Of the tunes afterwards added the 76th is a minor (Elizian) of considerable merit. The 45th is ingeniously constructed upon the old tune as its base, and adds much of grace and beauty; and is one of the joyful class in the whole volume. The 101st is of the same character, and exhibits a feature which occurs so frequently in the tunes supposed to be of native origin, as to afford considerable support to that supposition; namely, the first strain having three parts, and the second, fourth, and fifth of the scale, these being sometimes preceded by the 8th. See 9th line of the latter 46th, and lines 2d and 6th of the 66th. This formula is rarely found in the other tunes of the Psalter; it is therefore, and is the 8th line 27th, an instance of those lengthy continuous descants which are not frequent in Psalter music. And the last line consists of a phrase which may be observed in many tunes, generally as the conclusion of a stanza. The second 124th is a minor, meant, however, to be sung in a lively and bold style; and has been regarded by some competent judges as even transcending the older tune as a suitable expression of the sentiment of the psalm. In six instances this novelty exhibits a combination of two notes to a syllable, which, with considering variations in editions and the frequency of errors in printing, it is not very obvious whether they were intentional or accidental. The older melodies like the older psalms had been previously sanctioned in Scotland.

In the Old or Common Tunes, the only one of the seven imported from England which has maintained its popularity in Scotland to the present day and the one which in merit must be allowed to exceed all the others is Dunci.

If it is true that the psalms borrowed from the English Psalter in 1562 were subjected to scrutiny and considerably altered. It can hardly be said that the few tunes selected then or subsequently from that source passed through a similar process. There are a few discrepancies, but considering variations in editions and the frequency of errors in printing, it is not very obvious whether they were intentional or accidental. The older melodies like the older psalms had been previously sanctioned in Scotland.

The tune London appears to have been popular both in England and Scotland. In its original form it may he considered as in triple time; and as first imported into Scotland the original was adhered to in both time and accent (App. xxi., and xxix.) But in 1615 the intervals were considerably altered by substituting the last two lines of another tune also in Este, and named London in Ravenscroft. The time was also changed to common. In 1635 the alterations in the melody were retained, with the addition of accidentals; and the time assumed that mixed character of which there are so many instances. (Diss. p. 53.) London has the Doric signature, and judging from the psalms to which it was set e.g. the 150th, it was not considered platitudinous, and must have been sung quickly. Chester is a very fair specimen of the minor mode, the second line forming the most notable feature. Of the four major tunes Munro seems to be the most ancient, and is the only one which has been generally retained. The tunes considered indigenous are 24, of which half had appeared before 1635. Of these French, Still, Martyrs, (all of 1615), and Elgin, (1625 or earlier) have always continued to be printed and more or less used in Scotland. French has for long time been the most popular, and next to it Still, the old name having given place to York, the English one. Martyrs and Elgin have been used more rarely, though the case was probably otherwise in Psalter time. Elgin bears the Doric signature in the Aberdeen editions, and Martyrs uniformly. Of the former Burns wrote the line—

| Or noble Elgin beats the heavy-hour tune |
| and joins it with Martyrs and Duncen as being— |

The sweetest far of Scotia's holy lays.

The remaining tunes are all of good quality. It is a testimony for the composers that few of them had all that had appeared when he published. Dunfermline, Glasgow, and Abhoy, are perhaps the most noteworthy.

Of the later 12 only one has kept hold of the public mind viz. Newton; and that was altered in the third line by Playford, and is never used in Scotland in its altered form. It may be questioned whether the change is an improvement? Of the others Cooper has most originality; Melrose possesses much of solemn beauty; Catheles exhibits considerable character; Jedburgh is very pleasing and graceful the Dorian six, must be used in its simple line (p. 95) and line; Whigton and Inverness are also worthy of notice.

The three tunes in Reports, to Psalms 12, 21, and 120, all assumed as native, are of very good quality as melodios; but the first is too long for the psalm to which it is assigned. The Reports seem to have been the forerunner of the fugues, repeats, etc. which in after times became so abundant. If tunes of this structure are allowable at all in metrical psalmody, it is only when a particular passage has been found in which each of several verses may fit in to the specialties of the tune, without injury to the sense. In such cases they partake of the nature of antimas, to which form of composition such features properly belong.—P. 6.

Such of the melodios as are supposed to be Scottichordian may certainly be traced back from a departure from extraneous sources; while the large proportion of the selections proves the absence of an exclusive spirit on the part of the compilers, and a wish to have as much in common, as possible with other Reformed Churches. It must be confessed that the harmonic arrangements viewed on the whole are not equal to those of the English masters, but this fact admits of at least a partial explanation. Of the harvests some are obviously errors of the press, instances of which are referred to in Diss. p. 57. Much consideration is also due to the fact, already taken notice of, that the editor had to draw from old MSS. and to compare different sets of the same tune, or varied transcriptions of the same original. In such a case he had two objects to attain: to establish the original form, and would not be easily reconciled—to publish as nearly as possible the sets which were actually in current use, and to do justice to the authors by coming as near as he could to their original performances. This was a very different case from that of an editor giving his own harmonies, and superintending their publication in person; and that, in such circumstances, numerous imperfections should appear occasion no surprise. Were it possible to complete the set of MSS. volumes by Wood (p. 84) some light would be thrown upon the question of the original condition of these harmonies. Meanwhile the object of this Reprint is simply to reproduce them as they stand in the edition of 1635.

V. MUSICAL AGENCY.

The musical authorities employed when the Psalter was first printed are unknown, but were probably some of those afterwards noticed as harmonizers of the tunes. The paper of reasons against the new version of the psalms, proposed by King Charles in 1631, contains the following general statement:—

Sandris musicians of best skill and affection for furtherance of the Act of Parliament entreat the instruction of the youth in music shall set down common and proper tunes to the whole psalms according to the diverse forms of metre.

The first exercise of editorial authority would concern the Generan books of 1596—61. Some of the tunes of 1596 were retained, though they had been dropped in 1569, and other steps taken which showed that a renewed and independent consideration was bestowed upon the whole matter. Among these the transference of nine tunes to different psalms may be specified. In most of the cases the change must have been merely for convenience, as the tune is very well suited to either psalm, but those from Ps. 42 to Ps. 33, and from Ps. 63 to Ps. 101, are obvious improvements. Several of the foreign tunes adopted at this stage were slight modifications to fit the metrical scheme.

The selection of native tunes, the deductions and additions made in different editions, and other indications of editorial action, may be in some measure understood from the Appendix, and from the details given above under the head of Sources:—but no information can be given respecting the authors till the edition of 1635 is arrived at.
that a book brought out in the midst of them, and prepared for their use, could contain anything with variance, with
that, without causing a sensation which would have left its impression on the memory. It may therefore be concluded that
the addition of the parts does not fall to be classed among the
force of changes during the period.

The upside down arrangement of the parts of the Common
tunes and those in Reports, in 1635, may be ascribed to
Millar. He does not appear to have been particularly
expedient was intended more especially for recognised
singers, occupying the table seats in front of the pulpit,
according to an old and well-known feature in Scottish
Church architecture. It was also adapted to uniting
families. Various methods had been tried in England for
the same purpose. Day, in 1663, devoted a separate
volume to each part. Allison places the four parts on one
sheet, each looking in a different direction; and Ravenscroft
has two parts on one page confronting two on the opposite,
but all in the usual position.

Hymnary of the Psalter Tunes.

E[ward] M[illar]'s preface intimates the parties
who performed this task; and the chief points of information
concerning them, as contained in the manuscript of Wood of
St. Andrew's, and elsewhere, are as follow:—

DEAN JOHN ANGES, styled in Wood's MS. "gude
Angus" or "gude and naikie John Angus," was connected
with the Monastery of Dunfermline before the
Reformation. His name occurs in a document which
shows he had been there in 1543, having joined the Protestants,
"he was appointed to one of the livings attached to the
Chapel Royal of Stirling," which favour it may be presumed was
conferr'd on him on account of his musical talents. But he retained
relations with the Dunfermline, Penicuik, etc., and was assigned
out of the Abbey there "to his livly daylie otantors, John Angus,
Conventual brother of the said Abbey, 1584," and seven others.
From presentations subsequently granted to livings, said to be vacant
or deserts of unprofitable Deane John Angus, one of the
Conventual brother of the Abbacie of Dunfermling," it is inferred
that he died in 1596. One of these is to Mr. Thomas Gay or to
use and exercise of one musician in his
Hicae Chapelli Royall of Stirling,

From Angus's connection with Dunfermline it is a
plausible conjecture that he composed the tune named after
that town, and which first appears amongst the
Common Tunes in 1615. But, if so, it must have been
in existence for many years before it was found a place in the
Psalter.

BLACKALL [Andrew.] He first appears before the
Reformation, as "one of the Conventual brother of the
Abbey of Halyrytheous," then as Minister of Osnatona,
and was made Rector of the Parish of Osnatona in 1583; and was
removed in 1574, and where he remained till his death in
1609, at the age of 73. An incident relating to him is
given in Dasser, ii. 148. In 1523 he applied to the
Synod of Lothian, craving in respect of his advanced
age, and the greatness of the Congregation, that a second
minister be provided for the parish." It appears that he
ultimately succeeded in this application. In Wood's
manuscript the "ctl psalm," set in five parts, is said to have
been written by him for Minister Andrew Halyrytheous,
1609 (now Minister of Musselburgh) and given in
prophecy to the Kyng." This entry identifies the party.

PREBBES [David], styled an "honourable man." "Sym-
tune ane chasone in the Abbey of Sanctanchous, one of
the principal musicans in all this lands, in his time." The
Clandie "Si quis diligent me" was "set be David Pabbs
in four parts, in the zeir of God 1530 or thairly." He
also set in four parts the psalm "Quemadmodum, Domine, sanct,"
at the desire of Lord March, in 1576.—(Wood's MS.) He
died 1592. (New York ed. 1827.)

Of Smith and Sharp no information has been obtained.

Black. In all probability this is the Sir John Black of
Aberdeen mentioned in the extract in p. 16. Dasser, ii.
His decease is intimated in 1587. He was doubtless one of
the ecclesiastics who joined the Protestants at the
Reformation. The title Sir was often applied to such in
these times. The following relate to him—

These are the initials of the writer of the preface to the
1635 edition of the Psalter. As the whole course of his
remarks has reference only to the musical branch of the
work, it is most likely he was the compiler of the Psalter,
and that his labours were confined to this alone. The present
is therefore the most suitable place for introducing a notice of
him. Such particulars as are known concerning him, and
the individuals named in his preface as harmonisers of the
Psalter tunes, are due to the investigatory labours of Mr. Laing,
of the Signet Library, Edinburgh. See his Introduction
and Appendix to Johnson's Scots Musical Museum. E. M.
has there been clearly identified with Edward Millar, who
studied at the University of Edinburgh, and took the degree
of M.A. in 1624. "In several lists, dated in 1627, the name occurs of Mr. Edward Millar in Black
friars' Wynd, [who] teaches harmons." The proof of his
identity is found in his avowed connection with the
Chapel Royal, as will be seen from the following document from the Register of presentations to Benefices:

"Charles R.—Owe Soverene Lord ordains ane letter to be
mait under His Hiene Privie Seal in dew forme, makand
mention, That His Maistrie be credibly informed of the
qualificatoun and shifite of Mr Edward Millar, musitiane,
devotit in Edinburgh, to undergoue the functioune and charge
of ane prebatcher within his Hiene Chappell Royall of Sifring, and
doe not wish to have his excellency for his great dexterity in the art
of Musike, Thairfor nutzamant and præsentand, Beiss be the
toumser heereof nominat and presentis the sait Mr Edward
Millar, the latter of his byffyng scholas, and to the per
seouage and vicarage of the kirk and parochie of Sanct Marie
Kirk of the Lowis, beiss in Atrick Forrest, the whole frutitise,
rentis, emolumens, and deiuities of the same as being one of the
kirkis, and that this Mr Millar on his professiones said Counday
of Servicelands, and prejudities of sanyn, new vacant in his
Majesties handis, and to His Hiene presentations be deprivatines of
Edward Kelle, last prebendair maist, and inpriyng hirselfe and
Reverend father in God, Adame Bischope of Dunblane, and Deane
of the said Chappell Royall, to tak tryall of the literatur,
qualificatouns, lifis, and conversatouns of the said Mr. Edward
Millar; and he being fund merit and skill to use and exerce
the chargened and functiones of ane prebatcher within the said
Chappell Royall, to adimit him thairito; to tak his sibh for acknowledgin
of his professiones and predecyous chaires, and to be ascribed
the said Bischope his Ordinar, &c. Gavin in Qeythyllair, the
15th day of February 1634.—[Vell. vii. f. 24.]

Millar is thus shown to have been employed as a
teacher in Edinburgh, in 1627; but whether of a music class only,
or of a general school seems uncertain.
The appointment above described took place only in the year
previous to the edition with which his name is associated;
but it is probable that he had a subordinate place in the
Chapel Royal for some time, and that the labours upon
the Psalter had been in progress, before the appointment
was made. The document quoted is quite in the Episcopal
style of things; and apparently Millar was one of those
who complied with the Court measures of the time. His
task was to complete the Psalter of his time; and he
was employed on the music; and he seems to have been quite competent for
what he undertook, which was not to harmonize anew,
but to put in the most correct form the arrangements of earlier
musicians. He may possibly have been the composer of
some of the tunes which appear for the first time in 1635,
but of this there is no evidence. It was in all probability
owing to his connection with the Chapel Royal that the
tunes in Reports found a place. Whether they would have
been permitted before 1600 may well be questioned.
"How far the Psalter has as yet been harmonised has not been
determined." His memory is entitled to respect for the lively interest
which he manifested in the church music of his country, and the
services which he rendered on its behalf.

The date of 1635 makes no change of importance upon
the Psalter except the addition of harmony. How far the
editor and publisher acted on their own responsibility
in this particular, or how far they had obtained the sanction
of the church, it is impossible to affirm. It is not likely
that so many providing bars formally sanctioned by the church authorities, but leading men may
gave their approval privately. The church was at
the time in a very distracted condition, yet the changes
then forced upon it do not seem to have greatly affected
the population of Edinburgh preserved to a large extent, amidst these changes, the traditional spirit
and manners of the earlier times, it is not probable
The harmonists actually specified in this preface as having set the psalm tunes in parts cannot be identified with individual names; for it is so stated in the list of names in which the authors of particular performances are notified by Wood are taken only from the appendages to the psalms. There is one exception. After Psalm 149 there is the notice "to 11 parts are honourable unto David Peabodis i. a. noted and written by Mr. Wode s. of dembar a' 4566." These words extend across two pages, and may therefore have been intended to apply also to Psalm 150, which stands on the second.

The reader who has followed this account of the Tunes of the old psalms will feel disposed to ask after their subsequent history. But to note this our present work would be to pass beyond the object at present in hand. The fact is notorious, however, that after a time the old work vanished entirely from public view and sunk into neglect and oblivion. That is a proof of this that a good part of the great collection of 1655 edition was sold, about twenty years ago, in Edinburgh, the centre of Scottish knowledge and literature, for the sum of sixpence! That the version of the psalms should has thus been forgotten after another had come into universal use is less surprising; but a different fate might have been anticipated for the tunes, as the greater portion of them were as suitable to the new as to the old psalms. Had the inferior specimens only been discarded the reason might have been found in the elevation of public taste, but, with very few exceptions, the best and most familiar.

The first cause has been already adverted to, the printing of the new psalms without tunes, and without compensation for the loss by publishing the tunes in a separate form. Church cantor and the long enjoyed the titles of church authority, but was turned adrift to seek refuge whenever a private individual might be found willing to afford it. What result could be expected but deterioration in regard both to materials and performance? Another cause consisted in the condition of the church for thirty years previous to the Revolution—first torn by dissension, than wasted by long continued persecution, her best children hunted like partridges upon the mountains by the savage eagles of a profane and lordly king. A third cause is found in the decay and asporeitt of modernism, stretching over an entire century, branding under the name of enthusiasm every manifestation of religious fervour, whether by singing or aught else, and specially indisposed to cherish the remembrance of Reformation influences. To these must be added the increasing scarcity of the old psalm books, the extinction of the "sang schools," and the prevalence of the hymn-ner "that whatever is old must necessarily be abominable. Ultimately Scotland seems to have become chiefly dependent upon England, for the composition of music; only some half dozen of its old Psalter tunes being retained, and nine-tenths of its progenitors, it may be affirmed, being entirely ignorant that such a work ever existed. That this change was discreditable it is impossible to deny. It caused a foreigner, the late Dr. Mainzer, to exclaim—

While the protestants of Germany, Switzerland, Sweden, and Poland, cling with vengeance and almost filial devotion to the psalm tunes of the Reformation, and consider them as a sacred trust, as a national legacy, to be transmitted from father to son, from generation to generation, the presbyterians of Scotland have been taught melodies of other country, of which many have not even borrowed their inspiration from the church—their own national psalmody, one of the most beautiful musical demands of the Reformation, being allowed to perish unassisted, and fall into oblivion.

It cannot be overlooked, however, that another reason, which contributed largely to the result described, consisted in a depreciated estimate of the place and power of music in religion. How this was produced it may be impossible to state with certainty, but there is little danger of error in pointing to two causes: 1. The recoil from the pressure of the five Articles of Perth, the Service Book, and other features of the Episcopal movement which ended in 1657. 2. The jealousy of, and averse to, every indication of an interest in the external elements of worship, seems have been thus engendered, and to have involved church music in its sweep.

Some of the first Psalmist who had passed through a course of trial similar in its nature but much more prolonged and severe, the same feelings had arisen in a more intense degree; and, through the close relationship formed between the Scottish and
English parties at the period of the Solemn League and Covenant, the former seems to have been largely influenced by the latter in regard to the subject under consideration. Hence the somewhat cold treatment which music received at the hands of the Westminster Assembly. Hence the prevalence of the opinion that singing as a religious instrument is to be trusted only when it appears in the von Hamburgh style of performance. Hence the falshly, which for generations held the Scottish mind in its grasp, that it matters not whether the musical material or execution is better or worse if the heart be rightly exercised. It is not meant, however, that this state of indifference was reached by a sudden transition. Probably it was not fully developed till after the Revolution settlement. But the views which had taken possession of the ministry could not fail, though it may have been silently and gradually, to affect the body of the people.

One thing is obvious, that the merits of the old tunes are in no way compromised by a state of opinion produced by such causes. Had they fallen into neglect in a time when other materials were successfully cultivated the inference might have been drawn that better substitutes had been found. But such neglect, in the circumstances described, proves nothing but the lack of the knowledge and taste necessary to their due appreciation. The estimate to be formed of ancient literature, architecture, or literature, which have filled the world with their fame, does not depend upon the attainments or opinions of the descendants of those who produced these works of genius. It is proper to add that these remarks do not apply so fully to the last twenty years. During that time there has been a partial return to the Reformation tunes. In England, in the year 1818, a compilation by Mr. W. Cross, of Christ Church, Oxford, consisted of such tunes to the extent of a third, and is accompanied with an ample preface explanatory of their style. A more powerful impulse in the same direction was imparted to the public mind about eighteen years since by the publication of the Rev. W. H. Hervey's "Sacred Harmony," Edinburgh, 1820, compiled under the auspices of Dr. Andrew Thomson, contains a sprinkling of such tunes in addition to the few which had always continued in use. About twenty-four years later the names of Mr. T. L. Hately and Dr. Mainzer became associated with efforts to awaken interest in the Scottish Psalter tunes more especially. The compilers of the "Scottish Psalmody" and several other parties have since entered into the same movement, which still advances and appears likely to make further progress. The efforts referred to have consisted partly in class teaching; partly in publications, amongst which the "Standard Tune Book," by Mr. Henry Dyffrin, holds the most conspicuous place, and partly in public advocacy, in which department the writer of these pages has taken a considerably large share during the last ten years. The result of the whole appears in a somewhat better acquaintance with, and higher appreciation of, the old music; and also in the introduction of some selections from its stores into public worship. But after all the work cannot be said to be much more than begun.

Dissertation V.

Various Correlative Topics.

I.—The Musical Notation.

The following notices are not intended to reach further back than the history of musical notation than the period to which the Psalter belongs, and which may be regarded as such being the 16th century. But such neglect, in the circumstances described, proves nothing but the lack of the knowledge and taste necessary to their due appreciation. The estimate to be formed of ancient architecture, architecture, or literature, which have filled the world with their fame, does not depend upon the attainments or opinions of the descendants of those who produced these works of genius. It is proper to add that these remarks do not apply so fully to the last twenty years. During that time there has been a partial return to the Reformation tunes. In England, in the year 1818, a compilation by Mr. W. Cross, of Christ Church, Oxford, consisted of such tunes to the extent of a third, and is accompanied with an ample preface explanatory of their style. A more powerful impulse in the same direction was imparted to the public mind about eighteen years since by the publication of the Rev. W. H. Hervey's "Sacred Harmony," Edinburgh, 1820, compiled under the auspices of Dr. Andrew Thomson, contains a sprinkling of such tunes in addition to the few which had always continued in use. About twenty-four years later the names of Mr. T. L. Hately and Dr. Mainzer became associated with efforts to awaken interest in the Scottish Psalter tunes more especially. The compilers of the "Scottish Psalmody" and several other parties have since entered into the same movement, which still advances and appears likely to make further progress. The efforts referred to have consisted partly in class teaching; partly in publications, amongst which the "Standard Tune Book," by Mr. Henry Dyffrin, holds the most conspicuous place, and partly in public advocacy, in which department the writer of these pages has taken a considerably large share during the last ten years. The result of the whole appears in a somewhat better acquaintance with, and higher appreciation of, the old music; and also in the introduction of some selections from its stores into public worship. But after all the work cannot be said to be much more than begun.

1. The Staff.

The construction of the staff was completed prior to the period to which these remarks refer, and during that period therefore it was regulated by the same principles as at present. Theoretically a series of lines, including the intervening spaces, is understood to represent the aggregate range of the common varieties of the human voice. These lines and spaces afford positions for the tenor and semitones which form the Diatonic Scale; other semitones being pointed out by special marks termed sharps and flats which are attached, either as accidentals or as key-signatures, to the degrees of the staff nearest them. This future work is styled the Great Staff, and in modern times consists of 11 lines, exclusive of ledger lines, but in the Psalter notation it extends to 12, by the addition of one to the depth of the bass. Practically, however, the Great Staff never appears written in full, being broken up into portions of 5 lines each, one such portion being found sufficient for a single variety of voice. To these lesser staves characters called clefs are attached, which indicate the positions they respectively occupy in the Great Staff. Of these there are three: 1. The bass or F clef placed most commonly on the 5th line of the Bass Staff, and denoting the tone upper F; 2. On the 5th degree above the bass clef, and denoting the tone middle C, is placed the tenor or G clef, which is usually considered the standard tone by which the pitch of all the others must be regulated; 3. On the 9th degree above C, and on the 3rd line of the Treble Staff, is situated the G clef, denoting the tone lower G in the treble. These arrangements may be illustrated thus:—

Additional varieties of 5 line staves were obtained by adopting different positions of the bass and tenor clefs. For though a clef always represents the same tone, it may have more or fewer lines either above or below that on which it is placed, according as convenience may require; and during the Psalter period considerable latitude was taken in this respect in order to avoid the necessity for ledger lines. The following figure exhibits the entire varieties of staff thus occasioned in so far as they occur in the Psalter:—

[Diagram of musical notation staffs]

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[Diagram of musical notation staffs]
The Tunes, with three exceptions, are harmonized in four parts, named Bassus, Tenor or Church part, Contrae, and Trebble or Treble. These parts are adapted to four descriptions of voice, and the staves are so formed as to provide not only for the compass or range of tones pertaining to each, but also for the diversity of range which the same sort of voice may take in different tunes. Of the three forms of the Bassus Staff the second is the most common, but the others are not unfrequent.—c. g. See Psalms Ist, 6th, 8th, and 21st. The second is the standard Bass Staff of modern music. The third is still occasionally used, and is termed the Blyton Staff. The first, which is fitted for an uncommon depth of voice, has gone entirely out of use, at least in Britain. The staves Nos. 4 and 5 are employed for the tenor part, and the staves together, with that described in No. 6—but No. 5 most frequently—for the contrae part—all having the C clef.—(See the reprint edition.) For the trebble part the C clef is most commonly used, more frequently in the form No. 7, but sometimes in that of No. 6.—c. g. in Psalm 26th. The treble clef is also often attached to this part, and always in the same position, as in No. 8. To three tunes a 6th part is added called Quintus, having the C clef, placed as in No. 6. These are the Common Tunes Dumfriemeld and Calvrs, and that in Reports to Psalm 18th. In modern music Nos. 4, 5, and 7 are respectively designated the Tenor, Alto, and Soprano Staves, No. 6 is termed Mezzo-Soprano, and No. 8 is invariably used for the Treble.

In the forms of the clefs the following diversities are observable in different editions of the Psalter.—

In Edition 1665, treble clef, see Nos. 1 and 2, &c., of Common Tunes, 'treble,' App. p. xxv. Also in Nos. 10 and 12 the peculiarity appears of placing the letter G outside the staff to represent the treble clef. Bass clef, see Common Tunes, App. p. xxv. This form is sometimes used in other old music.

The Treble part was probably sustained chiefly by boys, though also competent to females. Some very high falsetto male voices seem also to have taken it. (Burney, III, 286 Note.) The Contrae required a high class of male voices. The Tenor, while led by males, was also termed the Church Part, implying that all who could not perform any of the other parts were expected to join in this.

2. Notes and Rests

The notes used in the Psalter are six in number. Their forms are alike in the several editions, and are the same as are found in all contemporary music. Of the rests, that corresponding to the quaver does not occur, and of the others only that for the semibreve is found in the harmonized editions, being used in these for separating lines. Even in the harmonized edition it is only in the few tunes set in reports that opportunity occurs for the introduction of these rests. That for the crotchet is found only in the tune for Psalm 116th.

Rests are not always set upon the same line or space in the staff, but often take the position of the note immediately preceding. In Psalm 99 tune each line begins with two minim rests, which seem intended as equivalent to one semibreve rest.—(See also Psalm 77.) Both notes and rests possess the same relative value as at present, each being twice the length of that which follows it. The absolute value of duration of these notes cannot be determined with certainty, but there are various considerations which impart much probability to the opinion that the minim corresponded very nearly to the crotchet of the present day, the other notes being in proportion. The names of the notes afford internal evidence for this supposition. 'Breve' signifies short, 'semibreve' half of the breve, and 'minim' little, and these names are appropriate on the supposition now made, but not otherwise. The number of verses which seem to have been regarded as a competent portion to be sung at one time forms another presumption in the same direction. In the 1611 edition of the Psalter, in which the longer psalms are divided into portions, evidently for this purpose, the usual quantity is 8 or 10 single verses, because the double what is usually prescribed at the present day. It may be presumed also that the Reformers, having been trained to the prose chanting of the Roman Church, could scarcely sink at once into a slow and insipid rate of movement; indeed the double tunes so generally adopted can hardly consist with the supposition.

Another consideration is furnished by the anacreotick respecting the return of Durie to Edinburgh, related in p. 17. The assemblage who escorted him on that occasion singing the 124th Psalm would, it is natural to suppose, fall into a set marching step, regulated by the movement of the tune, and whichever of the two tunes attached to that psalm in the 1635 Psalter was the one employed on the occasion, the conclusion arrived at is the same—that the minim constituted the beat or step, having the degree of duration which would now be represented by the crotchet. Further, the opinion of those most conversant with the psalmody of those tunes may be appealed to. The following is from Hovenden's preface to 'Old Church Psalmody.'—"Singers formerly sang with good speed. A dozen verses reduced to six by a double tune formed a very moderate portion for one occasion. The modern dravul, which makes four single verses quite long enough, was most likely occasioned by innovations upon the syllabic style in the early part of last century." It may be added that in the Treatise on Fasting issued by the General Assembly in 1565 it is directed that after sermon the 51st psalm, which consisted of 19 verses in Long Metre, "shall be sung whole."

At the same time it is not supposed that the degree of rapidity would be in all cases equal. As some diversity of length is assigned to the crotchet now, so would it then to the minim. The character of the tune, as plaintive or joyful, would of course regulate such diversity.

The size of the notes and of the five line staff, considered typographically, may be described as uniform throughout the edition of 1635 and the other principal editions. But in the Reprint, as the notes have been drawn by the hand, a slight difference may be perceptible in some portions as compared with others, and the reader will ascribe this difference to its proper cause. One exception, however, to the general uniformity occurs in the case of the Treble and Bassus of the 115th Psalm Tune in Reports, which,
though given in the Reprint in the usual size, is in the original in a smaller type, of which the following is a facsimile:—

\[\text{Facsimile Image} \]

The expedient of adding one-half to the duration of a note dotted only after it, is occasionally employed.—e. g. Psalm 71, line 1. In several instances in Editions 1575, 1587, and 1595 a note of equal value with the dot stands in its stead.

For the concluding note of a tune the Long and the Breve were moved at random, and in that situation often confront each other in the harmonious parts as if considered equivalent.—e. g. Caithness and Psalm 116. Even in the unharmonized editions the Melodies end in either note, apparently without discrimination; the explanation, however, may have consisted in a slender supply of type.

No notice is taken of discrepancies of this class in the various readings. It may be added, that, except at the end of tunes, the Long never occurs and the Breve seldom adn with the dot appears in any edition prior to 1653; some obscure rests being used instead to mark the ends of lines.—(Appendix, p. xxx., &c.) Even in the 1653 edition it will be observed that the first few Proper tunes are of a more ornamental character than those of the Church book bars and rests appears in some instances—e. g. Psalm 8th— as if indicating a transition from the one expedient to the other. During the remainder of the book bars are constantly used and placed generally after each line, but sometimes after two lines, and in a few instances somewhat irregularly. The Double Bar is employed at the conclusion of every tune, but in that situation only, throughout all the editions.

The Tunes in the Reports the fugal movement is limited to a portion of the composition, and in two of these cases, Psalms 12 and 13, the commencement of that portion is indicated by the character \(\text{\textcopyright} \). In the remaining case, Psalm 21, the absence of the mark was probably due to inadvertence.

The slur is never used, and as the bulk of the music is syllabic, the want of it is seldom felt as a defect. Two notes in one part often stand opposite a single note, equivalent to both, in another; but such cases occasion no difficulty. Instances do occur, however, especially in the Treble and Contra, in which it is not easy to determine which of two successive syllables has the best claim to a note situated between them: e. g. Ps. 120, Proper tune, Treble; Ps. 115, line 8th, Treble; and Ps. 50, line 6th, Contra.

The sharp and the flat are made use of as at present, (facsimiles, p. 72.) but the natural is unknown. A flat is counteracted by a sharp as in Psalm 146th, tenor, lines 1st and 7th. The extent to which these characters are used in the minor mode is placed generally after each line, but occasionally two or more accidental notes, or even the accidental degree, are intended to affect them all. If not consecutive, the accidental requires to be repeated.—e. g. Psalm 115, lines 3 and 7. If the consecutive end a line and begin another, the accidental seems meant to affect the former only. Ps. 76, l, 3 and 7.

The Direct is constantly used throughout all the editions, being placed at the end of each page-breadth of an unfinished tune. It is set on the same line or space with the note that follows on the next page-breadth, thus serving the same purpose, and one for which this character is still made use of in music. But in the Reprint, as the general rule is to have two lines in the breadth, it has not been considered necessary to use this character, except in a few instances, as underlined after the first line of a line. These are sufficient to exemplify its use—e. g. Psalm 47, and Tunes in Reports.—See also the facsimiles.

The Repeat occurs thrice amongst the Tunes in Reports, but appears only twice in the Reprint. The third case is Psalm 113th, in which it is found only in the melody, after the first three lines. Amongst the Proper Tunes the repeat is found in the second tune to Ps. 124, and the 146th. The arrangement in score rendered it necessary to print these lines a second time.

The specifications of line numbers, usually designated common and triple, are recognized in the Psalter; but of the latter there are only two decided cases, which are distinguished by the time signature. See Ps. 59 and 77. London was originally Triple. App. xxi.

The signature for common or equal time is \(\text{\textcopyright} \) which is used with more or less frequency in the earlier editions. In that of 1615 it is seldom used, and in the 1653 edition it occurs only in the tenor of the first Proper Tune. It seems to have been considered superfluous, the tunes being almost all of the same class.

In the triple tunes the long and short notes follow with exactness. The exception to the practice of the earlier writers to use large bodies of people to take the sharp seventh of a minor cadence, and that it is probable enough that in *Duodecim similar cases the natural note was used where sharps were afterwards affixed. Sir John Hawkins, in treating of the English Psalters, (Chapter 117th,) conjectures that the ancient composers "left this matter to the singer," and that it was only after experience had shown the common ear to be an insufficient guide that the addition of the sharp was deemed essential. It is difficult to say whether the sharp sevenths were used in Scotland or not. They are found in Ede and in the Old Scottish editions, but are wanting in the earlier ones. Church leaders in these days consider the execution of the sharp by large companies of people impracticable; so that some tunes are in the condition of being much esteemed and yet practically neglected. In former times there was either more expensiveness, or else the natural tone was made use of instead of the sharp, an expedient which would involve difficulties in the harmonic department.

The following passage bears upon this topic:—

"I have, says Vogeler, (quoted by G. Weber,) in Greek proper and also in the old cities on the Adriatic coast, heard *church music * on which * was written in the Greek Keys where the whole choir without any guides before them would for various places supply sharps. The Phoenician or the Alfe, &c introduced a sharp wherever it was required by the cadence, and they did this so harmoniously that although at least four persons were assigned to each part, I could never hear an awkward tone. I caused the score and the fully written parts to be produced before me but I never found a sharp: and when I expressed my surprise at this they replied that the feeling of the necessity here and there to raise a tone had become too common, and the advantage of the expression modus chori which is still everywhere retained in Italy."

Frequently a flat is found before the note preceding which it is meant to affect—e. g. Psalm 9th, tenor, line 7. Instances may be found of even two notes intervening as in Psalm 115th, line 1. These peculiarities in the use of the sharp, a difference for which it is not easy to account. But a sharp is sometimes set upon a wrong position, probably by mistake. In some instances a flat is found a third below the proper position. Typically as no bars are employed except at the end of lines the existing rule which extends the influence of an accidental to all the notes on the same degree in the same measure could not operate. But an accidental placed before two or more consecutive notes, or even the accidental degree, is intended to affect them all. If not consecutive, the accidental requires to be repeated.—e. g. Ps. 115, lines 3 and 7. If the consecutive end a line and begin another, the accidental seems meant to affect the former only. Ps. 76, l, 3 and 7.

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the whole with two exceptions, the diversity which prevails in the succession of long and short notes is so great as to constitute one of the most obvious but most peculiar features of the Psalms to us; while it is perhaps the most difficult satisfactorily to explain and account for. There is less of this diversity in the Common Tunes. The general order is a semibreve for the first and last syllable of each line, and minims for the others. Yet there are exceptions. In Nos. 14 and 26 two semibreves occur in the middle of line first, while the other lines follow the usual order. There is a second exception in the key of No. 11. In No. 19 the order of lines 1st and 3rd is systematic, but the whole structure of No. 6 is such as to make it difficult to decide whether it should be resolved into common or triple rhythm.

These diversities are greatly multiplied in the Proper Tunes. While the order of minims for all except the first and last syllables of each line may be considered the normal one, there are not very many tunes in which it is adhered to throughout. In the Psalms, 4th degree affords a specimen.

The deviations however are not only numerous but endly varied: e. g. Psalms 68 and 79 have each an entire line of semibreves; Psalm 128 departs in line 3d, and Psalm 100 in line 4th, from the sequence maintained throughout the other lines. In making references, as instances present themselves over the entire volume. This feature appears equally in French and English Psalters of the same epoch.

A considerable proportion of the irregularities in the Measure of the Proper Tunes are found to be syncopations, and many of them disappear when viewed in connection with the other parts: e. g. lines 1st and 8th of Psalm 88, line 4th of Psalm 29, and line 3d of Psalm 124th, first tune. The object in such cases is evident. Again, in some of the peculiar metre stanzas the mixture of long notes is explained by the poetic rhythm—e. g. Psalm 124, 1st time, and Psalms 47, 67, 83, and 111.

There are cases also of the more common metres in which these as well as other irregularities occur. The most frequent of these are:

• A favourite series for the eight syllable line is

This occurs four times in Psalms 51 and 106; three in Psalms 14 and 20, twice in many, and once in a large number. Various other successions of frequent occurrence may be traced, e. g. three semibreves at the beginning of a tune. Further, the lines of Psalm 100 are all cast into the same form except the last. Of Psalm 102 six are most sweetly adapted to each other.

Psalms 112 is symmetrical throughout. In Psalm 114 three of the short lines correspond. In Psalm 27, line 1st agrees with line 3d, and line 2d to line 4th.—See also Psalms 37, 44, 49, 46, 52. But after a small number of exceptions there are very many lines and tunes in which the mixture of long and short notes has an irregular and even capricious aspect. The object of these deviations must have been to avoid the monotony arising from a constant succession of isochronous notes.

Variety is thus produced, and it cannot be doubted that by this variety the effect of the tunes when sung would in most cases be enhanced; at the same time the difficulty of singing them would be very much increased. In a tune of eight lines, common metre, if all the longer lines have the same sequence of minims and semibreves, and also all the shorter ones, the memory of the singers is aided by the resemblance; but the repetition of the sequence carried over several verses is apt to seem monotonous. If two or more are made to deviate from that sequence, variety is obtained, but at the expense of greater trouble to the singers. It was doubtless to facilitate performance, that in Edition 1610 most of the tunes are written in Common and Proper Tunes (Diser. II. p. 18.) Mr. Hullihooms of this equalizing process as regards the English Psalters—calls it "barbarous and monotonous"— and ascribes it to Playford, 1670. But this was not the case when it took place much earlier. Later editions, however, reverted to the older state of matters in this respect.

It would be satisfactory if any principle could be discovered by which these variations could to any extent be systematised, but this does not seem to be practicable. Probably all of them were resolvable into the taste of composers and editors.

Leaper lines occur only a few instances. Vautrollier's edition of 1557 has the peculiarity of such lines beneath the space below, and over the space above the lines. This feature appears also in the English Psalter of 1665, thus

— and

4.—Keys and their Signatures.

The key of C, commonly called the Natural Key, is frequently used, and in all the editions to be here considered there appears without any signature, according to the practice which still obtains in the musical world. The staff is constructed on the understanding that, when no key mark is attached to it, the intervals from E to F and from B to C are semitones, and that no character is required to distinguish them as such; hence the only signature of the key of C is the absence of any signature. But in the edition of 1635 the peculiarity appears of a sharp upon B, the 7th of the Scale, and thus in line 1st; the few instances of omission in any of them having, it may be presumed, occurred by oversight. In some instances the mark is used twice to different octaves, e. g. the contra of Psalm 96.

It is requisite to remember that this sharp was intended, not to produce a sound upon the note B, but to indicate the degree of the staff on which it is placed, merely to point out the leading note, and by consequence the key note of the tune. It is not therefore properly a key signature, but is simply an expedient to assist in directing the less skilful musician. This expedient does not seem to have been resorted to in any other of the Reformation Psalters, which circumstance shows that there was then the same understanding of the relation of the natural key to the staff as at the present day.

Another prevalent key is that of F natural, with the signature of one flat on B, the 4th degree above the key note, being always the degree immediately below that on which the C def is set. In some positions of the clave the flat appears on G, and in others on the 3d line of the signature. In Psalms 22, No. 3 is the only instance where any method is used of pointing out the 7th of this key, but it may have been supposed that a similar end was served by the flat upon the 4th. The same remark applies to the key on B flat noticed below. In the bass, the signature flat on the lower B is sometimes repeated to the higher one as an accidental—e. g. Psalm 59. This would now be considered superfluous. In Psalm 50 it is repeated both accidentally and in the signature.

In one or two cases a key appears to be indicated upon G, by introducing an accidental sharp upon F when required, without a special signature. In these cases the signature of the natural key is used, that is, the sharp upon the 7th above explained. Thus the key is formally that of C, though in reality that of G. See the accidental signs in Psalms 112 and Ps. 12 in Remarks. In some instances the accidentals are required more frequently for the harmonic parts than for the melody—e. g. Ps. 111. But, considering the structure of the harmony, all tunes of this class may perhaps be rather regarded as belonging to the Mixolydian mode; and if so, they fall to be added to the list of tunes in that mode given in p. 45.

The only other key employed in the Psalter is formed upon the same principle as the last mentioned. B flat is the key note, in which case the signature now used consists of two flats on B and E; but the flat upon E, instead of being placed in the signature, is introduced when requisite as an accidental. In Edition 1655, Psalm 25d tune is thus set—(Note, App., p. xxxii.) also tune to Psalm 72—(Various Readings, App., p. xxxv.) In the 1635 edition all the tunes so set are in the minor mode, but portions of them pass into the relative major, and the expedient referred to is employed in both modes—(Ps. 107, 115, &c.) In the French Psalter, at least in the later editions, many tunes are placed on B flat in this manner. This key is therefore virtually distinct from, but formally included in, the key of F. There are thus three if not four keys, but only two signatures, those formed by accidentals being used much less frequently than the others. In these respects contemporary Psalters resemble the Scottish. The propriety of keys may fairly be regarded as intentional, and the reason for it was probably a desire to lessen the difficulty of reading music.
vocally. Each position of a clef and each diversity of key goes to increase that difficulty, and when both sorts of variety unite the combination becomes formidable. Hence in modern usage, while keys are more numerous, clefs are less varied. In the age of the Psalter clefs were often shifted, but the keys were few.—See further the remark by Mr. Haverpal on the subject of pitch, quoted below.

To understand fully the use of these keys in the Psalter it is necessary to take notice of their relation to the Tonal modes, which are explained in Distler, IV., p. 44. The term key is here used always as embracing all the tones of a mode—major key, Dorian, &c.; because modes are assumed to form integral portions of the same general scale, and to be constituted simply by fixing upon different steps of the series as starting points of the octaves. But as modes stand in relation to each other—an ascending series of tones and sonorities extending to several octaves, which makes the great vocal Diatonic Scale, so key is in relation to the Great Staff or frame which represents the Scale to the eye, and which, by means of signatures, allows it to start from various elevations of absolute pitch. From these explanations it follows that all the modes may be represented under each key, and that all represented under any one key should have the same signature. Hence in modern music one signature serves for any major and its relative minor—e. g., a sharp for G major and E minor. But in the Psalter, by carrying out this principle fully, the same signature is applied not only to the major and minor, but also to the Dorian and other modes. This fact deserves notice, because in modern books Dorian tones are sometimes attached to the notes occurring on B in lines 2d and 4th, to connect the signature. This plan is no doubt practicable, but it seems both more circuitous and less philosophic than the other.

The following is a view of these key notes and signatures in the several modes, as far as found in the Psalter. Each signature, though given only once, will be understood as repeated to each mode.

<table>
<thead>
<tr>
<th>Key of C</th>
<th>Major mode</th>
<th>Minor</th>
<th>Dorim.</th>
<th>Fragm.</th>
<th>Min.</th>
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These are taken from the tenor part or melodies. Most of them are varied by the eye by another position of the clef, as C major and its relative minor, &c. Similar varieties are also found in the harmonic parts, caused by different clefs or different positions of the same clef; but these are varieties in appearance only.

Some instances of transposition or variation in pitch may be seen by comparing the Reprint with the Various Readings, Appendix, p. xxv. Among these are not to be reckoned mere shifting of the clef (e. g. in Psalm 143, Edition 1568, Readings, p. xxvii.,) as such do not affect the pitch. Of cases of actual variation most exhibit a very considerable difference; some are to be expected from the variety of keys. In Edition 1565, Psalm 16 is four degrees lower, and Psalm 88 and some others are a whole octave higher. Such cases raise the question whether the written pitch was meant to represent that of actual performance? The melodies were usually sung by three voices, but such it is not to be expected to reach C in the treble, nor is it likely that a few exceptional tones were intended for treble voices. It is probable therefore that before the introduction of harmony, i. e. in the early editions of the Psalter, singers were not expected to bind themselves to the printed pitch, but exercised their own discretion in the matter. In the harmonized edition the pitch has evidently been attended to with considerable care; but there still appears to be room for the application to some extent of the following remarks by Mr. Haverpal respecting the English Psalters—

As to the pitch at which tunes were sung, some of the "Introductions to Singing" published in the last century leave us in no doubt. They disclose the fact that the keys, or scales in which the tunes were set, were no conceptions of what the pitch in which they were sung. They were mostly set in only two or three keys, to suit the convenience of the printer, as to leger lines, and accidental sharp or flats: but they were sung at any pitch which best suited the singers.

Positive information is not known to exist in regard to the standard of pitch employed during the Psalter period. Dr. Rinbault, in his elaborate treatise upon the organ, has advanced some interesting observations relative to this topic. He refers to the common opinion that the standard had risen considerably since the time of Tallis, but considers this view incompatible with the position of compositions of that period upon the staff; which is felt to be somewhat low, even according to the present standard. Considering the attempts to account for this inconsistency as unsatisfactory, he advocates the opposite view, that the ecclesiastical pitch of the period in question was a whole tone higher than the present concert pitch. The arguments urged are chiefly (1) that the pitch of the oldest organs supports this supposition; (2) that according to it the old music is more workable and produces a better effect.

As regards the Scottish Psalter, if this view can be adopted it will help to explain the difficulty occasioned by the great depth to which the basses descend, which as the text of the key on the highest line of the staff—(Psalm I st, 9th, &c.) But the reader, having the materials before him, is left to consider this question for himself, as also its connection with that immediately preceding it.

II.—WOOD'S MANUSCRIPTS.

These bear a close and interesting relation to the subject of these Dissertations, and being apparently the only instance of the kind which has come down from Psalter times, they call for a fuller notice than that given in p. 7. They consisted of four volumes, one, it may be presumed, for each part of the harmony, but only those containing the Bass and Treble are known to survive. The writer, however, produced more than one copy, as a duplicate of the Bass part remains. These volumes precisely follow the course of the printed psalms—the first verse accompanying each tune, and the melodies being obviously the same. The Tenor volume, therefore, must have been merely a transcript of the tunes in the early editions of the Psalter; and, if the fourth part or Contra could be found, the original hands will appear, as it stood 70 years earlier than that ultimately printed, would be ascertained. The size of page is something like that of the 1630 edition of the Psalter. The writing has been executed with great care, and largely decorates the book with various colours of the illuminating capitals, &c., in the style so extensively cultivated in the monasteries. The penman was Thomas Wod or Wode, who in 1566 resided at Dunbar, but in 1570 obtained a presentation to the vicarage of St. Andrews. Two of the volumes referred to are possessed by Mr. D. Laing, Dunbar, and the third is in the University Library there.

At the end of the psalms, in the earlier Bass volume, is the intimation—

Hobe endes the psalms and followeth certain canticles.

Also the following: "Noted and versified [tunes and words copied] by me Thomas Wode sole s. of Thomas Wode of 1566." It is evident from this that harmonization passed to all the Psalter tunes very soon after their publication in 1564, as they had been copied in the elaborated manner described so early as 1566. The later Bass volume has the inscription after Ps. 102 "Thomas Wod versier of Sandarports 1574." The leaves before the 14th psalm tune are wanting, but the remainder of the tunes accord with the earlier transcript, so that the harmonic arrangements seem to have remained unchanged. After Ps. 23 occurs the notice—

The fower hulkes wes only pennit be use [after] four seare labours.

The Canticles are the same in both of the Bass volumes. The titles are here copied from the later one. The notices in Italian indicate the authors of the harmony to the tunes, and are taken from all the three volumes, but chiefly from the earlier one, which is in most cases corroborated by the Treble.
1. The Song of the three Children, Angus, Deign to hear, N. 10. The Lord's Prayer (C. M., English). 
2. The Song of Zacharias; gift John Angus. 
3. The Song of the blisest Virgin; noile John Ange. 
4. The 10th of the C. M., English; guide Angus, 11. The Clepsant of one singular; quod Resumus, nos. The Treble volume assigns this to Angus, 12. The N. C. C. (Scottish); guide and noile John Angus. 
5. The Song of Simeon; guide Angus, 13. The Lord's Prayer (Scottish); guide Angus, 15. XII. Articles of our fayt; noile Angus. 16. Da peom domine; noile John Angus. 

Of these, Nos. 3, 4, 5, 9, 10, 16, and 17 were never introduced into the Scottish Psalter, though found in the English. Nothing is said respecting the time of transmusing these songs into the Treble, but the late 1567 is marked as the year in which the harmony is first known. It is, however, occasionally quoted as late as 1576 in several anthems pieces, which may be taken as specimens of the materials practised in his day. The order, therefore, in 1586, appointing "Thomas Hudson, musician, Master of his Majestie's Chapell-royall, to search and try the said foundation and a tympernacion and imitation for the said Psalmes, to follow and embrace the same, so far as it agress with Glories wordes and religious presentie protest within the realmes," can only be understood as relating to the singing directly employed in religious worship. In 1613, [Friey Deed Register], Master William Birnie (minister) was appointed Dean, "with special power to chuse one sufficient number of prebendaris, skilfull in music, being apt and qualitit for uthre divine service," and to confer upon the benefices belonging to them, "according to the first instrument"—the place of residence to be Holyroodhouse instead of Stirling. This step was doubtless in the line of James's measures for assimilating the Church of Scotland to that of England, the further progress of which appears from such as the BkikhalL of 1617. 

Upon Saturday, the 17th of May, the English service was begun in the Chapell Royal, with singing of quirets, suradies, and playing on organs. 

Upon the 13th of August, John Murray, groome of the king's bed-chamber, had a man child baptizd in the Royall Chapell, about one othereone or thereby, Mr. William Couper, Bishop of Galloway, Deane of the Chapell, preache. There was playing of organs, and singing of men and boys, both before and other sermons. 

Upon the 25th of December (Christmas) Mr. William Couper, Bishop of Galloway, preached as Deane of the Chapell Royal, where the organs were playd upon.—Old Oneswood. The years following, Anno 1617, the king himself came to Scotland, after he had been 14 years in England; and he held a Parliament here, wherein he thought to have gotten sandyrie articles concluded ancient Cerimonies to have been brought in into this Kirk. And therefore, he causes the Chapell Royal at Halloowroone, wherein was a glorious altar set up, with two closed Bible, two unlighted candles, and two bacomis without water set thereon, brave organes put, and quaeries appointed to sing, and the English service ordained to be said dayly: whereas many, for novellie, came to see and hear what such things could be; but seeing nothing but profanitie, abasing of the service of God, and taking his name in vain, they came never again.—Roe.

Little seems to be known concerning the state of the chapel during the next twelve years. It is plain, however, from the paper hereafter referred to, that the accession of Charles First its efficiency had become grievously impaired; and a certain class of writers would find a ready explanation of this fact in the bigotry and rudeness of the King. But the paper itself gives no such reason a corrupit administration of the revenues, for which the King and his ministers were alone responsible. A petition exists, which seems to have been drawn up subsequently to this paper, from "the prebendaries and remanent members of his maus" desired Chapell Royal of Striveling," in which a still more deplorable account is given of the Institution—"some having but thre punds sterling by yeir others nothing at all, the hall rent due to them all not exceeding an hundred and two shillings sterling." They are a complaint of "universal opposition and competition of all sorts of people from the highest to the tumultuarie vulgar."

These documents are without dates, but the former was subsequent to the death of Bishop Cowper, which took place in 1619; and it is highly probable that it was written in the last years of the reign of Charles. In 1629 that monarch, in the view of his coronation in Scotland, and in pursuance of his father's policy in regard to the church, perhaps also moved in some degree by these representations, made arrange- ments for improving the funds and providing for the maintenance of the functionaries. In 1631, according to Stevenson, the organs were set up in the Chapel-Royal, and a company of singers, newly young boys, were appointed to play that tune [kind of music] under the direction of Mr. John Mure, chaplain, whose zeal was rewarded with the Deanery of Edinburg.
Church of Scotland with the Chapel Royal. Amongst other instructions issued in 1635 is the following:

"That there be prayers twice a day with the quire, as well in our absences as in our stay, according to the English Liturgy, till some course be taken for making one that may fit the custom and constitution of that Church."

After all, it would appear that the circumstances of the musicians were not very greatly improved; for about this time there was another petition to the King, which led Archbishop Laud to confess that "their case deserved a great deal of consideration." And in July, 1634, that prelate, writing to the Bishop of Dunblane, states that "they abstained themselves for fear of arrest, having not to pay—complaints that the service in the chapel had thus been interrupted, and adds—

For ye payment of these men I think your Lordship knoweth I have done all ye good offices I can, but have it not in my power to meet all ye difficulties of ye time. —App. to Building's Letters, Vol. 1.—Living's Edition.

Among the King's instructions given in 1635 to his high Commissioner for regulating his procedure in Scotland after the commotions caused by the Service Book are these—

11. There are to give direction that the same service be used in our Chapel-Royal, that was before the enjoining of the Service-book. 21. For the organs in the Abbey Church, we leave them to your discretion when to be used, and to advertise me of your resolution in the same.

In the same year Spalding (Memorial) mourns over the change that had then taken place in these terms—

The glorious organs of the chappell royal manifestfully broken down, are again to be heard, that the curate hath not yet that trust, but the laitl chaplains choristers and invocans discharged, and the caste organs altogether destroyt & vsefull. This language is fitted to suggest the idea that the chapel had violated, and the real evil seems to have been the want of support. The organ might be 'vsefull' but was not 'destroyt,' as is shown in the following notice in Daldy's Memoirs—

At a meeting of the kirk session of the parish of Holyrood in the year 1643 'the matter being mentioned concerning that organ which was taken away and put into the now lying idle, muttering and consuming; yea, moreover, the same being an unprofitable instrument to our profession, whether the same might not be sold for a tellable price, and the money given unto the poor.' The session thought this would be expedient but postponed the subject. The ultimate fate of the organ is not explained. It was erected in London under the care of Inigo Jones.

From this time till the Restoration little seems to be known concerning the Chapel, and it may be supposed that during the Commonwealth its functions would be dormant. It would be out of place, therefore, to prosecute this subject.

There seem to have been one or more establishments bearing the designation of Royal Chapels in addition to that at Stirling, which may be regarded as the primary one. All the King's 'first creation' is made of the "Chappell Royal of Halymidhus," and in 1602 instructions were given for the removal of the musicians to the latter place. From the terms used in the preface to the 1635 edition of the Psalter it would seem that the Edinburgh establishment had become the principal one. Yet the document quoted in Note 108 shows that the other still continued in operation.

But how far these and any similar institutions were independent or correlative—whether the same functionaries followed the Sovereign from place to place or a different staff was set up at each—and what other questions must be left unanswered, as too remotely connected with the objects of the present publication.

It is proper to add, however, that there were apparently several foundations for the cultivation of music, connected with the ecclesiastical institutions, though not directly employed in the service of Royalty. Concerning one of these, viz. Restalrig, near Edinburgh, the following information is taken from the Account of the Collegiate Church of Restalrig, (Bailloupaper.)—

Restalrig was erected into a collegiate church by King James the Third. To the original church there had been annexed one or more chapels, and upon an enlarged foundation mainly cultivated the cultivation of the Music. James the Fourth was a chief benefactor. In the Charter of 1515 the several foundations are recapitulated, and the stipends and duties of the Dean Prebendaries and Singing boys specially defined.

Several papers are quoted of which the substance is here given. They are all about the same time, 1586.

"Our Sovereign Lord with advice * * * understanding that the prebendaries and chaplains of said and within the College of Halymidhus and St. David's at Edinburgh petitioned the said king in the name of the said college and others, for the erecting of the said College and other colleges in the abbeys and chapels of this kingdom, as St. Andrews, with the similitudes of all the said colleges, and with the usages and customs of all the other colleges of Scotland, and that the said petition be allowed and granted by the said king."

This refers to neglected and threatened decay by disposing of the "enluminations to persons guite neither wor skilled in the said Art of Musick nor yet menit anyways to profite thereunto" * * * * then appoints David Cumming "now master of the Sang Scale of Edinburgh having consideration that he has two years waited on his Honour Chaplal Royal of Halymidhus taken vp the Psalms thairin, and singid with his hainsius [pupils] without remunecement as yet, presentor & Mr. of the Oprinion of Restalrig to consider well and try the said foundation and erection of the said College and all superstition and adorarium being abolith," and so on as quoted above. Instructions are then given for ascertaining if the revenues are "gevin to quwoff persons in Musick according to the said foundation" and if found to be otherwise "to pursue for redution of the same gifts before the said Ordinal".

Several documents follow in which the King intimates that—

"The se well myndit as he had already begun, that the said art is abased resuming, and he is agreed with the same persons as he has some entres in the art, and will gyff mynd and labouris thairto to the prebendaries and chaplainers of the College and Kirkis that wer foundit and erectit of said to be served."

Robert Frewes or the presentor of the "Chappellarie of St. Reddolvis lie situat within the College of Kirk of Laosrik [Restalrig]" on account of his "judicite in the art of Musick, and of his noticale ingin and of his notable disciplies." Similar presentations to Thomas Lauder and Patrick Dunbare.

IV.—Miscellaneous.

1. Typographical Notices.

Running titles, consisting of the numbers of the psalms, are employed throughout; the number usually describing, as in modern practice, not the psalm which finishes, but that which commences on the page. There are exceptions, however, in an impression of the psalms printed in the first week of April. When a psalm begins at the very top of a page there is no number attached to it, that of the running title serving instead.

The contents always stand before the music when there is any, and in such cases they stretch across the whole page; but when there is no music, the breath is reduced by the extension of the marginal column. This order, however, is not quite uniform. In the Reprint, exact imitation is made in the respects, and this is enforced by the double columns in the page, but it affords a substantial resemblance.

The prose version is always arranged as in five-semitone 19th. The extension across the page is not so often required in the Reprint, and where employed stretches over, the extent of the half, and sometimes the whole, of the page.

In the original, v. 7 of Ps. 84 is prose in wanting, but is here supplied from Edition 1615—

"They grow from strength to strength, till eneirc one appere before GOD in Sion."

The pages are not numbered in Edition 1635 though they are in some others. In this particular the Re-print deviates from the original, as it does also in separating by hyphens the longer words attached to the music. But hyphens are used in the original, when required, at the ends of lines, in an immediate prose or under the main number over a vowel represented in or w, w is used for with, y or y for the, y for that. These contractions are employed to save space, and chiefly in the marginal column. The letters v and u are frequently interchanged, v is also sometimes used for w, r for j, and z for g or g. The paragraph mark which always precedes the contents of the psalms is of two sorts—one similar to that which appears in the Reprint—the other formed thus ** and used about equally often, but to which there was no corresponding character. The Italic employed in the prose version and inserted into the Reprint can only be explained by scarcity of type. The running title for Ps. LXVII is misspelt LXVI.

In Ps. 147th, v. 19, 20 is given for 19. In the Lord's Prayer, second last stanza, 'deliver' was probably intended to have been after y. The prose version of Ps. 9th and
12th wants the Title numbers, and Ps. 95 has 85. In Ps. 16th, v. 9th, prose, the insertion of e between the word ‘maintaince’ must have been an inadvertence. In Ps. 18th, v. 9th, prose, the word ‘shall’ is doubled. Ps. 8th, v. 9 has ‘waves’ for ‘waves,’ v. 18, prose, Israel wants r, Ps. 104, v. 16, prose, made for ‘make.’ The Reprint has corrected part of these mistakes. Ps. 136 in the Original repeats the chorus lines to the second and third stanzas. Ps. 31, 10, 1, 4, v. 20, ‘are’ was ‘as,’ as in 1615. The title immediately before the psalms is part of the Reprint, but in the original it stands at the top of the first page.

A few discrepancies have been observed between different copies of this edition; alterations having apparently been made after a portion of the impression had been printed. The number of these cannot be stated, but the following specimens may be compared with the Reprint:

Ps. III., v. 5. — The name of the author here I would not tell: Ps. 51, v. 4. And if therefore we were condemned.

Ps. VIII. — For ‘hear’ read ‘have.’

It appears also that the impression was not all printed upon the same paper.

There is at the beginning of the volume a general Table of Contents for both prose and poetry. In this no mention is made of the Conclusions, the Common Times, the Tunes in Reports, or the last two poetical pieces: also the Song of Moses is misplaced, and the Songs of Simeon and Mary have the additional names ‘Nunc Dimittis’ and ‘Magnificat.’ All the psalms have large initials as in fac-simile 19th, but from the arrangement of the music it would have been inconvenient to imitate these in the Reprint.

2. ERRORS, &c. IN MUSIC.

There are not a few inaccuracies observable in the music, and chiefly in the harmony; but it has been considered best to print these as they stand in the original, except in the instances specified. The old editor in the end of his preface offers to correct with the pen any mistakes that might be pointed out to him. It happens that there is a copy in Glasgow, containing various antique looking corrections, which, if it is not unlikely, are due either mediately or immediately to such revision. These particulars are noticed in connection with the following instances, which it is presumed include all the most important:

Ps. 1, line 1. — Last note of Base is a third lower in the corrected copy, which is clearly right. Treble — L 5, said copy has the crotonet a degree lower. 1, 7, the sharp seems a mistake.

Ps. III., 17, Treble. — The notes to ‘Christ’ and ‘Son’ should be without sharp.

Ps. IX., 2d line of note of Tenor wanting, evidently by oversight in printing; supplied in corrected copy; inserted in Reprint from other editions. Contra, 1, 7. — In corrected copy the 6th note is a third lower than the crotonet.

Ps. VI., Treble, 1, 3d note a semibreve. Made to accord with other parts.

Ps. VIII., Tenor, 1, 3. — The 2d, 4th, 6th and 7th notes are minim, but in the Reprint they are made to correspond with the other three parts. Treble. — In corrected copy Note 2 of 1, 2 is a third lower. As it stands there are consecutive Octaves with the Contra.

Ps. IX., Tenor, 1, 7. — See Discr. V., p. 52, on the position of accidental flats.

Ps. XIX., Line between Treble and Contra, and of 1, 7. Ps. XV., Tenor. — 2d last note, the sharp is a third above its proper place. Corrected in Reprint.

Ps. XXI., Tenor. — Corrected copy has a minim for the 2d and a semibreve for the 6th note. Thls and some other alterations in said copy must be ascribed to difference of taste.

Ps. XIX., Tenor, 1, 3. — 2d and 3d notes minim, but in Reprint made to accord with the other parts.

Ps. XX., Bass, 1, 1 is exactly the first line of the well known melody ‘Culloden.’

Ps. XXI., in the corrected copy the clef is shifted a third lower for the 3d line of Contra. This raises the notes of that line a third. Bass, 1, 6, Note 2 is a semibreve. Corrected. Treble. — 2d last note is minim. This sharp is a mistake as it results in a minim as a degree too high.

Ps. XXV., Tenor, 6th line. — The second note should be on the lowest line. Thus it is corrected in copy. Many such errors in these old books are rectified by turning the page upside down. Bass, 5th line. — The last crotonet on is F in the original but might seem on D, as the part of the line attached to it has fallen down from its place. The page breadth wrongly placed. Corrected. Treble. — The first signature sharp is a degree too high. Corrected. Contra. — Signature sharp wrong placed. Retained so in Reprint.

Ps. XXVI., Treble and Contra, 1, 7. — Two notes want stems to correspond with those in the other parts. So in Reprint. Alto 1, 8, 3d and 4th notes are semibreves, whereas correct crotchets in corrected copy. Treble, 1, 7, corrected copy has first note G.

Ps. XXVII. — Last line in corrected copy, the 34 note, Bass is a minim, and the 4th a semibreve; and the 6th Note, Treble a semibreve, and the 7th minim. Contra. — Signature sharp is a third too high. So in Reprint.

Ps. XXIX, — The last note in corrected copy the last five notes agree in time with the Bass. In ranging the parts it was necessary to consider their relation to the words as well as to each other.

Ps. XXXIII, Contra, 1, 5. Note 2 is a semibreve in some copies. The Glasgow one has here been followed, but it is doubtful whether the stem has been added by the pen. Ps. XLI, Treble, 1, 7, 2d line. — The 34 note is placed below its proper position. Retained. Tenor, 1, 2, last two notes are interchanged in original and read E D. This is an error but it was intended to retain it, but by some oversight they have been given as joined, but as they ought not. Therefore the reading of 1665. App. xxxvii, appears the same as the Reprint.

Ps. XLI, Tenor, 1, 2 is the same as Ps. 106, Tenor, 1, 2. See also 1, 5 of each. Some other coincidences may be found, but on the whole, they are not numerous, except in the last line, in which many are identical with the common tune French.

Ps. XLII, Contra, 5, 1, Note 1, corrected copy reads A.

Ps. LVI, The reference to Ps 35 is a mistake, as the metre is different. Probably Ps. 27 was intended as in Edition 1615.

Ps. LIX. — The note is marked Contra.

Ps. LXII, Contra, 1, 3 and 5. — The second last note requires to be divided between two syllables. Similar cases in Contra of 126th.

Ps. LXX, Tenor. — The signature flat is a third too low in the first page breadth, but is rightly placed in the others. Corrected.

Ps. LXXXIV, Reference to Ps. 67 is a mistake.

Ps. C., Treble, in corrected copy the note on G following the two crotchets is placed before them.

Ps. CPLI, Tenor. — Final double bar wanting. Supplied.

Ps. CHIL, Base. — Third last note was probably intended to be a third higher on the same line as the flat. As it stands the note and the following ones make consecutive octaves with the Contra.

Ps. CXVIL, Contra, 1, 6. — In the corrected copy the notes are E, F, G, G, F, G. These last all to be taken as the proper notes except the second, which should rather be E, as E F causes consecutive fifths with the Tenor.

Ps. CXVII. — Treble attached to the melody instead of Tenor, doubtless by oversight. Retained. Treble, 1, 6, Notes 4 and 5 have been lowered one degree in the corrected copy, which is clearly right, and has been followed.

Ps. CXXIV, has the first of the two tunes of the Reprint in all the editions previous to that of 1635, but in that edition the old tune is given without words, and the words are attached to the new tune.

Ps. CXXV, Treble, 1, 1. — Fourth note a third higher in corrected copy, which is the true reading; 1, 2, said copy syncopates the penultimate and antepenultimate notes thus D minim C semibreve. D sharp semibreve. This, however, is not essential.

Ps. CXXV, Contra. — In each of the first lines the third last note must be divided between two syllables.

Ps. CXXXVII, the reference here should evidently be to the 117th Psalm, as it is in the corrected copy.

Ps. CXXXVIII, Bass, 1, 3. — The 6th note is a third higher in corrected copy.

Ps. CXXXX, Bass, 1, 5. — The 2d and 3d notes make consecutive octaves with the Tenor. In the corrected copy the 3d note is placed a third lower.

Ps. CXXXXI, Bass, 1, 2. — Notes 1st and 2d make consecutive octaves with the Contra. The corrected copy places the 2d note a third lower.

The Reference of the Hymnable Suite to the tune of Ps. 22 must be a mistake, as that psalm has no tune. Ps. 35 was probably intended, the tune of which is attached to the ‘Suite’ in Editions 1655 and 1615.

Ps. CXLII, Contra, 1, 8, the corrected copy adds a flat to 1, 2. In the Common Version, Abbey has a series of thirds in line third, which seem to be intended in the Hymnal. Therefore has retained this line exactly in all the parts though he has altered the other lines.

Winchester has ‘Treble’ as title to the Contra Part.

The tune in Reports to Ps. 12th has a minim in the Tenor at the close, before the repeat; as in consequence of the repetition, it is in the common case with the minim which precedes the passage in Reports.

Ps. XVIII, in Reports, Bass. The last F on page x. should obviously have been D.

3. POSTURES IN WORSHIP, &c.

The writer has met with very few allusions to the attitudes or bodily postures maintained in the public exercises of prayer and praise. It is well known that the churches were not furnished with pews in the times succeeding the
Reformation, and that individuals brought stools or chairs for themselves. Sitting must have been the ordinary posture in praise. Had it been otherwise a change from standing to sitting must have taken place at some period; and it is scarcely credible that this could have happened without the knowledge and approbation of the General Assembly, or at least some historical notice of it.

For the same reason it may be concluded that standing was the posture in public prayer as conducted by the minister. But there seems reason to suppose that, in some places at least, kneeling was practised in the exercise during the Reader's Service. See p. 17 Glasgow Session, Sep. 21.

In the Record of Glasgow Presbytery, 1555, it is enjoined on occasion of a Visitation of Glasgow,

That the minister proceed along the church hour, and that all the people be command'd to kneel humbly on their knees in the kirk in time of prayer.

It requires to be noticed that in some old documents the term 'prayers' describes not the exercise of prayer strictly, but the whole of the Reader's meeting as distinguished from the Minister's. E. g.

The Session of Abercorn ordains that all wersons of this burgh, quhilk or habilies sail everie one of them have stools in the Kirk to sit upon in time of preaching and prayers, conforme to the Act of Council made thairnae.

There is nothing in any of the editions to indicate the manner in which the musical scale was taught in Scotland. It is otherwise with various English, and French editions which contain the words and notes with sol-feggio syllables attached. In some instances such syllables are adhibited to all the notes in the tunes. The following is the 100th proper tune thus accompanied in an English edition of 1576. The key is F.

1. fa la fa ut fa sol fa.
2. la la la fa la ut fa sol fa.
3. fa la fa ut fa sol fa.
4. sol fa in fa sol fa sol fa.

It is probable that the same method would be followed in Scotland, but as nothing relating to it appears in the Scottish editions, it may be sufficient to refer those who wish to examine the old systems of sol-music, to the early writers on music.

The first edition of the English Psalm contains a treatise on musical notation, from which an extract follows—

Ye must also note that the letters ascending on the left hand of the Table, are called Bases, or Clefs: of which the first is a Greke letter, signifying γ, & is called gamma, (of whom the whole table or scale is called, the Gamma ut.) All the other or Latin letters B, G, in number, a, b, c, d, e, f, g, then repeating the same again, beginning at a, & the third time repeating the same till ye come to g, a, which is the last, but all these Kayes are not signed or set in these Psalms: but only II, or three, most commonly c, or e, or b.

Concluding Remarks.

From the descriptions thus given an idea may be formed of the position taken up by the Scottish Reformers in regard to the use of music in worship. In recent times the notion has been largely prevalent that every standard of congregational performance was the result of an individual attempt, on the part of the Reformers, of introducing the elements of the psalmody. And the sentiment was equally common that it matters not what is the character of the singing if the heart be suitably engaged. Thus while in practice psalms were sung, in principle there was an approximation to Quakerism. But to say that the utterance in praise is of no consequence is only a step from saying that it may be dispersed with, altogether, and the exercise resolved into the silent operation of the heart. And to say that the singing must be of such a nature as to afford the fear of protestantism and barbarism in this matter convertible terms—a concession which psalms gladly welcome. The Reformers repudiated both of these opinions by the same expedient. Instead of leaving the choice to the choice of alternative, they provided a full supply of good substantial workable material, gave it the full imprimatur of the church, and printed it along with the psalms, that it might never be allowed to go out of view. One of these was especially found for defenders of the present day. It is only the subterfuge of indolence and indifference, and is scarcely worthy of argument. If music in worship is of men, let it be given up; but if of God, let it be so wrought as to serve the purposes for which it was enjoined. Thus, although the introduction of the psalms be more smooth, there is certainly reason to fear the psalmody in religion. But what is really

entitled to be so termed in the Service of Praise? Not music in itself however excellent, but music apart from the action of the mind and heart—music under the guise of religion, addressing itself, directly and exclusively to the senses. Whether music is evidently a means of religious inspiration, in so far as it is held to be such, and in so far as, as much music is of this nature, the inference is inevitable that the worst must be the best, or rather that there should be none at all. This view is also in complete hostility to the principle described in Disser. 1, p. 7; that music must be studied for itself. But the question is really one of relative fitness. That music may minister to devotion, it must be felt in its connection with language, and must not rise above the worshiper's power of intelligent appreciation. But if that power be elevated by culminating the church, music may, by all means use it. There is no limit to this progress in the nature of the case. A company of Handels may sing the Hallelujah chorus with as much spiritual benefit as a common congregation may derive from singing the hymns of the old psalm book. Scotland shared largely in that love of motetrical sacred song which characterized the various Churches of the Reformation; that psalm singing was regarded as an important instrument of religious edification, and that it was calculated to draw the people nearer to the mysteries of the faith, is no doubt true. But Scotland, surrounded by the Reformation, would have been countenanced by the magistracy, and extensively practised by the people. It is not so easy to estimate the extent of proficiency realized in part singing and the practice of the tunes. The first question of all is that of the psalms. The present perceptions, at the present day, keep in operation above half of the amount of material which the Psalter contains. Yet, in regard to all the peculiar metres, there was a necessity to acquire the tunes, else the psalms could not be used. It is evident that the 124th was a general favourite, and the 129th is mentioned as one of those sung by Melville and his friends on returning from banishment, (p. 18.) And it may be assumed that one of the reasons for combining the old 124th, 196th, 1434, and 148th psalms, was that in the year 1650 the song was the long continued popularity of their tunes. As to the body of psalms in common metre, it was clearly the original intention of the church that they should be sung to their proper tunes, and the passage quoted from Melville's diary (pp. 13) goes to show that about the year 1576 the attempt was made to carry out that intention. The number actually sustained, however, would doubtless vary in different places, as it was easy to reduce it by shifting to these common measures, and thus to make use of the fewest metres. The introduction of the common tunes would certainly circumscribe the use of the proper, and there is reason to think that this process went on gradually, at least from the year 1602 downward; Disser. IV., p. 40. Yet the fact, that the whole body of the proper tunes continued to be printed up till 1635, proves that they must have remained in use to a very considerable extent on the whole. The data for estimating musical proficiency are not very abundant. That harmony was provided and circulated in manuscript form or song-books, is admitted. To admit of that protestantism and barbarism in this matter convertible terms—a concession which psalms gladly welcome. The Reformers repudiated both of these opinions by the same expedient. Instead of leaving the choice to the choice of alternative, they provided a full supply of good substantial workable material, gave it the full imprimatur of the church, and printed it along with the psalms, that it might never be allowed to go out of view. One of these was especially found for defenders of the present day. It is only the subterfuge of indolence and indifference, and is scarcely worthy of argument. If music in worship is of men, let it be given up; but if of God, let it be so wrought as to serve the purposes for which it was enjoined. Thus, although the introduction of the psalms be more smooth, there is certainly reason to fear the psalmody in religion. But what is really

skill and experience, and it is evident that these were called into requisition, (p. 48 &c.) On the other hand most of these advantages would be engrossed by the burghs, and it would be rash to conclude that the entire kingdom was furnished with adequate teaching agency. Some have uttered conceptions upon this point which only show that in reviewing the remote past, as well as in anticipating the future, "Distance lends enchantment to the view."

It must be remembered that the educational plans of the church were gravely interfered with, and its attention absorbed, by the trying occurrences of the period. Its resources were dried up by the rapacity of the nobles. It suffered sometimes privation, sometimes violence. Civil broils, popish machinations, titular Bishops, royal despotism and cunning involved it in almost incessant harassment and perplexity. The only ground of surprise is that in such circumstances so much was attained. And it is enough for posterity in considering the example of the Reformers, in this department, to know the ideal they had formed, and to find that ideal so far realized, as to show how much might be accomplished by similar enterprise, amidst the facilities of more prosperous times. Vast indeed is the superiority of the 15th to the 16th century in all the elements of wealth and power. Immense are the capabilities and resources of Scottish protestantism now, in comparison with the days of Knox and Melvill. But though the poetical materials employed in worship have unquestionably been improved, it may be maintained that in the interest manifested in the duty of praise on the whole, in the musical provision relating to it, and the care taken to train and qualify the young for its performance, the later period must yield the palm to the earlier. At all events one can candidly examine the contents of this volume, and bear in remembrance the circumstances in which these were compiled, without admitting that they display an amount of solicitude for the efficiency of divine worship and of success in providing for it, which raise the Church of Scotland to a creditable position among the Churches of the Reformation, and claim the admiration and even the imitation of posterity.

Contemplated as a memorial of the past, the old Psalter awakens emotions similar to those suggested by the roodless mullioning walls of the edifice in which former generations united in the offices of devotion, and listened to the word of life. We feel that though ages revolve and external circumstances change, the verities of Scripture and the essentials of Christian worship remain unaffected by events or time. The song of praise may vary in its form, but its nature and substance continue the same for ever. We feel that the relation is close between the services of the church militant below, and those of the church triumphant on high. The companies of pilgrims who sung these strains as they pressed on in their Zion-ward course, now form part of the mighty multitude gathered from many nations, who sing the new song in the new Jerusalem. We must feel also that thanks are due to those worthies of former days who though called to confront dangers and to labour under manifold disadvantages, amid fightings without and fears within, yet neglected not to sustain the service of song, and faithfully transmitted it to their posterity, in the spirit of the Psalmist's declaration: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord."

But the most interesting aspect in which the old version of the psalms and its attendant music can be viewed, is their relation to the spiritual life of the church in this land. Of all its agencies, this, next to the Bible, was most constantly in view and most extensively employed. That framework which appears as a petrifaction now, was once instinct with life and power. These verses were interwoven with the religious being of the people, and formed the wings on which their pious feelings arose in wail or triumph to heaven. How sedulously were they combed in childhood! How enthusiastically recited in the school and the family! How vividly recalled in seasons of danger and sorrow! How fondly quoted on the bed of sickness and of death! How indelibly were they associated with critical emergencies, signal deliverances, seasons of revival, and other memorable occasions in the history of the church! How largely did they minister to religious enjoyment and the progress of spiritual life in individual souls, as sung from day to day in the family, and from Sabbath to Sabbath in the sanctuary! Who can tell how much they contributed to the formation of that national character which, based on Bible knowledge and surrounded by pious fervour, contended so successfully with superstition and tyranny, and stamped its impress so deeply upon succeeding generations?

As for the old tunes one feels on hearing them as if in exploring some long deserted mansion, the harp were discovered which was wont in days of old to melt to love or inspire heroic ardour, and which though long forgotten, is on trial still found "incompetent to charm." The editor cannot help anticipating that a future is yet awaiting them in Scotland, and in this hope he would venture to quote, as not altogether inapplicable to his undertaking, lines originally written of less lofty themes—

Dear harp of my country, in sadness I found thee;
The cold chain of silence had hung o'er thee long;
When proudly, my own island harp, I unbound thee,
And gave all thy chords to light, freedom, and song.
N O T E S.

Three follow the order of the text. But, 1. There are additions in pages 69 and 70 which were not prepared in time for insertion in their proper places. 2. Those that concern the Appendix are inserted at the end of that part of the volume. 3. There are two additions of a more general kind which are regarded as notes, but disposed thus—(1.) A List of Authorities immediately preceding the Dissertations; (2.) A Glossary placed on the final page of the book.

TO PREPARE.

1.—"No Institution."

The standard Psalm Tune Book, edited by Mr. Henry Dibdin, includes most of the tunes of the Scotch Psalter, but they are mixed up with those of other countries; and many of them are abridged and furnished with new harmonies. That work, however important, is not of a strictly antiquarian character, but aims at making old materials available for modern use.

2.—"Obligations."

I owe not a little to the valuable Library of William Earing, Esq. Glasgow, by whose liberality the work has seen the light. Mr. David Earing, of Edinburgh, who is widely known as the author of numerous papers bearing upon the Religious and Literary Antiquities of Scotland, has favoured me with the use of various editions of the Psalter, and has, in regard to the literary parts of the work, most kindly assisted my inquiries. The Rev. Professor McCrie, of London, has kindly transcribed for me a manuscript in his possession the paper by Ballif relative to "Glasgow Psalters." (Diss. III.) which I presume has never before been printed. The Rev. Henry M. Gunn, of Warrington, first informed me of the existence of the edition of 1564, and called my attention to the contents of the incomplete Psalters of 1560 and 1561, though I afterwards found opportunity of examining these for myself. I have received valuable information through the kindness of the Librarians of St. Paul's Cathedral, London, and of Corpus Christi and Christ Church, Oxford; also of Francis Fry, Esq. Bristol, and Mr. T. L. Hatley, Edinburgh. Mr. T. Henderson, Glasgow, copied out the tunes in the scored form for the printer, and, together with Mr. Hatley, collected most of the harmonic inaccuracies given in Diasar. V.

TO DISSERTATION I.

3.—P. 2. "Colvin as their Model."

Mareot's French psalms and tunes attached to them were used in the protestant church at Geneva, under the pastorate of Calvin, as early as 1545. The edition of 1545 was without music. In 1560 or before 1555 a large addition had been made, but the version was not completed till 1562. That the French version was the copy of those who constructed the English Psalter, and its Scottish sister, has been shown in Diss. III. and IV. The views expressed by Calvin on the subject of psalmody were adopted generally in Scotland, and by the puritan party in England. Various passages in his preface address to Mareot's psalms are reflected in the psalmody of English psalm of 1556. (See p. 11 above.) The following is part of Calvin's address:—

"Techant la melodie, il est semblé le meilleur qu'elle fust moderne en la sorte que nous l'avons une pour emportez poëts et majesté convenable un subject et masser pour luy propre à chanter en Périgoe."

See also Calvin's Institutes, Book III., ch. 20, Sec. 31.

4.—P. 3. "Principles embodied—1."

A principle might have been noticed anterior to nature to those who have introduced, viz. the affirmative of the question whether there should be Singing in worship at all? The first paragraph of the extract from the 1556 preface in Diss. III. p. 11, maintains this view in opposition to "many who call it into doubt." It thus appears that even at this early period there were advocates for those opinions in opposition to psalm singing which a century afterwards were so largely developed in England. This topic, however, has not been included, as the opinions referred to found no support in Scotland, where the duty of singing psalms seems to have been universally assumed as a first principle from the beginning of the Reformation.

5.—P. 3. Circumcision of the Psalm Book.

The calculation given in Diss. II., p. 20, that a change of version would cause the loss of 300,000 copies, assumes the existence of more than one to a family, considering the amount of population in Scotland at the time. Further, the anticipated cost of 500,000 copies during the currency of Sir W. Alexander's patent of 31 years' duration implies a sale of about 20,000 copies yearly.

6.—P. 3. Purdivan.

So spelled in my copy, of date 1802, now more frequently Purdian. The opportunity may be taken to mention that in extracts, names are spelled as they are found. In other cases the more modern forms are adopted.


Told reckons up eight versions as royally privileged besides Sternhold's, including those by Parker, Whitburn, King James (so called), and St. Dunstan. There is some difficulty, indeed, in determining what the Royal License amounted to either in England or Scotland. That by Charles I, to King James's version is tolerated in the North of England, to be printed, allows them "to be sung in all the churches of our dominions," and recommends them "for that effect."—Lee's Memorial, p. 26, and concerning the phrase "casa privilegio regali," p. 39.

8.—P. 3. "Tended to extremes."

The older psalters stood on the same ground as the Scottish Church, as has been shown, Diss. II. 1st period. The party referred to in Note 4th may have had some adherents amongst them, but probably the 1556 preface alludes rather to manifestations upon the Continent. See Note 94. However this may have been, it is well known that during the civil commotions in England, and under the Commonwealth, many peculiar religious opinions were developed. At the time of the Westminster Assembly it is probable that the number of those opposed to singing in worship altogether, or desirous to place it in the lowest possible position, had become considerable. One indication of a deviation from the older views appears in Baillie's letter, written during the Westminster Assembly's sittings, 1643. Mr. Nye did speak much against a tie [being bound] to any Psalter, and something against the singing of paraphrases [metrical psalms]. We will mistake opposite it; for the Psalter is a great part of our uniformity, which we cannot let pass till our church be well adviced with it.

9.—P. 3. "Dignitaries."

This term is not strictly correct as applied to Presbyterian Church Courts, in which all the members appear simply in the character of Elders, and stand upon the same level. Yet these have included Professors in Colleges, Doctors of Divinity, Noblemen, Judges, Government officials, and other influential parties. And the charge here advanced in, I believe, one that can be made good against the whole series for a century and a half subsequently to the Revolution settlement. It, however, refers not to individual local efforts, but to public or central action through the higher courts of the church.

10.—P. 4. Introduction of Spiritual Songs.

It is shown, p. 13 and 14, that five of these had been printed in Bassamayde's edition of 1575, and nine in Vautrollier's of 1687. But this does not affect the question of their use in public worship.

11.—P. 4. Ten Commandments, etc.

The following is from the Session Records of Glasgow:—"May 1588. All who are to be married, to declare the Ten Commandments, Articles of Faith, and Lord's Prayer; otherwise they are to be declared unworthy to be joined in marriage, and further cautioned, that they come to the acribe the day before
marriage, and be reminded to the minister to be tried in the premises." A marriage is stopped by the Session, on 19th May, 1642, until the man learn the Ten Commandments, Belief, and Lord's Prayer, which fact indicates that the long interval between these entries this provision continued in force. It is doubtful, however, whether these essentials to marriage were to be furnished in the verse or the prose form. In 1681 the Session enjoins the same requisites in order to obtaining baptism for children.—*Wodrow's Life of Wornes.*

Perhaps however the rule laid down in 1568, continued to be acted upon that things pertaining to religion should be revised, before printing, by a Committee appointed for that purpose. George Withers who published hymns in 1625, speaks as if the additions to the English Psalter were very much in the hands of the printers, "My books of hymnes being allowed by authority, as fit, I trust, to keep company with David's psalms as Robert Wisdome Psalter and Psalms with other apocryphal songs and praises which the Stationers add to the psalms books for their more advantage."

13.—P. 4. "Facility of Recollection."
This object has not been overlooked by the Church Historian Fuller. In speaking of the old psalms as regards England he says They were not composed to make them easy in memory,--verses being twice as light as the same bulk in prose.

14.—P. 4. Assembly 1610.
The chanting was quite in keeping with the fact that this Assembly admitted the order of Bishops. It is known as the "Aungelic Assembly," from the coins distributed as one of the Royal expedients for securing this result.

15.—P. 4. "Varieties of Metre."
Some may suppose that these articles are to be accounted for simply by the wish to provide metres for certain pre-existing tunes. But (1) this can hardly operate as a ruling principle except where the tunes have been previously in pretty general use. Thus when Roe's version of the psalms was adopted in 1659 several second translations were provided which correspond in metre with those of the older version, in defiance no doubt to the fact that tunes for these metres were probably, or that the metres themselves were in favour. E. g. Ps. 100 and 124, something of the same sort appears in what is called King James's version. But of the foreign tunes adopted from 1506 to 1654 the greater number it may be presumed were little known in Britain. (2) This explanation can, at most, apply only to part of the metrical varieties. E. g. Ps. 146 is not an imitated metre nor is its tune taken from a foreign source. (3) In a good many cases French tunes are partially modified so as to accommodate a sort of metre different from that of the French psalm, and this expedient could have been adopted in other cases. On the whole it seems best to assume that variety of metre was decided upon abstractly, and that foreign sources were resorted to for the most suitable specimens.

16.—P. 5. Profitability of Metrical Tunes.
Peirse, in his Visitation of Dissenters, written subsequently to the Westminster Assembly, meets the objection that Puritans sing Psalms in Metro, by arguing that singing being enjoined. "Some musical measure is necessary, since without them it cannot be performed," Peirse Chanting is the worst of all sense. Whether this be a tenable view or not, there can be no doubt that it prevailed in Scotland and amongst the Puritans in England in the times under consideration.

Thus Calderwood, in reference to James I. of Scotland—
He brought into divine service a new kind of chanting and music, wherein he was himself expert. They placed a great part of religious services in singing in these days.

This remark about non-ressemblance must not be misunderstood. It refers to the strain of the melody, not to Melody. In the latter respect there is resemblance, i.e. the old secular airs are frequently, like the psalter tunes, formed on the Dorian, Phrygian, and other modes. (p. 8, and Diss. IV., p. 44.) See Dunmoy's Treatise, and Appendix by F. Dun. Indeed, the use of various steps of the scale for starting or ending seems to have pervaded all ancient music. The reduction of all to two must be held as a modern generalization. The old method seems at first sight more complicated, but, when closely examined, exhibits, so far as melody is concerned, more of the simplicity of nature. It is also shown in the treatise referred to that many phrases in the old secular melodies of Scotland resemble passages in the *Canto Fermo* of the Popish Church, but this and the similarity in Tonality, render the dissimilarity referred to in the text all the more convincing that the composers of the psalm tunes aimed at an independent style suited to the special object in view.

These remarks relate to material intended for public worship, but they do not foreclose the question of what may be allowable, or even suitable for more private purposes—as the training of the young, and of those who, whatever their age, are but babes in religion.—See Note.

20.—P. 6. Parker's Psalter.
It is evident from a passage in his diary, quoted in Smyke's Life of this psalter, that this version of the psalms was prepared during the reign of Mary, and finished in 1567. The date of printing or publication, if it was really published, is uncertain, but could hardly be later than 1620 or 25. The most probable view is, that it appeared before the author's elevation to the Prinacy in 1559, and before Queen Elizabeth's Injunctions respecting the Church of England were published. At that juncture there was reason to expect that the Catholical and parochial services might be brought nearer to the notions of the Puritan party. Had the Liturgy been abolished or largely modified, the Collects, Doxologies, alternate singing by Easters and Clerks, &c., as provided in this Psalter, would have afforded considerable variety to the service. But the royal authority decided otherwise, and this was probably the true reason why Parker's production never came into actual use. The plainer performance of Sternehall, &c. would be considered sufficient as an appendage to the older, more especially as it was already known to some extent, and as Metrical Psalmody, though allowed or authorized, was not enjoined. Parker has divided the psalms into six classes—Prophetic Instructive, Consolatory, Pecuniary, Exculpatory, and Mixed. Besides the rules for adapting tunes to psalms quoted in the text, there is an Index which arranges the psalms under the three heads of Joyful, Sad, and Indifferent.

It has been the fashion to throw the blame of this deficiency upon theprocenators or others, but it is well known that the poor preceptors were left to grope in the dark, and discover the principles of their art as best they might. Not a page seems to have been furnished for their instruction for 150 years. It was expected that more employment in handloom occupations and possessing only the common elements of education were, without any sort of directory, to discriminate the shades of sentiment in different psalms, and fix upon felicitous adaptations of tunes!

The elder Tyler corroborates Calderwood's statement on this point. His grandson (Hist. of Scot. II., 350) adds an explanation the meaning of organ, as more especially apparent. Sir John Dalrymple thinks it doubtful whether organs were ever common in Scotland.—*Memoirs.*

TO DEDICATION II.

These are reprinted entire in Knox's Collected Works, edited by Mr. Leaing of Edinburgh. 1. in their original English form as published at Geneva in 1552. 2. in the English version as printed in Scotland in 1564, &c., with the variations found in different editions.

Have been reprinted, but without the Music, by the Parker Society. Ps. 157 follows, which has been collated with the original in old English.

At the ryvers of Babli
there set we dawne ryght hauy
Euen when we thought upon Sion
we leit sorowfuely
for we were in such hauynes
wee forgat al ymerneys
we were sorowfuely
and left of all our spores & playes
on the willyes trees wythere wee
were sorne vp our hauynes truely
And morn our sere both night & day.
They that take us so cruelly
And let us bounde into nyctor
Repyred of vs some melody
with wrothes full of derision
when in later dayes of Scotland rayned & came to waye
This cruel folkes to vs wee sayd naye
Now let us heare some sorne songs
Synged in the sorne dayes so soporne
as ye were wont to syng at Sion
where ye haue lernt to syng so longe.
To whom we answered soberly
Behold me now are we in your bome
How shalb we under captivrt
Synge to the lorde in a strange bome
Hermasolum, I say to the
I remember the not truly
My honde playe on the harpe monere
Of I fyntne not on the always
I did take a lively labour to my mouth for aye
And let my (mao) loose my spoache therefor.


Fox informs us that Robert Testwood, was, for his knowledge of music, thought worthy of a place amongst the musicians at Winder College. But he showed a liking for protestant views which brought about a suspicion. The following anecdote presents a peculiar development of nascent protestantism:

Robert Philips was so notable a singing man that wherever he came the best and longest song with most attractive verses in it was set up. Chancing to be at Windsor, a long song was set up, called "London versifed," in a counterverse towards the end began with "O Testwood! and then says, which Philips was astonished because he knew that Testwood could not abide it. But when Philips began Testwood was as quick to answer him redundantly as salvatrix, and so striving there with O and Now which have the mastery, they made an end of the verse. At this there was good laughing in the elifers of some, but Philip and others were much offended.

Testwood ultimately suffered martyrdom.

26.—P. 9. Henry VIII. and Stornhold.

Puttenham in his Art of English Poesie says that Henry made Stornhold, the son of John Lord Stornhold, of his college of Divinity students, to write a tune into English metre by him, Groom of his Privy Chamber, and gave him many good gifts.

This quotation is taken from Todd, p. 87. It does not accord with the view expressed in the text, but I feel persuaded that the statement it makes is erroneous, as regards the reason of the appointment.


O Lord how long for ever will thou forget,
And hyde thy face far mee, or set long how
Sall I requyre thee counsel in my herte:
When sall my herte eies of this sorrow song,
O Lord, behold me help me, and light me eye,
That sudden sleep of death do me no taines,
Or else when my enemies see my fall,
We will presue, some will see on mee,
And gill they see mee by them brought in thrall
They will rejocye into their tyrannie.
But in God hes hope and trust to see,
He will holpe, then saill I Lord the Lorde,
Whilk did mee same from them that had me schord.

"At the rivers of Babylon,
Where wee dwelt in captivitie,
When wee remembered on Syon,
Wee waxed all full sorrowfull,
On the Saugh-trees eare Harpes wee hang,
When they required us song,
They sang our loue in sic thralldom,
They baie vs sing some psalms or hymne,
That wee sometime sing Syon in,
To whom we answere full mone,
How wee other play or such into Anglon-Saxon tunes,
The Psalms of our Lorde we sweet,
Isle ane vracche land or reigne,
Hir right hand and first salt that forleit.
Of Jerusalem forzettis bee,
Fast to my chaite my tongs salt bee
Cheap't, or that I fit foret,
In my mist chadness and my game,
I sall remember Jerusalem,
And all my hert upon it set." &c.


These are introduced not as the first who rendered portions of the psalms into English metre, but as the first who were decidedly known to have done this with a view to their being sung by the common people. Holland mentions Brampton and Wyatt as earlier versifiers, and Surrey as contemporary. He also refers to others, beholding back into Anglo-Saxon times, but it is doubtful whether their productions were intended for other and than dam.

Wedderspoon's Psalme seems to have been an imitation of Brampton's. The Latin version is quoted in successive portions, each being freely paraphrased in English.

There was a rival version to Stornhold's produced by Robert Crichton. When it was complete, was all in common metre, had various hymns attached, and contained one tune in four parts, which is given in Dibdin's Standard Psalm Tune Book, page 16. It has thus, in some respects, the advantages are part of it, and Stornhold's, and probably divided public favour for it with a time.—See account, with specimen, in Holland's Psalmists. I have met with no trace of the use of Crowley's psalms in Scotland.


In referring to the use of the psalms in private by the common people, Coverdale's language coincides with the dedication by C. Marot of his Psalms, &c., to "the Dames de France." 1545.

ov: Laboureur a un charmé
Le Charronnier parly le ré
x6iD'ensemble en sa boutique,
Avecques ou Psalms ou Cantique
Sur nostre lady.

But the idea had been expressed ages before by Jerome in describing the habits of the early christian.

30.—P. 9. Tune to Underwood's Psalms.

Since writing the passage in the text I have noticed tunes which may possibly, if followed out, afford some light upon this point. The beginning of this collection the following intimation is found:

Their ends the Spiritual Songs and begins the psalms of David with our eldest sonnet Ballates, and extracted out of Backlundh's Psalmevur, to bee sung.

Now Backlundh, according to Burney, is the title of a collection issued by Luther in 1524, and which seems to have included both Psalms and Songs, with tunes. If upon comparison it was found that the Scottish versions agreed in metre with the German, the conclusion might safely be drawn that the same tunes were employed. There is, however, a book entitled Escorialis Psalmonum, Lutgardia 1533, (British Museum) which consists of a double version of the psalms and profe. If the Scottish pieces were drawn from the latter, my conjecture fails, but the former seems the more probable source.

31.—P. 9. "Doctory Psalms."

Calderwood's statement is explicit p. 147, vol. 8th, Wed. edit. Mr. Robert [the youngest of the Underwooders] turned the tunes and tenor of many profane ballades into goodly songs and hymnes, which he gathered and published as Psalms of Dundie. Thereby he stirred up the affections of many.

All the three brothers were poets. James the oldest produced dramatic works which satirized popy, John seem to have directed his attention chiefly to the psalms and Robert to the spiritual songs, but probably each produced something in the department of the other. Those of the songs which are of the nature of religious parodies have often been traced with ridicule. But singular enough the recent Revival movement in Britain has called forth a swarm of productions of a similar nature, and some of them not much higher in literary merit, if tried by the existing standard of excellence. See Revival Hymns Book, Weaver's Hymns, &c. &c. E. g. one of the tunes is applied that is known as "Scott who has w. Wallace Idly;" but that tune anciently bore the name "Hey now the day daws" and was one of those set to one of the Reformations lyrics referred to, beginning

Hey now the day daws,
New Christ an de ballis,
Nebh with our psalms.
Appris ams:
The night is merry gen.

The propriety of using such imitations for religious purposes is a question investigated by various considerations on both sides which it would be improper to discuss in this place. One thing is clear, that the practice requires much care and taste, in order to avoid excusing the ridicule of one class, while seeking the benefit of another. Any how may be obvious that such compositions should be confined to special subsidary purposes, as the benefit of the young and of the more ignorant.

But ridicule is nothing in comparison with the sublime indignation which those old parodies have awakened in some bosoms! One writer, after quoting "John come kiss me now," which is among the least happy of the collection, exclaims:

What, a strange medler of causing absurdity and nonsense! Such shocking indecent familiarity under the name of devotion! This was the burden which we must cast into the wild spirit of insurrection in the following lines, involved the nation in blood, and overturned the state of the three kingdoms.

How could a mind of such profound penetration be expected to meet with such a subject on the surface? Some well-meaning but shaple hearted men, in the day of literary taste, endeavoured to transfer a few popular airs from themes of ribaldry and profanity. The effect of such uninspired and insincere efforts, nature, and may have performed their task but indifferently. From this attempt emerge before the view of this author—

Gorgeous and hydrae and chimeres dire.

The leaven took a long time—100 years—to ferment, but at last it wrought to purpose, having a deal to do with the civil wars and revolutions of the seventeenth century! This outburst does not give an idea of that of a part of the Society General Assembly in 1796 who saw treasons and rebellion in the formation of a missionary society; the most appalling circumstance being its possession of a common fund! The following lines are part of a song to John Withbourn given in Supplement to M'cry's Knox:—

Sic fueris atque causas aenar sic agas omnia, nec ut Sanctius, et maiusque purior nulla fine.
occupies in its worship. There are two questions, one of which is more general, and refers to the right of using such compositions at all. On this point it seems impossible to make out more than legal permission. (Dee II., § 9 & 12.) To use or not to have must be optional. There is however an additional consideration, which is the theory of various writers, Heylin, Collier, &c. The other question regards the version of Sternhold specially. The sanction conferred by whatever term is used, to count, to be not be exclusive; for this does not consist with the fact that several other versions have been sanctioned from time to time; and that as successive terms of co-operation seem to go no farther than this, that the old version was permitted to be used—that being first, it obtained possession of the field—and that being pretty generally accepted, it kept its hold for a long period. Knox, however, in Strictures in labouring to prove some higher sort of sanction than this, but his reasons are of a very indirect and inferential nature. Title pages are appealed to, but they merely show that the book was issued, not that the version was passing through the same course as other books of the period. In the oldest of these, that of 1562, (Dee III., p. 27,) the word 'privately' is somewhat ominous, and the expression, 'set forth and allowed to be sung in churches,' which was afterwards used, does not occur. It is true that 'allowed' often bore at that time the meaning of 'approved,' but approved as worthy of being published in a different thing from approved as fitted to be used in the services of the church.


In 1560 it may be supposed that the edition of that year would be substituted. (Dee III., p. 25, 35.) In 1559, (The 11th Psalter) the 1560 edition was printed, as "approved by the great Mr. Calvin," and this is an intimation made on the general Title of the Genevan volume of 1566, though omitted in the quotation of it at p. 20, Dee II. The account of it is also as an order of presbytery, administration of Sacraments, and discipline, 'is decisive. A passage in Strype's Life of Grubbald is equally explicit—

They used a book a Prayeres printed at Geneva for the Congregations of English exiles lately sojourning there, which book had been overseen and allowed by Calvin.

37.—P. 12. Book referred to by the Separatists.

This might have been asserted more positively. In Neale's History of the Puritans, the Publishing, 1575 and 1559, it is said that the book as "approved by the great Mr. Calvin," and this is an intimation made on the general Title of the Genevan volume of 1566, though omitted in the quotation of it at p. 20, Dee II. The account of it is also as an order of preachers, administration of Sacraments, and discipline, 'is decisive. A passage in Strype's Life of Grubbald is equally explicit—

They used a book a Prayeres printed at Geneva for the Congregations of English exiles lately sojourning there, which book had been overseen and allowed by Calvin.

Besides that quoted in the text, the 'Diurnall' furnishes the following passage relating to the same occasion:

"Thair was none other shaffet maid, but any dragoones in the announ, with some speeche, and after that the dragoones was byned, and the small grace had one psalme song, hir liene past to hir albay of Raurnurion with the said convey and nobilitie, and thair the baillon qubill was in the eait with the proprye maid some speitches concerning the putting away of the mess, and thereafter sung one psalme.


Having, since the text was printed, examined this rare book personally, I may say with the Scotch reformers that no other copy of the Psalms was so exactly copied in all respects with that of the Edinburgh copy of 1565, the margin is larger, the paper better, and the printing clearer. It has also lines in red ink, which the Senate and Assembly have underlined the running title, and the title page has more of such lines; but these were probably drawn by the hand. The binding is superior, and appears to be the original one. Inside of it is written 18 August, 1567. The book is said in another inscription to have been presented by Richard Thomson, Fellow, Lincoln.


The conjecture is mentioned by Holland that Pont had the chief part in this task; but I have not been able to find any evidence of it. It derives plausibility from the fact that he was commissioned in 1601 to revise the psalms, (p. 20,) but it may have been merely an inference from that fact. Or it may have arisen from applying to this conjecture that Pont was stated only of the Calendar, that it was "Compiled by R. Pont." It cannot be doubted that a Committee would be employed in this work, but very probably Pont was one of its active members.

41.—P. 15. Succession of Tables.

This feature in conducting the Companion Service was at all events common in the earlier days of Calverwood, as appears from a passage in his reply to Morton's Particular Defence, Chap. III. We do not hold it necessary, that all the Communicants do joyfully together at one table; but sufficiently at the innisset, as it was practised in Scotland and the Low Countries.

42.—P. 15. Order of Burial.

This injunction does not seem to have been universally obeyed. A "Forme and Manner of Burial used in all Churches is preserved in the Miscellany of the Wodrow Society. Its date is supposed to be between the Reformation and 1581. It
includes a Funeral Hymn, and the Original has staves for music with the direction "This Song is to be sung every time this." The tune however is not given.

In "Ae achort Somme of the Buk of Discipline," framed apropos of the "Buck" here mentioned, no discretion is allowed in this matter.

"This we remit to the judgement of the particular kirkis, with advyce of the ministrie." 43.

P. 16. The Third Bell.

The first bell would ring an hour before the comingonement of worship, and would serve as the signal of preparation. This practice is still common in Scotland. The second bell would immediately precede the preliminary service conducted by the reader. The third announced the principal service over which the minister presided. The fifth bell was Robert Black's device to encourage Mr. Wodrow, father of the historian, who showed much difficulty in the prospect of entering upon the work of preaching, he addressed this to his mulct.

Tell you for your encouragement I have been nearly 40 years in the ministry, and the third bell scare ever begins to toll when I am to preach, but my heart plays dunt dunt dunt.


From the first there were two classes of these, 1. Aspirants to the ministry who had been trained to the call but had a godly honest man rector, who read the Scripture distinctly, and with a religious and devout oblation; whereby I find myself excited, and of all professors of Scripture, and especially to take pleasure in the Psalms, quhilk he had almost all by heart in prose.


Some of the notices in these extend beyond the Reformation, and are therefore not strictly relevant. But the following may be quoted as specimens. The first two are from Aberd—

1539. The Byerd and her sonnes are all in a sma viue, dishearr all thair elquiries in thair quire, that hes fis of thames and thair commond guil, fray the purificacioun of our lady, calvit Candaliness, next cuitis, and of all profific thais base of thames, for thair demeritis higine done to God and thaim, during the townis will, coups for Andhow Copar, that is an agit man, and hes hase ane saundar to the town.

1541. The said day, the hall Couell, present for the tym, named Lord Cawdrow and Robert Nicholson, 15k sues of thames forrity s., to help to thyme chayse, to geve thaim thyme, cuitis of thair sceart Scullie and seth in thair quir, that do now inbair thair third.

Edinburgh, 1532-3. The Provost, Baillies, Constable, and Dekevys, sittand in jugement asent the Suppbcatioun givens to be James Lawder, Prebendair of thair quair, grantin license to the said James to pas forthe of the readis to the partis of Ingland and France, sair to theu remenis for the space that was yeer with efter the dait hereof, to the effte that tham hue and get better erudition in musik and playing nor he bay, provyng alwais that the said James eues use Chaiplin to keep his foundation of Sanct Katheryanis after be one prest quhill the said yeer he done.


This incident seems to have been caused by the Reformation, and also this day of Apry.

1590. Sir John Sinclair chaplant and chistian of the parish kirk and quare of Ayr, "complains that having been fed by the counsell five yeers and more to thaim the days of his lyfe" he had been hindered from discharging the duty. He therefore protests that as he was "reddie to fulfill his part" of "the burden that shuld be fund in thaim," his lieuten "hymfrett" holds them liable in "costis skethis, &c." But the Baillies had charged Sir John during the preceding year with absencing himself from his duty, and his defence is that vestements for saying mass had not been given him, "&c.

P. 17. "That they give no play," 

The reference is to holidays at Christmas. The abolition was found a more difficult matter than was expected. The pupils repeatedly got up rather serious communions, as appears from the notices of subsequent years. E. e C. Dec. 1612.

On this day the scholars of the grammar school of writing schools rose against their masters, seized the sang school, and held it by force of arms three days.

P. 17. Assembly, 1606.

A list was drawn up of prevailing evil, beginning with those in the King's household. Then referring to "all estates within this land" there are pointed out, among many others, "the want of familie exercisel, prayer, and song," and "saying the King of Carrillos at Yolles" is also complained of.

Row. In the parallel passage by Calderwood the expression "singing of psalms" does not occur, but the more general terms employed are specifically referred to the same meaning. Singing of "idiastic songs" in Aberdeen on New yeras Ewin is strictly forbidden by the Session there in 1612.

The object of these carols was an antireformation practice, and was thus regarded with averence as a remnant of popery. Some of them are still preserved.—"Chappell's Popular Music.

P. 17. Payements.

Acknowledged in Scots Money, which in 1535 was equal to the English but gradually sunk in relative values, till in 1600 it reached the proportion of one twelfth. At the Reformation it is said to have stood at about a third. This may assist in explaining the payments, etc. mentioned in the quotations—"Eng. Brit. Art. Money: Chas. I. 1679, p. 303.

P. 17. Orders by Kirk Sessions.

To these may be added one from that of Perth, 1653—

Orlands John Swinton, first, to keep the Tenser in the psalm [adhere to the melody in singing the psalm]. Secondly, to help and sustain his defence under pain of degredation of his office.

P. 18. Year 1600.

The notices have been divided at this date partly because it marks a transition in the general history of the Church of Scotland, but chiefly because the subsequent editions of the Psalter exhibit more of additions and diversity in the literary adjuncs and music.

P. 18. Psalm 124th.

In Calderwood's larger history the 124th psalm is added as one of those sung by Lawson on his death bed. It seems to have been much in favour in those times. There is another anecdote connected with the tune, which in the French Psalter is connected with the same psalm. The scene is in France.

During the civil wars of 1592, the town of Brouyes was nearly equally divided between the two competing parties. A body of cavalry was supplied to approach the town. Two of the bloody misfortunes which the Boemansians took in the hour of victory over the Huguenots, may conjecture the trembling suspense into which the latter were thrown before they could see the advancing troops were friends or foes. On entering the town the cavaliers exclaimed as they entered the 124th psalm:—"sage Biermeul, a cry of deliverance to which all the Huguenots responded.

P. 19. 1610.

When King James's Queen made her public entry into Edin- burgh after her coronation, she was presented with a Bible and Psalms Book in a manner similar to that described Diss. II, p. 12.


The title of this edition is surrounded with a handsome edging, which is addressed to the Bible edition of 1640. Being, however, a sort of stock article, which appeared in several other books, and which has been already reprinted in one or two recent works, it has not been included in the series of the similar.


The Spiritual Songs are the 10 Commandments and Prayer, Lord's Prayer, Astra of the Psalms, 24 Articles, and Second Litany.

P. 19. Last editions.

There are fragments remaining of two editions by Bryson, later than 1640, one of 1642 and the other of 1643; but both are small, and not large her other. The former edition.

There is also in the Bodleian Library a good copy of a small edition, dated as early as 1615, printed by John Whittington, and are to be sold at his shop, a little larger than the Saltire edition, without contents, nor proper division; has only part of the prose documents, and four of the Spiritual Songs; next title in centred of a device. This edition seems referred to in one of the notices of Edinburgh, March 1614, John Swinton, printer, 5001 hifti of psalms of David in Meitat, in Octavo, all to 1619. [ i.e. 4 Scots or 4 1. Sterling each.]


28 of August 1642. This day also I put four marks to buy a Psalms book to our Kirk, according to the order in other Congregations, and I delivert to the Session the Psalms book appertaining to my daughter D. Row.

This is the entry of the historian John Row who was minister at Carnock. There can be little doubt that the edition here referred to was that of 1635, as there is no other known that would be suitable for a pulpit use. Prices had fallen apparently since the time of the Wills quoted in the Text.

P. 20. "Version ascribed to King James.

A single stanza may be quoted to illustrate the progress of this production. It is the first of Ps. 148.

L. & H. in the King's 36th.

Sieg launde unto the Lord
Heavens Integer\'l, I say
To thee shall all angels say,
And all the bands of angels say
Angels ye Angelis all
Great ho wast singing
Jehous prayers
From heavenes harmonious sounds
give praise unto the Lord;
And to our praise,
to him due praise afford.
And praise as much you Angelis pue
As you can praise him,
all you his heart.

— In Edition 1656.

Praise ye the Lord, praise ye
Even from the heavens the Lord;
In parts that highest
To him due praise afford.
Remaneder as in 1633.
James, however, had been addicted to verse-making from an early age. Calderwood furnishes a specimen written in his 15th year. He was the author by Arbuthnot of a paraphrase of Psalm 101st written by his Majesty two years later. (III. 718 & 784.) Soon after this he published his "Essays of a Preist in the Divine Airt of Psalms," but who can say how much these productions were indebted to private help? Yet to do James justice, the false pretensions put forth in the matter of the psalms appears to be due, not to himself, but to his son or other partizans after his death.

59.—P. 20. "Improperations of the Old Version." Several introductions of opinion appear in Baillie’s Letters—Mr. Ross has helped the old psalter, in most places fatally. One very sensible portion of the information here [in England] and almost the only thing that requires Reformation in our Church [the Scottish] is the Psalms Book.

60.—P. 21. Reader’s Service.

This practice seems to have been common upon the Continent, where in some places it still survives. Indeed remnants of the old usage have lingered in some parishes of Scotland till within the memory of persons now living.

The following statement from Baillie’s Letters (I. p. 413), indicates that a preliminary service was not uncommon in England about the year 1641:

Always those of the best note about London are now in use in the desk to pray and read in the Sunday morning four chapters, and expose some of them, and cause sing two psalms, and then to go on to preach to the people.

But the minister seems to be referred to here as the officiating party, so that the description reveals the germ of the system of sermons and psalter which was to supersede the Reader’s Service, which was chiefly devotional.

61.—P. 21. Hours of Worship.

A large amount of details respecting church matters in Glasgow may be found in Wodrow’s Life of Wemps, p. 50. (Maitland Club.) In 1583 the Week day preachings are said to be on Wednesday and Friday. In 1583 the Session in its Rules for "Bedeals" direct them—

On Sabbath to open the Kirk door at 6 morning, and ring the bell precisely at 7; and upon the prayer days the rest of the week open the Blackfriar Kirk door at 7 and ring at 8.

The same authority gives an order of Session of Glasgow in 1652 when Episcopal influences no longer existed—

Resolved and enacted that thier breeding and expouding of Scripture weekly, throw all the days of the week, at 4 hours at sight, in the Leigh Kirk.


The following description, from Kirkton’s History, includes the last years of the Psalter period, though it also passes a little beyond it—

In the interval between the two kings [Charles I. and II.], religion advanced the greatest extent it had made for many years. * * * At the King’s return every parish had a minister, every village had a schoolmaster and almost every schoolhouse had a Bible, very common in most of the country all the children of age could read the Scriptures. * * * You could not for a great part of the country, have lodged in a family where the Lord was not worshipped by reading, singing, and public prayer.

63.—P. 22. Thanksgiving for King.

The religious services were, in both cases noticed, to be followed by others not altogether congruous. The croce to be decor and hung, and asse tallit to be set seuerat, and syne and apprise to be drunken and spent, and a number of glasses to be caas and broken, in signification of their requiring, &c.

64.—P. 22. Church Court Records.

1641. An act of the Presbytery of St. Andrews, which was adapted as their own by the Synod, enjoins, amongst other things, "That every house that is able have a Bible and a Psalter and a Psalter, and a New Testament, and a New Test of Psalms.

At the presbytery visitation at Gardy, 1651, among other statements respecting the diligence of the minister it is declared that he "both parteis with the psalms sung in the tyne of civile service." In the visitation at Glasgow, 1654, this entry is made, "No Scoonmaster nor psalms sung." In that of Aberlourder, 1651, it is testified of the minister that he "used prayer in his family before preaching, with reading and singing of Scriptures and singing of psalms after meat ordinarily."—Records of Presbytery of Strathty, Spelling Club.


1630. He speaks of an Arminian teacher thus—"He did minimize himself in the affections of people, inviting them to conference, and a singing of psalms." He adds to his deadness of mind at a common occasion, he says "I could not rejoice with the congregation in singing, yet at last thou helped me to make use of the doctrine." &c.

66.—P. 23. Communion at the Communion.

The second innovation is a confusion of two actions, and parts of God’s worship in one assembly and at one time. The Reader is reading, the Communion bearer is giving to the Reader, or following him in singing of psalms in the mean time, when the minister hard beside him is speaking. The communion offering, and directing the Elements. * * * Yes will say, the people will otherwise wearie, &c. But the right way to amend it is not to bring in communion—Calderawson, Letter to Meriton, 1622.


I thought it likely that the Historian had been referred to because he was a number of that Assembly and became otherwise the circumstance seemed unlikely to be noticed by Baillie. But his age (about 70) renders it improbable; and as a person of the same name is mentioned as present in the First in 1618 (p. 22), it may be supposed that he is the party intended.

68.—P. 23. Closing of General Assembly.

Stevenson states that its meetings in Edinburgh 1639 were closed with the 23rd Psalm.

69.—P. 23. Psalm Singing in Scottish Army.

Both of these notices by Baillie and Livingston are confirmed almost in as many words by the testimony of Robert Blair who was "an eye and ear witness."—Life, p. 163 in Wedderburn’s Works.

70.—P. 23. John Livingstone.

Had, like James Melvill and William Guthrie, something of the musical faculty, several passages in his writings show a high and rare appreciation of Praise as a part of worship. The following is a peculiarly sagacious spiritual advice. "It is good when the mind is rigidly set in one evil state, to be seeking out if any thing in the soul be in good case, and cherish that, and praise God for it. There it originally is in the remark—"We are to praise the Lord for all the good done to the reprobates, seeing they themselves will never dis it, and it is no reason the Lord want his honour. Again he explains—The Lord makes us willingly pay the rest of praise * * * No doubt the angels think themselves as insufficient for the praises of the Lord as we do.

How glowing the following passage from one of his letters—About that for Capitall crime of the Lord’s people—barrenness in praises. O, how little it is perceived, if I were to tell you a line of praises is worth a leaf of prayer, and an hour of praises worth a day of fasting and mourning! You need not be as eager as I am, if you think a massive piece of glory on earth is to have praises looking as it were out at the eyes, praises written upon the fore know, to have the vorebreath smelling of praises, to have praises engraven on the the palms of their hands, and the impression of praises on every fancyfote of the walk.

Various passages in Rutherford’s letters breathe a similar spirit; but these are extensively known.

TO DISSERTATION III.

71.—P. 24. Use of the Versicular.

The demand for the Scriptures in this form is made by Sir David Lindsay in the following passage—

The Prophet David King of Israel

Gospells, be the pleasant Psalms of the Psalter,

In his own proper tongue, as I here tell,

And Solomon, which was his son and heir,

Did make his book taken in this same tongue vnderstand;

Why should not their sayings be to us shown

In our languages I would the cause were known.

In one of the Weidlebuer Ballads a stanza begins thus—

Pristis change your turne

And sing into your mother tongue,

Inglis psalms.

72.—P. 24. "Lollard (a singer,')"

This derivation is strongly affirmed by Mslebein (Cent. XIV.)

Lollard, in the vulgar tongue of the ancient Germans, denotes a person who is continually praising God with singing hymns to his honor.

He also refers to the use of metrical materials in praise by this ancient body of people.

Because those who praised God generally did it in verse therefore, in the Latin saints in the middle age, to praise God, meant to sing to him, and such as were frequently employed in acts of adoration, were called religious singers. And as prayers and hymns are regarded as a certain external sign of piety towards God, therefore those who uttered after a more than ordinary degree of piety and religion, and for that purpose were more frequently employed in singing hymns of praise to God than others, were, in the common popular language, called Lollards.

73.—P. 24. Huse and Jerome of Prague.

Respecting Jerome, Fox informs us that when execution, (A.D. 1641,) he began to sing "I believe in one God," &c., as it is accustomed to be sung in the Church—afterwards some Gentiles of the Church—under the word Felix prævenerunt—then as they gathered the wood he sung Salus fidei, &c. He said again—and when the fire began he sang with loud voice "Into the hands I commend my spirit."
Regarding Hess, the late Dr. Maitzer makes the statement that he was a singer, and composed, among other tunes, the beautiful and mystic "Christus nostra Salus", which throughout his whole life Luther did not cease to admire."

74—P. 24. German Metrical Psalms.
Barney (III. 35) affirms that there was a complete translation published at Augsburg in 1525, but, if so, it is strange that Luther should have written another without calling it notice of it. Perhaps it was not intended for popular singing.

75—P. 25. Sternholt, etc.
It is proper readers should be aware that erroneous statements respecting the early stages of the Old English Psalms are very common, especially the assertion that Sternholt first published 51 psalms. Often a writer simply copies the affirmations of another without examination. The case is not much better with the French Psalms, which is frequently represented as complete at this period. The fact is, of it existed, there being no evidence in matters relating to ancient psalmody except definite reference to, or quotation from, original authorities.

The following has been quoted by Todd and others from the Register of the Stationers' Company, 1561:

"Received 29th Dec. 1560 for his licence for perpetuating the Edition of the Psalms not heretofore perpetuated, so that this maketh up the hole, etc."

Todd supposes that the portion here referred to as previously printed by license is the 44 psalms of 1545, etc., but I think it more probable that it is the 65 psalms of 1560, which had on its title the same formula of permission, (on which this writer lays so much stress,) as the complete edition by Daye in 1562. It is true that there were some psalms of the early edition dropped when the version was completed, but on the other hand the 44 psalms of the earlier dates had been greatly altered, as has been shown.

Wisdom's rendering is evidently founded upon that of Coverdale. The first five lines are nearly the same, and the structure of stanzas is preserved throughout. A slight degree of relationship also appears between the tunes.

Coverdale's version was received into the Weddderburn Collection with a few verbal alterations. The following is the first stanza as found there:

O God be merciful to us, and send us to thy blessing.

The same may be taken for the 1st. and 2nd verses, but the 3rd.

That thy name may be hallowed there, and thy kingdom come to the 4th. place, and the 5th.

That he may grant my heart, and take away all sin, that I may serve without the 6th.

This statement rests upon a note in Laing's edition of Knox's Works, vol. IV., p. 148, to this effect—

In Dunlop's Collection of Confessions the Editor states that he had collated an edition of The Formes of Prayers, etc. of date 1590, which he copied printed at Geneva in 1558; and that another edition of 1543. bears to have been "printed first at Geneva M. D. LVII."

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After his settlement in England his name is found amongst 33 members of the Lower House of Convocation, who submitted a request that "the psalms appointed at the three prayers be sung distinctly by the whole congregation," etc. and that all curious singing and playing of the organs may be removed. "On another occasion six points were discussed in the Lower House, one of which was that 'the use of organs be removed.'" Pullain supported this also.

Two extracts from the "Registre du Conseil" of Geneva are furnished in the Bibliotheque Saca for July 1592—the former, dated 10th Jan. 1592, referring to a request presented by the leading exiles that as it had pleased God to re-establish the Reformation in their own country, they should return thither, thanks be given for the friendly reception which they had enjoyed—the latter dated May 50th, 1599, (that is, 10 months later), when Whittingham in his own name and that of his companions, thanked the magistrates for the good treatment they had received, and declined the public duties to serve the church in their own country, it was necessary they should remove. The former date was that of the departure of the main body of the exiles, and that of the convention of Whittingham and others, who had remained in order to complete the translation of the Bible. Kethe however seems to have continued till 1561, as the 57 psalms, described in the text, (p. 26,) were printed at Geneva in that year.

81—P. 27. Authorship of Metrical Psalms.
There remains an account, in writing, by Lea Wilson, of the English Psalter of 1563, including a list of the authors, which agrees with that of 1562, except that Ps. 128 is marked T. S., and Ps. 119th and 120th Norton,) There is added a similar account of an edition of 1569, printed at Geneva, the indications of authorship in which are said to "agree in every respect" with those of 1563. Such coincidences, however, must not be treated as evidence of authorship, as one edition may have been procured from another without enquiry. Probably the edition of 1565 is the one most worthy of confidence in the English series. It is large, well printed, contains the final additions, has been used for procuring information at first hand, and late enough for the correction of previous oversights. It gives Ps. 116 to M. 126—

82—P. 27. I. C.
There is not conclusive evidence that those initials represent John Craig. The name of Font is sometimes given in full, but the other was not so employed. Nor is it known that Craig wrote sacred poetry. But the initials suit Craig a prominent minister; he was in Edinburgh at the time when the psalms marked I. C. were read; he was a member of the Psalter; and he is said to have used his pen in the service of the Church. It does not appear that these circumstances meet in any other party. —See Note 88.

To the account given of these may be added a different numbering of the verses in numerous instances—the Scottish adhering rigidly, in this respect, to the Geneva prose version.

84—P. 31. Misdirected Criticism.
This is not the most serious instance of this sort of procedure on the part of F. W. Farr. He affirms that "the author of the metrical version of the Athanasian Creed, the Te Deum, and other pieces attached to the English psalms, and then the translator of the latter as the reader with a standard translation did commit an error in the same translation." But the author of the latter are unknown. None of them are in the Genevan or English Psalters. There are a few tunes that connect them with Whittingham, and if Walton knew of any he has not adduced it. As to the application of the term 'fanatic' to the man who had a principal part in the translation of the Genevan Psalter, it only excite a smile.

85—P. 31. Later Editions of Sternholt, etc.
These seem to have been to be made about the year 1560, and are supposed to have been instigated by a remark of Fuller the historian, that the fabric of these psalms should stand uncorrupted for the nation, yet the fact is the contrary. The variations therein may be noted, and the changes in some places get a new nap, which would not much distinguish the memory of the people.

86—P. 31. Haringay on Old and New Versions.
It was a change much for the worse, when the peculiarity of preachers to taste in literary composition, thrust out this excellent translation from many of our churches, to make room for what still goes by the name of the new version, that of Tate and Brady, which in many places where the old version is just, accurate, and dignified by its simplicity, is careless and inadequate, and in the poverty of its style, contemptible. The innovation, when it was first proposed, was opposed, though it was expressly sanctioned by the soundest ministers, the most accomplished scholars, and the men of the truest taste, at that time in the seat of authority in the Church of England.

87—P. 32. Merits of Old Scottish Psalms.
The style of the translation, though generally faithful to the spirit and beauty of the original, is more splendid than that of its successor. Thus the short metre version of the 71st psalm in the New consists of 4 verses of 26 syllables each, while in the old it extends to 7 verses of 40 syllables. This is however much above the average difference. E. g. in the 123rd the number and size of the verses is the same in both. In the 171th the older version is the briefer one. But it is evident that the old translators did not hold such strict views in this respect as afterwards prevailed. Possibly the latter were carried farther than is compatible with a reasonable degree of poetic finish. Yet the later version was not carried beyond the 124th, though nearly twice as extensive as its new companion.

88—P. 33. Psalm 136th by I. C.
A whimsical mistake has been current in England respecting this performance. Its admission into the English Psalter was long after that work had been regarded as complete. It is warranted by the evidence of the title-page, though it is to be noted that this page was never altered. It was adopted from the Scottish Psalter, and this step was doubtless occasioned by the awkward structure of the English version. But the first English Psalter, as far as T. C. is concerned, continued espoused by Holland upon Thomas Churchyard, intimating that he has been generally admitted as the author, and possesses no connection with this psalm. Churchyard and the Scottish Psalter were connected in this period. The edition of Churchyard second composition with this psalm, it must be remembered that the Scottish Psalter produced the version in 1564, and that I. C. is there attached only to that psalm.
Deschatez, countries note, and organs, and small breaking that break with vain superfluous more than necessary. Our foolish people hath more liking in their bodily ears in such knockings and clinkings of pipes as to torment them.

See further the quotations in Hawkins' History of Music, Book IX, ch. 81; and an amusing passage in Tyler's History, II. 200, relating to Scotland in the reign of David First.


The class of religiousists who were hostile to singing in worship took their rise far back in the middle ages (Morshem Cent., YX) under the name of Plerics, whose views were adopted largely by those of the still more ancient Manichaeans. Various other names were assigned to different sections of them. They seem to have been Mystics, who rejected all music, and precisely the same resolved religious worship solely into mental exercises. Parties holding similar views at the Reformation are evidently referred to in the Preface to the Genevan Book of Psalms (v. II., p. 51). They ultimately obtained numerous adherents in England, and are still represented to some extent by the Society of Friends.

One section of these Paulicians residing in France were termed Albigensans, but the opinions referred to were certainly not held by all who bore that designation. Some of them are said to have practised psalm singing assiduously. But the E. R. S. M. content in the verses expressed in this preface to his 1520 and 1524, relating to the hostility shown by one class of them to the use of music in worship, which, however, it should be remembered, was not to be sung, but only uttered externally by them.

The heretics find fault with the singing in the Church and the praines which the members render unto God from the Old and New Testament.

The whole of this spirit by the Church an infernal glamour. * * * * They scoff at the singing in the Church and say that there is no meaning in the music but only in the words.

95. — P. 39. Scarlet Tunes to Psalms, etc.

See Bayle, under Marot, where mention is made of a Flemish Psalm Book, (Anvers, Simon Cuck, 1540) containing such tunes attached to the psalms with the name of each prefixed. Thus Ps. 61 is to be sung to the tune of "Sur le pont d'Aigvoux," Ps. 105 to "Laissi me faut," etc.

96. — P. 41. Reports, 1653.

One of these, which Haverbach describes as uncommonly beautiful, is a tune to the 44th Psalm, arranged by Braband. It may be seen in D'Almaino's Standard Psalm Tune Book (D'Almaine & Co., London) under the name of Preston.

97. — P. 43. Rosenrassell's Classification.

There is perhaps no name in the department of ancient metrical Psalmody entitled to more deference than that of Haverbach, but I cannot concur in the views expressed in his preface to his reprint of Rosenrassell, regarding that author's classification of tunes.

Remarks upon them, however, are rendered unnecessary by the fact that Mr. Haverbach himself seems to have relinquished these views; for in his Treatise upon the Old 100th Psalm Tune, the following occurs: "Had Rosenrassell regarded the Tune as of German production he doubtless would have said so, for he is remarkably precise in indicating the nationality or provincial origin of the Tunes in his Psalter," p. 32. And further, p. 37, by "French Tune of Tone" Rosenrassell expressed his belief as the National origin of the both, but the last line of Duk's is altered. It seems to have met with the Scottish Psalter, and never to have assumed that a people who produced as fine specimens of secular melody as the world can show, might possibly achieve a few psalm tunes also.

98. — P. 43. Messrs.—Montrose.

One proof of this is that the General Assembly of June 1695 was held at Montrose according to Rowe, and at Montrose according to Calderwood.


It is a curious coincidence that the tune Duke's and Winchester are almost identical. This naturally suggests the inference that the latter, which has no name in Zest, was designated Duke's and slightly altered when adopted into Scotland. But it rather looks as if they had been considered different tunes; for why add to the collection in 1635 what would be felt as really new? Duke's having been known for at least 20 years. Singular enough is the Latin copy of it; as, having been altered by the tune Glencairn No. 20, strongly resembles the other.
101.—P. 44. Authors of Old Tunes.

Nothing can be more worthless than the intimations made respecting these in the greater number of popular collections of Church Tunes. The Old 100th was called down as Luther's French as Guillaume Franc's, Newman as Dr. Croft's, &c., &c., without a particle of evidence. A frequent source of error was that of claiming the possession of original tunes by more editors, as St. David's to Ravenscroft, or to more harmonists, as Still (York) to Milton, the father of the past. Recently mere care has been shown in some instances. It would be a fine course to retain the earliest or one of the chief books in which a tune is to be found, or state the grounds of their assertions, or let the matter alone. Ignorance is better than error.

101.—P. 44. Gillanme Franck.

Burney mentions a collection by Beza, of date 1555, that Franck was "the first who set music to the psalms. But does this refer to a work more than the psalms of Martz of 1545? In what stage of advancement was the French Psalter in 1552?

102.—P. 44. Gregorian Phrases.

Hawerly in his treatise on the 100th psalm tune avows it as his opinion that that celebrated lyric was formed by combining and modifying some of these phrases, and several are quoted which resemble portions of the tune. This 414th must have been the case in some other instances. In others again, such as the 124th, the character is too decided to allow this supposition. But, as stated in the text, it is not intended to trace the tunes to their ultimate sources.

103.—P. 41. Tune to Psalm 129th.

This is found in the French Psalter, but according to Burney, whose statement on this point seems reliable, it must have been borrowed from some English Psalter at an early period (Hist. H. 39). The same may be said of the 112th, 131st, and possibly a few more of the tunes attached to the French Psalms, but I have not attempted to trace out all such cases. There seems to be doubtfulness as to which the Anglo-Genevan and Scottish editors were most conversant and to which they looked as a model.

104.—P. 47. Merits of Psalm Tunes.

In the version of the Psalms by Barton, 1644, some 25 tunes are furnished, by which the majority are taken from the old Psalters of England and Scotland. The following descriptive phrases are more or less belong to the Scottish are extracted. They refer to opinion and practice in England, but were probably in substance applicable to Scotland also at that period:

The 100th, E. M., called French Tune, "used everywhere, and may serve for all the Psalms in Churches." The 10 Commandm. (App. p. 24) "used oft in London." The 6th, called Sweet Tune, "used in most places." The 121st, reduced to 8 Lines, called Glee Tune. Two other short tunes are formed out of portions of the 111th.

Martyrs, "Proper for sweet and sad duties, used commonly in all places." York (65th), "Proper for joyfull ditties, used everywhere." Oxford, "Proper for sad ditties, used commonly in all places." This is Old Common, but without the alterations in Ravenscroft. The 339th, called Simner's Tune, "for the saddest ditties, was called the Humble Sort, a most excellent tune, much used of old." The 119th, called the Glee Tune. It must be observed with sanctified passages which the very metres will point at.

Magical Tune. "A most delicate joyfull tune, used frequently of old, and not easily to be forgotten." Guizeley. "For mixt ditties." In the preface the tunes thus provided are called "the most choice and exquisit that are or have been used in all England."

The late Mr. Mainzer in his "Standard Psalmody" and "Specimen" introduces the following selections, which it may be inferred stood high in his estimation—The 1st, 5th, 8th, 26th, 57th, 59th, 65th, 106th, 109th, 119th, 126th, 124th (both tunes), 192th, 156th, 137th, and 143d, and the 27th from another work. Of the common tunes he selects the first 10, and Nos. 13, 17, 18, and 20. He also expresses himself as follows: "We wish the simplicity, the spirit which animates Scotland's now forgotten sacred melodies of former days. What can be superior to the first psalm? * * * * * What can be more touching, more imbued with meekness, confidence, and piety than the 192nd? * * * * * In there is any collection in any country a tune to the above stanzas, and the three days of grief and calamity, are expressed in more elevating, in deeper felt melodious strains, than in the second tune?"

It is evident, however, that Mainzer was not acquainted with the Anglo-Genevan collections of 1555-1561, and therefore regarded tunes as Scottish, the origin of which is doubtful.

TO DISSERTATION V. 105.—P. 50. Early Musical Notation.

For its successive stages prior to Reformation times see Sir J. Roq. The Gregorian Chant was placed on staff of 4 lines, but the 5-line staff was used for other purposes from an early period. In one of the oldest, if not the oldest, printed treatises on music, by N. Bertiuss, 1497, addressed "Praggernck clerics ecc religiosi," both the 5-line and the Great Staff of 11 lines are found. The blanks were umbos or notes assigned to him forth of those found and have varied names. The diamond form of head came early into use. Ultimately this was superseded by the round form which still prevails.

In a treatise on plain cant, 1645, the Rev. James Jones states that there were several strains to the Gregorian power, while in the 1560 collection dots after notes are very frequent. They occur in so many instances after the fourth note of the eight-syllable lines as to form a point that is hard to overlook. In the 1570 collection the flat at the beginning of Treble merely means that the line F is to be read as natural. The base of this and the next tune is set upon the tenor clef. The two sharps in fourth line of bass must be a grave mistake, and only denote that it is half a tone below C, a rather superfluous intimation. In Ps. 58th, a natural is used on E merely to signify the absence of the flat often found there. This shows that the natural was known, though it does not occur in the printed Psalter. For various words see the appendix, App. xxxii.

107.—P. 54. Wool's M.S.

After the Canticles there follow certain pieces of the nature of Anthems. In the later Bass vol. these are introduced thus—

Followed are certain Godly songs properly set in IIII partes and singular tune, which I have put in between the rest, and first Te Deum laudamus in prose, set by Andro Kempt 1596; an ancient Psalm setting in the version of Thos. Wilks of Shrewsbury.

Next a setting of Ps. 101 in verse with various repetitions of lines. "Meister Andro blockchain 1568. A similar setting of Ps. 128 is found in the 101st under the title of "a yet untried piece of the same name. The 54th is seen to have been lost. But in the other vol. it is finished, and ascribed to "Meister Andro blockchain" who is said to have "presentt it to my lord of Mor kynsen he was first maritl my lord of Anges nyrer. Thus the version of the same vol. adds that he "gave V. patrias and voluntary." The next is to a hymn beginning "Have mercy God for thy great mercies sake." "Andro Kemp of the degree of smyte Meister蹼 (Godman) in this vol. the 101st psalm is dated 1569, and the next piece "Aspice domine quia facta" is prefixed thus—

I ambas &c. sung excellent psalms in V. patrias be it G. set three or four stanzas before reformation. It is vox soli and not to be. After one or two more Latin pieces comes Ps. 43 in verse—"V. patrias.

Meister blockchain at the earliest state of L. cort. Meurt5 quo prejetit the sain (name) Kyng James the last at Striling in the 16th chappell songe of God 1570.

108.—P. 55. Chapell Royal.

The following document is printed, I believe for the first time, from the Balfour MSS., Advocates' Library, Edinburgh. Information asent his Mat's Chapell Royal in Scotland.

King James the fount of gods memore in the seir 1501 foundit the Chappell Royal of Stirling, appinting to the funda- tion xvi chansons, syne preambendaries, & six bays, with sclylil, to the tune of Trouvells, the fundation is confirmed by Kyng Augustus & Julius.

The xainon chansons beysd the doyn (who had a rent of fynye) was charged with the charges assigned to him forth of those foundit and mortified revenues as these—

1. The sublesse his rent was the half of kirk inner & kircowers in gallows, 12 pays he to his quare, the haly cornere sicer merkes sclylil; now pays only 1 axl mark, Andro Cowper brothor to the late B (ship) of gallows is titular.

Italian and Italian song excellent psalms in V. patris be it G. set three or four stanzas before reformation. It is vox soli and not to be. After one or two more Latin pieces comes Ps. 43 in verse—"V. patrias.

Meister blockchain at the earliest state of L. cort. Meurt5 quo prejetit the sain (name) Kyng James the last at Striling in the 16th chappell songe of God 1570.
The ascension who had the last other half of the said kirks, pays to the present chapter the sum of thirteen and half 12. 12.

3. The chantor, 4. The Theasan, 5. The Master of the baillies of the said county of Wigton, residing in the said town of Marie kirk of the town of. One William Scott that dwells in the house of James Urie in the town of Wigton, and Henry Thomas, of Trinity gat is thynker, in by manor non resident, never comes to the chapel, do not as yet so far as I know, attend any service daily, but the rent is diminished to 100 lb. being first 100 lb. the revenues of this kirk ar set in long time to the EarK of Southweik, worth 2000 lb. solely.

6. The Chancellor his rent was the kirk of Southweik while the now the said sum is raised to 100 lb. be zear, & the trumpetman forgiven has it. This ar called the sax dignity.

7. The kirk of Kamil has now 100 lb. zear, a child Thomas Couper nevoly to the late Byschope is titular, can not serve.

8. The tenant thereupon has only 50 m. and the number of the said kirk, tenants & is skilfull.

9. The person of glawmshen has 50 m. & has sold it to my L. [red] Wigtoun, vaunted.

10. The person calls air primo has 100 lb. zearly, the forenamed and person of your Majesties humble Servant, Edward Kelle, touching your Majesties Chapell-royal of Scotland. I was employed by your Majestie, and such of your Councill of that kingdom as were then at court, To provide psalms, services, and anthymes for your Majestie's said chapellroyal there, as in your chappell here. Thereupon I caused make twelve great books, gilded, and twelve small ones, with an organ-book wherein I added all the said psalms, services, and anthymes, and attended the writing thereof five monethes here in England, and then returned back to Scotland, where I stay, and the said James Castellwat hath one, William dumaneen that dwellith in Fellow another; James keth who attends & is skilfull, the voice of the tenor is very worth while to be considered.

The sax boys had 90 m. among them, whairfor is none this day, and the said two according & the said boy attendes & bess no means, so that only they sing the common tune, and the said one the shatone solo, as for so unskilfull, Item that is alaketyalysal Sterling called the Lapbrotfounded & pertaining to it but less never partit this long time. Item, the person of kiny & hospital of ladethyst payed ever till of late seire.

The above written kirkis & rentis or recknion in the foundation to have payet to the Chapell them in the 1521 zear 2000 lb. seire, while is more than thousand lb. now, & this day payed only twelwe and six m., and the rest of it to non resident.

REMEDIES.

First to restore the 32 lb. whilk was duty paye forth of lothgaber & kynetro forth of the kingis duties all the dayis of King James the fourt and fift, and of late cease, these bounds ceasing to be due, which now blessed be God is always and shall be restored. There are other two suggestions which mention some other kirks included in the foundation, and propose legal and other means for compelling absences, and enlarging the revenues. The paper then concludes thus—Lastly if no better means can be had a new foundation must spring up at the expense of the said one who doth to dwell in said be given, or to pay the mait of it as wee before.

109.—P. 55. "Information touching the Chapell-Royal." Such is the heading of another document which throws light upon the efforts of Charles in regard to this Institution. Part only is quoted.

To the King's most excellent Majesty, the Information and Petition of your Majestie's humble Servant, Edward Kelle, touching your Majestie's Chapell-Royal of Scotland. When first your Majestie intended to goe into your kingsom of Scotland, I was employed by your Majestie, and such of your Councill of that kingdom as were then at court, To provide psalms, services, and anthymes for your Majestie's said chapellroyal there, as in your chappell here. Thereupon I caused make twelve great books, gilded, and twelve small ones, with an organ-book wherein I added all the said psalms, services, and anthymes, and attended the writing thereof five monethes here in England, and then returned back to Scotland, where I stay, and the said James Castellwat hath one, William dumaneen that dwellith in Fellow another; James keth who attends & is skilfull, the voice of the tenor is very worth while to be considered.

In the English Psalter some of the references are so bad that it is difficult to account for them except by supposing that they were made at random.

116.—P. 20. Music to King James's (? version). This is arranged after the old manner of the Psalms. It consists of melodies only, and those attached to individual psalms. The edition bound up with the Liturgy, and which may be
considered the standard one, forms a distinct volume from the Liturgy, and is by a different printer. The Liturgy is by Young, Edward; the Psalms by Charles L. 1837; the Psalms by Thomas Harper, London, 1636, with a title, of the fitness and truthfulness of which the reader may judge.

The tunes are for the most part those of the English Psalms, and connected with the same psalms. About 12 are omitted, being chiefly those in peculiar metres, from the 104th to the 150th. There are nine 4-line tunes, which are given to these psalms in Este, &c. The former is quoted in App. p. xxxv., the latter is the "Old Common" of the Scottish Psalter. Both are described as lines. There are no Spiritual Songs in this volume. The tunes are not very correctly printed. In at least two cases references are made to tunes which do not exist. The tunes peculiar to Scotland are entirely ignored.

117.—P. 22. From Spalding's "Trewnes." Reading of the Psalms and singing of psalms were discharged at hackwakes, by act of the town council of Aberdeen, by permission of this Cant. (Rev. Andrew) and his fellows. 1688.

Spalding shows a strong animus against the Covenanters. In 1642 Dr. Guild is accused by him of demolishing certain stables, &c., connected with the bishop's house, and of carrying "roof and slate away, wherewith he robbed a song school and slatet the same, within Bernard Innes' close, where never song-school was before."

118.—P. 26. Psalm 58th of 1500.
The following are the first verses:

O Saviour, let us now recency, And sing unto Lord: And to our only Saviour, O let us come before his face: Confessing all our former sins Try and enter in his presence: Always may his benediction Wherefore to him right joyfully In Psalms now let us sing. I think it the more likely opinion that the work was by the same printers (Dugge & Cawood, London), as the documents is bound with the paper seems to be the same, and as the style of the song (old English) is smaller, the page of letter-press rather less, and the style of title-page very different, the matter is somewhat doubtful. All events it may be inferred that it was intended to form a separate publication.

119.—P. 27. Marchant.

In Newcourt's History of the Diocese of London, v. II., 153, (date 1710), amongst the series of Incunabula of the Vicarage of Clacton-Magna occurs the following entry:

John Marchant c. 26 Maii 1543, per mort. ult. Vie. Will. Morteo c. 20 Nov. 1566, per regio. Marchant. Induction in the former case by Bishop Bosmer, and in the latter by Grindall. It can hardly be doubted that this is the party referred to, and several features of his life are thus disclosed.

120.—P. 29. Sternhold and Hopkins, Edition 1549.

That in this year Hopkins' first seven psalms were appended to 57 by Sternhold, is affirmed on the authority of Dr. Cotton, whose statement is so circumstantial as to afford no doubt of its accuracy. I applied for verification to parties at Cambridge, where the only known copy is deposited, but was not favoured with a reply. The copy said by Dr. Cotton to be in the British Museum could not be found. I examined, however, the edition of 1551 in the Bodleian, and found it to accord in substance with the description of Edition 1549. The psalms are bound up with prose matter entitled "Devon Psalms and Collections," and are arranged in groups, each for a week's reading, followed by a prayer. The whole volume is somewhat large old English type, size of letter-press page about 44 by 54 inches. The alterations made at Geneva in 1556 I found to be numerous, and in many instances considerable; but those upon the 7 psalms by Hopkins were comparatively slight, which may explain the circumstance that Sternhold only is referred to in the preface, Disser II., p. 11. In Hopkins' preface, as quoted by Holland, (p. 25,) the following words after "especially" are wanting, "till fill up a place, which either should have been voided that the books may rise to his invade volume, and partly for that &c."

The Contents to the 30th, the first of the 7 psalms, runs thus:

The Church that gloriously stands. Her Lordes and God doth praise Ps. 88. The bleed of death hath. Dooth her defense alwayes.

At the end of the book is the following—

On your to Pisto Stare at the Sign of the Swan over against the Conduit, by Edward Whitcharthe, the xxth day of June, Anno Dom. 1554.

121.—P. 42. Tune to Psalm 119th.
The editor of the tunes to the English Hymns of the United Brethren was as sung by them contemporaneously describes it as "a masterpiece of choral composition," breathing "the very soul of devotion;" and adds

It would indeed be difficult to find another tune of six lines, at once so emotional in feeling, and so rich in harmony. Among the eminent men who at different times have been associated with the national character, was the celebrated founder of Wesleyan Methodism.

The writer affirms the tune to be the composition of Luther, but we have not the evidence of this.

122.—P. 42. Sources of Proper Tunes.

It may be of advantage to present these in a tabular form, beginning with the Edition 1554. It will be observed or shilied in later editions may be found from the references in brackets, which refer to the present volume. In other cases the tunes will be inferred or retained to the same psalms. References after the source indicate that the psalms were changed when the tunes were adopted. A. G. denotes Anglo-Genevan. English refers only to Edition 1562.

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For the complete text, please refer to a reliable source or academic article. The text provided above is a summary of the essential points discussed in the document. For a more detailed understanding, consult the full text or specific editions referred to in the document.
Fac-Similes from Various Editions.

Nos. 3 and 6 are special titles to the psalms alone; Nos. 1, 12, and 17 are general titles to the volumes of which the psalms form a part. In these latter cases there are no special titles. No. 12 pertains to one of the series of small-sized editions. Nos. 2, 4, 5, 7, and 9 afford specimens of the varieties of typography in the various editions, including that of the music to the proper tunes. No. 12 shows the manner in which the different vocal parts of these tunes are placed in the harmonized edition of 1635. No. 18 serves the same purpose for the common tunes and those in reports in that edition. No. 5. The size, typography, and general appearance of Edition 1615 closely resemble those of 1635; a specimen has therefore been thought unnecessary, but for the sake of variety one is taken from the spiritual songs.

Nos. 8, 9, 10, 11, 13, 14, 16, and 18 present the principal decorations which occur in the above mentioned editions. No. 8 is the first letter of the first psalm in Edition 1635, and No. 15 is the equivalent in Edition 1633. Nos. 9 and 16 are concluding ornaments: the former follows the spiritual songs in Edition 1615, the latter is found in several of Hart's editions, and includes his initials. Nos. 11 and 13 are edgings surrounding the one the title to psalms in the Kilgobbin edition of 1566, the other the general title to Edition 1615. Nos. 10 and 14 are placed at the beginning of the psalms in the 1596 edition just named and that of 1633 respectively. Another ornament of this sort, found in a place other than one place in Editions 1615 and 1635, is transferred to the title page of the present volume. Its centre part is an ingenuous monogram for Andrew Hart. Additional specimens of ornamentation are contained in Nos. 3, 5, 8, 17, and 20. See also the extract from 1615, Appendix, p. 1v, Disser., p. 13 & 52, and the end of the psalms in the Reprint.

No. 20, while a fac-simile, is also to be regarded as part of the Reprint. In the original it stands immediately before the common tunes. Some further Specimens may be seen in Laing's edition of Knox's Works.

Proprietors of copies from which the fac-similes have been taken.

Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

1655, David Laing, Esq.
1611, Do.
1613, Edin.
1635, William Euing, Esq., Glasgow.
1596, Do.
1635, Mrs. Johnstone, Dumfries.
THE
FORME OF PRAYERS AND MINISTRATION OF THE SACRAMENTS &c. vsed in the English Church at Geneva, approved and received by the Churche of Scotland. whereinunto beydyes that was in the former bokes, are also added sondrie other prayers, with the whole Psalmes of David in English meeter.

The contents of this boke are contained in the page following.

I. CORINTH. III.
No man can lay any other foundation, then that which is laid, eu'en Chrift lefis.

PRINTED AT EDINBURGH
BY ROBERT LEPREVIK.
M. D. L. X. V.

THE
PSALMES OF DAVID
IN METRE.
According as they are sung in the Kirk of Scotland.

Together, with the Conclusion, or Gloria Patri, after the Psalmes, and also one Proper after euerie Psalmes, agreeing with the moving doings.

JAMES V.
If any be afflicted, let him pray; and if any would be merry, let him sing Psalmes.

Prented at EDINBURGH be
Henry Charteris. 1 5 9 5.
Carm Privilige Regali.

Psalme cxlviii.
His secret Judgementes, now therefore praise ye the Lord alone.

Psalme cxlviii. 10. Puliain.

The presenteth all creatures to praise the Lord, in heaven, in earth and in all places, specially for the power that he hath giv'n to his people Israel, whom he hath taken so near unto him.

Glaue laude vnto the Lord, Frō heauen y boye, praise him in dede and word. Above, therey lyke. And also ye, His Angels all, Armies royall, Praise him with glee.

3 Praise him both moone and sunne.
which are fo cleare and bright:
The fame of you be done,
Ye glistening harres of light.
And eke no leeff.

4 Ye heavenes faire.

5 And clouds of the'aire
His laude expresse.

6 For

Psalme xxii.
My feede shall plainelie shew to them, that shall be borne hereafter:
His iustice and his righetouishisse,
and all his works of wonder.
The Conclusion, as after the first Psalm.

A Prayer upon the xxii Psalm.

A letis, (O God of al consolation and comfort,) thou suffer us for a little season to bee afflisst divers visages: and make us (as it were) to bee the outcastes of the world: as for a mechil as we haue our onlie trau'lit in thy gledemes, we bee in thy sicknes, therefore to afflis us, and deliver us of all thy tribullin and distresses, that in the muddish of thy holy Congregation, there may be no base pretence and thanks, through Chrift thy onlie Sonne. So be it.

Psalme xxiii. T Sierne.

David having tried Gods manifold necessities divers time, gaetheth affirmes that God will consuate his goodnesse for euer.

He Lord is onelie my support, and hee that doth mee feed: How can I then lacke any thing, whereof I stand in neede?
THE PSALMS OF DAVID,
In Prose and Metre,
According to the Church of Scotland.
The Psalms in Prose, on the Margine, according to the New Translation. 1610.

Sing unto the Lord: Praise His Name, Show forth His Salvation, fro his benefactors: His truth endureth to all generations.

I will sing of mercy & judgement, vuo thee, O Lord, will I sing.
I will beke myselfe widely in a perfect way. O when wilt thou come into me? I will walk within my house with a perfect heart.
I will set no wicked thing before mine eyes: I hate the worke of them that turn aside, it shall not cleave to me.
A for word heart shall depart from me, I will not know a wicked person.
I hate the sinnes of faithlesse folke: none such will I mayntayne.

Psalm C. W.K.
David describeth what governement he will observe in his house and kingdom. He will punish and correct, by rooting out the wicked, and promiseth to them to the godly persons.

O Lord, my Song shal be: And it to oftens: I doe sing shall be, O Lord to thee: I will walk in the ways with wisdom guide, till thou my house, as one of Thyne Elect.

Psalm 96. 1.

5 For why the Lord our Godis good, His mercy is for ever sure: His truth at all times himlie stood, And shall from age to age endure.

6 O of mercy, and of judgement both.

For
Psalms of David in Prose and Meeter.

Whereunto is added, Prayers commonly said in the Kirkes, and private houses: With a perpetual Kalendar, and all the Changes of the Moons that shall happen, for the space of 19 years to come. Dued calculated to the Meridien of Edinburgh.

Printed by Andro Hart. 1611
The Psalms of David

With their whole Tunes in Four or no parts, and many godly Prayers, and their East Spheres, and
from the Heathen in Respect.

Whereunto is added a new eldest or certain.

Printed for the use of Andrew Hart.

Anno Dom. 1655.
PSALME CII.

And who so hath a proud high looke
I will the same annoy.
6 For such as lead a godly life,
and wickednesse forsake,
Will I defend, and more than that
my servants will them make.
7 Who so is bent to ufe deceit
mine house is not for such:
The lyer may I not behold,
his lies I hate so much.
8 Ungodly soone I will destroy
which dwell the land about:
And from the cite of the Lord
all wicked men root out.

PSALME CII.

It seemeth that this prayer was appointed to the Faithfull to pray in the captivity of Babylone: It conatneth for the building of the Church, whereof followeth the praise of GOD, to bee published unto all posterity. The conversion of the Gentiles, and the stabiliati of the Church.

Psalme 102.

Lord, to mine humble lute give ear,
And let my cry forthe appear.
2 Hide not thy face this troubous time:
But when I call thine ears incline.
Make hale to hear me, Lord, I pray.
3 For like as fnoak con fumes
XIII. CULROS TUNE.

XIII. MARTYRS TUNE.

XV. GLASTON TUNE.

XVI. WIGTON TUNE.
Heere are some Psalmes in Reports.

PSALME VI. IN REPORTS.

Treble.

Contra.

Church part. Tenor.

Bassus.
PSAL. XXI. IN REPORTS.

Treble.

Contra.

Church part. Tenor.

Bassus.
PSAL. CXIII. IN REPORTS.

Treble.

Contra

Church part. Tenor.

Bassus.
PSAL. CXX. IN REPORTS.

Trebble.

Contra.

Church part. Tenor.

Bassus.
PSAL. CXXXVII. IN REPORTS.

The end of the Psalms in Reports.
TO THE GENTLE READER.

G
d
od and gende Reader, This Book of Pälmes being to be published in fo fair a letter, and fo fine paper, to the intent that nothing should be lacking to the decorum of the matter, the introduction of Mutick, in adde of Mufick, in adde of Mutick, in adde of Mufick, poore or mo parts throughout the whole Pälmes: Besides a great many Common Tunes, some grave, some light, fitting divers discourse: As also some Pälmes in Reports, for the further delight of qualified persons in the said Art. If you be curious to know who hath undergone these pälmes for your benefits, I professe my self a Wellwisher to Mutick, who in love and pälmes for advancement thereof were added in six parts throughout many: I have spent too much tyne, travel and expenses on that faciulate, if my skill therein come short of this present task: *sæxta alta prober.*
The motives moving mee herunto, are chiefly Gods glorie, the advancement of this Art, the saving of pälmes to Teachers hereof; the incitation of others to greater acts of this kind, the earnest defire of fewest affell, the implantation of my poor talent; together with an abuse observed in all Churches, where fundrie Tribles, Bafe, and Counters fit by diverse Authors, being sung upon one, and the fame Tenor, do disdainingly rub each upon another, opposing both Mutical, and rude ears, which never tasted of this art: which unhappie fault I thought might happily bee helpe, and the Church Mutick made more plausible by publishing this Bookie. I acknowledge the innumerable compositions of the parts to belong to the print: Musicians that ever this kingdom was called *Dame John Arto,* Blotshull; Smith, Pabolia, Sharp, Burch, Buchan; and others famous for their skill in this kind. I would bee most unwilling to wrong such Shyning-lights of this Art, by ocfuring their Names, and arrogating any thing to my self, which any ways may derogate from them: For (God is my witnesses) I affect not popular applause, knowing how little foldile there is in that shadow-like forming fulnesse, fludging to improve my fame. Mutick seems to be a good confidence, which testimonie finding in my Soul, I contram all worldly approbation, or approbation. The first copies of these parts were doubtless right set down by these skillfull Authors, but have beene wrong and vritat by uskullith copiers thereof, as all things are injured by tyne: And becaus confil a part of my pales, that collecting all the fets I could find on the Pälmes, after painfull try, I fetched the left for this work, according to my simple judgomet.

I know the usuall Printing-preffe-plague is a malicious mouth, a scourge to all honest studies: and therefore with others I refolve for blowes: which since no man can echeve, I comfort my self with Solamens meleteris foecus habeatis laboria. But let Cricf confomers remember, *Pasticia si corporae quidam turtur.* Such may jutly be called Moonshine, for all consorts, nothing but, if they bee well, like to bark and bite, but foof and handles for putting in praeface any good themselves. I do not challenge to my self a Popish prorogative not to erre, for *Humannam si tibi* Errors and fautes are inseparable companions of our nature, here where no perfection can bee. I pray thee therefore more be fearing of thy carpeting calumnies, and (if thy perverse nature would suffer thee to) altogether abandone that in humane and irregulous behavarting of such, as have painfully wart for thy profyte and plagued, when thou haile prodigiously flay: For little doot thou know my rightes and dayes pales herein, how little fo ever they bee in thy felv-full-up conceit: and much leuell doot thou understand the secrets of Printing, where matters may mischace, if they be not narrowlly looked to. Had I ever thought that this matter would have cofl mee half the pales I have bedeford them, I should never by attempting the fame, if they bee made in feart of being gone, or being put or printfull occation to thee, for to fiew forth thy frightfull shanders against mee. But (ah) who will bee more readie at their choppings to paife a chopping confere herein but the meer ignorant? For none is so bold as the blind Block-head, they must find fault with all thing, that they may feeme to bee something, admirable Alcunihas, who can quirefenzize prafye to themselves from others difproprated. Let such allmote, I should never by attempting the fame, if they bee well for blind folk are unfrt judges of collors: and I am as little moved with their mustinous murtherings, as the Moon is with the hoiling of a Wolf; thinking their language worthie of laughter, or rather (to speak Christianly) of pittie: and my self a foole of foole, if I were angrie at their rath, rude, and recondite raflings. As for qualified confumers, if they do it with differtation, and in love, I shall think my self obliged to them, willingly submitting my felve to their judgement, promising patiently to ferorme their pleafure, and readily to reforme what they shall call amiff.

There remains for a severer (good Reader) which I do here publickly professe, that the Gentle-men of his Majesties Chappell-royall, my brethren are free both of good and evil in this matter: And therefore imprute not to them any blame for the errors hereof, since they were not accesorice to this my course. It was not any fuplicion I had of their skill, for that is superfluer, nor yet of their good-will, for that is indubitabe (if for rithme I may break propriety of speecl) which made mee not to feek them in this matter, but only a refpeftfull part of this book, taking, to which they are not acculturated; for the Mutick professe conning uncertainly and unfeasibly for them, my modelle would not permit mee to trouble them untymonially, but refolved for their edef to dilate my felf. It may bee that some of them fent innterstate and declaration of pales herein, would have returned mee some excusactive refufe; for it befremeth not Eagles to catch flies, and their brains they, though in matters of Mutick wherein the Known would willingly for my pleafure, the credite of the country, and honor of the Art have lent mee their helping hand herefo: but as I have faid, I doubted of their findableness and painfullnes at such unfeeable right dyets, as it behoved mee to make of fme: my confidence urged me to bellow my owne private pales herein at all times urging, left I shoule call idle the whole Workmen of the Printing house, and not worthy to beeing the employers great prejudice and hoffe. And now my bowling and beloved Britannia, who freely and tenderly touched the caufe of my knowing you in this matter, I thought good before I conclude to wrKe some words to your felues anent this particular, left your headstrong passions even grounded, drive you also to b lecturer irreverent againste mee: for I know, that most familiar friends turns frowndly ftes, when either justly upon true causes, or otherwis upon fome private caufe, they conceive anger. And first, I fay, he had need of ArgoS lurdrhod cycle-head, had not beene princely Printing-prefle: for it is not go eafe a task as perance you take it to bee: *Principio obfit* holds true in it, as much as in any other thing: and wrongs commited at fite are hardly amended thence. Next, I think there bee very few, or none at all books preffely paffing, or heretofore paft the Prefle, which are altogether void of faults, either litteral, fyllabicall, dictionary, fententioally or fome fuch like. What wonder then, though in matter of Mutick wherein the Printers are not fo well fene, there bee alfo fome errors? Thirld, let any of you (fome-fich perhaps in your owne eyes) undertake the like charge, and publifie either your owne works, or otherwis though never fo correct, I durst hazzard all my worldly worth, (poor I confesse) that where there is one fault paff the Prefle in this impredm, there should bee three (if not mo) in yours. And therefore Brethren, let this e evacuate this confumendous call in your Prefle, if it effecteth soke I will give you the meeting I have promised to the most ignorant not to bee angrie, but laugh at your hatefull humours: yet if this, or the like work were to bee reprinted, I shall with far leffe pains, both to my felf and Printer make it much correeter: for *faufieroing fenas fabri,* and our posterior knowledge in any thing, is more excelent, faster, and firmer than the prior, as being experimental.

But what a folee is your felf? I little to trouble my felf in searching our excusses: foin I have a much used faife of proof against all fuch like tonguen-thundrings, &c. *utilam Typograph.* One thing I must addde, If thee bee any Notes, Clefs, or otherwise wroghte fett on rules or fpaces; or otherwis faulce, as can not be ethewed for the caufes above speffed, I earnestly beeke all buyers hereof with a pen to help the fame, if they can fo do, or bring it to mee, and I faithfully promife to help it to thee, according to my revied copies. Thus intrusting your favorable cotinution, and kind acceptance of my labours. I end with the Poeta Ditibich,

*Quam tua non asidas carnis quo cærnau Loli,*
*Carpere vel noli sphen vel eleu tua.*

Almingtich God direct us, and proteafe us in all our courses. through JESUS CHRISt, our Lord and onely Saviour.

Thine as thou art mine.

E. M.
PSALME I.

Whether it was Esdras, or any other that gathered the Psalms into a Book, it seemeth be did set this Psalm first in manner of a Preface, to exhort all godly men to studie and meditate the heavenly wisdomes for the effect hereof is, that they be blessed, who give themselves wholly all their life to the holy Scriptures, and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.

Trebble. Psalm 1.

Blest is the man that doeth not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful.

2. But in the Law of God the Lord doth set his whole delight:

And in that Law doth exercise himselfe both day and night.

3. Hee
For he shall be like a tree planted by the rivers of waters, that will bring forth her fruit in due season; whose leaf shall not fade, so whatsoever he shall doe shall prosper.

The wicked are not so, but as the chaff, which the wind driveth away.

Therefore shall not the wicked men in judgement stand up-right: Nor yet the sinners with the just shall come in place or fight.

So shall not the ungodly men, they shall bee nothing so:
But as the dust, which from the earth the windes drive to and fro.

Therefore shall not the wicked men in judgement stand up-right:
Nor yet the sinners with the just shall come in place or fight.

Therefore shall not the wicked men in judgement stand up-right:
Nor yet the sinners with the just shall come in place or fight.

For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

6 For why? the way of godly men unto the Lord is knowne:
And eke the way of wicked men shall quite bee overthrown.

Why do ye Heathen rage, and the people murmure in vaine?

Why did the Gentiles raisse? What rage was in their brain?

Why did the Jewish people muse? Seeing all is but vaine.

The Prophet David rejoyceth, that notwithstanding his enemies rage, and worldly power, yet GOD will continue his kingdom for ever, and advance it, even unto the uttermost parts of the world. And therefore he exhorteth Kings and Rulers, that setting vaine glory apart, they would humbly submit themselves under Gods yoke, for it is in vaine to resist. Herein is figured Christ and his Kingdom.
2. The Kings and Rulers of the Earth Conspire and are all bent,
Against the Lord, and Christ his Son, whom he among us sent.

3. Shall we be bound to them, say they? let all their bonds be broke:
And of their doctrine and their law let us reject the yoke.

4. But he that dwelleth in the Heaven shall laugh, the Lord shall have them in derision.

5. For in his wrath the Lord will say to them upon a day:
And in his fiery trouble them, and then the Lord will say.

6. I have anointed him my King upon mine holy hill:
I will therefore, Lord, preach thy lawes, and eke declare thy will.

7. For in this wife the Lord himself did say to mee, I wot, Thou art my deare and onely Son, to day I thee begot.

8. All people I will give to thee, as heirs at thy request:
The ends and coasts of all the earth by thee shall bee poiffist.

9. Thou shalt them bruse even with a mace as men under foot trod,
And as the Potters shards, shall break them with an yron rod.

10. Now yee, O Kings, and Rulers all bee wise therefore and learnd,
By whom the matters of the world, bee judged and decerned.

11. See that yee serve the Lord above, in trembling and in feare:
See that with reverence yee rejoyme to him in like maner.

12. See that yee kisse and eke embrace, his blest Son I say:
Left in his wrath yee suddenly perish in the mid way.

13. If once his wrath never so small, shall kindle in his bren:
Oh then all they that trust in Christ shall happy bee and blest.
David being persecuted, and driven out of his kingdom by his own son Absalom, was greatly tormented in mind, for his sin against God, and therefore called upon God, and vowed bold through his promises, against the great terror of his enemies yes, and against death itself; which he saw present before his eyes. Finally, he rejoiced for the good success and victory that God gave him, and all the Church, over his enemies.

1 O Lord, how are my foes increased? which vex me more and more:

2 They kill mine heart when as they say, God can him not restore.

3 But thou, O Lord, art my defence, when I am hard beset:

My worship and mine honour both, and thou holdst up mine head.
### PSALM III.

4 Then with my voice unto the Lord, I did both call and cry: And hee out of his holy hill did heare mee by and by. 5 I laide mee down, and quietly I slept and woke againe: For why? I know assuredly the Lord will me fullaine.

6 If ten thousand had hem'd me in, I could not bee afraid: For thou art fill my Lord, my God, my Saviour and mine aid. 7 Rife up therefore, five mee, my God, for now to thee I call: For thou hast broke the cheekes and teeth, of these wicked men all.

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### PSALM III.

1 When Saul persectued him, he called upon God tryning most affirledly in his promises, and therefore boldly reproving his enemies, who by selffull multitude refusd his government, & finally preferreth the favour of God before all worldly treasures. Let us likewise learn to trest in Gods promises, when we are afflictid with any kind of Cruell, and so we shall neither fear our enemies, nor yet be overcome withlententations.

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### PSALM V.

9 In peace therefore lie down will I, taking my rest and sleepe: For thou onely wilt mee, O Lord, alone in fatine keepe.

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### Pfalme 4.

1 Hear me when I call, O God of my righteousnes, thou haft set me at liberty, when I was in trouble. 2 Have mercy therefore on mee, and grant mee this request: For unto thee unceames I to cry I will not rest.

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### Pfalme 5.

2 O yee sons of men, how long will yee turne my glory into shame loving vanity, and feeking lies? Selah. 4 For bee yee sure that the Lord hath choosed to himselfe a Godly man; the Lord will hear when I call unto him.

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### Pfalme 6.

1 How long Lord wilt mee heare: I was fraid of mine eye with base deceit. 2 If I had seen a thing, would I heare with the ear? and if I knew a face, would I heare thereof? 3 O Lord, thou knowest my wrongs: and the Lord doth know my soul.

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### Pfalme 7.

1 O Lord arie: help me my God: For thou hast defeated all mine enemies upon the cheeke bone: Thou hast broken the teeth of the wicked.
Psalm VI.

Sing this as the 111 Psalm.

Incline thine ears unto my words, O Lord, my strength: For I will call unto thee, and I will make prayer.

My prayer shall be early in the morning, and my prayer to thee in the morning, O Lord: for in the morning will I direct me unto thee, and I will watch.

And I will (through patience) pray to thee, my God alone: That art not pleased with wickedness, and ill with thee dwells none.

And in thy fight shall never stand these furious fools, O Lord, Vain workers of iniquity thou shalt always abhor.

The liers and the flatterers thou shalt destroy them, And God will hate the blood-thirstie, and the deceitfull man.

Therefore will I come to thine house, trumfling upon thy grace: And reverently will worship thee, toward thine holy place.

8 Lord, lead mee in thy righteousnesse, for to confound my foes:
And eke the way that I shall walk before my face doth not.
9 For in their mouthes there is no truth, their heart is foule and vaine:
Their throat an open sepulchre: their tongues do glofe and faine.

10 Destroy their falle conspiracies, that they may come to nought:
Subvert them in their heapes of fin, which have rebellion wrought.
11 But tho they put their trust in thee, let them bee glad alwayes:
And render thankes for thy defence, and give thy name the praise.

12 For thou with faviour will increase the jufit and righteous full
And with thy grace, as with a shield, defend him from all ill.

When David by his fines had provoked God's wrath, and now felt not only his hand against him, but also conceived the barren of death everlasting, he defretched forgiveness, bewailing that if God took him away in his indignation, he should not escape to praise him, as he was wont to do, unless he was among men. Then suddenly feeling God's mercy, he sharply rebuketh his enemies, which rejoiced in his affliction.


Contra.

Tenor. LORD in thy wrath reprove mee not, though I deserve thine ire:

Bassus.
1. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

2. For I am weak, therefore, O Lord, of mercy me for bear:

And heal me, Lord, for why thou knowest, my bones doe quake for fear.

3. My soul is troubled very fore, and vexed vehementlie:
   But Lord, how long wilt thou delay
   to cure my misery?

4. Lord turne thee to thy wonted grace,
   my feeble soul up-take:
Oh, save mee not for my defers,
   but for thy mercies sake.

5. For why? no man among the dead
   remembrith thee one whit:
Or who shall worship thee, O Lord,
   in the infernal pit?

6. So grievous is my plaint and mone,
   that I waxe wondrous faint:
All the night long I weep my bed,
   with tears of my complaint.

7. My fight is dim and waxeth olde,
   with anguish of mine heart:
   For fee of thole that bee my foes,
   and would my foule subvert.

8. But now away from mee all yee
   that work iniquitie:
For why the Lord hath heard the voice
   of my complaint and crie.

9. Hee heard not onely the request,
   and prayer of mine heart:
   But it received at mine hand,
   and took it in good part.

10. And now my foes that vexed mee,
    the Lord will soone defame:
    And suddenly confound them all,
    to their rebuke and shame.

Mine eye is dimmed for despiete,
and fume in, because of all my enemies.
Away from me all ye workers of iniquitie:
for the Lord hath heard my voyce
of my weeping.
The Lord hath heard my petition:
the Lord will receive my prayer.
All mine enemies shall be confound-ed,
and fore vexed; they shall be turn-ed back,
and put to shame suddenly.

PSALME VI.
O L O R D my God, in thee I put my trust, and confidence in thee; Save mee from them that mee pursue, and eke deliver mee.

Save mee from all that persecute mee, and deliver mee.

Left hee devour my Soul like a Lyon, and tear it in pieces, while there is none to help.

Whilst there is none to succour mee, and ride mee out of thrall.

Being falsely accused by Gath, one of Sauls kinmen, he calleth to God to be his defender, to whom he commendeth his innocency: first flowed that his conscience did not accuse him of any evil towards Saul: next that it touched Gods glory to award sentence against the wicked. And so entering into the consideration of Gods mercy and promise, hee webeth bode and derideth the vain enterprises of his enemies, threatening, that that shall fall on their own necks, which they have purposed for others.
PSALME VIII.

3 O Lord my God, if I have done the thing that is not right:

Or else if I bee found in fault, or guiltie in thy sight.

4 Or to my friend rewarded ill, or left him in ditrefle;

Which mee pursu'd most cruelle, and hated mee caufe: and.

5 Then let the enemie persecute my Soul, and take it: yea, let him treade my life downe upon the earth, and lay mine honour in the dust. Solah.

6 Arise, O Lord in thy wrath, and lift up thy fife against the rage of mine enemies, and awake for me, according to the judgement that thou hast appointed.

7 So shall the congregation of the people confide the about: for their fakes, therefore return on him.

8 The Lord shall judge the people: judge thou mee, O Lord, according to my righteousnes, and according to mine innocence, that is in me.

9 Oh, let the iniquities of the wicked come to an end: but guide thou the righteous God tryeth the hearts and reins.

to My defence is in God, who preserveth the upright in heart.

11 The just man and the wicked both

God judgeth by his power:

So that hee feelth his mighty hand, even every day and houre.

12 Except hee change his minde I die:

for even as hee should finde, Hee whets his fword, his bow hee bends, ayming where hee may hit.

13 And doth prepare his mortall darts, his arrowes keene and sharp,

For them that doe mee perfecute;

whiles hee doth milchife warp.

14 But lo, though hee in travell bee of his divelith fore-call:

And of his milchife once conceiv'd: yet brings forth nourth at laft.

15 Hee digs a ditch, and delves it deepe;

in hope to hurt his brother:

But hee shall fall into the pit that hee dig'de up for other.

16 Thus wrong returneth to the hurt of him in whom it bred:

And all the milchife that hee wrought shall fall upon his head.

17 I will give thanks to God, therefore, that judgeth righteouflee:

And with my song will praiue the Name of him that is most hie.

11 God judgeth thee righteous, and him that contemneth God every day.

12 Except hee turne, he hath wheret his word; he hath bent his bow and made it ready.

13 Hee hath also prepared him deadly weapons hee will ordaine his arrowes for them that perfecute me.

14 Behold, he shall travell with wicked-neffe; for hee hath conceiv'd milchife, but hee shall bring forth a lyce.

15 Hee hath made a pit, and digg'd it, and is fallen into the pit that hee made.

16 His milchife that return upon his owne heed: and his crueltie shall fall upon his owne pate.

17 I will praiue the Lord according to his righteoufnee, and will praiue to the Name of the LORD most high.

The Prophet considering the excellent liberality and fatherly providence of God towards man, whom hee made as it were a god over all his works, doth not only give great thanks, but is often with the admiration of the fame, as one nothing able to compass such great mercies, and so endeth. O
O Lord our Lord, how excellent is thy Name in all thy works everywhere?

Who's fame sur-mounts in dignity, above the Heavens clear.

And when I see the Heavens high, the works of thine own hand:
The Sun, the Moon, and all the Stars in order as they stand.

What thing is man, Lord, think I then, that thou dost him remember?
Or what is mans posterity, that thou dost it consider?
5 For thou hast made him a little lower than God and crowned him with glory and worship.
6 Thou hast made him to have dominion in the works of thine hands: thou hast put all things under his feet.

5 For thou hast made him little leffe then Angels in degree:
And thou hast crowned him alfo with glory and dignitie.
6 Thou hast preferde him to bee lord of all thy works of wonder:
And at his feet haft set all things, that hee should keep them under:

7 All theepe and oxen; yea and the beasts of the field; 
8 The fowles of the aire, and the fift of the sea, and that which paffeth through the pathes of the sea.
9 O Lord our LORD how excellent is thy Name in all the world?

For after that David had given thanks to God, for the sundrie victories that hee had sent him against his enemies, and also proved by manifold experience, how readie God was at hand in all his troubles, bee being now likewise in danger of new enemies, desireth God to helpe him, according to his vow, and destroy the malicious arrogancie of his adversaries.

I will praife the LORD with my whole heart; I will speake of all thy marvellous works.

I will bee glad, and much rejoice in thee, O God most hie:

And
PSALME X.

And make my songs ex: roll thy Name, above the fir- rie skies.

3 For that my foes are driven back, and turned unto flight: They fall down flat, and are deftroide by thy great force and might.

4 Thou hast revenged all my wrong, my griefe, and all my grudge: Thou doft with justice heare my caufe, most like a righteous judge.

5 Thou dost rebuke the Heathen folk, and wicked fo confound:
That afterward the memoria of them can not bee found.

6 My foes, thou hast made good dispatch, and all our townes deftroide:
Thou hast their fame with them defaci'd through all the world so wide.

7 Know thou, that hee who is above for evermore shall reigne:
And in the feare of equitie, true judgement will maintaine.

8 With justice hee will keep and guide the world, and every wight:
And fo will yeild with equitie to every man his right.

9 Hee is protectour of the poor, what time they bee oppressed: Hee is in all adverfity their refuge and their rest.

10 All they that know thine holy Name therefore shall truft in thee:
For thou forlakenst not their fute in their necessitie.

11 Sing Palaumes therefore unto the Lord, that dwels in Sion hill:
Publisht among all Nations his Noble acts and will.

12 For hee is mindful of the blood of thofe that bee oppreft:
Forgetting not th' afflicted heart, that feekes for him refit.

13 Have mercy Lord, on me poore wretch, whose enemies still remaine:
Who from the gates of death are wont to raife me up againe.

14 In Sion, that I might fee forth thy praife with heart and voyce:
And that in thy Salvation, Lord, my Soul might still rejoice.

15 The Heathen flick faift in the pit that they themelves preparde:
And in the net that they did fet their own feet faift are faire.

16 God theues his judgements, which for every man to mark: (were good
When as yee fee the wicked man lye trapt in his own warke.

17 The wicked and the finfull men go down to hell for ever:
And all the people of the world that will not God remember.

18 But sure the Lord will not forget the poore mans grief and paine:
The patient people never look for helpe of God in vaine.

19 O Lord arise, left men prevale,
that bee of worldly might:
And let the Heathen folk receive their judgement in thy fight.

20 Lord,rike finch terror, fear, & into the hearts of them: (dread
That they may know affredly they bee but morall men.

21 Up LORD let not man prevale: let the Heathen be judged in thy fight.
22 Put them in fear, O Lord, that the Heathen may know that they are but men. Selah.

PSAL. X.

Hee complaineth of the frauds, rapine, tyrannie, and all kindes of wrong, which worldly men use, affigning the causethereof, which was, that wicked men, being as it were drunken with worldly presurrie, and therefore setting apart all faire and reverence towards GOD, thinke they may doe all things without controlling. Therefore he calleth upon GOD, to send some medicinal against these different evils, and at length comforteth himself with hope of deliverance.
PSALME XI.

Sing this as the 2. Psalme.

What is the cause, that thou, O Lord
art now so far from thine?
And keepest cloe thy countenance
from us this troublous time?
2 The poore do perish by the proude,
and wicked mens desire:
Let them bee taken in the trap
that they themselves compire.

3 For in the lust of his owne heart
th' ungodly doth delight:
So doth the wicked praise himselfe,
and doth the Lord delight:
4 Hee is so proud, that right and wrong
hee feteth all apart:
Nay, nay, there is no God, faith hee,
for thus hee thinkes in heart.

5 Becauze his ways do prosper still,
hee doth thy Lawes neglect:
And with a blaffe dute puffe against
such as would him correct.
6 Tubh, Tubh, faith hee, I have no dread
left mine estate should change:
And why? for all advertitle
to him is verle strange.

7 His mouth is full of curledneffe,
of fraud, deceit, and guile:
Under his tongue doth michtie fitt,
and travell all the while.
8 Hee lyeth hid in wayes and holes,
to flay the innocent:
Against the poore that passe by
his cruel eyes are bent.
9 And like a Lyon privily
lyeth lurking in his den,
(If hee may fare them in his net)
to spoile poore simple men.

10 And for the none full crazillie
hee crouched down, I say:
So are great heaps of poore men made
by his strong power his prey.

11 Tubh, God forgettesth this, faith hee,
therefore may I bee bold:
His countenance is call afide,
hee doth it not behold.
12 Arise O Lord, O God, in whom
the poore mans hope doth rell:
Lift up thine hand, forget not, Lord,
the poore that bee oppreft.

13 What blasmephie is this to thee,
Lord, doft thou not abhore it?
To heare the wicked in their hearts,
Say, Tubh, thou carft not for it.
14 But thou seest all this wickedneffe,
and well doft understand:
That friendslesse and poore fatherlesse
are left into thine hand.

15 Of wicked and malicious men
then breake the power for ever:
That they with their iniquitie,
may perish all together.
16 The Lord shall reign for evermore,
as King and God alone:
And hee will chafe the Heathen folk,
out of his land each one.
17 Thou hearest, O Lord, the poore mens
their prayers and requelt: (plaint
Their hearts thou wilt confirm,
until thine eyes to heare bee prett.
18 To judge the poore and fatherlesse,
and helpeth them to their right,
That they may bee no more oppreft
with men of worldly might.
<table>
<thead>
<tr>
<th>PSALME XII.</th>
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<tbody>
<tr>
<td>Sing this as the 2. Psalm.</td>
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</tbody>
</table>
| \[1 \text{Trul} \text{f in God, how dare yee then}
\text{fly thus my Soule unill,}
\text{Flee hence as fast as any foule}
\text{and hide you in your hill?}
\text{2 Behold, the wicked bend their bowes,}
\text{and make their arrows prefet:}
\text{To shoot in secret, and to hurt}
\text{the found and harmlesse breit.}
\text{3 Of worldly hope all flyes were shrunk,}
\text{and clearly brought to nought:}
\text{Alas, the luft and righteous man}
\text{what evill hath hee wrought?}
\text{4 But hee that in his Temple is}
\text{most holy, and most hie:}
\text{And in the Heavens hath his feate}
\text{of royall Majestie.} \right|
| \[1 \text{The poore and simple mans estate}
\text{considereth in his mind:}
\text{And searcheth out full narrowly}
\text{the manners of mankind.}
\text{2 And with a chearfull countenance}
\text{the righteous man will use:}
\text{But in his heart hee doth abhor}
\text{all such as mischiefe men.}
\text{3 And on the sinners cafteth sinnes}
\text{as thick as any raine:}
\text{Fire and brimstone, and whirle winds thick}
\text{appointed for their paine.}
\text{4 Yee see then how a righteous God}
\text{doth righteousneffe embrase:}
\text{And to the juft and upright men}
\text{thows fourth his pleasant face.} \right|

| \[2 \text{Help Lord, for good and godly men}
\text{do perith and decay:}
\text{And faith and truth from worldly men}
\text{is parted cleane away.}
\text{2 Who so doth with his neighbour talk,}
\text{his talk is all but vaine:}
\text{For every man bethinketh how}
\text{to flatter, lie, and vaine.}
\text{3 But flattering and deceitfull lips,}
\text{and tongues that bee so flout,}
\text{To speak proud words, & make great brags}
\text{the Lord foone cut them out.}
\text{4 For they say full, Wee will prevalie,}
\text{our tongues shall us extoll:}
\text{Our tongues are ours, wee ought to speak,}
\text{what Lord shal us control?} \right|

| \[5 \text{But for the great complaint and cry}
\text{of poore and men oppreft,}
\text{Arife will I now, faith the Lord,}
\text{and them restore to rest.}
\text{6 Gods word is like the silver pure,}
\text{that from the earth is tride:}
\text{And hath no leffe then seven times}
\text{in fire bene purifie.}
\text{7 Now since thy promisie is to helpe,}
\text{Lord keepe thy promisie then:}
\text{And save us now, and evermore}
\text{from this ill kind of men.}
\text{8 For now the wicked world is full}
\text{of mischiefes manifolde:}
\text{When vanitie with worldly men,}
\text{so higlie is extolde.} \right|

| \[3 \text{Help Lord, for there is not a godly man left: for}
\text{the Faithfull are failed from among}^7\text{children of men.}
\text{1 They speake deceitfully e-}
\text{very one with his neighbour}
\text{flattering with their lips, and}
\text{speaking with a double heart.}
\text{2 The Lord cut off all flatter-}
\text{ing lips, and the tongues that}
\text{speake provoke things.}
\text{3 Who have said, With our}
\text{tongues we will prevale, our}
\text{lippes are our owne, who is}
\text{Lord over us?} \right|

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| \[5 \text{Our tongues are ours, wee ought to speak,}
\text{what Lord shal us control?} \right|

| \[6 \text{PSAL XII.}
\text{The Prophet lamenting the miserable estate of the people, and}
\text{the decay of all good order, doth} \text{God}
\text{speedily to send succour to his children. Then comforting himselfe and others: with the assurance of}
\text{Gods help, hee commendeth the conjunct veritie that God observeth keeping his promises: concluding,}
\text{that when all orders are not corrupted, then will God deliver his.} \right|

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\text{the Faithfull are failed from among}^7\text{children of men.}
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| \[10 \text{PSAL.} \]
How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me?  

1. How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me?

2. How long shall I take counsel within myself, having wearynesse dayly in mine heart? How long shall mine enemy be exalted above me?

3. Behold me, my Lord, my God, and hear me: O Lord, my God, lighten mine eyes, yea, I sleep not in death.

Sing this as the 6. Psalme.

How long wilt thou forget me, Lord? shall I ne'er be remembred? How long wilt thou thy vifage hide, as though thou were offended? In heart and mind how long shall I with care torment me? How long eke shall my deadly foe thus triumph over mee?

Behold mee now, my Lord, my God, and heare mee: O Lord, my God, lighten mine eyes, left that I sleepe, as one by death posleff.

Left thus mine enemy sly to mee behold, I do prevale: Left they alfo that hate my Soul rejoice to see me qualle.

But from thy mercies and goodneffe my hope shall never faile: In thy relieve and saving-health, right glad shall be mine heart. I will give thanes unto the Lord, and praifes to him sing: Because bee hath heard my request, and granted my wiyling.

4. Left mine enemy sly, I have prevaleed against him: and they that afflicte me rejoice when I flide.

5. But I trust in thy mercy: my heart shall rejoice in thy salvation, I will sing to thee Lord because bee hath dealt lovingly w mee.

David as it were over-come with fandrie and new afflictions fleeth to God, as his only refuge: and at length, being encourag'd through Gods promises, he conceived might sure confidence against the extreme burthens of death.

6. David describeth the perverse nature of men, who were so grosse to licentiousness, that GOD was brought in utter contempt; for which we, although bee was greatly grieved yet being poffesed, that GOD would feod some present remede, bee comforted himseld and others.

Their drifites are all corrupt and vaine, not one of them doth good.

The
The Lord looked downe from Heaven, upon the children of men, to see if there were any that would understand and seek God.

All are gone out of the way: they are all corrupt; there is none that doth good; no not one.

Doe not all the workers of iniquity know that they eate up my people as they eate bread, they call not upon the LORD.

When they thus rage then suddenly great feare on them shall fall: For God doth love the righteous men, and will maintaine them all.

Yee mock the doings of the poore, to their reproach and shame: Because they put their trust in God, and call upon his Name.

But who shall give thy people health? and when wilt thou fulfill Thy promis made to Israel, from out of Syon hill? 8

Even when thou wilt restore againe such as were captive led: Then Isakob shall therein rejoice, and Israel shall bee glad.

This Psalme teacheth on what condition GOD did choose the Iewes for his peculiar people, and therefore hee placed his Temple amongst them: which was to the intent, that they by living uprighly and godly, might witnesse, that they were his speciall and holy people.
Psalm 15

O Lord, with-in thy Tabernacle who shall inhabit still?

Who that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Or whom wilt thou receive to dwell in thy most holy hill?

The man whose life is uncorrupt, whose works are just and straight:

Whose heart doth think the very truth, whose tongue speaketh no deceit.

Nor to his neighbour doth none ill in body goods, or name:

Nor willingly doth heare false tales, which might impair the same.

That in his heart regardeth not malicious wicked men:

But those that love and feare the Lord he maketh much of them.

In whose eyes a vile person is contemned, but he honoureth them that feare the Lord.

5 His
5 Hee that sweareth to his owne hinderance, and
changeth not.

5 His oath and all his promises
that keepest faithfully:
Although hee make his covenant so,
that hee doth lose thereby.

6 That putteth not to usurie
his money nor his coyne:
Ne for to hurt the innocent
doth bribe, or else purloynne.

6 Hee that giveth not his money unto
usurie, nor taketh reward against the in-
nocent.

7 Who doeth all things as you see
that heere is to be done,
Shall never perish in this world,
nor in the world to come.

7 Hee that doeth those things that ne-
ever be moved.

Psalme XVI.

5 David prayeth to GOD for succour, not for his works, but for his faiths sake, protesting that hee
hath all idolatrie, taking GOD only for his comfort and felicitie, who suffereth his to lacke nothing.

Psalme XVI.

5 Referrere, O God for in thee do I trust.

Tribble. Psal. 16.

Lord keepe mee, for I trust in thee, and do cou-selle in-deed:

Tenor.

Thou art my God, and of my good, O Lord, thou hast no need.

Bassus.

2. I give my good-neffe to the Saints that in the world do dwell:

2 O my Soul, thou haft faith unto the Lord
thou art my Lord, my wed-
ning extend-eth not to thee.

3 And
PSALME XVII.

But to the Saints are in the earth, and to the ex-ellent; all my delight is in them.

The forewes of them that offer to another god, shall be multiplied their offerings of blood will I not offer, neither make mention of their names with my lips.

The Lord is the portion of mine inheritance, and of my cup, thou shalt maintain my lot.

The lines are fallen unto me in pleasant places; yea, I have a faire heritage.

4 They shall heap Sorrowes on their heads which run as they were mad, To offer to the Idole Gods, alas, it is too bad. As for their bloodie sacrifices, and offerings of that sort I will not touch, nor yet thereof my lips shall make report.

5 For why? the Lord the portion is of mine inheritance: And thou art hee that doft maintain my rent, my lot, my chance.

6 The place wherein my lot did fall in beautie doth excell; Mine heritance asign'de to mee doth please mee wondrons well.

7 I thanke the Lord, who caus'd mee to understand the right: For by his meanes my secret thoughts do teach mee every night.

8 I Set the Lord, in all my fight, and trust him over all: For hee doth stand on my right hand, therefore I shall not fall.

9 Wherefore mine heart and tongue also do both rejoice together: My flesh and body rest in hope, when I this thing consider.

10 Thou wilt not leave my Soul in grave, for, Lord, thou lovest mee: Nor yet wilt give thine holy One corruption for to fee.

11 But wilt mee teach the way to life, for all treasures and thore Of perfect joy are in thy face, and power for evermore.

PSALM XVII.

Hear ye David complaint to God, of the cruel pride and arrogancy of Saul, and the rest of his enemies, who thus roved without any cause given on his part: therefore beest God to revenge his innocenc, and deliver him. This Psalm ought diligently to bee noted, of such as receive evil for well-doing.

Sing this as the 3. Psalm.

O Lord, give eare to my just cause, attend when I complaine: And heare the prayer that I put forth, with lips that do not faine.

And let the judgement of my cause proceed alwayes from thee. And let thine eyes behold, and cleare this my simplicitie.

3 Thou haft well tride mee in the night, and yet could'it nothing find That I have spoken with my tongue, that was not in my mind.

4 As for the works of wicked men, and pathes pervers and ill, For love of thy most holy word I have refrained still.

5 Then

3 Thou haft proved and visited my heart in the night: thou haft tryed mee, and found me nothing; for I was purposed that which should not offend. Concerning the works of men, by the words of thy lips, I kept mee from the pathes of the cruel man.
PSALME XVIII.

5 Then in thy pathes, that bee most pure stay mee, Lord, and preserve: That from the way wherein I walk my steps may never swerve.
6 For I do call to thee, O Lord, surely thou wilt mee aid: Then heare my prayer; and weigh right the words that I have said. (well
7 O thou the Saviour of all them that put their trust in thee: Declare thy strength on them that sparn against thy Majestie.
8 Oh, keepe mee Lord, as thou wilt the apple of thine eye: (keep And under covert of thy wings defend mee secretly,
9 From wicked men, that trouble mee; and dayly mee annoy: And from my foes; that go about my Soul for to destroy.
10 Who wallow in their worldly wealth so full, and eke so fat: That in their pride, they do not spare to speake they care not what.

17 But I shall with pure confidence behold thy gracious face: So when I wake I shall bee full with thine image and grace.

11 They lie in waite where I should passe, with craft mee to confound. And muting mischief in their minds, to cast mee to the ground.
12 Much like a lion gredilly that would his prey embrace: Or lurking like a lions whelpe within some secret place.
13 Up, Lord, with haft prevent my foe and call him at thy feet: Save thou my Soul from the ill man, and with thy sword him smite.
14 Deliver mee, Lord, by thy power out of these tyrants hands: Who now so long time reigned have, and keep me in their bands.
15 I meane, from worldly men, to whom all worldly goods are rife: That have no hope, nor part of joy but in this present life.
16 Thou of thy flore their bellies fife, with pleasures to their mind: Their children have enough, and leave to theirs the rest behind.

17 But I will behold thy face in righteousnesed, and when I awake, I shall bee satisfied with thine image.

PSALM XVIII.

9 This Psalme is the first beginning of Davids glorification and thanksgiving, in the entering into his kingdom: wherein bee extolled and praised most highly the marvellous mercies, and grace of GOD, who thus preferred and defended him. Also, bee extolled forth the image of CHRIST's kingdom, that the Faithfull may bee assured, that Christ shall alwaies conquer and overcom, by the unspakeable power of his Father, though all the whole world shoulde strive there against.

Treble. Psalme 18.

Contra.

Tenor. O GOD, my strength and for - ti - tude of force I must love thee:

Bassus.

Thou
PSALME XVIII.

Thou art my castle and defence, in my necessity.

2. My God, my rock, in whom I trust, the worker of my wealth:

My refuge, buckler, and my shield, the home of all my health.

3 When I sing unto the Lord most worthie to be serv'd:
Then from my foes I am right sure,
that I shall bee serv'd:
4 The prunes of death did compasse mee
and bound mee everie where:
The flowing waves of wickednesse
did put mee in great feare.

5 The flie and subtle snares of Hell
were round about mee set:
And for my death there was prepar'd
a deadly trapping net.
6 I thus becit with paine and griefe
did pray to God for grace:
And hee forthwith did heare my plaint,
out of his holy place.

7 Such is his power, that in his wrath
hee made the earth to quake:
Yes, the foundation of the mount
of Bashan for to shake.
8 And from his nostrils came a smoke
when kindled was his ire:
And from his mouth came kindled coales
of horre consuming fire.

9 The Lord defended from above,
and bowed the heavens hee:
And underneathe his feete hee cast
the darkness of the flie.
10 On Cherubs and on Cherubins
full royally and
And on the wings of all the winds
came flying all abroad.

11 And

3 Then the earth trembled, and quaked,
and the foundations of the mountains
moved and shook, because he was angry.
8 Smoked went out of his nostrils, and a consuming fire
out of his mouth; coales were kindled thereat.
9 He bowed the Heavens also, and came
downe, and darkness was under his feet.
10 And he rode upon Cherub, and did fly,
and hee came flying upon the wings of the wind.
And like a den moost dark hee made his hid and secret place, With waters black, and aisle clodes environed hee was.
12 But when the presence of his face in brightnesse did appear, Then clouds consume, and in their stead came hail, and coales of fire.
13 These fierie darts and thunder bolts dieriffer here and there: And with his often lightnings hee put them in great feare.
14 Lord, at thy wrath, and threatenings and at thy chiding chere, (charp)
The sprinques and the foundations of all the world appeare.
15 And from above the Lord sent down to fetch mee from below: And pluch mee out of waters great that would mee overthrow.
16 And mee delivered from my foes, that would have made mee thrall: Yea, from fach foes as were too strong for mee to deale withall.
17 They did prevent mee to oppresse, in time of my great griefe: But yet the Lord was my defence, my succour, and reliefe.
18 He brought mee forth in open place, where as I might bee free: And kept mee safe, because hee had a favour unto mee.
19 And as I was an innocent, fo did mee regard: And to the cleanesse of mine hands hee gave mee my reward.
20 For that I walked in his wayes, and in his pathes have rood: And have not wavered wickedly against my Lord, my God.
21 But evermore I have respect to his Law and Decree: His statutes, and Commandements I confet not out from mee.
22 But pure, and clean, and incorrupt appeared before his face: And did refraine from wickednesse, and sin in any cafe.

The Lord, therefore, will mee reward, as I have done aright: And to the cleanesse of mine hands appearing in his fight.
24 Thou wilt with him that holy is bee holy, (Lord,) alfo: And with the good and vermouth men right vertuously wilt do.
25 And to the loving and elect thou wilt wifl refreve: And thou wilt vfe the wicked men as wicked men delire.
26 For thou doft save the fimple folk, in trouble when they lie: And doft bring down the countenance of them that looke full hie.
27 The Lord will light my candle fo, that it fhall shine full bright: The Lord my God shall make alfo my darkeneffe to bee light.
28 For by thine helpe, an hoile of men diſcomite, Lord, I fhall; By thee I fcale and over-lepe the fhrength of any wall.
29 Unspoft are the ways of God, his word is forre furely ride: Hee is a faire defence to fuch as in his faith abide.
30 For who is God except the Lord, for other there is none: Or elfe who is Omnifpotent faving our God alone.
31 The God that girdleth mee with fhrength is hee that I do meane: That all the ways wherein I walk, did evermore keepes cleane.
32 That made my feete like to the Harts in fwiſtneffe of my pace; And for my feruite brought mee fortho into an open place.
33 Hee did in order put my hands to battell and to fight: To breake in funder bars of braffe hee gave mine armes the might.
34 Thou teacheft mee thy faving health, thy right hand is my tower: Thy love and familiarite doth still increafe my power.

The Lord therefore re-warded mee according to my righteousness, and according to the pureneffe of mine hands in his fight.
24 With the godly finger wilt thou thy fole upreight: With the upright man thou wilt wifl thy fole upright.
25 With the puſhoot wilt thou thy fole pure, and with the frownd, thou wilt wifl thy fole foerward.
26 Thou wilt fave the poor people, and wilt call downe vpround hookes.
27 Surely thou wilt light my candle, the Lord thy God will lighten my darkneffe.  
ille by thee I have broken thorow an hoile, and by my power, I have leaped over a wall.
29 The way of God is un-corrupt, the word of the Lord is tried in the fire: hee is a flied to all that truſt in him.
30 For who is GOD besides the Lord? and who is mighty before our God?
31 God girdleth mee with fhrength, and maketh mee my way upright.
32 He maketh my feete like Hidnes feet, and feteth mee upon mine male places.
33 He teacheth mee to battell, to be so that a bowe of braffe is broken with mine armes.
34 Thou haft also given me the shield of thy faluation, and thy right hand fraeled mee, and thy loving kindneffe hath cauled mee to encroach.
53 Thou hast enlarged my steps under me, and mine heels have not flied.
54 I have purged mine enemies, and taken them, and have not turned again, till I had consumed them.
55 I have wounded them, that they were not able to rise; they are fallen under my feet.
56 For thou hast girded me with strength to battle; them that rose against me, thou hast put down.
57 And thou hast given me the necks of mine enemies; that I might destroy them that hate me.
58 They cried, but there was none to save them; even unto the Lord, but he answered them not.
59 Then I did beat them small, as the dust before the wind; I did trample them in the dust of the streets.
60 Thou hast delivered me from the contention of the people; Thou hast made me the head of the Heathen: a people whom I have not known shall serve me.

35 And under me thou makest plain the way where I should walk:
So that my feets shall never slip, nor stumble at a hulk.
36 And fiercely I pursue and take my foes that me annoyed:
And from the field do not return, till they be all destroyed.
37 So I suppress and wound my foes, that they can rise no more:
For at my feets they fall down flat, I strike them all to the fore.
38 For thou didst gird me with thy strength to war in such a wife;
That they be scattered all abroad that up against me rise.
39 Lorn, thou hast put into mine hands my mortal enemies yoke;
And all my foes thou didst divide in number with thy stroke.
40 They cald for help, but none would nor yet give them relief: (hear,
Yea, to the Lorn they cald for help, yet heard hee not their griefe.
41 And fill like dust before the wind I drive them under feet;
And tread them down like filthie clay that lyeth in the freete.
42 Thou keepest mee from feditious folk that fill in strife bee led:
And thou doft of the Heathen folk appoint mee to bee head.
43 A people strange, to mee unknown and yet they shall mee serve;
And at the first obey my word, whereas mine own will swerve.
44 I shall bee irreconcile to mine own, they will not see my light:
But wander wide out of the way, and hide them out of sight.
45 But blessed bee the living Lord, most worthie of all praise:
Who is my Rock and living health, praised bee hee alwayes.
46 For God is it that gave mee power, revenged for to bee:
And with his holy word subdude the people unto mee.
47 And from my foes delivered mee, and fet mee up from thofe
That cruel and ungodly were, and up against mee rofe.
48 And for this cause, O Lord my God, to thee give thanks I shall:
And sing out praiies to thy Name among the Gentiles all.
49 That gaveth great prosperitie, unto the King, I say:
To David thine anointed King, and to his feed for aye.

PSALME XIX.

1 To the intent be might move the faithful to a deeper consideratioun of GOD's glory, bee setteth before their eyes the most exquisite workmanship of the Heavens with their proportion and ornament. And afterward calleth them to the Laws, wherewith GOD Hath revealed himselfe more familiarly to his chosen people. The which peculiar graces, by commanding the Laws, bee setteth forth were more at large: and in the end be concludes with a prayer.

Treble. Psalme 19.

Contra.

The Heavens declare the glory of GOD.
and the firmament sheweth the works of his hands.

1 Day unto day uttereth the same, and night unto night teacheth knowledge.

2 The wondrous works of God appeare, by every dayes sic-celle:

The nights which like-wif their race run, the self same thing ex-prefe.

3 There is no language, tongue, nor speech where their found is not heard:
4 In all the earth and coasts thereof their knowledge is conferr'd.
5 Who like a Bridegrome readie trussed deth from his chamber come.

And as a valiant Champion, who for to get a prize, With joy doth hafte to take in hand some noble enterprize.
6 And all the like from end to end bee compasseth about: Nothing can hide it from his heat, but hee will find it out.

7 How perfect is the Law of God, how is his covenant sure, Converting Souls, and making wife the simple and obscure.
8 If all the Lords Commandements, and glad both heart and mind:
9 The fear of God is excellent, and doth endure for ever:
The judgements of the Lord are true, and righteous altogether.
10 And more to bee embraced always then fined gold, I say, The honie and the honie combe are not so sweet as they:
    ...
Moreover, by them thy servant made compact and in keeping of them, there is great reward.

Who can understand his faults? cleanse mee from secret faults.

By them thy iervant is fore-warn'd to have God in regard: And so I shall bee innocent, and great offences flee.

But, Lord, what earthlie man doth the errours of his life.?

Then cleanse my Soul from secret sins which are in mee most rife.

And keepe me, that presumptuous sins prevaile not over mee: And so I shall bee innocent, and great offences flee.

Accept my mouth, and eke mine heart, my words and thoughts each one: For my redeemer, and my strength O Lord, thou art alone.

Let the wordes of my mouth, and the meditation of mine heart bee acceptable in thy light, O LORD, my strength, and my Redeemer.

A Prayer of the people unto GOD, that it would please him to heare their King, and receive his sacrifice, which bee offered before bee went to battell against the Ammonites, declaring how that the Heathen put their trust in horses and chariots, but they trust only in the Name of the LORD their GOD: wherefore the other shall fall, but the LORD will save the King and his people.

The Lord heare thee still:
The Majestie of Iaa-kobes God defend thee from all ill.

2 Send thee help from the Sanctuarie.
And so in Sy on tab lift thee, and make thee strong in deed.

3 Remembring well the sacrifice, that how to him is done: And so receive right thankfully thy burnt offerings each one.

4 According to thine hearts desire the Lord grant unto thee: And all thy counsel and devise full well performe may he.

5 Wee shall rejoice when thou us faves, and our banners display Unto the Lord, who thy requests fulfilled hath alway.

6 The Lord will his Anoynted save: I know well by his grace: And send him help by his right hand out of his holy place.

7 In chariots some put confidence, and some in horses trust: But wee remember God our Lord who keepeth promisefull.

8 They fall down flat, but wee do rise, and stand up steadfastly: Now fave and help us, Lord and King, on thee when wee do crie.

9 Save LORD, let the King beare us in the day that wee call

The King shall rejoice in thy strength, O Lord: yea, how grettle shall hee rejoice in thy salvation.

How vehemently doth hee rejoice, in thee his Saviour!

Psal. xxxi

The King shall rejoice in thy strength, O Lord: yea, how grettle shall hee rejoice in thy salvation.

How vehemently doth hee rejoice, in thee his Saviour!
PSALME XXI.

1 For thou didst prevent him with liberal blassings, and didst set a crown of pure gold upon his head.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips. Selah.

3 Thou didst prevent him with thy gifts, and blassings manifold: And thou hast fet upon his head a Crown of perfect gold.

4 And when hee asked life of thee, thereof thou mad'st him faire To have long life, yea such a life as ever should endure.

5 Great is his glorie, by thine helpe, thy benetife, and aide: Great worship, and great honour both thou haft upon him laide.

6 Thou wilt give him felicite, that never shall decay: And with thy chearfull conuenance wilt comfort him alway.

7 For why? the King doth strongly trut in God for to preval: Therefore his goodneffe and his grace will not that hee shall quale.

8 But let thine enemies feel thy force, and thofe that thee withfand Find out thy foes, and let them feel the power of thy right hand.

9 And like an oven burne them, O Lord, in fierie flame and fume: Thine anger shall deftroy them all, and fire shall them confume.

10 And thou wilt roote out of the earth their fruit that should encreafe: And from the number of thy folke their feede shall end and ceafe.

11 For why? much mischief did they mufe against thine holy Name: Yet did they faile, and had no power for to performe the fame.

12 But as a mark thou fhalte them fet, in a moft open place: And charge thy bow-brings readily against thine enemies face.

13 Bee thou exalted, Lord, therefore in thy strength every houre: So shall wee sing right folemnellie, praising thy might and power.

9 Thou shalt make them like a fierie oven, in time of thy anger: The Lord shall deftroy them in his wrath, and the fire shall devour them.

10 Their fruit thou deftroy from the earth, & their feed from the children of men.

11 For they intended evil against thee, and imagined mischief, but they shall not preval.</ref>

12 Therefore shalt thou put them apart, and the bringings of thy bow shalt make them readie against their faces.

13 Be thou exalted, O Lord, in thy ftrength, in thy holy Name will we sing and praise thy power.
Psalms xxii.

PSALME XXII.

1 David complainteth hymselfe to be brought into such extremities, that bee is like a man desperate, and paff all hope: after declareth whatwith bee recovereth hymselfe from the bottome of his temptations.

And under his owne perfom hee seteth forth the figure of CHRIST, whom bee did fore-fee in the spirit of prophesie. So this Psalme after two farts doeth declare that prophecie of Ezech. Hee was taken forth of prifon and judgement.

Sing this as the 21. Psalme.

O God my God, wherefore dost thou forfake mee utterly?

And helpst not when I do make my great complaint and cry?

2 To thee my God even all day long I do both cry and call;

I cease not all the night, and yet thou hearest not at all,

3 Even thou that in thy Sanctuary, and holy place doft dwell, Thou art the comfort and the joy, and glory of Israel.

4 And hee in whom our Fathers old had all their hope for ever: And when they put their trust in thee didst them say delyer.

5 They were delivered ever when they called on thy Name: And for the faith they had in thee they were not put to blame.

6 But I am now become a worne more like than any man: An out-cast whom the people scorn with all the spite they can.

7 All mee despise, as they behold mee walking on the way: They grin, they mow, they nod their heads and in this wise they say:

8 This man did glose in the Lord, his favour, and his love: Let him redeeme and helpe him now, his power if hee will prove.

9 Even from my mothers wombbe, O Lord, to make mee thou was prerot: Thou didst preferve mee till in hope, while I did makke her brest.

10 I was committed from my birth with thee to have abode: Since I was in my mothers wombbe, thou hast beene by my God.

11 Then, Lord, depart not now from me, in this my present grieve: Since I have none to bee mine helpe, my facour and reliefe.

12 So mane bulles do compass mee, that bee fullstrong of head: Yea, bulles to fat, as though they had in Baftian field beene feen.

13 They gape upon mee griedly, as though they would mee flay, Much like a lyon, roaring out and ramping for his prey.

14 But I drop down; like water flied, my joyes in fander breake: Mine heart doth in my body melt, like waie against the heate.

15 And like a poorthed drieth my strength my tongue it cleareth faft Unto my jawes, and I am brought to dust of death at laft.

16 And many dogs do compasse mee; and wicked countell eke, Conspire against mee curiously, they pierce mine hands and feet.

17 I was tormented fo, that I might all my bones have told: Yet all upon mee-they do looke, and still they mee behold.

18 My garments they divided eke in parts among them all: And for my coste they did cast lots to whom it might befall.

19 Therefore, I pray thee bee not far from mee at my great need: But rather, fith thou art my strength to helpe mee, Lord, make spee.

20 And from the sword, Lord save mySoul by thy might, and thy power: And keep my Soul, thy darling deare from dogs that would devour.

21 And from the lions mouth, that would mee all in funder shiver: And from the horses of Unicorns, Lord, saftely mee deliver.

22 And I shall to my brethren all, thy Majeste record: And in thy Church shall praise the Name of thee the living Lord.

23 All yee that fear the Lord him praise, exalt him laubbes feed: And thou, O houfe of Irael, looke thou him fear and dread.

24 For hee defpieth not the poore, hee turneth not aworie, His countenance, when they do call, but grataeteth to their crie.

25 Among thei that feare mee, have in derision they make a more, and not their heads, sayng.

26 He trusted in the Lord, let him deliever him let him fave him, seeing hee loveth him.

27 But thou didst drave mee out of the wombe, thou gaft mee hope even at my mothers brestes.

28 I was call upon thee, euen from the wombe, thou art my GOD from my mothers beliefe.

29 Be not far from mee, because trouble is none, for there is none to helpe mee.

30 Many young buls have compassed mee: Mighty buls of Ka-than have clofled mee about.

31 They gaze upon me with their mouthes, as a ramping and roaring lion.

32 I am like water powered out, and if my bones are out of soyn, mine heart is like wate: it is molten in the midst of my bowels.

33 My strength is dried up like a pot-heard, and my tongue cleareth to my eyews, and thou hast brought me into the dust of death: 16 For dogs have compassed mee, and the assembly of the wicked have inclosed mee: they pierced mine hands and my feet.

34 I may tell all my bones: yet they behold, and look upon mee.

35 They part my garments among them, and cast lots upon my vertue.

36 But be not thou far off, O Lord, my strength helthen to helpe mee.

37 Deliver my Soul from the sword: my defolate Soul from the powere of the dogs.

38 Save mee from the lions mouth, and anfwere mee, I faving mee from the horns of the Unicorns.

39 I will declare thy name unto my brethren: in the midst of the Congregation will I praife thee, saying,

40 Praife the Lord, yee that feare him, yee that love the feed of Irael.

41 For he hath not defpieth nor abhorred the affilation of the poore: neither hath he hid his face from him, but when hee calld unto him, he heard.

23 Among
PSALME XXIII.

25 Among the flock that fear the Lord,
I will therefore proclaim
Thy praise, and keep my promise made,
For setting forth thy Name.

26 The poor shall eat, and be sufficed,
And those that labour,
To know the Lord, that heart shall live,
And praise him evermore.

27 All courses of earth shall praise the Lord,
And turne to him for grace:
The Heathen folk shall worship him,
Before his blessed face.

28 The kingdom of the Heathen folk
The Lord shall have therefore:
And he shall be their Governor,
And King for evermore.

29 The rich man of his goodly gifts
Shall feede and taste also:
And in his presence worship him,
And bow their knees full low.

30 And all that shall go down to drift
Of life by him must fast:
My feed shall serve and praise the Lord,
While any world shall last.

31 My feed shall plainly shew to them
That shall be born hereafter,
His justice and his righteounesse,
And all his works of wonder.

PSAL. XXIII.

25 Because the Prophet had proved the great mercies of GOD at divers times, and in sundrie manners.
bee gathereth a certaine assurance, fully persuading himself, that GOD will continue the very same goodnesse towards him for ever.

Sing this as the 3. Psalm.

The Lord is my sheepeheard,
I shall not want.

1. He maketh me to restless in green pastures,
And leadeth me by the still waters.

2. He refetheth my soul,
And leadeth me in the paths of righteounesse for his Names sake.

3. And when I fear me faint
Then doth he mee home take:
Conducting mee in his right pathes,
even for his own Names sake.

4. And though I were even at deathes doore,
yet would I fear none ill:
For thy rod, and sheepeheards crooke
I am comforted still.

5. Thou haft my table richly decked
In despite of my fo:
Thou haft mine head with balme refreshed,
My cup doth overflow.

6. And finally, while breath doth last,
Thy grace shall mee defend:
And in the house of God will I
My life for ever spend.

PSAL. XXIII.

25 All they that bee fat in the earth shall eat and worship:
all they that go down into the dust shall bow before him, even they that cannot quicken his own soul.
Their feed shall serve him: it shall bee counted unto the LORD for a generation.

They shall come, and shall declare his righteousnesse unto a people that shall behorn, because he hath done it.

26 Year though I should walke through the valley of the shadow of death, I will fear none ill:
for thou art with me: thy rod and thy flaffle comfort me.

5 Thou doest prepare a table before me,
in the sight of mine enemies:
thou dost also anoint mine head with oil,
and my cup runneth over.

6 doubtfulke kindness and mercy shall follow me all the days of my life, and I shall remaine a long duration in the house of the LORD.

Albeit the Lord GOD hath made, and governeth the world, yet towards his chosen people his gracious goodness doth most abundantly appear: in that among them he will have his dwelling place,
which though it was appointed among the children of Abraham, yet only they do enter right into the Sanctuary, who are the true worshippers of GOD, purged from the foresaid filth of this world. Finally, bee magnified Gods grace, for the building of the Temple, to the end bee might fir up all the faithful, to the true service of GOD.
PSALME XXV.

The earth is the Lord's, and the fullness thereof is of him; and they that dwell therein.  
1 For he hath founded it upon the seas: and established it upon the floods.

2 Who shall ascend into the mountain of the Lord, and who shall stand in his holy place?  
3 Even he that believeth, and hath not lift up his mind unto vanity, nor sworn deceitfully.

4 Hearken to the word of the Lord, and give heed to the law of our God.

5 He that is fain the Lord will send his blessings upon him, and righteoufness unto him lend shall God his Salvation.

6 This is the flock and off-spring eke of those that search for thee, of them, O Lord thy face seekes, who true Israelites bee.

7 Exalt your heads, yee gates on hie, yee doores that lift for ay Bee lift, fo the King of glorie thall through you make his way.

8 Who is this King so glorious? the strong and mightie Lord:

9 Exalt your heads, yee gates on hie, yee doores that lift for ay Bee lift, fo the King of glorie thall through you make his way.

10 Who is this glorious King, I say? the Lord of Hostes mouthe: Even hee is King, and thall bee ay of everlasting glorie.

11 Lift up your heads ye gates and lift up ye everlasting doores, and the King of glorie thall come in:

12 Who is this King of glory? The Lord of Hostes, Hee is the King of glorie. Selah.
My God, I trust in thee, let me not be confounded: let not mine enemies reproach me.

2. Let not my foes rejoice, nor make a scorn of me:

And let them not bee overthrown, that put their trust in thee.

3 So all that hope in thee shall not be ashamed, but let them be confounded that transgress without cause.

4 Shew me thy ways, O Lord and teach me thy paths: lead me forth in thy truth, and teach me: for thou art the God of my salvation in thee: do I trust all the day.

5 Remember, O Lord, thy tender mercies, and thy loving kindness, for they have beene: for ever.

6 Remember not the sins of my youth nor my rebellions, but according to thy kindnesse remember thou me, even for thy goodnesse sake, O Lord.

7 Gracious & righteous is the Lord, therefore will he teach finners in the way.

8 The humble hee will teach his precepts for to keepe: Hee will direct in all his ways the lowlie and the meek:

9 For all the ways of God are truth and mercie both, To them that keep his testament the wineffe of his truth.

10 Now for thine holy Name, O Lord, I thee intreat, To grant mee pardon for my sin, for it is wondrous great.

11 Who so doth feare the Lord, the Lord doth him direct To lead his life in such a way, as hee doth himselfe accept.

12 His Soul shall evermore in goodnesse dwell and stand: His feed and his poifferie inherit shall the land.

13 All they that feare the Lord Know his secret intent: And unto them hee doth declare his will and testament.

14 Mine
PSALME XXVI.

14 Mine eyes and eke mine heart to him I will advance;
That pluckt my feete out of the suare of sin and ignorance.
15 With mercie mee behold, to thee I make my mone:
For I am poore and defolate, and comfortlesse alone.

16 The troubles of mine heart are multiplied indeed:
Bring mee out of this miserie, necessity, and neede.
17 Behold mine povertie, mine anguish, and my paine:
Remit my sin, and mine offence, and make mee cleane againe.

18 O LORD, behold my foes, how they do ill increas:
Puruing mee with deadly hate that faine would live in peace.
19 Preferre and keepe my Soul, and eke deliver mee:
And let mee not bee overthrowne, because I trust in thee.

20 Let my simple purenesse mee from mine enemies shend:
Because I looke as one of thine, that thou shouldest mee defend.
21 Deliver, LORD, thy folk, and send them some reliefe:
(I meane thy chosen Israel) from all their paine and griefe.

22 Behold my enemies, for they are many and they hate mee with cruel hatred.
23 Keep mee thy Soul, and deliver mee. Let me not become forlorn, for I trust in thee.
24 Let my uprightnesse and equitable preserve mee: for mine hope is in thee.
25 Deliver Israel, O God, out of all his troubles.

PSAL. XXVI.

David oppressed with many injuries, finding no help in the world called for aide from GOD: and assured of his integratie towards Saul, declared GOD to be his Judge, and to defend his innocencie.

Finally, hee makes mention of his sacrifices, which he will offer for his deliverance, and declare to bee in the companie of the Faithfull, in the congregation of GOD, whence he was banished by Saul: promising integratie of life; and open praises and thanksgiving.


Contra.

Tenor. LORD, be my judge, for lo, my way is up-right, just, and plain:

Bassus.

In GOD my trust hath beene for ay, who shall mee still sustaine.

2 Prove
PSALME XXVII.

1 Prove mee, O Lord and trie mee: examine my reins & mine heart.

2 Prove mee, O Lord, trie thou my reins, mine heart examine eke.

3 Sith in my fight thy grace remaines, thy truth I sue and seek.

4 I had no will to haunt or vie with men whose works are vaine: The company I did refuse of the deceitfull traine.

5 I much abhord the wicked fort, their deeds did I refuse: To them would I not once reft which hurtfull things devile.

6 Mine hands I wash, and do proceed in works that are upright: Then to thine Altar I make speed, to offer there in fight:

7 That I may speake and preach the praiue that doth belong to thee: And to declare how wondrouses wayes thou hast beene good to mee.

8 O Lord thine house I love most deare to mee it doth ecell: I have delight, and would bee neare whereas thy grace doth dwell.

9 Oh, gather not my Soule with them to fin that bent their will: Nor yet say life among all those men that thirst much blood to spill:

10 Whole hands are heart and stuffed full of fraud, deceit; and guile: And their right hand for bribes doth pull, and plucke with warch and wile.

11 But I in righteousness intend, my time and dayes to serve: Have mercy, Lord, and mee defend, so that I do not swerve.

12 My foote is strange 'gainst all afayes, it flendeth well and right: Therefore O God, thee will I praiue in all the peoples fight.

8 O Lord, I have loved the habitation of thine house, and the place where thy hounour dwelth.

9 Gather not my Soul with the sinners, nor my life with y'bloody men.

10 In whole handes is wickefticke, and their right hand is full of bribes.

11 But I will walk in mine innocence: redeem me from, and bee mercifull unto mee.

12 My foote standeth in uprightness, I will praiue thee O Lord, in the congregation.

David maketh this Pfalm, being deliver'd from great perills, as appeareth by the praiues and thanksgiving annexed; whereupon we may see the condion faith of David against the assaults of all his enemies: and also the end wherefore hee disposeth to live, and to hee deliver'd, only to worship GOD in his Congregation.
Psalm xxvii.

The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh they tumbled and fell.

3 Though an host pitched against me, mine heart should not be afraid: though war bee raised against me, I will trust in this.

4 One thing have I desired of the LORD that I will require: even that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the Lord, and to visit his Temple.

3 One thing have I the Lord befought, That I may in his house still dwell: To see his beautie passing thought, His Temple eke which doth excell.

Four things have I desired of the Lord that I will require: even that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the Lord, and to visit his Temple.

5 For
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<th>PSALME XXVIII.</th>
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<tr>
<td>5 For in the time of troubles great His Tabernacle shall mee hide: His secret tents shall bee my feat, And on a Rock I shall abide. 6 And now mine head lift up will bee, Above my foes who work such fraud: With facrifice and offering free Within his tents I will him lande.</td>
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<td>7 My voice, O LORD, let it take place, With mercie heare mee when I cry: When thou didst cry, Seek yee my face, With full content lo here, quoth I. 9 Hide not therefore thy face mee fro, Nor in thy wrath thy Servant spil: Thou haft mee helpt, then leave not so, O LORD of health help thou mee still.</td>
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<td>10 Although my parents mee forfake, The LORD yet will mee rule and flay: My foes set theirs mee in to take, But, LORD, lead mee in the right way. Unto mine adversaries luft 12 LORD, give mee not in any wife: For winnissesse false, with words unjust They seek against mee to deviute.</td>
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<tr>
<td>13 I should waxe faint, and fore difmaide, But that I did belewe to see Gods goodnesse in that land displaid, Whereas his faithfull servants bee. 14 Hope in the LORD, and bee thou strong, Hee comfort will thine heart indeed: Truft in the LORD, and think not long, For hee will surelly come with speed.</td>
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<th>PSAL. XXVIII.</th>
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<tr>
<td>6 David being in great fear and persecution, to see God dishonoured by the wicked men, he desireth to be rid of them, and crie for vengeance against them; and at length affureth himself, that God hath heard his prayer: unto whose tuition be commended all the Faithfull.</td>
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<th>Treble. Psalm 18.</th>
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<td>Thou art, O LORD, my strength and stay, the succour which I crave: Ne-glect mee not, let I bee like, to them that go to grave.</td>
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<td>Thou them: unto whose tuition be commended all the Faithfull.</td>
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| 2 The |
PSALME XXIX.

2 Hear the voice of my petition, when I cry unto thee, when I lift up mine hands toward thy holy oracle.

When I lift up mine hands unto thee, Arise Arke most hie.

3 Repute mee not among the fort of wicked and pervert:
That speake right faire unto their friends,
and think full ill in heart.
4 According to their handie work,
as they deferve indeed:
And after their inventions
let them receive their meed.

5 For they regard nothing Gods works,
his law, ne yet his lore:
Therefore will hee them and their feed destroy for evermore.

6 To render thanks unto the Lord
how great a cause have I?
My voice, my prayer, and my complaint
that heard so willingly.

7 Hee is my shield and fortitude,
my buckler in distress,
Mine hope, mine helpe, mine hearts relief,
my song shall him confesse.
8 Hee is our strength, and our defence,
our enemies to reftill:
The health, and the saluation
of his elect by Christ.

9 Thy people, and thine heritage
Lord, bleffe, guide, and preferve:
Increafe them Lord, and rule their hearts,
that they may never swerve.

The Lord is my strength &
my shield: mine heart
traified in him,
& I was helped
therefore mine heart
shall rejoice,
& with my fong will I praise him.

The Lord is their strength,
and hee is the Strength of the deluyers
mores of his Anointed.

Save thy people,
and bleffe thy inheritance:
feed them alfo,
and exalt them for ever.

PSAL. XXIX.

An excellent Psalme, wherein the Prophet exhorteth theerie Princes and Rulers of the world
(which otherwise for the moste part thinke there is no God) at the haft to fear him for the thunders
and tempests, for faire beof all creatures tremble. And though thereby God threatneth sinners,
yet he is always mercifull to his, and moveth them thereby to praise his Name.

Give
Psalm XXIX.

1. Give unto the Lord, ye sons of the mighty: Give unto the Lord glory, and strength.

2. Give unto the Lord ye poets, ye rulers of the world:

3. Give unto the Lord all praise, honour and strength: Unto the living Lord.

4. Give glory to his holy Name, and honour him alone:

5. Worship him in his majesty, within his holy Throne.

6. The voice of the Lord is mighty, the voice of the Lord is glorious.

7. His voice doth rule the waters all, even as himself doth please:

8. The voice of God is of great force, and wondrous excellent:

9. He doth prepare the thunder claps, and governs all the seas.

10. It is most mighty in effect, and most magnificent.

11. The voice of the Lord is mighty, the voice of the Lord is glorious.

12. The
PSALME XXX.

5 The voice of the Lord breaketh the Cedars; yea, the Lord breaketh the Cedars of Lebanon.

6 He maketh them also to leap like a calf Lebanon also and Sirion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Ka-dilh to tremble.

9 The voice of the Lord maketh the hinds for fear to calve, and makes the covert plaine; Then in his Temple every man his glory doth proclaime.

10 The Lord was set above the floods, ruling the raging sea:

11 The Lord will give his people power in vertue to encrease:

PSAL. XXX.

When David should have dedicated his house to the Lord, hee fell so extremly sick that he was without all hope of life: and therefore, after his recovery, hee rendereth thanks to God, exhorting others to the like, and to beware of his examples, that God is rather mercifull, than severall and rigorous towards his children: and alfo that the fall from prosperity to adversitie, is sudden. This done, hee returneth to prayer, promising to praise GOD for ever.

Psal. 30. Triibbe.

I Will magnific thee, O LORD: for thou hast exalted mee, and hast not made my foes to rejoice over me.

Psalme xxx.

ALL land and praise with heart and voice, O LORD, I give to thee:

Who didst not make my foes rejoice, but hast exalted mee.
PSALME XXX.

2 O Lord my God, to thee I cry, in all my paine and grief:

Thou gav'lt an care and didst pro vide to ease mee with re lief.

3 Of thy good will thou haft cald back
my Soul from hell to safe:
Thou didst revive when strength did lack,
and keeps mee from the grave.

4 Sing praise ye Saints, that prove and see
the goodnesse of the Lord:
In memorie of his Majestie
rejoice with one accord.

5 For why? his anger but a space
doth lift, and fack againe.
But in his favour and his grace
always doth life remaine.
Though gripes of grief, and pangs full fere
shall lodge with mee all night:
The Lord to joy shall us restore
before the day bee light.

6 When I enjoyde the world at will,
thus would I boast and say,
Truth, I am fire to feare none ill,
this wealth shall not decay.

7 For thou, O Lord, of thy good grace
hadst lent mee strength and aide:
But when thou turnd'ft away thy face
my minde was fore difmaide.

8 Wherefore againe yet did I cry
to thee, O Lord of might:
My God with plaints I did apply,
and praise both day and night.

9 What gaine is in my blood, said I,
if death destroy my dayes?
Doth dust declare thy Majestie?
or yet thy truth doth praise?

10 Wherefore my God, some pitie take,
O Lord, I thee defire:
Do not this simple Soul forsake,
of help I thee require.

11 Then didst thou turn my grief and go
unto a cheerfull voice:
The mourning weed thou tookes mee fro,
and madst me to rejoice.

12 Wherefore my Soul unceflantly,
shall ring unto thee praise:
My Lord, my God, to thee will I
give laud and thanks always.

13 Then cried
I unto thee, O Lord, & prayed
tomy Lord

O Lord, thou haft brought
up my Soule out of the
grave; thou haft revived
me from them
that go downe
into the pit.

Sing praises unto the Lord,
yee his Saints, & give thanks
before the re membrance of
his Holinesse.

For hee endureth but a
while in his anger; but in
his favour is life. Weeping
may abide at evening, but
joy commeth in ye morning.

And in my propitile
I said I had never
be move.

For thou Lord of thy
goodnesse had mademoments
time to fland
firing: but
thoudidn't hide
thy face, and I
was troubl.
PSALME XXXI.

David delivered from some great danger, first rehearsed what meditation he had by the power of Faith, when death was before his eyes, his enemies being ready to take him. Then he affirmenteth, that the favour of God is always ready to those that fear him. Finally he extroverteth all the faithfull to trust in God, and to love him, because he presumeth and strengthens them as they may see for by his example.

Sing this as the 18. Psalm.

O LORD, I put my trust in thee,  
Let nothing work mee shame:  
As thou art just deliver mee,  
And set mee quite from blame.

2 Hear mee, O LORD, and that anoone,  
To help mee make good speed:  
Thou my Rock, and house of iron,  
My fence in time of neede.

3 For why? as stones thy strength is tride,  
Thou art my fort and tower:  
For thy Names sake be thou my guide,  
And lead mee in thy power.

4 Puck forth my feet, & breake the fast,  
Which for mee have laide:  
Thou art my strength, and all my care  
Is in thy might and aide.

5 Into thine hands, LORD I commit  
My spirit which is thy due:  
For why? thou haft redeemed mee,  
O LORD my God most true.

6 I hate fuch folk as will not part  
From things to bee abhorrd:  
When they on trifles set their heart,  
My trust is in the LORD.

7 For I will in thy mercy joy,  
I see it doth excell:  
Thou feet when ought would mee annoy,  
And knowft my Soul full well.

8 Thou haft not left mee in their hand,  
That would mee over-charget:  
But thou haft mee out of band  
To walk abroad at large.

9 Great griefe, O LORD, doth mee affaire,  
Some pitie on mee take:  
Mine eyes wax dim, my light doth faile,  
My wembbe for wo doth ake.

10 My life is worn with grief and paine,  
My yeeres are gone and past:  
My strength is gone, and through disdain  
My yeares corrupt and waft.

11 Among my foes I am a scorn,  
My friends are all affaied:  
My neighbours and my kinne men born,  
To mee are faied.

12 As men once dead are out of mind,  
So am I now forsig:  
As small effect in mee they find  
as in a broken pot.

13 I heard the brags of all the rout,  
Their threats my minde did fray:  
How they conspirde, and went about,  
to take my life away.

14 But, LORD, I trust in thee for aide,  
Not to bee overtrode:  
For I confesse, and still have faid  
Thou art my Lord and God.

15 The length of all my life and age,  
O LORD, is in thine hand:  
Defend mee from the wrathfull rage  
Of them that with hatred.

16 To mee thy fervant, LORD expressfe,  
And shew thy joyful face:  
And save mee Lord, for thy goodnesse,  
thy mercie and thy grace.

17 LORD, let mee not bee put to blame,  
For that on thee I call:  
But let the wicked beare their shame,  
in the grave to fall.

18 O LORD, make dum their lips out-right  
Which are addict to lies:  
And cruelly with pride and spight  
Against the just devide.

19 Oh! how great good haft thou in store  
Laid out, and done for them  
That feare and truthe in thee, before  
The fons of mortall men.

20 Thy presence doth them fence & guide  
From all proud brags and wrongs:  
Within thy place thou doft them hide  
From all the frithe of tongues.

21 Thanks
PSALME XXXIII.

21. Thanks to the Lord that hath declared
on mee his grace so far,
Mee to defend with watch and ward,
as in a towne of war.

22. Though in mine hate and grief, said I,
lo, fee I am rejeft.
Yet Lord on thee when I did cry
my plaint thou didst accept.

23. Ye Saints love yee the Lord, I say,
the Faithful! hee doth guide:
And to the proud hee will repay
according to their pride.

Bleffed is hee, whose wickedneffe
the Lord hath clene remit:
And hee whose fin and wretchedneffe
is hid and alfo covered.

Bleffed is hee, to whom the Lord,
imputeth not his fin:
Which in his heart hath hid no guile;
nor fraud is found therein.

For whiles that I kept close my fin,
by silence and contraint,
My bones did weare and wafte away
with dayly mone and plaint.

For night and day thine hand on mee
so grievous was and finer:
That all my blood and humors moit
to dryneffe did convert.

I did therefore confesse my faults,
and all my fins discover:
Then thou, O Lord, didst mee forgive,
and all my fins passe over.

Bee merrie therefore in the Lord
yee lift up your voice:
And yee of pure and perfect heart
bee glad and eke rejoice.

Bee glad yee righteous, and rejoice in the LORD, and bee joyful all yee that are upright in heart.

PSAL XXXII.

5 David punished with grievous sickneffe for his fins, counteth all them happy, to whom God doth not imput their transgressions: and after that hee hath confessed his fins, and obtained pardon, hee exhorted the wicked men to live godly, and the good to rejoice.

Sing this as the 29. Psalme.

The man is bleff, whose wickedneffe
the Lord hath clene remit:
And hee whose fin and wretchedneffe
is hid and alfo covered.

2 And bleff is hee, to whom the Lord,
imputeth not his fin:
Which in his heart hath hid no guile;
nor fraud is found therein.

3 For whiles that I kept close my fin,
by silence and contraint,
My bones did weare and wafte away
with dayly mone and plaint.

4 For night and day thine hand on mee
so grievous was and finer:
That all my blood and humors moit
to dryneffe did convert.

5 I did therefore confesse my faults,
and all my fins discover:
Then thou, O Lord, didst mee forgive,
and all my fins passe over.

6 The humble man shall prays therefore
and feeke thee in due time,
So that the floods of waters great,
shall have no power on him.

7 When trouble and adversitie
do confufe mee about,
Thou art my refuge and my joy,
and thou doft ride mee out.

8 Come hither, and I shall thee teach,
how thou shalt walk aright;
And will the guide, as I my self
have learn'd by profe and light.

9 Bee not so rude and ignorant,
as is the horie and mule,
Whole mouth without a raine or bit
from harme thou canft not rule.

10 The wicked man shall manifest
forrowes and griefe fulthaine;
But unto him that trufts in God
his godneffe shall remaine.

11 Bee merrie therefore in the Lord
yee lift up your voice:
And yee of pure and perfect heart
bee glad and eke rejoice.

11 Bee glad yee righteous, and rejoice in the LORD, and bee joyful all yee that are upright in heart.

PSAL XXXIII.

12 Bleffed be the Lord, for he hath heerd
his marueilous kindness toward mee in a straung citee.

13 Though I fad in mine hart,
I am call out of thi fight, yet thou heard the
voice of my prayer when I cryed unto thee.

14 Love ye the Lord all his Saints, for
they Lord preferveth the faithfull, and
and righteously the Lord doth.

15 All ye that trufts in Lord be ftrong, and
hee shall eftablieh your heart.

16 Therefore fhall everyone that is godly
make their prayer unto thee, in a time when
they may be bound; surely in the flood
of great waters they fhall not come neere
hee.

17 Thou art my fecret place: Thou prefervest me from trouble;
thou confufed mee about
with joyfull deliverance.

18 I will in-
fruct thee, and teach thee
in the way that thou fhall go,
and I will guide thee
with mine eye.

19 Bee ye not like an horie,
or like a mule,
which under-
stand not;
whole mou-thes thou doft bind with bit
and bridle, till they come near thee.

20 Many for-
rowes fhall come to the wicked, but
hee that trufts in the Lord mercy shall confufe him.

1 Bee exhorte good men to prais GOD, for that bee hath not only created all things, and by his providence governed the same, but also is faithfull in his promis: Hee underfhandeth mans hear, and scattereth the coufell of the wicked, so that no man can bee prefurred by any creature; or mans strengthe: but they that put their confidence in his mercy, fhall bee prefurred from all adversitie.

Yee
Rejoice in the Lord, O ye righteous: for it becometh upright men to be thankful.

Praise the Lord with Harp, and Song, in Psalms and pleasant things:

With Lute and Instrument among, that Foundeth with ten stringes.

Sing unto him a new song: Sing cheerfully with a loud voice.

For why? his word is ever true, his works and all his ways.

He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

The earth throughout to fill.
6 For by the word of God alone
the heavens all were wrought:
Their hothes and powders every one
his breath to pass hath brought.
7 The waters great gathred hath hee
on heapes within the shore:
And hid them in the depths to bee
as in an house of store.
8 All men on earth, both leaft and most
fear God and keepe his Law:
Yee that inhabit in each coast
dread him and fland in awe.
9 What hee commanded wrought it was
at once with prefect speed:
What hee doth will is brought to passe
with full effect indeed.
10 The counfels of the Nations rufe
the Lord doth bring to naught:
Hee doth defeat the multitude
of their devile and thought.
11 But his Decrees continue still,
they never flack nor swage:
The motions of his mind and will
shall take place in every age.
12 And bleft are they to whom the Lord
as God and guide is known:
Whom hee doth chufe of meere accord
to take them as his own:
13 The Lord fro heaven doth caft his fight
on men mortal by birth:
14 Conceiving from his feat of might
the dwellers on the earth.
15 The Lord, I say whose hid hath wrought
mans heart, and doth it frame.
For thee alone doth know the thought,
and working of the fame.
16 A King that trueth in his hothe
shall not prevalie at length:
The man that of his might doth boast
shall fall for all his strength.
17 the troops of horfe-men eke shall faile,
their turdrie fheedles shall serve:
The strength of horfe shall not prevalie
the rider to preferre.
18 But lo, the eyes of God intend,
and watch to aide the juft:
With fuch as fear him to offend,
and on his goodneffe truft:
19 That hee of death and all diffirefe
may fet their foules from dreed:
And if that dearth the land opprefse,
in hunger them to feed.
20 Wherefore our Soul doth full depend
on God our strength and flay:
Hee is our shield, to defend
and drive all darts away.
21 Our Soul in God hath joy and game,
rejoycing in his might:
For why? in his most holy Name
wee hope and much delight.
22 Therefore let thy goodneffe, O Lord,
dill pretufe with wee bee:
As wee alwayes with one accord
do only truft in thee.
23 How fhall their heart everie one,
and underfeade all their works.
24 The King is not faved by the multitude
of an hothe, neither is the mighty man
delivered by great strength.
25 An horfe is a vaine help,
and fhall not deliver any by his great
strength.
26 Behold, the eye of the Lord is upon them
that fear him, & upon them ye truft in his mercy.
27 To deliver their Soules from death,
and to preferv them in famine.
28 Our Soul waiteth for the Lord: for hee
is our helpe, and our shield.
29 Surely our heart fhall re-
joice in him: because we tru-
fte in his holy Name.
30 Let thy mercie, O Lord bee upon us,
as wee truft in thee.
his praifes shal be in my mouth continually.

1 My Soule shall glory in the Lord: the humble shall hear it, and bee glad.

2 I do de-light to laude the Lord, in Soule and eke in voice:

That hum-ble men and mor-ti-fied may hear and fo re-joice.

3 Therefore see that yee magnifie with mee the living Lord:
And let us now exalt his Name together with one accord.

4 For I my self behoulght the Lord, hee anfwered mee againe:
And mee relievd incontinent from all my feare and paine.

5 Who so they bee that him behold
shall fee his light moft cleare:
Their countenance shall not bee daft,
ye they need it not to feeare.

6 This filly wretch for some reliefe
unto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch
his tents in every place:
To save all such as feeare the Lord,
that nothing them deface.

8 Tafte and confider well, therefore
that God is good and jufi:
O happy man that maketh him
his only stay and trufl.

9 Feare yee the Lord, his holy ones,
above all earthly thing:
For they that feeare the living Lord
are fure to lacke nothing.

10 The lions doth lack, and fuffer hunger,
but they that feeare the Lord
shall want no-thing that is good.

11 Come
PSALME XXXV.

11 Comely are, therefore, my children dear and to my words give ear: I shall you teach the perfect way how yee the Lord shall feare.
12 Who is that man that would live long, and lead a blessed life? See thou refraine thy tongue and lips from all deceit and strife.
14 Turne backe thy face from doing ill and do the godly deed: Inquire for peace and quietneffe and follow it with speed.
15 For why? the eyes of God above upon the just are bent: His cares likewise do heare the plaint, of the poore innocent.
16 But he doth frown and bend his browes upon the wicked traine: And cuts away the memorie that should of them remaine.
17 But when the just do call and cry the Lord doth heare them fo: That out of paine and miserie foorthwith hee lets them go.
18 The Lord is kind and freight at hand to fuch as bee contrite: Hee save all the sorrowfull, the meekke and pure in spirit.
19 Full many bee the miseries that righteous men do suffer: But out of all adversities the Lord doth them delver.
20 The Lord doth so preserve and keepe his verie bones alway, That not so much as one of them doth perifh or decay.
21 The pen shall flay the wicked man which bee himselfe hath wrought: And such as hate the righteous man shall SOme bee brought to nought.
22 But they that serve the living Lord, the Lord doth fave them found: And who that put their trust in him nothing shall them confound.

PSAL. XXXV.

4 So long as Saul was enemie to David, all that had any authoritie under him to flatter their King (as is the course of the world) did also most cruelly persecute David: against whom he prayeth God to plead and to avenge his caufe, that they may bee taken in their owne net and snare, that his innocencie may bee declared: and that the innocent who took part with him, may rejoice and praises the Name of the LORD, that thus delivered him: forsooth: and so bee promiseth to speak forth the injustice of the LORD, and to magnifie his Name all the days of his life.

Tribble. Psal. 35.

Contra.

Lord, plead my cause agaunt my foes, confound their force and might:

Tenor.

Fight
PSALME XXXV.

1 Lay hand upon thy shield and buckler, and stand up for mine help.

2 Lay hand my God upon thy shield, thy self in armour dresse:

3 Bring forth the spear, and flop the way mine enemies to withstand:
Then, Lord, unto my Soul thus say,
I am thine help at hand.

4 Confound them with rebuke and blame
that seek my Soul to spill:
Let them turne back and flee with shame,
that think to work mee ill.

5 Let them bee scattered all abrood
as chaffe let them bee roll:
And by the Angel of our God
disperfed, defroid, and loft.

6 Let all their wayes be void of light
and slipry like to fall:
And send thine Angel with thine might
to percuete them all.

7 For why? without myfault they have
in secret set their gyn:
And for no cause have dig'd a cave
to take my Soul therein.

8 When they think leaf, and have no care
O Lord destroy them all:
Let them be trapt in their own fear,
and in their mischiefs fall.

9 Then shall my Soul, mine heart, & voice
in God have joy and wealth:
That in the Lord I may rejoice
and in his favouring health.

10 And then my bones shall speake and say
my parts shall all agree:
O Lord, though they do seeme full gay,
what man is like unto thee?

11 That
PSALME XXXVI.

11 That doth defend the weak from them that are both stout and strong:
   And rid the poor from wicked men that spoile and do them wrong.
12 Against mee cruel men did rise,
   to witnesse things untrue:
   And to accusé mee did devise,
   of that I never knew.

13 And where to them I bear good will
   they quite mee with dilatation:
   For their intent was how to fill,
   and bring my Soul in paine.
14 Yet I when they were fik to think
   and clad my felle in flack:
   With fafting I my felle low brought,
   to pray I was not flack.

15 As to my friend or brother deare
   I did my felle behave:
   And as one making wofull cheare
   about his mothers grave.
16 But in my troubles they did joy,
   and gather on a rout:
   Yea, abject flames at mee did toy,
   with Mockes and checks full flou.t.

17 The belly gods and flattering traine
   at faults did mee deride:
   They gnash their teeth with great dilatation,
   and wride their mouth aside.
18 Lord, when wilt thou amend this gear?
   why doft thou flay and paufe?
Oh, rid my Soul, replée with feare
   out of these Lyons clawes.

19 So then will I give thanks to thee
   before thy Church alwayes:
   And where in præsuie the people bee
   there will I swhe praisé.
20 Let not my foes prevalie on mee,
   who hate mee for no fault:
   Nor yet to wrinke or turn their eye,
   that caufellee mee affaint.

21 Of peace no word they think or say,
   their talk is all untrue:
   They fill confult, and would betray
   all those that peace enufe.
22 With open mouth they run at mee,
   they spake, they laugh, they fere:
   Well, well (say they) our eye doth fee
   the thing that wee define.

23 But Lord thou feel what waies take
   ceafe not this geare to mend:
   Bee not far of, nor mee forfake,
   as men that fail their friend.
24 Awake, arise, and flir abroad,
   defend mee in my right:
   Revenge my cause, my Lord, my God,
   and aide mee with thy might.

25 According to thy righteounesse
   my Lord God let mee free:
   And let not them their pride express,
   nor triumph over mee.
26 Let not their hearts rejoice and cry,
   There, there, this gear goth trim,
   Nor give them cause to fay on hie,
   Wee have our will on him.

27 Confound them with rebuke & flame,
   that joy when I do mourn:
   And pay them home with cite and blame
   that brag at mee with scorn.
28 Let them bee glad and eke rejoice,
   who love mine upright way:
   And they all times with heart and voyce
   shall praisé the Lord, and say

29 Great is the Lord, and doth excell,
   for why? hee doth delight
   To fee his fervants prosper well,
   that is his plesant sight.
30 Wherefore my tongue I will apply
   thy righteounesse to praisé:
   Unto the Lord my God will I
   sing laud and thanks alwayes.

20 Let not them that are mine enemies unjustly rejoice over me; Neither let them winke with the eye, that hate mee without a cause.

PSAL. XXXVI.

The Prophet grievously wroth with the wicked, doth complain of their malicious and deceitful words against the quiet of the land. And they gaped on mee with their mouths, say - ing, Aha, aha, our eye hath seen.

17 Thou hast seen it, O Lord, keep not silence: bee not farre from mee, O Lord.
18 Arise, and wake to my Judgement: even to my cause, my God, and my Lord.
19 Judge mee, O Lord my God, according to thy righteounesse, and let them not rejoice over mee.
20 Let them not say in their hearts, O our Soul rejoice: neither let them say, We have devised it.
21 Let them bee confounded and put to shame together, that rejoice at mine hart: let them bee clothed with confution and shame that lift up them selves against mee.
22 But let them bee joyfull and glad that love my righteounesses: yea, let them say alway:
23 Let the Lord be merciful, who loveth thee, and prosper thy fervants.
24 And my tongue shall utter thy righteounesses, & thy praise every day.

THE
The wicked neile

faith to the wicked man,
even in mine heart, that
there is no fear of God
before his eyes.

The wicked deeds of the ill man,
unto mine heart do witness plain:

That fear of God in him is none,
Though he himself would flatter faine:

His wickedness is judged and known.

His mouth is bent to vile deceit,
With ignorance he is replete,
And to do good he hath no will.
In bed he doth for mischief wait,
Full bent to seeke the way most ill.

Thy mercies, Lord, to Heaven reach,
Thy faithfulnesse the clouds do preach:
Thy righteousnesse as mountaines huge:
Thy judgements deep no tong can teach,
To man and beast thou art refuge.

O God! how great thy mercies bee!
The sons of men do trust in thee:
With thee they shall be fully fed,
And thou wilt give them drink full free
Of pleasant rivers largely spred.

The Well of life is thine by right,
Thy brightnesse doth give us light.
Thy favour, Lord, to such extend
As knowledge thee with heart upright,
Thy righteousnesse to such men lend.

and in thy light shall we see light.
Extend thy unto them that know thee,
and thy righteousnesse are upright in heart.

How excellent thy mercie, O God:
Therefore the children of men trust under the shadoe of thy wings.
They shall be satisfied with the faulnesse of these house,
and thou shalt give them drink out of the rivers of thy pleasures.
For with thee is the Well of life,
love, kindness unto them that

The words of his mouth are iniquity,
and deceit: he hath left off to understand & to do good.
Hee intincts mischief upon his bed: he fetgeth himself a way, yea is not good, and doth not abhor evil.
Thy mercy, O Lord, reacheth unto the heavens, and thy faithfulnesse unto clouds.
Thy righteousnesse is like the mightie mountaines: thy judgements are like a great deepe: thou Lord dost love man and beast.
PSALME XXXVII.

11 Let not not the proud, O Lord, prevail,
Nor vain men's power make me to quail:
12 But lo, they fail in their devise,
They mischief work with tooth & nail
And fall, but can by no means rise.

11 Let not the foot of pride come against me, and let not the hand of the wicked men move mee.

PSAL. XXXVII.

11 Because the Godly should not wonder to see wicked men prosper in this world, the Prophet saith that all things shall be granted according to their hearts desires; to them that love and fear GOD, and they that do the contrary, although they seem to flourish for a time, shall at length perish.

12 Treble. Psal. 37.

11 Grudge not to see the wicked men, in wealth to flourish still;
Tenor.

2 Nor yet envy such as to ill have bent and set their will.

1 For they shall soon be cut downe, like grass, & shall wither as the green herbe.

2 For as green grass, and flourishing branches, are cut and wither away.

So
3 Truth thou, therefore in God alone
to do well give thy mind:
So shalt thou have the land as thine,
and there fare food shalt find.  
4 In God set all thine hearts delight,
and look what thou wouldst have,
Or else canst with in all the world,
thou needst it not to crave.  
5 Call both thy self and thine affairs
on God with perfect trust:
And thou shalt see with patience,
th' effect both sure and just.  
6 Thy perfect life and godly name
hee will cleare as the light:
So that the Sun even at noone dayes
shall not shine half so bright.  
7 Be full, therefore, and redelyfull
on God fee thou waite then:
Not shrinking for the prosperous state
of such and wicked men.  
8 Shak off delight, envie, and hate,
at least in any wife:
Their wicked steps asside and flee,
and follow not their guide.  
9 For every wicked man will God
destroy both more and leffe:
But such as trust in him are sure
the land for to possesse.
10 Watch but a while, and thou shalt see,
no more the wicked traine:
No not so much as house or place
where once hee did remaine.  
11 But mercifull and humble men
enjoy shall ease and land:
In rest and peace they shall rejoice,
for naught shall them withstand.  
12 The lead men and malicious
against the Iust confirme:
They gnaith their teeth at him, as men
who do his bane defere.  
13 But while that lead men thus do think,
the Lord laughs them to scorn:
For why? hee fees their terme approach
when they shall figh and mourn.  
14 The wicked have their word out drawn
their bow eke hee they bent,
To overthrow and kill the poore,
as they the right way went.  
15 But the same sword shall pierce their
which was to kill the judg:
(hears)
Likewise the bow shall breake to filvers
wherein they put their trust.  
16 Doubleble the jumns poore eate
is better a great deale more
Than all thee lead and worldly mens
rich pompe and heaped store.  
17 For bee their power never fo strong
God will it overthrow:
Where contrarie hee doth preserve
the humble men and low.  
18 Hee feeth by his great providence
the good mens trade and way:
And will give them inheritance
which never shall decay.  
19 They shall not bee discouraged
when some are hard beded:
When other shall bee hunger-bit
they shall bee clad and fed.  
20 For whosoever wicked is,
and enemies to the Lord,
Shall quailie, yea melt even as lampes grese,
or smoke that fleeth abroad.  
21 Behold the wicked borroweth much,
and never payeth againe:
Whereas the Iust by liberal gifts
makes many glad and faire.  
22 For they whom God doth blefe shall
the land for heritage:
(have)
And they whom hee doth curse likewise,
shall perit in his rage.  
23 But the LORD shall laugh him to scorn;
for hee seeth that his day is coming.
17 The wicked have their word out drawn
their bow eke they bent,
To overthrow and kill the poore,
as they the right way went.  
18 But the jumns poore eate
is better a great deale more
Than all them lead and worldly mens
rich pompe and heaped store.  
19 For bee their power never fo strong
God will it overthrow:
Where contrarie hee doth preserve
the humble men and low.  
20 For whosoever wicked is,
and enemies to the Lord,
Shall quailie, yea melt even as lampes grese,
or smoke that fleeth abroad.  
21 Behold the wicked borroweth much,
and never payeth againe:
Whereas the Iust by liberal gifts
makes many glad and faire.  
22 For they whom God doth blefe shall
the land for heritage:
And they whom hee doth curse likewise,
shall perit in his rage.
23 For such as bee blefed of God shall inherit the land, and they that bee cursed of him, shall bee cutte off.
23 The paths of man are directed by the LORD: for he loveth his way.

24 Though he fall, he shall not be cut off: for the Lord upholdeth his hand.

25 I have beene young, and I am old, yet did I never see

The just man left, or els his seed to beg for milery.

But gives always most liberallly, and lends whereas is need:
His children and pooreerite receive of God their meed.

27 Flee vice, therefore, and wickedness, and vertue do embrance:
So God shall grant thee long to have in earth a dwelling place.

28 For God doth love equity, and thewes to his fuch grace.
That hee preferreth them alway, but froyeth the wicked race.

29 Whereas the good and godly men inheritshall the land:
Having as lords all things therein in their own power and hand.

30 The just mans mouth doth ever speake of matter wife and hie:
His tongue doth talk to edifice with truth and equitie.

31 For in his heart the law of God his Lord doth still abide:
So that where ever he goeth or walketh, his foot never can slide.

32 The wicked like a raving wolf the just man doth belie:
By all means seeking him to kill, if hee fall in his net.

33 Though he should fall into his hands, yet God would succour lend:
Though men against him sentence give, God would him yet defend.

34 Wait thou on God, and keep his way, hee shall preferre thee then,
The earth to rule and thou shalt fee deffroid their wicked men.

35 The wicked have I seene most strong, and plaide in high degree:
Flourishing in all wealth and store, as doth the lawrel tree.

36 But suddenly he paffed away, and lo he was quite gone:
Then I him fought, but could scarce find, the place where dwelt such one.

37 Mark and behold the perfect man, how God doth him increafe:
For the just man shall have at length great joy with reft and peace.

38 As for tranfgreffours, wo to them, deftroid they shall all bee:
God will cut off their budding race, and rich pooreerite.

39 But the Salvation of the Iuft doth come from God above,
Who in their trouble fonds them side of his meere grace and love.

40 God doth them helpe, fave, and delver from lead men and muft:"And still will fave them, whiles that they in him do put their trust.

PSALME XXXVIII.

2 The wicked watcheth the righteoun, and seeketh to lay him.
3 But the Lord will not leave him in his hand, nor confide in him, when he is judged.
4 Whiles thou on the Lord, and keepest his way, and hee shall exalt thee, that thou shalt inherit the land, when the wicked men shall perift, thou shalt fee.
5 I have fone the wicked strong & spreadinghimplief bekegreen bay tree.
6 Yet he paffed away: and, lo, he was gone, and I fought him, but hee could not bee found.
7 Mark the upright man, and behold the luft: for the end of that man is peace.
8 But the tranfgreffours shall be deffroyed together, and the end of the wicked shall bee cut off.
9 But the Salvation of the righteous men shall bee of the Lord: bee shall bee their strength in the time of trouble.
10 For the LORD shall helpe them, & delivereth them: Hee shall delver them from the wicked, and fhall fave them, because they truft in him.

PSAL XXXVIII.

2 For thou on mee poor wretch have light thine arrows sharp and keenest:
And on my back thine heavie hand to lie may well bee seen.
3 Sith
PSALME XXXIX.

3 Sith thou art angry, LORD therefore no health my flesh is in:
Nor in my bones rest lefle or more by reason of my fin.
4 For lo, my wicked doings LORD,
above mine head are gone:
A greater load than I can bear they lie mee fore upon.
5 My wounds so flink, and feltered are, as lothelome is to fee:
Which all through mine owne foolifhneffe betiketh unto mee.
6 I am bowde down, and crookd full fore, through this my great diftreffe:
That I puzzle over all the day with plaints and heavinesse.
7 For why? with raging heat throughout my liones are whole replent:
And in my flesh no part at all is found or yet compleat.
8 So weake and feeble am I brought, and broken eke fo fore:
That even for verie griefe of heart, I am compeld to roare.
9 My whole requeft, my fighes alfo are open in thy fight.
10 Mine heart doth pant, my strength hath mine eyes have loft their light. (faid)
11 My lovers and my wonded friends flee this my plague and grief:
My kinsfolk they aloofe do hand and thew mee no reliefe.
12 They that did feke my life laid fnares, and they that fought the way
To do mee hurt, fcape lyes, and thought on treaon all the day.
13 But as a deafe man I became that could not heare at all:
And as one dumb, that openeth not his mouth to speake with all.
14 Even as the man both deafe and dumbbe that anfwerroth not againe:
When hee reprooved is, fuch like am I become certaine.
15 For why? O LORD, on thee with hope I wait and do attend:
Thou wilt me heare, my LORD my God, and faccour to mee fend.
16 Heare mee in time faid I, left that my foes should mee defpixe:
Rejoycynge when they fsee mee flipe, who then againeft mee rife.
17 For lo, I am already brought to halt molt flamefully:
And ever prefent mee before is my great miferie.
18 For whiles that I my wickedneffe in humble wayes confeffe:
And whiles I for my infufficient deeds my forrow do exprefse.
19 My foes do fll remaine alio, and mighty are alfo:
And they that hate mee wrongfully in number hudgely grow.
20 They are mine adverfaries eke that ill for good repay:
Because I follow with mine heart, and enter goodneffe ay.
21 Forfakke mee not therefore, O LORD bee not far off away:
With speede make halfe unto mine help, O God, mine health and fly.
22 But I as a deafe man heard not, and am as a dumb man who oppened not his mouth.
23 Thus am I as a man that heareth not, and in whole month are no reproofs.
24 For theee; O LORD doe I waite, thou wilt heare mee, my LORD my GOD.
25 I for falk, Hearne me, let they recyce over mee: for when my ftope flippeth they extoll themfelves againste mee.
26 Surely I am ready to halt and my forrow is ever before mee.
27 When I declare my paine, and am forie for my fin.
28 Then mine enemies are alive, and are mightie, and they that hate mee wrongfullie are many.
29 They alfo that reward evil for good, are mine adverfaries, becaufe I follow goodneffe.
30 Forfakke mee not O LORD: bee thou not far from mee, my GOD: Haft thee to help mee, O my LORD, my salvation.

I thought, I writhecheed to my wayes, that I fin not wyse tongue.

I said, I will looke to my wayes, for feare I should go wrong:
I will take heed al tymes that I offend not with my tongue.

As with a bit I will keepe falt my mouth with force and might:
Not once to whiper all the while the wicked are in fight.

I will keepe my mouth bril- led, while the wicked is in my fight.

Sing this as the 29. Psalme.

I thought, I writhecheed to my wayes, that I fin not wyse tongue.

Psalm 39.

As with a bit I will keepe falt my mouth with force and might:
Not once to whiper all the while the wicked are in fight.

2 I
PSALME XL.

1 I was dumb, and spake nothing; I kept silence, even before good, and my sorrow was more hid than mine heart was hot with in me, and while I was musing, the fire kindled, and I spake with my long, saying,

2 I held my tongue, and spake no word, but kept mine eye close and still:
Yea, from good talk I did refrain, but fore against my will.

3 Mine heart waxt hote within my breast with musing, thought, and doubt:
Which did increafe, and flire the fire, at last these words braft out,

4 Lord, number out my life and days, which yet I have not past:
So that I may bee certified how long my life shall laft.

5 Lord, thou hast pointed out my life in length much like a span:
Mine age is nothing unto thee, so vaine is everie man.

6 Man walketh like a shade, and doth in vaine himſelfl annoy,
In getting goods, and cannot tell who flall the fame enjoy,

7 Now Lord, fhith things this wife do frame what help do I defire?
Of truth my hope doth hang on thee, I nothing elie require.

And now, LORD, what waie I for? mine hope is even in thee.

From all the fins that I have done, LORD, quite mee out of hand:
And make mee not a fcon to foolees that nothing understand.

I should have beene as dumb, and to complain my lips not move;
Because I knew it was thy work my patience for to prove.

10 Lord, take me from thy fcarce & plague
I can them not with faise:
For I confume and pine with feare
of thy moft heavy hand,

11 When thou for fin doft man rebuke,
hee waxeth wo and wan:
As doth a cloth that moths have free,
so vaine a thing is man.

12 Lord, heare my fute & give good heed,
regard my teares that fall:
I fjoyrune like a strangrer here,
as did my fathers all.

13 Oh, fpare a little give mee fpace,
my strength for to refotre:
Before I go away from hence, and
hee faine no more.

Deliver mee from all my transgrefions and make mee not a rebuke unto the fool.

I should have bene dumb, and not have opened my mouth, becaufe thou didt it.

Take thy plague away from me; for I am conumned by the froot of thine hand.

When thou with rebukes doft chaffie man for iniqulite, thou as a mothe maketh his beauty consume, fcarle every man is vanity. Selah.

Heare my prayer, O Lord, & hearne unto my cry: keep not silence at my teares for I am a strangrer with thee, and a folemne out, as all my fathers.

Stay thine anger from mee, that I may recover my strength before I go hence, and bee not.

PSAL XI.

1 David delivered from great danger, doth magnifie and praffe the grace of God, for his deliverance, and commendeth his providence towards all mankind. Then doth he promife to give himselfe subidence to Gods seruices, and doth declare how God is truely worshippes. Afterward he giveth thanks and prafeth GOD, and having complaine of his enemies, with good courage he calleth for aide and succour.

Sing this as the 35. Psalme.

I Waited patiently for the LORD, and he inclined unto me, and heard my cry.

He brought me also ou of the horrible pit, out of the myry clay, & set my feet upon the rock, and ordered my going.

And he hath put in my mouth a new song of praffe unto our God, many fhall fee it, and feare and fhall truft in the Lord.

4 O blest is hee whofe hope and heart doth in the LORD remaine:
That with the proud doth take no part, nor flinch as lie and flaine.

5 For God my Lord, thy wondrous deeds in greatneffe far do praffe:
Thy favoure towards us exceeds all things that ever was.

6 When I intend and do devife thy works abroad to fhew:
To fuch a reckoning they do rife thereof none end I know.

6 Burnt offerings thou didft not defire, (mine eares well underftand)
Nor Sacrifice for fin with fire thou didft at all demand.

But eares haue (thou prepared) burnt offerings and fin offerings haue thou not required.
PSALME XLI.

7 But then, said I, behold and looke, I come; O Lord to thee: For in the volume of thy booke thus is it writ of mee: 
8 That I O God, with my whole mind thy will to do like well: For in mine heart thy Law I find fast placed there to dwell. 
9 Thy justice and thy righteousnesse in great reforst I tell: Behold, my tongue no time doth ceafe, O Lord, thou knowest full well. 
10 I have not hid within my breath thy goodnesse as by health: But I declare and have expressed thy truth and living health. 
11 I keep not clofe thy loving mind that no man shouled it know: The truth that in thy truth I find to all the Church I shou w. 
12 Thy tender mercie Lord from mee with-draw thou not away: But let thy love and vertie preverse mee still for ay. 
13 For I with mishiefs many one am forbeere about: My fins such hold have tane mee on I cannot once looke out. 

Yes, they in number far exceed the hairies upon mine head: So that mine heart doth faint for dread that I almost am dead. 

13 With speed send help, and let mee free O Lord, I thee require: Make haft with aid to succour mee O Lord, at my desire. 
14 Let them suftaine rebuke and shame that feke my Soul to spille. Drive back my foes, and them defame that with and would mee ill. 

15 For their ill feats do them destroy, that would deface my name: Who at mee thus do raise and cry, Fie on him, fie for shame. 
16 Let them in thee have joy and wealt that feke to thee always. That fach as love thy living health may fay, To God bee praise. 
17 But as for mee, I am but poore, oppreff, and brought full low: Yet thou O Lord, wilt mee refoure to health full well I know. For why? thou art mine hope and truft, my refuge, help, and stay: Wherefore, my God, as thou art juft with mee no time delay.

yea, they are more in number than the hairies of mine head: therefore my heart faileth me. 
13 Let it please thee, O Lord, to deliver me: make haste O Lord, to help mee. 
14 Let them be confounded & put to thame together, that feke my Soule to destroy it: let them bee driven backward, and put to rebuke, that desire mine hurt. 
15 Let them be destroyed for a reward of their thame who fay to mee, Aха, аха. 
16 Let all them that feke thee, rejoyce and bee glad in thee and let them that love thy salvation fay alway, The Lord bee prailed. 
17 Though I bee poore and needy, the Lord thinketh on mee: thou art mine helper, and my deliverer my God make no turing. 

PSAL. XLI.

7 David being afflicted, blesseth them that pity his ease, and complaineth of the treafon of his friends and familiars, as come to paffe in Izaus, I. 15. After, loving folt GODS mercies in delivering him bee given wha hurry thanks unto God.

Tribble. Psal. 41.

Contra.

Tenor. The man is blesf, that care full is the need y to consider.

Bassus.
the Lord will keep him in the time of trouble.

2 The Lord will make him safe and found, and happy in the land:

And he will not deliver him, into his enemies hand.

3 And in his bed when he lieth sick the Lord will him retrieve: And though, O Lord, wilt turne to health his fickness and his sore,

4 Then in my fickness thus say I have mercy Lord on mee: And heale my Soul, which is full wo that I offended thee.

5 Mine enemies with mee ill in heart and thus of mee did say, When shall hee die, that all his name may vanish quite away?

6 And when they come to violate mee they ache if I do well: But in their hearts mischief they hatch and to their mares it tell.

7 They bite their lips, and whisper so as though they would mee charm. 

8 Some grievous sin hath brought him to this fickness, say they plaine: Hee is so low, that without doubt rise can hee nor again.

9 The man also that I did truft with mee did use deceit: Who at my table ate my bread the fame for mee laid wait.

10 Have mercy Lord, on mee therefore and let mee bee preferred: That I may render unto them, the things they have deferred.

PSALME XLII.

For in the season perilous the Lord will him deliver.
PSALME XLII.

11 By this I know affuredly to bee beloved of thee: When that mine enemies have no cause to triumph over mee.

12 But in my right thou haft mee kept and maintained alway: And in thy presence place allign'd where I shall dwell for ay.

13 The Lord the God of Israel bee praised evermore: Even so bee it Lord, will I say, even so bee it, therefore.

PSAL. XLII.

7 One griefe another in doth call, as clouds burst out their voyce: The floods of evils that do fall run over mee with newse.

8 Yet I by day felt his goodneffe and help at all affayes: Likewise by night I did not cease the living God to praise.

9 I am perfwaded thus to say to him with poore pretence: O Lord, thou art my guide and day, my rock, and my defence.

10 For why? they pearce mine inward with pangs to be abord: (parts When they cry out with fubborn hearts where is thy God thy Lord?

11 So soone why doit thou faint and quailie my Soul with paines oppreffe? With thoughts why doit thyfelf affaiie, soe fore within my bref.

By him I have fadcor at need, against all paines and griefe. Hee is my God, who with all Speed will haft to fend reliefe.

6 And thus my Soul within mee, Lord, doth faint to think upon, The land of Iordan, and record the little hill Hermon.

13 Blessed bee the LORD GOD of Israel world without end, So bee it, even So bee it.  

Sing this as the 15. Psalm.
PSALME XLIII.

PSAL. XLIII.

Psalm 43.
Judge me, O God, & defend my cause against the unmercifull people: deliver mee from the deceitfull wickedman.

2 For thou art the God of my strength: why hast thou put me away? why go I so mourning, when the enemy opprefteth mee?

3 Send thy light and thy truth: let the lead me let thee bring me unto thine holie place & to thy Tabernacles.

Judge and revenge my cause, O Lord, from them that evill bee:
From wicked and deceitfull men,
O Lord deliver mee.

For of my strength thou art the God, why puttest thou mee thee fro?
And why walk I so heavily oppressed with my fo?

Send out thy light and eke thy truth, and lead mee with thy grace:
Which may conduct mee to thy hill, and to thy dwelling place.

4 Then shall I to the Altar go of God my joy and cheare, And on mine harp give thanks to thee, O Lord my God most deare.

5 Why art thou then so sad my Soul, and frettest thus in my breit?
Still trust in God, for him to praise I hold it always best.
By him I have deliverance against all paine and grieue:
Hee is my God, which doth always at need send mee relief.

Psalm 44.

A most earnest Prayer, made in the name of the faithful, when they are afflicted by their enemies, for inflaining the quarrell of God's word, according to the expostion, Rom. 8.

We have heard with our ears, O God, our fathers have told us the works ye thou hast done in their days, in the old time.

Then will I go unto the Altar of God even unto the God of my joy and gladness, and upon the harpe will I give thanks to thee, O Lord my God.

Why art thou cast down my Soul, and why art thou disquieted within me? wait on God, for I will yet give him thanks, hee is my present help and my God.

Treble. Psalm 44.

Contra.

Tenor. Our ears have heard our fathers tell and revere-ently record.

Bassus.

The won-drous works that thou hast done, in al-der time, O Lord.

2 How
Psalm 48

3 They conquered not by sword nor the land of thy behoof: (strength
But by thine hand, thine arm, and grace,
because thou lovest them best.
4 Thou art my King, O God that helpt
Jaaob in sundry wise:
5 Led with thy power, wee threw down
as did against us rife. (such
6 I trusted not in bow nor sword,
yet could not save mee found:
7 Thou keepest us from our enemies rage,
thou didst our foes confound.
8 And fill wee boast of thee our God,
and praffle thine holy name:
9 Yet now thou goest not with our hoast,
but leavest us to shame.
10 Thou mad'st us flee before our foes,
and so were over-trod:
Our enemies spoild and robbd our goods,
when wee were spent abroad.
11 Thou haft given to our foes,
as sheepe for to bee flaine:
Amongst the Heathen every where
scarr'd wee did remaine.
12 Thy people thou haft fold like flaves,
and as a thing of naught:
For profit none thou haft thereby
no gaine at all was fought.
13 And to our neighbours thou haft made
of us a laughing flock:
And those that round about us dwell
at us do gire and mock.
14 Thus wee serve for none other life,
but for a common talk:
They mock, they scorn, & nod their heads
where ever wee go or walk.
15 I am ashamed continually
to heare those wicked men:
Yea, I so blash, that all my face
is covered over then.
16 For why? wee heare such scandalous
such base reports and lies: (words
That death it is to fee their wrongs,
their threateninges, and their cries.
17 For all this wee forget not thee,
nor yet thy Covenants brake:
We turn not back our hearts from thee
nor yet thy paths forsake.
18 Thou fell'st thy people without gain,
and didst not increase their price.
19 Thou mak'st us a reproach to our neighbours,
a jeft and a laughing flock to them that are round about us.
20 Thou mak'st us a proverb among
the nations, and a nodding of the head among people.
21 My confudion is daily before mee,
and the shame of my face
is covered over mee.
22 For the voice of the slanderer and
rebukes for the enemy & avengers.
23 All this is come upon us yet do we not
forget thee, neither deal we falsely concerning thy
Covenant.
24 Our heart is not turned back,
 neither our feete does goe out of thy path.
PSALME XLV.

Abothou haft driven us down into the place of dragons beares: And covered us with thale of death, and great adverstitie.

20 If we have our Gods Name forgot and help of idoles fought:

21 Wolde God then have tried this out?

22 Nay, nay, for thy Name fake, O Lord, always are we flaine thus:

23 Up Lord, why sleepeft thou? awake, and leave us not for all:

24 Why hiddeft thou thy countenance, and doft forget our thrall.

25 For down to duft our Soul is brought, and wee now at laft caf,

26 Rife up, therefor, for our defence and help us, Lord, at need:

Whee thee befeech, for thy goodneffe to refuce us with speed.

PSALM XLV.

The majesty of Solomon, his honours, strength, beautie, riches and power are praised: and alfo his marriage with the Egyptian (being an heathen woman) is blessed, if that she can renounce her people, and the love of her country, and give herself wholly to her husband: Under the which figure the wonderfull majesty and increafe of the Kingdom of Christ: and the Church his Spaffe, now taken of the Gentiles, is described.

Sing this as the 25. Psalme.

8 Of myrrhe and caffia, thy clothes molt sweet smell had:

When thou didst from thy palace paffe, where they had made the glad.

9 Among thy ladies are, kings daughters right demare: At thy right hand the Queene doth fiand, arrayd in gold molt pure.

10 O Daughter, take good heed, incline and give good ear.

Thou must forget thy kindred all, and fathers house molt deare.

11 So shal the King defire, thy beauty excellent:

Hee is thy Lord, therefore shall thou to honour him bee bent.

12 The daughters then of Tyre, with gifts full rich to fee,

And all the wealthie of the land, shall make their fute to thee.

13 The daughter of the King, is glorious to behold:

Within her chamber thee doth fit, deckt up in byroydred gold.

14 In robes by needle wrought, with many pleafant thing:

And Virgines fair on her to wait thee commeth to the King.

15 They shall bee brought with joy, and mirth on every fide,

Into the palacie of the King, and there they shall abide.

16 All thy garments fiend of myrrhe and aloes, and caf-

Thou must forget thy kindred all, and fathers house molt deare.

The Kings daughter is all glorious within: her clothing is of byroydred gold.

Shall bee brought into the king in raiment of needle work,

The virgins that do follow after her, and her companions shall bee brought into thee.

15 With joy and gladnesse shall they bee brought, and shall enter into the Kings palace.

23 Up, why sleepeft thou, O Lord? awake, and leave us not for all.

24 Wherefore hiddeft thou thy face? and forgettest our miseries, and our affliction?

25 For our Soul is beaten unto the duft our belly cle-

veth unto the ground.

26 Rife up for our fucour, and redeeme us for thy mercies fake.
PSALME XLVI.

16 In stead of thy Fathers shalt thy children bee: thou shalt make them Princes thorough all the earth.

16 In stead of parents left,  
O Queen, the cafe so stands,  
Thou shalt have sons whom thou mayst set  
as Princes in all lands.

17 Wherefore thine holy Name  
all ages shall record:  
The people shall give thanks to thee,  
for evermore, O Lord.

17 I will make thy Name to bee remembered thorough all generations: therefore shall the people give thanks unto thee world without end.

**PSAL XLVI.**

A song of triumph, or thanksgiving, for the deliverance of Jerusalem, after Sennacherib with his armie was driven away, or some other like sudden and merveilous deliverance by the mightie hand of GOD; whereby the Prophet commending this great benefit, doth exhort the faithful to give themselves wholly into the hand of God, doubting nothing but that under his protection, they shall be safe against all the assaults of their enemies because this is his delight to affwadge the rage of the wicked whereof they are most byfe against the left.

Treble. Psal. 46.  

Contra.  

Tenor. The Lord is our defence and aide, the strength whereby we stand:  

Bassus.  

When we with woe were much dismayd, wee found his help at hand.

2 Though the earth remove wee will not feare, though hills so high and steep,
Psalme XLVII.

1. Though the waters there of rage, and be troubled, and the mountains shake at the furies of the sea: Selah.
2. Yet there is a river, whose streams shall make glad the city of God, even the Sanctuary of the Tabernacle of the most high.
3. The Lord of Hostes doth doth our part, to us hee hath an eye:
4. Our hope of heath with all our heart on Iaakobs God doth ly.
5. Come hear and see with mind & thought the working of our God:
6. What wonders hee himself hath wrought throughout the earth abroad.
7. The Lord of Hostes is with us: the God of Iaakob is our refuge. Selah.
8. The Prophet exhorts all people to the worship of the true and everliving GOD, commending the mercy of GOD towards the pittirite of Iaakob: And after prophesie of the kingdome of CHRIST, in this type of the Gospell.

Psalme 47.

A ll people clap your hands: Sing loud unto God, with merrie vent:

Treble. Psal. 47.

Contra.

Tenor. Let all folk with joy Clap hands and re-joyce. And sing unto God

Bassus.

With
Psalms XLVII.

1 For the Lord is high, and terrible: A great King over all the earth.

2 For he hath subdued the people under us, and the Nations under our feet.

3 He hath chosen our inheritance for us: even the glory of Jacob, whom he loved. Selah.

4 Our God is gone up, with triumph and fame: With found of the trumpet, To witness the fame.

5 Sing praises to God, sing praises: Sing praises unto our King: Sing praises.

6 For of all the Earth Our God is the King: Such as understand Now praise to him singing.

7 For God is the King of all the earth: Sing praises every one that hath understanding.

8 God reigneth over the Heathen; God fitteth upon his holy throne.

9 Strange Princes do come Unto the Lords fold: Who are as his shields, His Church up to hold.

For shields of the world Belong to the Lord: His Name to exalt Let all men accord.

PSAL.
PSALME XLIX.

PSAL. XLVIII.

1 A notable deliverance of Jerusalem from the hands of many Kings is mentioned: for which thanks are given to GOD, and the state of that citie is praised, that both GOD so profeniely at all times rende to defend them. This Psalm feemeth to bee made in the time of Abaun, Isaphat, Afa, or Ezechias: for in their times chiefly was the citie by surroune Princes assaulted.

Sing this as the 46. Psalm.

8 As we have heard, so have wee bene in the city of the Lord, in the citie of our God: God will establish it forever.Selah. 9 Wee wait for thy loving kindnesse, O GOD, in the mids of thy Temple.

Great is the Lord, and with great praise to bee advanced full Within the cite of our God, upon his holy hill.

2 Mount Syon is a pleasant place, it gladdeth all the land: The citle of the mighty King on her Northside doth stand.

3 Within her palaces the Lord is known a refuge sure: For fo, the Kings together came her ruine to procure: But when they did behold the fame, they wondred and they were Aftonied much, and suddenly, were driven backe with fear.

6 Great terrorre there on them did fall, for very wo they cry, As doth a woman when shee shall go travell by and by. As with the florym Easterne winds thon break't the ships that faile, Of Tarhith: so they flattered were, destroide, and made to quaille.

8 Within the citle of the Lord wee saw, as it was told: Yes, in the citle of our God, which hee will ay uphold.

9 O Lord: wee wait, and looke to have thy loving help and grace: For which all times wee do attend, within thine holy place.

10 O Lord, according to thy Name, for ever is thy praise: And thy right hand, O Lord, is full of righteousnesse alwayes. 11 Let, for thy judgements, Sion mount, with joys fulfilled bee: And let Iehudahs daughters all bee glad, O Lord, in thee.

12 Go walk about all Sion hill, yea, round about her go: And tell the Bull-warks that thereon, are builded on a row. 13 View and mark well the walk thereof, behold her towres hie: That yee of it may make report to your polerite.

14 For even this God our God is hee, For ever and for ay: Hee shall direct, and us conduct, even to our dying day.

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideratstion of mans life, shewing them not to bee muft happe, that are muft wealthie, and therefore not to be feared: but contrariwise, bee liftest up our minds, to consider how all things are ruled by Gods providences: who as we budge the worldly misers to everlying torments, so dash bee preference bits, and will reward them in the day of the resurrection.

8 As we have heard, so have wee bene in the city of the Lord, in the city of our God: God will establish it forever.Selah.

9 Wee wait for thy loving kindnesse, O GOD, in the mids of thy Temple.

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2 Both
PSALME XLIX.

2 As well low as high, both rich and poore.

3 My mouth shall speake of wisdom, and the meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, and utter my grave matter upon the harp.

5 Wherefore should I feare in the evil dayes, when iniquitie shall compass mee about, as at mine heels.

6 They trust in their goods & boast themselves in the multitude of their riches.

7 Yet a man can by no means redeem his brother: hee cannot give his ransom to GOD.

8 It is too great a price to pay
none can thereto attaine:
9 Or that hee might his life prolong,
or not in grave remaine.
10 They sell wise men, as well asfooles
subject unto deaths bands:
And beeing dead, strangers poiffe their goods, their rents, their lands.
11 Their care is to build houses faire,
and so determine sure,
To make their name right great on earth,
for ever to endure.
12 Yet shall no man always enjoy
high honour, wealth, and rest:
But shall at length taste of deaths cup,
as well as the brut beast.
13 But man shall not continue in honour: he is like the beasts that die.
PSALME L.

13 And though they try these foolish
be most lead and vaine (thoughts
Their children yet approve their talk,
and in like sin remaine.
14 As thee unto the fold are brought,
so shall they unto grave:
Death shall them eat, and in that day,
the just shall lordship have.

Their image and their royall port
shall fade and quite decay:
When as from house to pit they passe
with wo and wel-away.
15 But God will surely prefer we mee
from death and endless paine;
Because hee will of his good grace
my Soul receive againe.

20 Thus man to honour God hath calld,
yet doth hee not consider:
But like brute beasts doth hee live,
which turn to dust and powder.

16 If any man waxe wondrouses rich,
fear not, I say therefore:
Although the glory of his house
increaseth more and more.
17 For when hee dieth of all these things
nothing shall hee receive:
His glory will not follow him,
his pompe will take her leave.
18 Yet in this life hee takes himselfe
the happiest under Sun:
And others likewise flatter him,
saying, All is well done.
19 And presupposhe hee live as long
as did his fathers old,
Yet must hee needs at length give place,
and be brought to deaths fold.

16 Bee not thou afraid,
when one is made rich and
when the glory of his house
is increased.
17 For he shall
take nothing away when he
shalt neither shall his pomp
defend after him.
18 For while hee lived hee
rejoyced himselfe,
and men will praise thee
when thou makest much
of thy folio.
19 Hee shall enter into the
generation of his fathers:
and they shall
not live for ever.
20 Man is in honour,
and understandeth not: hee
is like the beasts
that perish.

PSALM 50.

† He prophesieth, how God will call all nations: by the Gospel, and requires none other sacrifices of his people, but confession of his benefits, and thanksgiving: & he delighteth all such as feeme zealous of ceremonies, and not of the pure word of God only.

Tribble. Psal. 50.

Contra.

Tenor. The mightie GOD, th' Eternall hath thus spoke: And all the world

Bassus.

hee will call and pro-voke, Even from the East, and so forth to the West:

From
PSALME L.

Out of Zion which is the perfection of beautie hath God thinned.

From to-ward Sion, which place him liketh belt, God will ap-pear

in bea-tie moft ex-cel-leaf: Our God will come be-fore that long time be spent.

Devouring fire shall go before his face:
A great tempest shall round about him trace.
Then shall hee call the earth and heaven so bright,
To judge his folk with equitie and right.
Saying, go to, and now my Saints assemble:
My pact they keepe, their gifts do not dissemble.

The Heavens shall declare his righteousnesse:
For GOD is Judge of all things more and leffe.
Hear my people, and I will speake: hear, O Israel, and I will telle thee: for am God even thy GOD.
I will not reprove thee for thy sacrifice, or thy burnt offering, that have not bene continually before mee.

I have not need to take of thee at all
Goates of thy fold, or calf out of thy stall:
For all the beasts are mine within the woods,
On thousand hills the beasts are mine own goods:
I know for mine all birds that are on mountains:
All beasts are mine which haunt the fields and fountains.

Hungrie if I were, I would not thee it tell:
For all is mine that in the world do dwell.
Eate I the flesh of great buls or bullocks?
Or drink the blood of goates, and of the flocks.
Prent to God due thankfulness and praise:
And pay thy vows to him most High alwayes.

Call
PSALME LII.

15 Call upon mee
when troubled thou shalt bee:
Then will I help,
and thou shalt honour mee.

16 To wicked men,
thus faith th'Eteneral God,
Why doft thou preach
my Lawes and Heftes abroad?
Seeing thou haft
them with thy mouth deformed,
And hateft to bee
by discipline reformed.

My words, I say,
thou doft reject and hate:
If that thou see
a thiefe, as with thy mate,
Thou runft with him,
and fo thy prey do feete:
And art all one
with bawdes and ruffians eke.

Thou givelft thy felfe
to back-bite and to flander:
And how thy tongue
deceives it is a wonder.

20 Thou fift mufing
thy brother how to blame,
And how to put
thy mothers fon to flame.

21 These things thou didft,
and whilt I held my tongue:
Thou didft mee judge,
(because I flaid fo long)
Like to thy felf,
yet though I keepe long silence,
Once haft thou feele
for thy wrongs just recompence.

22 Consider this,
yee that forget the Lord:
And feares not when
hee threateneth with his word:
Left without help
I fpole you as a prey.

23 But hee that thanks
offereth praife mee ay,
Saiith the Lord God:
and hee that walketh this trace,
I will him teach
Gods saving health to embrace.

PSAL. LI.

*When David was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the fame to God, with profilation of his natural corruption and iniquity, but alfo left a memorial thereof to his posterity. Therefore fift hee defir'd God to forgive his fault, and returne in him his holy Spirit, with promise, that hee will not bee unmindfull of thofe great graces. Finally, fearing leff God would punifh the whole Church for his faults, hee requireth that hee would rather increase his graces toward the fame.*

Treble. Psal. 11.

*O Lord, confid-er my dif-trefse,* And now with speed some pit- ie take:

Contra.

Tenor. O Lord, con-fid-er my dif-trefse, And now with speed some pit- ie take:

Bassus.
PSALME LI.

according to thy loving kindness; according to the multitude of thy compassions put away my iniquities.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 Remorse and sorrow doth constrain me to acknowledge mine exceedence of sin, and to call upon thee to make me pure.

4 Against thee have I sinned, and thou only hast I transgressed in my trespass, and done evil in thine sight, that thou mayest be justified when thou speakest, and pure when thou judgest.

5 Behold, I was born in iniquity, and in sin hast thou made me to conceive me.

6 Behold, thou lovest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 If thou with hyssop purge my blot, I shall be cleaner than the glasse: And if thou wash away my spot, The Snow in whiteneffe shall I paffe.

8 Therefore, O Lord, such joy mee send, That inwardly I may find grace: And that my strength may now amend Which thou hast swagd for my trepas.

9 Turn back thy face, and frowning ire, (For I have felt enough thine hand) And purge my sins, I thee desire, Which do in number pass the sand.

10 Make new mine heart within my brest, And frame it to thine holy will: Thy constant Spirit in mee let rest, Which may thole raging enemies kill.

11 Wash.

Mys de-face, my faults re-dresse, Good Lord for thy great mer-cies sake.

Wash me, O Lord, and make mee clean, From this un-just and sin-fall act:

And purifie yet once again Mine hainous crime and blood-ise fact.

If thou with hyssop purge my blot, I shall bee cleaner than the glasse: And if thou wash away my spot, The Snow in whiteneffe shall I paffe.

Therefore, O Lord, such joy mee send, That inwardly I may find grace: And that my strength may now amend Which thou hast swagd for my trepas.

Turn back thy face, and frowning ire, (For I have felt enough thine hand) And purge my sins, I thee desire, Which do in number pass the sand.

Make new mine heart within my brest, And frame it to thine holy will: Thy constant Spirit in mee let rest, Which may thole raging enemies kill.

Purge mee with hyssop, and I shall be clean: wash mee, and I shall be whiter than Snow.

Make mee to heare joy, and gladneffe, that the bones which thou hafte broken may rejoynce.

Hide thy face from my sins, and put away all my iniquities.

Create in mee a clean heart, O God, and renew a right Spirit within mee.

68
### PSALME LII.

| 11 Cast me not out Lord from thy face,     | 15 Touch thou my lips, my tongue untie,       |
|    But freely my tormentes end:           | O Lord, which are the only kay:               |
|    Take not from mee thy spirit and grace,| And then my mouth shall suffifie               |
|    Which may from dangers mee defend.      | Thy wondrous works and praiesteway:           |
| 12 Restore mee to these joyes againe,      | And as for outward sacrifice                   |
|    Which I was wont in thee to find:       | I would have offered many one:                |
|    And let mee thy free spirit retaine,    | But thou eftemess them of no price,           |
|    Which unto thee may fir my mind.        | And therein praiest takes thou none.         |

13 Thus when I shall thy mercies know, I shall infract others therein:
   And men that are likewise brought low
   By mine enmiple shall flee fin.

14 O God, that of mine health art Lord,
   Forgive mee this my bloodie vice,
   Mine heart and tongue shall then accord
   To sing thy mercies and justice.

18 Lord, unto Syon turn thy face,
   Powre out thy mercies on thine hill:
   And on Jerusalem thy grace,
   Build up the walls, and love it still.

19 Our offerings then thou shalt receave,
   Of peace and righteoushifie, I say:
   Yea, calves and all that thou dost crave
   Upon thine Altar shall wee lay.

---

### PSAL. III.

"David describeth the arrogant tyranny of his adversaries Doeg (Sauls chief shepheard) whose false forrases caused Abimelech, with the ref of the Priffts to bee flaine. David prophesich his destruction, and encourageth the faithful to put their confidence in GOD, whose judgements are nof/ sharp against his adversaries. And finally, he rendereth thanks to GOD for his delverance."

In this Psalme is lisyly set forth the kingdome of Antichrift.

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**Psalme 52.**

**WHY boastest thou thy self in thy wickedhifie, O man of power?**

The loving kindhifie of GOD endureth daily.

---

**Psalm 52.**

**Treble. Psal. 52.**

11 Cast mee not out Lord from thy face,    15 Touch thou my lips, my tongue untie,    19 Our offerings then thou shalt receave,    28 Why doft thou tyrant boast a-broad, thy wicked works to praiest? Doft thou not know there is a God, whose mercies last al-wyses?
PSALME LIII.

2 Thy tongue imagineth mischief, and is like a sharp razor that cutteth deceitful lie.

3 On mischief why fets thou thy minde, and will not walk upright?
Thou haft more luft falle tales to find than bring the truth to light.
4 Thou doft delight in fraud and guile, in mischief, blood, and wrong:
Thy lips have learen the flattering falle, O falle deceitfull tongue:
5 Therefore flall God deftroy thee for ever: hee fhall take thee & plucke thee out of thy Tabernacle; and root thee out of the land of the living. Selah.
6 The righteous alfo fhall fee it, & feare, & fhall laugh at hym faying:

7 Behold the man that would not take the LORD for his defence:
But of his goods his god did make, and truft his corrupt feste.
8 But I an Olive freih and green fhall spring and spread abroad:
For why? my truft all tymes hath bene upon the living GOD.
9 For this therefore will I give praife to thee with heart and voice;
I will feth forth thy Name alwayes, wherein thy Sainfts rejoynce.

PSAL. LIII.

1 The Prophet defcribeth the crooked natures, the cruelties, and punishment of the wicked, when they look not for it, and defireth the deliuerance of the gudly, that they may reioynce together.

Sing
PSALME LV.

Sing this at the 14. Psalm.

There is no God, as foolish men assert in their mad mood:
Their drifts are all corrupt and vaine,
not one of them doth good.
2 The Lord beheld from Heaven high the whole race of mankind:
And saw no one that sought indeed the living God to find.
3 They did turn back, and were corrupt,
and truly there was none
That in the world did any good,
I say, There was not one.
4 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread,
the Lord they call not on.
as they eat bread, they call not upon God.

5 Even there they were afraid, and flied
with trembling all dismayed,
Where as there was no cause at all why they should bee afraid.
For God his bones that thee belegede hast scattered albrod:
Thou hast confounded them, for they rejected are of God.

6 O Lord give thou thy people health;
and thou, O Lord, fulfill
Thy promise made to Israel,
from out of Syon hill.
When God his people shall restore
that erit were captived led:
Then Iacob shall therein rejoice,
and Israel shall bee glad.

PSAL. LIII.

Save mee, O God, for thy Names sake,
And by thy grace my cause defend;
2 Oh, heare my prayers which I make,
And let my words to thee ascend.
3 For strangers do against mee rife,
And tyrants seek my Soul to slay:
They let not God before their eyes,
But bent to please their wicked will.

4 Behold, God is mine help and stay,
And is with such as do mee aied.
My foes despite bee will repay,
Oh cut them off, as thou haft said.
5 Then sacrifice, O Lord, will I
Present full freely in thy sight:
And will thy Name fill magnifie,
Because it is both good and right.

For he me brought from troubles great,
And kept mee from their raging ire:
Yea, on my foes who did mee threat
Mine eyes have seen mine hearts desire.

PSAL. LV.

David being in great horrois and distress, complaint of the great crueltie of Saul, and of the falsehood of his familiar acquaintance, uttering w夷 ardent affection to move the Lord to pitie him: After being affured of deluerance, he feteth forth the grace of GOD, as though he had already obtained his requist.

Sing
Psalm 55:

O God, give ear, and do apply to hear me when I pray: And when to thee I call and cry hide not thy face away.

2 Take heed to me, grant my request, and answer me again: Withplaints I pray, full fore oppression, great grieveth doth me constrain.

3 Because my foes with threats and cries oppress me through deligient: And so the wicked fort likewise to veese me have delight. For they in counseil do conspire to charge me with some ill: And in their hauie wrath and ire they do purrue mee still.

4 My heart doth faint for want of breath it panteth in my brest: The torours and the dread of death do work mee much unrett. Such dreadfull fear on mee doth fall, that I therewith do quake: Such horror whitelmeth me withail, that I no shift can make.

6 But I did fly, Who will give mee the swift and pleasant wings Of some fair Dove? Then would I flee, and rest mee from those things. Lo, then I would go far away, to flee I would not cease: And I would hide my self, and stay in some great wilderness.

8 I would bee gone in all the hauie, and not abide behind: That I were quite and overpaft their blants of boflye wings. Divide them Lord, and from them pull their devilish double tongue: For I have lyied their cite full of rapin, fire, and wrong.

10 For they both night and day about the wall thereof: both iniquity, and mischief are in the midst of it.

12 Wickednes is in the midst thereof: deceit and guile depart not from her streets.

Though fuch bee quite deftornd and gone in thee (O Lord) I truft: I shall depend thy grace upon, with all my heart and liuft.

14 With whom I had delight to talk in secret and abroad: And wee together oft did walk within the oute of God. Let death in haft upon them fall, and send them quick to hell: For michief reigneth in their hall, and parlour where they dwell.

16 But I unto my God will cry, to him for help I flee: The Loan will hearre mee by and by, and mee will fuccour mee. At morning, noon, and evening tide unto the Lord I pray, When I fo iniantly have cryde, hee doth not fay mee nay.

18 To peace hee shall refiore mee yet, though war bee now at hand: Although the number bee full great that would against mee fhand. The Lord that reigneth ere and late shall hearre, and wrack them fore: For fuch no change is in their state, they feare not God therefore.

20 Upon his friends hee laid his hands, who were in covenant knit: Of friendship to negleet the bands hee paffeth not a white. Though war within his heart did boile, like butter were his words: Although his words were fainoff as oyle, they cut as sharp as fwords.

22 Caft thou thy care upon the Lord, and hee shall nourle thee: For hee will not for ay accord the light in thrall to bee. But God shall caft them deep in pit, that thirst for blood always: Hee will no guilefull man permit to live out halfe his days.

11 Surely my enemy did not deftame mee, for I could have borne it: neither did mine adversarie exalt himselfe against me for I would have hid mee from him. But it was thou, O man, even my companie, my guid and my familiar.

13 Which deligheted in confuling together and went into the house of God as companions. Let death seafe upon them let them godown quick into the grave: for wickedneffe is in their dwellings, even in the midst of them. But I will call upon God and the Lord will fave mee.

15 Evening, and morning, and at noone will I pray & make a noile and he will hearre my voice. Hee hath delivered my Soul in peace from the battell that was against me, for many were with mee.

17 God fhall hearre and affliet them, even hee that reigneth of old. Selah, because they have no edges therefore they fear not GOD. Hee laid his hand upon such as bee at peace with him, and bee brake his Covenant.

24 The words of his mouth were foter than butter, yet war was in his heart: his words were more gentle than oyle, yet they were fwords.

25 Caft thy burden upon the Lord, and hee shall nourle thee, hee will not fuffer thee to fall.
**PSALME LVII.**

<table>
<thead>
<tr>
<th>Psalm 56.</th>
</tr>
</thead>
</table>
| **BEE merci-**
| **full unto**
| **me, O God,**
| **form an would**
| **swallow mee**
| **up: bee figh-
| **teth continually**
| **and vex-
| **eth mee.**

2 Mine enemies would daily swallow mee up, form an would fight against mee. O thou most High!

3 When I was afraid, I trusted in thee.

4 I will rejoice in God for ay,
   Because his words are true and juft;
   And fear no whith what flesh do may
   To mee, fith I in God do truft.

5 The words which I my self did speake
   Are turned to my smart and grief:
   Their thoughts each one téd thee to wreak
   On me caufelate to my milchief.

6 In companies conveen do they,
   Keeping them secret in their firata:
   They to my feps take heed alway,
   For why? to trap my Soul they wait.

7 They think they shall ecape at laft,
   Because by wrong they much annoy:
   But thou, O God, in wrath down cait
   These wicked folk, and them deftroy.

8 My wandrings thou haft numbred all,
   And in thy bottell put my tears:
   Are they not written great and small,
   As thy regifter winnefs beares.

9 What tympe to thee I call and cry,
   Mine enemies there back shall flee.
   This know I most affreedly,
   For God the Lord hee is with mee.

10 For this I will in God rejoice,
   Because his promifes are fure:
   To him will I lift up my voice,
   Whole word for ever doth endure.

11 And fince my truft in God doth fland,
   I will maue power not feare at all:

12 Lord, thy vowes are in mine hand,
   To thee I praiyes render fhall.

13 For thou from death my Soul retford,
   And keep my feet from flip or fall,
   That I may walk before the Lord,
   With fuch as light have over all.

---

**PSAL. LVII.**

9 David being in the Difort of Ziph, where the inhaubits did betray him, and at length in the same Cave with Soul, be called ought earzelf unto God, with full confidence, that hee will performe his promife, and take his cauf in hand. Alfo that hee will flue his glory in the heauen and the earth against his cruel enemies. Therefore dabe hee render laud and praiife.

---

**For**

<table>
<thead>
<tr>
<th>Psalm 57.</th>
</tr>
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</table>
| **H ave mer-
| **cie upon**
| **me, O God,**
| **have mer-**
| **cie upon**
| **me.**

---

78
PSALME L.VII.

For why? my Soul in all affaults shall ever truft in thee.

And till these wick-ed storms be past, which rife on every side:

Under the shadow of thy wings my hope shall al-ways bide.

I will call unto the moft high God, euen to the God that performeth his promise to-wards me. He will fend from heaven and fave me from the reprooof of him who would funny me; Selah. God will fend his mercy and his truth.

I will therefore call to the Lord, who is moft high alone, To God, who will his work in mee bring to perfection.

Hee will fend down from heaven above to fave mee, and refcore From the rebukes of wicked men, that fain would mee devour;

God will his mercy surely fend, and conftant truth alfo; To comfort mee, and to defend against my cruel fo.

Alas, too long my Soul doth ly amongst the Lyons keen: That rage and fame like flames of fire, the fons of men I mean.

Whole teeth are like the grounden fpear like arrows are their words: And eke their tongues in forging lies are sharp as any fwords.

Exalt thy felf, O Lord therefore above the Heavens hight: And over all the earth declare thy glory and thy might.

To trap my fteps where I should paffe, a fiare they did lay out: My Soul was prefled down for fear, which compaff mee about.

They have laid a net for my fteps: my Soul is prefled down; they have digged a pit before me, and are fallen into the mids of it. Selah.

Mine
Mine heart is prepared, O God, mine heart is prepared, I will sing and give praise.

Awake my tongue: awake my great delight, my viole and mine harp: I will get up by brak of day, and of my God will carp.

I will thee praise, O Lord of might, the people all among: And eke amid the nations great of thee shall bee my song.

For thy goodnesse is wondrous great, and to the Heavens doth reach: The clouds and elements above thy faithfullnesse do preach.

Exalt thy self, O Lord, therefore above the Heavens hight: And over all the earth declare thy glorie and thy might.

David describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to GODS judgement, shewing that the just shall receive when they see the punishment of the wicked, to the glorie of GOD.
PSALME LIX.

3 The wicked are strangers from thy womb, even from the belly have they ered & speake lies.
4 Their poyson is so like ye poyson of a serpent, like the deafe Adver that flippeth his ear.
5 Which hear not the voice of the Inchanters, though he be most expert in charming.
6 Break their teeth, O God, in their mouth break the jaws of the young Lyons, O Lord.
7 Let them melt like the waters, let them paffe away, when hee should his arrows, let them bee all broken.

3 But what? the wicked strangers are, and from the womb they stray:
Yes, from their birth they lewdly erre, and none so lie as they.
4 Their fribile malice doth surmount the craftie serpents spear:
Who could the enchanters charms avoid by stopping close his eare.

5 Nay nay, yee rather mis-chief mute, where to your hearts be bent:
To execute your cruel rage; on earth your tym is spent.

6 Let such consume as doth a Snail, whose nature is to melt:
Or like unymely fruits, whose eyes,
No Sun hath seen or felt.
9 As flesh red raw, unmeet for meat,
All change bee made by fire:
So let them Lord fade hence, as with
A Whirle-wind in thine ire.

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9 As flesh red raw, unmeet for meat,
All change bee made by fire:
So let them Lord fade hence, as with
A Whirle-wind in thine ire.

7 Let them consume like a Snail that melith, and like the unymely fruit of a woman that hath not seen the Sun.
9 As raw flesh before your pots feel the fire of thorns.
So let him caele them away as with a whirle-wind in his wrath.
10 The righteous shall rejoice when bee the vengeance.
Bee shall wafh his feet in the blood of the wicked.
11 And men shall say, Verily there is fruit for the righteous.
Doubtleste there is a GOD that judgeth in the Earth.

PSAL. LIX.

4 David being in great danger of Saul, who sent to flay him in his bed, prays to God, declares his innocencis, and their furies, desiring God to destroy all those that sin of malicious wickedness: whom though he keep alone for a time, to execute his people, yet in the end he will consume them in his wrath, that bee may bee known to bee the God of Israel, to the end of the world: For this bee fengeth prays to God, asshed of his mercies.

Delyver.
O My God deliver me from mine enemies: defend me from them that rise up against me.

1. Deliver me from the wicked doers, and save mee from the bloodie men.

2. Deliver me from them that have De-light to work in-i-quie:

And mee de-fend in this my right, From them that do a-gainst mee rife.

And from these bloodie men mee save, That seeke my Soul with cru-el-tie.

3. For lo, they wait my Soul to take, Strong men against mee do conveene:

Not for no fault that I did make, That they, O Lord, in mee have seene.

4. They run on faft for none offence, Prepare themselves with brags & boifs:

Arise therefore in my defence, And them behold, Lord God of hofts.

5. They run & prepare themselves without a fault on my part: Arise therefore to assist mee and behold.
5 O God of Israel, awake, 
That thou all nations so mayst trie: 
To punish them no pitie take, 
That thus transgresse maliciumul. 
6 At night they flir and seeke about, 
As hungrie hounds they howle and cry, 
And all the cilde cleane throughout 
From place to place they seek and fipy.

7 Behold, their lips fuch pitiful words 
Cait out, as they should seeme to beare 
Within their mouths sharp edged swords 
For what regard they who do hear.
8 But Lord, thou haft their wayes epied, 
And at the fame fhall laugh space: 
The Heathen folk thou shalt deride, 
Yea mock, and scorn them to their face.

9 His force therefore that would me wrong 
I will refer, O Lord, to thee: 
For though for mee bee too ftrong, 
Yet God will my defender bee.
10 God will prevent mee with his grace, 
Whole merceles I have found of old: 
God will my foes each one defece, 
So that mine eyes fhall it behold.

17 To thee mine only ftrengthe I will 
Therefore finge Pfalmes unceffantly: 
For God is my defence, and fill 
A God moft mercifull to mee.

PSALME LX.
5 Even thou, O Lord God of halles, O God of Israel awake, to vi- 
    the at the hea-
then, and bee not merci- 
    ffull unto all that tran- 
    gresse maliciumul. 
6 They go to 
    and fro in the 
    evening: they bark like dogs 
    and go about the 
    cide. 
7 Behold, they brag in their 
    talk, & fwords are in 
    their lipes. For who, 
    day they, doth 
    hear? 
8 But thou, 
    O Lord, that 
    have them in 
    dection: and thou 
    shalt laugh at all the 
    Heathen. 
9 He is ftrong 
    but I will wait upon thee; for 
    GOD is my 
    defence. 
10 My merci- 
    ffull GOD 
    will prevent 
    mee: GOD 
    will let mee 
    fee my defire 
    upon mine 
    enemies.

11 But flay them not, left their decay 
My people fhould forget and light: 
Difierfe them Lord, our shield and flay 
And bring the low by thy great might. 
12 Let them bee taken in their prid, 
The fims of their own mouth, even 
That Whereto their lips were ay applide, 
Perjured lies then let them prat.

13 Confine, confine them in thine ire, 
That they henceforth no more be kend; 
That men may know how great empire 
Hath Iakobos GOD to the worlds end. 
14 And they in th’ evening fhall turn back 
Like barking dogs which hool and cry: 
When they run here and there for lack; 
The town about their prey to fipy: 

15 They wander fhall for hunger great, 
To feek their food with need oppreft: 
Before they filled bee with meat, 
Although the night drive them to refl. 
16 But I will finge of thy great power, 
And early will thy merces prife: 
For thou haft ay been my ftrong tower 
And refuge in my troublous days.

17 To thee mine only ftrengthe I will 
Therefore finge Pfalmes unceffantly: 
For God is my defence, and fill 
A God moft mercifull to mee.
<table>
<thead>
<tr>
<th><strong>PSALME LXI.</strong></th>
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<tr>
<td><strong>9.</strong> Who will lead me into the strong city? Who will bring me into Edom?</td>
<td><strong>9.</strong> But who will bring me at this tide unto the city strong? Or who to Edom will me guide, so that I go not wrong.</td>
</tr>
<tr>
<td><strong>10.</strong> Will not thou O God, who hadst cast us off, and didst not go forth &amp; God with our armies?</td>
<td><strong>10.</strong> Wilt thou not God, who hadst cast us off, and didst not go forth? O God, who hadst cast us off, and didst not go forth? &amp; God with our armies?</td>
</tr>
<tr>
<td><strong>12.</strong> Give aid O Lord, and us relieve from them that us disdain: The help that hosts of men can give, it is but all in vaine.</td>
<td><strong>12.</strong> Give us helpe against trouble, for vaine is the help of man.</td>
</tr>
<tr>
<td><strong>12.</strong> But through our God we shall do valiantly, for he shall tread down our enemies.</td>
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**PSAL. LXI.**

**9** Whether that he was in danger of the Ammonites, or being pursued of Absolon, here he crieth to be heard: and being delivered and confirmed in his kingdom, he promiseth perpetual praises.

1. Treble. Psal. 61.

Hear my cry O God give ear unto my prayer.

1. From the ends of the earth will I cry unto thee, when mine heart is oppress, bring me upon the rocke that is higher than I.

Let not my words returne in vaine, but give an eare to mee.

2. From off the coasts and uttermost parts of all the earth abroad:

**In**
PSALME LXII.

For thou hast beene my hope, and a strong tower against the enemy.

I will dwell in thy tabernacle for ever and my trust shall be under the covering of thy wings. Selah.

For thou, O GOD, hast heard my desires thou hast given an heritage unto those that fear thy name.

Upon the rock of thy great power my wofull mind repose; Thou art mine hope, my fort, and tower, my fence against my foes: Within thy tents I lust to dwell, for ever to endure: Under thy wings I know right well I shall bee safe and sure.

6 Thus shalt thou grant the King always a life full long to see: To many ages shall his dayes and yeares prolonged bee.

7 That hee may have a dwelling place before the Lord for ay: O let thy mercie, truth, and grace defend him from decay.

8 Then shall I sing for ever still with praise unto thy Name: That all my vowes I may fulfill and dayly pay the same.

Yet my soule keepeth silence untō God: of him commeth my salvation.

PSAL. LXII.

This Psalme partly containeth meditations, whereby David encourageth himselfe to trust in GOD, against the assaults of temptations: and because our minds are easily drawne from GOD, by allurements of the world, hee sharply reprooveth this vanitie, to the intent hee might cleave fast to the LORD.
Yet towards God in silence have I walked:

In whom alone all health and hope I see.

Yet he is my strength, and my salvation, and my defence, therefore I shall not much be moved.

He is mine health and my salvation sure,

My strong defence, which shall for ever endure,

Therefore
PSALME LXIII.

3 How long will yee of mischief thus bee muting?
Thereby not mine, but your owne deaths procuring:
For yee shall bee like to a rotten wall.
4 Yet lo how they confut for to displaice him,
And by their lies from dignite to chafe him.
With mouth they blefe, their hearts repleat with gall.
5 But thou, my Soule in silence wait Gods leasure,
6 Who is mine hope, my strength, and only trefaure.
Therefore my foes I neede no thing to feare.
7 In GOD the Lord my saving health is certaine,
My glorie doth to him also appertaine:
Hee is my rock, I truft hee will mee heare.
8 Truft in this LORD, yee people for opprassed:
Shew him your grieue, hee will it see redresse:
For hee alone our hope mut bee and flay.
9 But yet alas, mens fons are meeere vanitie,
Such liers are as pretend moft gravitie:
Yes, vanitie in weight them downe will wey.
10 Put then no truft in wicked opprassion:
And bee not vaine, nor yet want discretion:
If riches grow set not your hearts thereon.
11 GOD once or twife spake thus within mine heareing,
That power to him alone was appertaining,
And that all shoule depend well therepon.
12 But thou, O LORD, to thine thy mercie shewed:
And as men bee fo thon their works rewardft.

PSAL. LXIII.

7 David, after he had been in great danger, by Saul in the Desert of Ziph, made this Psalm:
wherein he grewe thanks to God, for his wonderfull delivrance: in whose mercies he trufl, even in the midst of his miferies: prophesying the destruction of Gods enemies, and contrarie wise, happening to all them that trufl in the Lord, 1. Sam. 23.

Sing
PSALME LXIII.

Sing this as the 44. Psalme.

O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth great he after thee in a barren and dry land with out water.

1 Thus I behold thee, as in the Sanctuary, when I behold thy power, and thy glory.

2 That I might see yet once again thy glory, thy strength, and might:
As I was wont to behold within thy Temple bright.

3 For why? thy mercies far fumount this life, and wretched days; My lips therefore shall give to thee due honour, loud, and praiie.

4 And while I live, I will not faile to worship thee always:
And in thy Name I shall lift up mine hands when I do pray.

O God my God, I watch beime;
To come to thee in haste;
For why, my Soul and body both do thirst of thee to taste.

And in this barren wilderness, where waters there are none:
My flesh is parcht for thought of thee, for thee I with alone.

5 My Soul is fled as with marrow, which is both fat and sweet;
My mouth therefore shall sing lufh songs as are for thee most meet.

6 When as on bed I think on thee, and eke all the night yde:
7 For under covert of thy wings thou art my joyful gild.

8 My Soul doth surely fllick to thee, thy right hand is my tower:
And that which I seek my Soul to frowy, death shall fioone devour.

10 The sword shall them devour each one their carcasses shall feed
The hungry Foxes, which do run their prey to feeke at need.

11 The King, and all men shall rejoice, that do profele Gods word:
For lyars mouths shall then bee flopt, which have the truth disturb.

Thus shall I magnifie thee all my life, and lift up mine hands in thy Name.

of the sword, and they shall be a portion for foce.
But the King shall rejoice in GOD: and all that are faure by him,

Hear me, 0 God, in my prayer: preserve my life from fear of the enemie.

2 Hide me from the conrapacite of the wicked, and from the rage of the workers of iniquitie.

3 Which have whete their tongues, like swords, & foat for their arrows bitter words.

4 To feast at the upright in secret they feast at him suddenly, and fear not.

5 They encourage themselves in a wicked purpose, they common together, to lay snares privily, and lay.

6 What ways to hurt they talk and mafe all tythes within their heart, They all confult what feates to use, each doit invent his part.

7 But yet all this shall not avall when they think leaff upon, God with his dart shall them affaine, and wound them everie one.

8 Their crafts and their ill tongues withall shall work themselves such blame, That they shall flee which fee their fall, and wonder at the fame.

9 Then all shall fee, and know right well that God the thing hath wrought:
And praiie his write works, and tell what hee to paffe hath brought.

10 Yet shall the luft in God rejoice, still flattering in his might: So shall they joy with minde and voice whole heart is pure and right.

My Soule shall be fixtified with marrow and fatness, and my mouth shall praise thee with joyful lips.

7 When I remember thee overcome, and when I think upon thee in the night I watch.

Because thou hast been mine helper therefore under the flado of thy wings will I rejoice.

8 My Soule cleaveth unto thee: for thy right hand upholdeth me.

9 Therefore they that fecke my Soul to delte, they shall go into the lowest parts of the earth.
10 They shall call him down with the edge of the sword, and they shall be a portion for foce.

But the King shall rejoice in GOD: and all that are faure by him,

PSAL. LXIII.

Sing this as the 18. Psalme.

O Lord, unto my voice give eare, with plaints when I do pray:
And rid my life and Soul from fear of foes that threat to flay.

2 Defend me from that fort of men, which in deeces do lurk:
And from the frowning face of them that all ill fates do work.

3 Who whet their tongues as we have feen men whet and sharp their swords:
They flute abroad their arrows keen, I mean most bitter words.

4 To feast at the upright in secret they feast at him suddenly, and fear not.

5 They encourage themselves in a wicked purpose, they common together, to lay snares privily, and lay.

6 What ways to hurt they talk and make all tythes within their heart, They all confult what feates to use, each doit invent his part.

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9 Therefore they that seek my Soul to delte, they shall go into the lowest parts of the earth.

10 They shall call him down with the edge of the sword, and they shall be a portion for foce.

But the King shall rejoice in GOD: and all that are safe by him,
PSALM LXVI.

9 A praise and thanksgiving unto GOD, by the faithful, who are signified by Sion and Hierusalem, for the choosing, preservation and government of them, and for the plentiful blessings poured forth upon all the earth.

Sing this as the 30. Psalm.

Thy praise alone, O Lord, doth reign in Sion thine own hill:
Their vows to thee they do maintain,
and their benefits fulfill.

2 For that thou dost their prayer hear,
and dost thereto agree:
Thy people all both far and near
with truth shall come to thee.

3 My wicked deeds prevail, O Lord,
but thou hast merced us accord,
although we install bee.

4 The man is blest whom thou dost choose
within thy courts to dwell:
Thine house and Temple hee shall use
with pleasures that excell.

5 Thou wilt in justice hear us, God;
our health of thee doth rise:
The hope of all the earth abroad,
and the sea-coasts likewise.

6 With strength he is belov about,
and compait with his power:
Hee makes the mountains strong and stout
to stand in every flower.

7 The dwelling teas hee doth affayse,
and makes their streams full fill:
Hee doth restrain the peoples rage,
and rules them at his will.

8 The folk that dwell full far on earth
shall dread thy figures to see:
Thou shal the morn and Ever with mirth
make paf with praise to thee.

9 When that the earth is chapt and drie,
and thirst more and more,
Then with thy drops thou dost apply,
and much encrease her flore.

10 With wet thou dost her farrows fill,
whereby her clods do fall:
Thy drops to her thou dost diffill,
and bleefe her fruit withall.

11 Thou deckst the earth of thy good grace
with faire and plenteous crop:
Thy clouds diffill their dew space,
great plente they do drop.

12 The pastures of the Desart drop,
with fatnesse they abound:
The hills also for joy shall hop,
so fertile is their ground.

13 In pastures plain the flocks do feede,
and cover all the earth:
The vales with corn shall so exceede,
that men shall sing for mirth.

PSALM LXV.

6 He provoketh all men to praise the Lord, and to consider his works: He setteth forth the power of God, to affray the rebellis: and sheweth how God hath delveryed Jisrael from great bondage and afflictions. He promiseth to give sacrifice, and provoketh all men to hear what God hath done for him, and to praise his Name.

Tribble. Psal 66.

R Exalt in God, all ye inhabitants of the earth.
2 Singe forth the glory of his Name: make his praise glorious.

3 Say unto God: How terrible art thou in thy works through the greatneffe of thy power that thine enemies bee in subjection unto thee.

4 All the world shall worship thee, and sing unto thee, even the finge of thy Name. Selah.

5 Come, and behold the works of God: hee is terrible in his doing towards the fons of men.

6 Hee hath turned the sea into dry land: they passe through the river on foot, there did wee receive in him.

7 Hee ruleth 9* world with his power his eyes beholdeth the nations the rebellious shall not exalt thenselves. Selah.

8 Yee people give unto our God due laud and thanks alwayes: With joyfull voice declare abroad, and sing unto his praise.

9 Who doth endue our Souls with life, and it preferve withall: Hee shewes our feete, so that no strife can make us flie or fall.

10 The Lord doth prove our deedes with fire, As work-men do, when they desire to have their silver triple. Thou haft brought us into the fiare, & haft a ftrait chain upon our loynes.

11 And
PSALME LXVII.

12 And thou also didst suffer men on us to ride and reign:
   Wee went through fire and water then,
   And brings us out into a place to live in wealth and rest.

13 Unto thine house return will I,
   To offer and to pray:
   And there I will my self apply
   My vows to thee to pay.

14 The vowes that with my mouth I spake
   In all my griefe and smart:
   The vowes (I say) which I did make
   In doleour of mine heart.

15 burnt offerings I give to thee of incense and fat rams:
   Yes, this my sacrifice shall bee
   Of bullocks, goats, and lambs.

16 Come forth, and hearken here full soon
   All yee that fear the Lord,
   What bee for my poor soul hath done
   To you I will record.

17 Full oft I called upon his grace,
   This mouth to him did cry:
   My tongue likewise did speed space
   To praise him by and by.

18 But if I feel mine heart within
   In wicked works rejoice:
   Or if I have delight to sin,
   God will not heare my voice.

19 But surely God my voice hath heard,
   And what I did require:
   My prayer hee did well regard,
   And granted my desire.

20 All praise to him that hath not put,
   Nor cast mee out of mind:
   Nor yet his mercies from mee shut,
   Which I do ever find.

PSAL. LXVII.

*A prayer, for the prosperous state of the Church: not only that God would defend the same in luries,
but also that he would encrease it: wherein briefly is set forth the Kingdom of CHRIST which
should be erected at CHRIST's comming, through all the world.

GOD be mercifull unto us and bleffe us, and cause his face to shine among us. Selah.
1 That they may know thy way upon earth, and thy saving health among all nations.

2 That whiles in this earth we wander and walk, Thy ways may bee known in thought, deed and talk. And how thy great love to mankind is bent, Since thy saving health to all folk is sent.

3 The people therefore, O God, let them praise Thy wonderful works, and merciful ways: Yea, let all the world, both far, wide, and neare Praise thee their Lord God with reverence and feare.

4 Oh, let the whole world bee glad and rejoice, And praise thee their God with heart and with voice: For thou shalt judge all with judgement most right: And likewise on earth shalt rule by thy might.

5 O Soveraigne God, whose works passe all fame, Let all people praise thy glorious Name: All people, I say, in every place, Let them give thee praise, and extoll thy grace.

6 So shalt thou then cause the earth fruit to beare Most plentifully, and every where: And God, even God on whom wee do call, His blessings shall give, and prosper us all.

7 So then shall wee feel Gods blessings each one: And so of his grace there shall complaine none. Then all the worlds ends, and countries throughout, His marvelous power shall fear and redoubt.

5 Let all the people praise thee. O God, let all the people praise thee.

6 Then shall the earth bring forth her encrease, and God even our God shall blest us.

7 God shall blest us, and all the ends of the Earth shall fear him.
In this Psalm David setteth forth, as in a glass the wonderfull mercies of GOD towards his people, who by all means and most strange sorts declared himself to them: and therefore Gods Church, by reason of his promises, graces and victories, doth excell without comparison all worldly things: Hee exhorteth therefore all men to praise GOD for ever.

Psalme 68.

GOD will arise, and his enemies shall bee scattered; they also that hate him shall flee before him.

As the smok vaniflieth, so shalt thou drive them away, and as waxe melteth before the fire so shall the wicked perish at the presence of God.

And as the fire doth melt the waxe, and wind blow smok away:

So in the presence of the Lord the wicked shall decay.

1 Treble. Psal. 68.

2 Tenor. Let God arise, and then his foes will turn themselves to flight:

3 Bassus.

His enemies then will run abroad, and scatter out of fight.

3 But
Here is the text of the page:

3 But righteous men before the LORD shall heartily rejoice: They shall bee glad, and merry all, and cheerfull in their voice.

4 Sing praising, sing praise unto the LORD who rideth upon the fike: Extoll this Name of IAH our God, and him do magnifie.

5 That faire is bee that is above, within his holy place; That father is of fatherliffe, and judge of widows cafe.

6 Houfez bee gives and children both unto the comfortable: Hee bringeth bond men out of thrall, and rebels to diifferfe.

7 When thou didst march before thy folk th Egyptians from among: And brought them through the wildernes, which was both wide and long.

8 The earth did quak, the rain pourd down heard were great claps of thunder: The Mount Sinai thokk in fuch fort, as it would cleave aunder.

9 Thine heritidge with drops of rain abundonantly was weft: And if so bee it barren waxt, by thee it was refreft.

10 Thy chosen flock dotth there remain, thou haft prepared that place: And for the poore thou didst provide of thine eipical grace.

11 God will give women caufes juft, to magnifie his Name: When as his people triumphs make, and purchase brute and fame.

12 For puiffant Kings for all their power shall ftee, and take the foile; And women which remain at home shall help to part the foile.

13 And though ye were as black as pots, your hue thall paife the Dove; Whole wings and feathers feem to have filver and gold above.

14 When in this land God thall triumph over Kings both high and low: Then thall it bee as Zalmon hill as white as any flnow.

15 Though Bafhan bee a fruitfull hill, and in height others paffe: Yet Syon Gods moft holy hill doth far excell in grace.

16 Why brag yee thus yee hills moft high, and leap for prid together: This hill of Syon God doth love, and there will dwell for ever.

17 Gods armie is two millions of warriours good and strong: The Lord alo in Sinai is prezent among.

18 Thou didft O Lord ascend on high, and captive led them all; Who in tymes paft thy choen flock in prifon kept and thrall.

19 Thou madft themtribute for to pay, and such as did repine, Thou didft subdue, that they might dwell within thine houfe divine.

20 Now praife the Lord, for that hee poverce on us such grace: From day to day bee the God of our health and folace.

21 Hee is the God from whom alone salvation commeth plain: Hee is the God by whom wee scape all dangers, death and pain.

22 This God wil wound his enemies heads, and break the haire scalp Of thole that in their wickednefe continually do walk.

23 From Bafhan wil I bring (faid hee) my people and my sheep: And all mine owne, as I have done from danger of the feu.

24 And make them dip their feet in blood of thole that hate my name: And dogs thall have their tongs embrud with licking of the fame.

25 All men may fee how thou, O God thine enemies doft defe: And how thou goest as God and King into thine holy place.

26 The fingers go before with joy, the miftrefles follow after: And in the mids the damflies play with trimmell and with taber, 

27 inrumentes after: in the midt were the maids playing with timbrel.

26 Now
| 16 | Praise ye God in the congregations, and the Lord, yea that of the fountain of Israel. |
| 17 | There was little Benjamin with their ruler, and the princes of Judah with their assemblies: the princes of Zabulon and the princes of Naphtali. |
| 18 | Thy God hath appointed his strength: establish, O God, that which thou hast wrought in us. |
| 20 | Out of thy temple upon Jerusalem, and Kings shall bring presents unto thee. |

**Psalm LXIX.**

| 26 | Now in thy congregations, O Israel praise the Lord: And Isakobs whole Potterie give thanks with one accord. |
| 27 | Their chiefe was little Benjamin, but Indah made their houfe, With Zabulon and Nephtalim which dwelt about their coast. |
| 28 | As God hath given power to thee, so Lord make firme and fire The things that thou haft wrought in us, for ever to endure. |
| 29 | And in thy Temple gifts will wee give unto thee, O Lord: For thine unto Jerusalem sure promife made by word. |

Yea, and strange kings to us sub induce shall do like in those dayes: I meaning to thee they shall present their gifts of laude and praiie.

**35** O God, thine holiness and power is dread for evermore: The God of Israel gives us strength, praiied bee God therefore.

**Psalm LXIX.**

The complaints, prayers, fervent zeal, and great anguish of David is set forth as a figure of CHRIST, and all his members, the malicious cruelties of his enemies, and their punishment also, where Judas and such traitors are curst. Hee gathereth courage in his affliction, and offereth praises unto God, which are more acceptable than sacrifices, wherof all the afflicted may take comfort. Finally, hee doth provoke all creatures to praiise, prophesying of the kingdom of CHRIST, and the preservation of the Church, where all the Faithfull, and their foes shall dwell for ever.
I flick falt
in the deep
mire, where
no fay is: I
am come into
deep waters:
& the freams
run over mee.

With crying oft I fain and quafe;
my throat is hoarse and drie:
With looking up my figh doth faiie
for help to GOD on hie.

They that hate me with-ow a caufe, are
more than the
haires of mine
head: they
that would de-
froy mee and
are mine ene-
mies faflie,
are mightie, fo
that I refored
that which I
took not.

O God thou
knowel my
foolifhneffe,
and my faults
are not hid
from thee.

O God of haunts, defend and flay
all thofe that truft in thee;
Let no man doubt, nor shrink away,
for ought that changeth me.

It is for thee, and for thy fake,
that I do bear this blame:
In fpite of thee they would mee make
to hide my face for shame.

My mothers fons, my brethren all
forfake mee on a row;
And as a ftranger they mee call,
my face they will not now.

Unto thine houfe fuch zeale I bear,
that it doth pine mee much:
Their checks and taunts at thee to heare,
my very heart doth grutch.

Though

Though for no caufe they vexe mee forre,
they profer and are glad:
They do compell mee to reftore
the things I never had.

What have done for want of wit,
thou LORD all times canft tell;
And all the fins that I commit,
to thee is known full well.

Let not them
that truft in
they O Lord
God of haunts
be alamed
for mee: Let
not thofe that
feke thee be
confounded
through mee,
O GOD of
Jrael.

For thy fake have I fuffered reproffes,
flame hath cro-
vered my face.
I am become
a ftranger un-
to my bre-
thren, even an aliant unto my mo-
ters fones.

For the zeale
of thine houfe
hath eaten me
and the re-
bokes of them
that rebaked
thee, are fal-
en upon me.
10 Though I do fare my flesh to chast,  
yea, if I weep and mone:  
Yet in my teeth this gear is cut,  
they puife not thereupon.
11 If I for grief and pain of heart  
in fackcloth to walk:  
Then they alone will it pervert,  
thereof they jell and talk.
12 I was a talk to all the throng  
that fate within the gate:  
The drunkards likewife in their song  
of mee did talk and prate.
13 But thee the while (O Lord) I pray,  
that when it pleafeth thee,  
For thy great truth thou wilt alway  
fend down thine aid to mee.
14 Plieck thou my feet out of the mire,  
from finking do mee keep:  
From fuch as mee purge with ire,  
and from the waters deep.
15 Let with the waves I fhould be drowned  
and depth my Soule devour,  
And that the pit fhould mee confound,  
and fhit mee in her power.
16 O Lord of Holles, to mee give ear,  
as thou art good and kind:  
And as thy mercies is moft dear,  
Lord, have mee in thy mind.
17 And do not from thy fervant hide,  
nor turn thy face away:  
I am oppref on every fide,  
in haffe give eare, I fay.
18 O Lord, unto my fowl draw nie,  
the fame with aid repofe:  
Becaufe of their great tyrannie  
acquire mee from my foes.
19 That I abide rebuke and fhamme  
thou knowes, and thou canft tell:  
For thoefe that feke and work the fame  
thou fedt them all full well.
20 When they with brags do breake mine  
I feeke for help alone: (heart)  
But find no friends to eafe my smart,  
to comfort mee not one.
21 But in my meane they gave mee gall,  
too cruel for to think:  
And gave mee in my thirt withall  
strong vinegar to drink.
22 Lord, turn their table to a fnare,  
to take themselves therein:  
And when they think full well to fare  
them trap them in the gin.
23 And let their eyes bee dark and blind,  
and they that may nothing fee:  
Bow down their backs, and do them bind  
in thraldome for to bee.
24 Poure out thy wrath as hote as fire,  
that on them may fail:  
Let thy displeafe in thine ire  
take hold upon them all.
25 As defert drie their hoafe difgrace,  
their orefpring eke expelle,  
That none thereof pouffe their place,  
in their tents do dwell.
26 If thou doft strike the man to tame,  
on him they lay full fore:  
And if that thou do wound the fame  
they feeke to hurt him more.
27 Lord, let them heep up milchief full,  
fish they are all pervert:  
That of thy favour and good-will  
they never have no part.
28 And daff them clean out of the book  
of life, of hope, of eft:  
That for their names they never look,  
in number of the left.
29 Though I O Lord, with wo and grief  
have been full fore oppref:  
Thine help fhall give mee fuch relief,  
that all fhall bee redreff.
30 That I may give thy Name the praffe  
and fhew it with a song:  
I will exalt the fame alwayes,  
with hearty thanks among.
31 Which is more pleafant unto thee,  
(fuch mind thy grace hath born)  
Than either Ox or Calf can bee,  
that hath both hoof and horn.
32 When simple folk do this beholde  
it fhall rejoucy they fare:  
All yee that feek the Lord, be bold  
your life for ay full dure.
33 For why? the Lord of hoofs doth hear  
the poor when they complain:  
His priuners are to him full dear,  
hee doth them not deftain.
34 Wherefore
PSALME LXX.

14 Let heaven and earth praise him the Seas and all that moveth in them.

34 Wherefore the sky and earth below,
the seas, with flood and stream:
His praise they shall declare, and shew
with all that live in them.

35 For sure our God will Syon save,
and Indahs cite build:
Much folk possession there shall have,
her streets shall all bee fled.

36 His servants feed shall keep the same,
all ages out of mind:
And there all they that love his Name
a dwelling place shall find.

PSAL. LXX.

1 He prayeth to be speedily delivered: beo diueth the shame of his enemies, and the inuall comfort of all those that seke the LORD.

Treble. Psal. 70.

O God, haft thee to deliver me, make haft to help me, O Lord.

Contra.

Make haft O God, to let mee free, For why? my foes are fierce-ly bent:

Tenor.

For help with speed I call to thee: O Lord make haft my foes pre-vent:

Bassus.

2 Confound them quite, and put to shame, That seek my Soul so furious-ly:

Let
Let them be turned backward, and put to rebuke that dare mine hurt.

3 Let them be Lord, as men forlorn,
And turned back with shame indeed,
Who cry Aha, aha in scorn,
As though thou couldst not help at need

4 But such as do thy truth approve
Let those be glad and joy in thee;
And such as thy Salvation love;
Say thus, O God thou praised be.

5 But now O God, I still remain
In needinelle and great distresse:
Make haste therefore mee to sustaine,
Delay not Lord, but send redresse.

David declareth, how he putteth his trust in God, befeeching him to deliver him: he complaineth also of the pride of his enemies: and for the confirmation of his faith, he prepareth to shew himself mindful of GOD's benefits.

Oh, let mee never take the foyle, nor shrinke for shame there fore.
PSALME LXXI.

2 Refuse me, and deliver me in thy righteousness incline thine ear unto me, and save me.

3 Bee thou my strong rock, whereunto I may alway resort: thou hast given commandment to save me: for thou art my rock and my fortress.

4 Deliver me O my God, out of the hands of the wicked: out of the hands of the evil and cruel man.

5 For thou art mine hope, O Lord God, even my trust from mine youth.

6 Upon thee have I been stayed from the womb: thou hast been my help from mine mother's bowels.

7 As I was a monster were full many fled mee fro:

8 Let my mouth be filled with thy praise, and with thy glory every day.

9 And now reject me not when age creepes mee upon:

10 For they have talkt of mee which feele mine utter shame:

11 Saying with courage stout, God hath him cast away:

12 Ah God some mercie shew, and bee not far from mee My God make haste to help mee now, as mine hope is in thee.

13 Strike thou my foes with flame, kill them that would mee kill:

14 The memory of them will I attend and wait, Exhaling ever more and more thy praises high and great.

15 And
PSALME LXXII.

15 And though thy sweet mercies in number paffe my reach: I dayly will thy righteousnefe, and thy salvation teach.
16 I will remaine, O Lord, in thy great strength and might: I will record thy bountie great, and bring it forth to light.
17 My God thou haft mee taught, even from my youth thy fawes: And hitherfo I have fet forth thy divine works and lawes.
18 Now Lord forfake mee not, when head and hair is gray, Thine arme till I have taught this age, and ages all for ay.
19 As for thy juftice, Lord, it is indeed molt hie: For thou haft done great things, O God, and who is like to thee?
19 And thy righteousnefe O God I will exalt on high for thou haft done great things, & God who is like unto thee!

20 For thou haft made mee fee full great troubles and grief: But when thou turnidt comfort I felt, by life thou fentidt relief.
21 Mine honour and effare thou haft encreefed to, That by thy loving face I feele my felf comforted tho.
22 Therefore thy truth will I on viols praife my Lord, O holy One of Israel mine harp shall eke accord.
23 My lips shall fing for joy when I shall tune thy praise: Likewise my soule by thee redeem'd the fame shall do anywae.
24 Alfo my tongue shall fpeake thy mercies ever and ay: For such as did procure mine hurt shame hath brought to decay.

20 Who haft shewed mee great troubles & adversities, but thou wilt returne and revive mee, and wilt come againe and take me up from the depth of the earth.
21 Thou wilt encreefe mine honour, and return and comfort me.
22 Therefore will I praife thee for thy faithfullnefe, O God: upon instrument and viole; unto theee will I fing upon the harp, O holy One of Israel.
23 My lips shall sing for joy, when I shall tune thy praise:
24 Alfo my tongue shall fpeake thy mercies ever and ay:

For they are confounded and brought unto shame, that feek mine hurt.

PSAL. LXXII.

Give thy judgement to the King, O God and thy righteousnefe to the Kings son.

Tribble  Psal. 72.

Contra.

Tenor. LORD give thy judge-ments to the King, there - in in - strucc him well:

Bassus.

And with his son that Prince - ly thing, Lord let thy juftice dwell.

That
3 Then shall he judge thy people in righteousness, and the poor with equity.

3 And let the Mountains that are hie unto their folk give peace:
And eke let little hils apply in justice to encrease.
4 That hee may help the weak and poor with aid, and make them strong:
And eke destroy for evermore all thole that do them wrong.
5 And then from age to age shall they regard, and fear thy might;
So long as Sun doth shine by day,
or eile the Moon by night.
6 Lord make the King unto the lust like rain to fields new mown;
And like the drops that lay the dust, and fresh the land unsworn.
7 The lust shall flourish in his time,
and all shall be at peace:
Unill the Moon shall leave to prime, waft, change, and to encrease.
8 Hee shall bee Lord of sea and land,
from shore to shore throughout;
And from the floods within the land, through all the earth about.
9 The people that in desert dwell shall kneele to him full thick;
And all his enemies that rebell, the earth and dust shall lick.
10 The lords of all the yles thereby great gifts to him shall bring:
The Kings of Sabe and Arabia give many coftly thing.
11 All Kings shall feek with one accord in his good grace to stand:
And all the people of the world shall serve him at his hand.
12 For hee the needy fort doth fave that unto him do call:
And eke the simple folk that have none help of men at all.
13 Hee shall take pittie on the poor, that are with need opprest:
Hee shall preverve them evermore, and bring their Souls to rest.
14 Hee shall redeem their life from dread, from fraud, from wrong, from might
And eke their blood shall bee indeed most precious in his sight.
15 But
15 But bee shall live, and they shall bring to him of Sabaes gold: 17 His Name shall be for ever, his name shall endure as long as the Sun; all Nations shall blefe him, and bee blefed in him.

Hee shall bee honoured as a King, and dayly bee extold.

16 The mightie mountaines of his land, of corn shall bear fuch throng: That it like Cedar trees shall fland in Libanus full long.

Their cities eke full well shall speed, the fruits thereof shall passe: In plenty it shall far exceed, and spring as green as graffe.

18 Praife yee the Lord of Hosfts, and sing to Israel, Gon each one: For bee doth every wondrous thing, yea, bee himfelf alone.

19 And blefed be his holy Name all tymes eternally: That all the earth may praife the fame, Amen, Amen, I say.

PSAL. LXXIII.

The Prophet teacheth by his example, that neither the worldly prosperite of the ungodly, nor yet the affliction of the good, ought to discourage GODS children, but rather ought to move us to consider our fathers providence, and to cause us to reverence GODS judgements: forsoomuch as the wicked vanifh away like fmoak, and the godly enter into life everlasting: in hope whereof bee refigneth himfelfe into GODS hands.

Dobbin. Psal. 73.

Verse. GOD is good to Israel, even to the pure in heart.

And to all such as fafe ly keep their con-fcience pure and well.
3 For when I saw such foolish men, I grudged, and did disdain, That wicked men all things should have without turmoile or paine.
4 They never suffer pangues nor grief, as if death should them smite: Their bodies are both stout and strong, and ever in good plight.
5 And free from all adversitie, when other men bee fleun: And with the rest they take no part of plague or punishment.
6 Therefore presumption doth embrace their necks, as doth a chain: And are even wrappe as in a robe, with rapine and disdain.
7 They are so fed, that even for fat their eyes ofrymes out slant: And as for worldly goods they have more than can with their heart.
8 Their life is most licentious, boasting much of the wrong, Which they have done to simple men, and ever pride among.
9 The Heavens, and the living Lord they spare not to blasphe: And prate they do on worldly things, no wight they do efereene.
10 The people of God oft times turn back to see their profprous flate: And almoft drink the self-fame cup, and follow the fame rate.
11 How can it bee, that God (say they) should know and understand These worldly things, since wicked men bee lords of sea and land?
12 For wee may see how wicked men in riches still increace: Rewarded well with worldly goods, and live in rest and peace.
13 Then why do I from wickednesse my fantase refrain? And walk mine hands with innocents, and cleanse mine heart in vaine?
14 And suffer courges every day? as subject to all blame: And every morning from my youth sustaine rebuke and blame.
15 And
PSALME LXXIII.

15 And I had almost said as they, milyking mine estate. But that I should thy children judge as folk unfortunate. Then I bethought mee how I might this matter understand: But yet the labour was too great for mee to take in hand.

21 Yet thus mine heart was grieved then, my mind was much oppressed: So fond was I, and ignorant, and in this point a beast. Yet nevertheless by my right hand thou holdest mee always fast: And with thy counsell dost mee gud to glory at the laft.

25 What thing is there that I can with but thee in Heaven above: And in the earth there is nothing like thee that I can love. For of mine health God is the strength, my portion eke for ever.

27 And lo, all such as thee forake thou shalt defraye each one: And those that truft in any thing living in thee alone. Therefore will I draw near to God, and ever with him dwell: In God alone I put my truft, thy wonders will I tell.

PSAL. LXXXIII.

O GOD, why hast thou put us away for ever? Why is thy wrath kindled against the sheepe of thy pasture? Think upon thy congregations, which thou hast pofped of old, and on the rode of thine inheritance: which thou hast redeemed and on this Mount Zion, wherein thou hast dwelt.

Why art thou Lord, so long from us in all these dangers deep? Why doth thine anger kindle thus at thine owne pature theep? Lord, call the people to thy thought, which have beene thine so long: The which thou haft redeemed and brought from bondage fore and strong.

3 Lift up thy foot, and come in haste, and all thy foes deface, Which now at plesure robb and waffe within thine holy place.

4 And in thy Congregations all thine enemies roare, O God: They let as signes on every wall their banneers flaped abrood.

5 Lift up thy brokes, that thou mayest for ever destroy ever enemy that doth evil to the Sanctuarie.

3 Lift up thy brokes, that thou mayest for ever destroy every enemy that doth evil to the Sanctuarie.

4 Thine adversaries rage in the midst of thy Congregation, and set up their banneers for signes.

3 Lift up thy brokes, that thou mayest for ever destroy every enemy that doth evil to the Sanctuarie.

5 Thine adversaries rage in the midst of thy Congregation, and set up their banneers for signes.

4 He that lifted the axes upon the thick trees was renowned, none that brought a thing to perfection.

Psalme 74

Sing this as the 72. Psalme.

Why art thou Lord, so long from us in all these dangers deep? Why doth thine anger kindle thus at thine owne pature theep? Lord, call the people to thy thought, which have beene thine so long: The which thou haft redeemed and brought from bondage fore and strong.

Have mind therefore, and think upon, remember it full well, Thy pleafant place, thy Mount Zion, where thou haft wont to dwell.
The faithful do praise the Name of the LORD, who shall come to judge at the time appointed, when the wicked shall be put to confusion, and drink of the cup of his wrath; their pride shall be abated and the righteoues shall be exalted to honour.

Sing this as the 67. Psalm.
When I shall take a convenient time, I will judge righteously: 

3 The earth and all the inhabitants thereof are dissolved, but I will establish the pillars of it. 

4 I said unto the fools, Learn now to be wise; And to the perverses, Let not your horn rife. 

5 Lift not up your horn on high: neither speake with a stiff-neck. 

6 For to come to preeminence is neither from the east, nor from the west, nor from the south. 

7 But God is the Judge, who only hath power To throw and cast downe, or raise up each house. 

8 For in the hand of the Lord is a cup, and the wine is red: it is full, and he poureth out the same. Surely all the wicked of the earth shall wring out, and drink the dregs thereof. 

9 But I will declare, and shew forth always; And to Jacob's God will I sing laud and praise. 

10 The wicked mens horns in twaine breake will I, But the just mens shall bee lifted on hie. 

5 But God is the judge: hee maketh low, and hee maketh hie. 

8 For hee is fit forth the power of GOD, and care for the defence of his people in Jerusalem in the destruction of the armies of Sennacherib: and the Faithfull are exorted to bee thankful. 

Here is fit forth the power of GOD, and care for the defence of his people in Jerusalem in the destruction of the armies of Sennacherib: and the Faithfull are exorted to bee thankful. 

Trib: Pfal. 76. 

Psalme 76. 

GOD is known in Judah, his Name is great in Israel. 

For in Salem is his tabernacle and his dwelling in Syon. 

6 For why? high degree proceeds in no part From East, nor from West, nor yet from desert. 

9 But I will declare, and shew forth always; And to Jacob's God will I sing laud and praise. 

10 The wicked mens horns in twaine breake will I, But the just mens shall bee lifted on hie.

12 For in Salem is his tabernacle and his dwelling in Syon.
PSALME LXXVII.

3 There brake he the arrows of the bow, 
The strong, and the sword, and the battle. Salamb.
4 Thou art more bright and pungent
Than the mountains of prey.
5 The stout hearted are spoiled; they have flept
Their feep: & all the men of strength have not found
Their hands.
6 At thy rebuke 0 God of Jacob both
The chariot & horse are cast a sleep.
7 Thou, even thou art to be feared, & who
Shall stand in thy light, when thou art angry?
8 Thou makest men from heaven to hear
Thy judgements just, the earth for fear
Stilled with silence then wee see.
9 When thou, O Lord, begins to rule
Sentence to give, as Judge of all;
And in the earth doft enterprize,
To rid the humble out of thrall.
10 Certes the rage of mortall men
Shall be thy praise: the remnant then
Of their furie thou bindes withall.

11 Vow, and perform your vows therefore
Unto the Lord your God all ye
That round about him dwell, adore
This fearfull One with offrings free.
12 Who may cut off at his vintage
The breath of Princes in their rage,
To earthly Kings fearfull is hee.

-oos: Hee is terrible to the Kings of the earth.

PSAL. LXXVII.

4 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grievous
tentation, whereby hee was driven to this end, to consider his former conversation, and the continual
course of Gods works, in the preservation of his servants, and so hee confirmeth his faith against
these tentations.

I with
Psalm 77.

_My voice came to God when I cried:_ my voice came to God, and he heard me.

1. In the day of my trouble I fought the Lord, my fore ran, and ceased not in the night: my soul refused comfort.

2. In time of griefe I fought to God, by night no rest I took:

But stretch mine hands to him a-brod, my soul comfort for-look.

3. When I to think on God intend, my trouble then is more:

I spake, but could not make an end, my breath was fopt fo fore.

4. Thou heldeft mine eyes fuch wise from rest that I always did wak:

With fear I was so fore oppreft, my speech did mee forfake.

5. The
The days of old in mine I cast,
and oft did think upon
The tymes and ages that are past
full many yeares agone.
6 By night my fongs I cald to minde
once made thy præcie to flowe:
And with my heart much talk I finde,
my sprit doth search to know.
7 Will God (said I) at once for all
call off his people thus:
So that hence-foureth no tyme hee shall
bee friendly unto us.
8 What? Is his goodnefe clean decayed
for ever: and a day?
Or is his promife now delayed?
and doth his truth decay.
9 And will the Lord our God forget
his mercies manifold?
Or shall his wrath increafe so hote,
his mercy to with-hold?
10 At laft I fald, my weaknefe is the caufe of this mispruflf :
Gods mighty hand can help all this,
and change it when hee lift.
11 I will regard, and think upon
the working of the Lord:
Of all his wonders past and gone
I gladly will record.
12 Yea all his works I will declare;
and what hee did deuife:
To tell his facts I will not ipare,
eke his counfell wife.

Thy works, O Lord, are all upright,
and holy all abrod:
What one hath freght to match the might of thee,
O Lord our God?
14 Thou art a God that doft throgh-few
thy wonders every houre:
And fo doft make the people know
thy vertue and thy power.
15 And thine owne folk thou didft defend
with ftrength and ftreched arme:
The fons of Iaakob, that defend,
and Iofeph feed from harme.
16 The waters, Lord, perceived thee,
the waters faw thee well:
And they for fear aside did flee,
the depths on trembling fell.
17 The clouds that were both thick & black
did rain molt plentifullie:
Thy thunder in the aire did crack,
thy fhafts abroad did fee.
18 The thunder in the fire was heard,
the lightnings from above
With flahes great made them afeard,
the earth did quake and move.
19 Thy ways within the fea do lie,
thy pathes in waters deep:
Yet none can there thy steps efpie,
or know thy pathes to keep.
20 Thou leadeft thy folk upon the land
as deep on every fide:
By Moefes and by Aaron hand
thou didft them fafely guide.

Hear my doctrine, O my people:
incline your ears unto the words of my mouth.

Tribble. Psal. 78.
1. My mouth shall speak strange parables, and sentences divine:

2. Which we ourselves have heard and learned, even of our Fathers old,

3. For why? they did not keep with God the covenant that was made:

4. They kept not the covenant God had made, but refused to walk in his law.

5. But they were rebellious and rebellious generation; a generation that set not their hearts aright & whole heart was not faithful unto God.

6. The children of Ephraim were rebellious and rebellious generation; a generation that set not their hearts aright, and whole heart was not faithful unto God.

7. Nor yet would walk or lead their lives according to his word.

8. And not to be as their fathers, a demented and rebellious generation; a generation that set not their hearts aright, and whole heart was not faithful unto God.

9. But they were rebellious and rebellious generation; a generation that set not their hearts aright, and whole heart was not faithful unto God.

10. They kept not the covenant that was made, but refused to walk in his law.

11. And forgot his works, & his wonderful works which he had showed them.

12. What
12 What wonders to our fore-fathers did hee himself disclose: In Ægypt land, within the field that called is Thamæos?  
13 Hee did divide and cut the sea, that they might passe at once: And made the watersstand as still as doth an heap of stones. 
14 Hee led them secret in a cloud by day when it was bright: And all the night when dark it was with fire hee gave them light. 
15 Hee brake the rocks in wilderness, and gave the people drink As plentiful as when the depths do flow up to the brink. 
16 Hee drew out rivers out of rocks, that were both drie and hard, Of such abundance, that no floods to them might bee compar’d. 
17 Yet for all this against the Lord their fin they did increaSe: And sirr’d him that is most High to wrath in wilderness? 
18 They temp’d him within their hearts like people of maltrait: Requiring such a kind of meat as served to their luft. 
19 Saying with murmuration in their unthankfulnesse, What? Can this God prepare for us a feat in wilderness? 
20 Behold, hee strake the stony rock, and floods forth-with did flow: But can hee now give to his folk both bread and flesh also? 
21 When God heard this he wexed wrath with Iaakob and his feed: So did his indignation on Israel proceed. 
22 Because they believed not in God, & trusted not in his help. 
23 Yet he had committeth clouds above, and had open’d the doors of heaven. 
24 And had rained downe MANN upon them for to eat. And had given them of the wheat of Heaven.

25 When earthly men with Angels food were fed at their request: 
26 Hee bade the East-wind blow away, and brought in the South-welt. 
27 And rain’d down flies thick as dust, and foules as thick as sand: 
28Which hee did call amidst the place, where all their tents did stand. 
29 Then did they eat exceedingely, and all men had their fisls: Yet more and more they did desire to serve their lufts and wils. 
30 But as the meat was in their mouths, his wrath upon them fell; 
31 And flew the flower of all the youth, and choise of Israel. 
32 Yet fell they to their wonted sin, and fill they did him grieve: For all the wonders that hee wrought, they would not him believe. 
33 Their days therefore hee shortened, and made their honour vain: Their yeares did wate and paffe away with terroure and with pain. 
34 But ever when hee plagued them, they fought him by and by: 
35 Remembering then he was their strength their help, and God most hie. 
36 Though in their mouths they did but and flatter with the Lord: (globe And with their tongues and in their hearts dissembled every word. 
37 For why? their hearts were nothing to him nor to his trade: (bena Nor yet to keep or to performe the covenant that was made. 
38 Yet was hee fill so mercifull, when they defir’d to die: That hee forgave them their middeles; and would not them destroy, 
39 Considering that they were but flesh, and even as a wind That passeth away, and cannot well return by his own kind. 
40 Because they did not faithfully believe, and hope that hee could always help and succour them in their necelitie. 
41 Wherefore he did command the clouds forth-with they brake in funder: And rain’d down Man for them to eat, a food of meekle wonder.

42 Hee did eat the bread of Angels the fent them meat enough. 
43 Hee caused the East wind to passe in the heaven, & through his power he brought in the South wind. 
44 Hee raised flesh alo? upon them as dust, and feathered foules as the Sand of the Sea. 
45 And hee made it fall in the midst of their campes: even round about their habitations. 
46 So they did eat; and were well filled, for he gave them their desire. 
47 They were not turned from their luft but the meat was yet in their mouthes. 
48 When the wrath of God came even upon them, and flew the throng of them, and smote downe the choose men in Israel. 
49 For all this they finned still, and belied not his wonderous works. 
50 Therefore, their days did he eifie in vanity, and their years hastily. 
51 And when hee had them, they fought him and they returned, and fought God carelessly. 
52 They remembred that God was their strength, and the meft high God their recompence. 
53 But they flatter’d him with their mouth and dissembel’d with him with their tongues. 
54 For their heart was not upright with him: neither were they faithfull in his covenant. 
55 Yet hee being mercifull, forgave their wrath. 
56 For their iniquity, and destroyed them not but often-times called backe his anger, and did not stirr up all his throne when hee remembered that they were flesh: yea, a wind that passeth, and commeth not again.
PSALME LXXVIII.

40 How oft did they provoke Him in the wilderness, and grieve Him in the desert?
41 Yet did they turn again to fin, and tempted God aft foonie:
Prefcribing to the holy Lord what things they would have done.
42 Not thinking of his hand and power, nor of the day when hee Delivered them out of the bonds of the fierce enemie.
43 Nor how hee wrought his miracles, as they themselves beheld,
In Egypt, and the wonders that hee did in Zoon field.
44 Nor how hee turned by his power their waters into blood:
That no man might receive his drink at river nor at flood.
45 Nor how he fent them swarmes of flies which did them face annoy;
And fild their countries full of frogs, which fhould their land deftroy.
46 Hee gave themall their fruits unto the Coverpillar, and their labour unto the Grafthopper.
47 Hee deftroyed their Vines with hail, and their wild fig trees with hail-stones.
48 Hee gave their cattle alfo to the hail, and their flocks to the thunder-bolts.
49 Hee called uppon them the fierceeneffe of his anger, indignation, and wrath, & vexation by the fending out of evil angels.
50 Hee made a way to his anger, he feared not their Soles from death: but gave their life to thedefination.
51 And frote all the firt born in Egypt even the beginning of their strength in the tabernacles of Han.

52 But as for all his own dear folk, hee did preferve and keep:
And Carrier them through wilderness, even like a flock.
53 Without all fear both safe and found hee brought them out of thall:
Whereas their foes with rage of feas were over-whelmed all.
54 And brought them out into the coasts of his own holy land:
Even to the Mount which hee had got by his strong arme and hand.
55 And there call out the Heathen folk, and did their land divide;
And in their tents hee fet the tribes of Israel to abide.
56 Yet for all this their God moft hee they hird, and tempted ill:
And would not keep his fentament, nor yet obey his will.
57 But as their fathers turned back, even fo they went aftray,
Much like a bow that would not bend, but flipt and flart away.
58 And grieved him with their hil-altars with offerings and with fire,
And with their idoles vehemently provoked him to ire.
59 Therewith his wrath began again to kindle in his bref:
The naughtineffe of Israel hee did fo much deteft.
60 Then hee forfooke the tabernacle of Shilo, where hee was Right converfant with earthly men, even as his dwelling place.
61 Then fufpreed hee his might and power in bondage for to fland;
And gave the honour of his Ark into his enemies hand.
62 And did commit them to the fword, wrath with his heritage:
63 The young men were devoured with fire, maidis had no mariage.
64 And with the fword the Priests alfo did perfh ever-each-one:
And not a widow left alive, their death for to bemone.
65 And
PSALME LXXIX.

65 And then the Lord began to wake,
like one that lept a tyme:
Or like a valiant man of war,
refreathed after wine.
66 With Emrands in the hinder parts
hee strake his enemies all:
And put them then onto a shame
that was perpetuall.

67 Then hee the tent and tabernacle,
of Ioseph did refuse:
As for the tribe of Ephraim
hee would in no wife choose.
68 But chose the tribe of Iehudah,
whereas hee thought to dwell:
Yea, even the noble Mount Syon,
which hee did love so well.

69 Whereas hee did his temple build
both fampoufusly and fure:
Like as the earth which hee hath made
for ever to endure.
70 Then chose hee David him to serve,
his people for to keep:
Whom hee tooke up, and brought away,
even from the folds of sheep.

71 As hee did follow th' ewes with young
the Lord did him advance:
To feede his people Israel,
and his inheritance.
72 Then David with a faithfull heart
his flock and charge did feede:
And prudently with all his power
did govern them indeed.

69 And hee built his San-
courte as a very high Palace:
Like the earth which hee ecla-
blifed for ever.
70 If hee chose David alfo his
servant, and
took him from the sheep-
folds.
71 Even from behind the
Ewes with young,
hee brought him to feede his
people in Ia-
kob, and his inheritance in
Israel.
72 So hee fed them accord-
ing to the fim-
plicitie of his
heart, and
guided them
by the direc-
tion of his
hands.

PSAL. LXXIX.

The Israelites complain to GOD, for the great calamity and oppressiou that they suffered, when Antiochus destroyed their Temple, and citie of Jerusalem: defying GODS aide against his raging tyranny, left GODS Name and religion should bee contemned amongst the Heathens, who should see them thus forfaken and perifh.

<table>
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<td>O God, the Heathens are come into thine inheritance:</td>
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<td>Tenor. O Lord, the Gen- tiles do in- vade, thinke her i tage to spoile:</td>
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Thine holy Temple they have defiled, & made Her-usalem heapes of stones.

2. The
PSALME LXXIXI.

2 The bodies of thy Saints most dear abroad to birds they call:

The flesh of such as do thee fear the beasts devour and wait.

3 Their blood throughout Jerusalem as water split they have:

So that there is not one of them to lay their dead in grave.

4 Thus are we made a laughing flock almost the world throughout:

The enemies at us jest and mock, which dwell our coasts about.

5 Wilt thou, O Lord, thus in thine ire against us ever? frame

And there thy wrath as hot as fire, thy folk for to confume?

6 Upon these people powre the fame who did thee never know:

All realms which call not on thy Name confume and overthrow.

7 For they have devoured Iaacob, and made his dwelling place desolate.

8 Remember not against us the former iniquities: but make bounteous love thy tender mercies prevent us; for we are in great misery.

9 O God, that gives all health and grace, upon us declare the fame:

Weigh not our works, our sins deface for honour of thy Name.

10 Why shall the wicked fill alway to us as people dumb, in thy reproach rejoice and say, where is their God become?

Require O Lord, as thou feest good before our eyes in fight, Of all these folk thy servants blood, which they split in dishight.

11 Receive into thy fight in haft the clamours, grief, and wrong. Of such as are in prion caft, sustaining yrons strong.

Thy force and strength to celebrate, Lord, set them out of band: Who unto death are definate, and in their enemies hand.

12 The nations that hath been so bold, as to blaspheme thy Name: Into their laps with seven fold repay again the fame.

13 So wee thy folk, thy pasturue sheep will praise thee evermore:

And teach all ages for to keep for thee like praise in store.

Help us, O God of our deliverance, for the glory of thy name, and bee merciful unto our sins for thy Names sake.

Wherefore should the Heathen lay, Where is their God? Let him bee known among the Heathen in our fight, by the vengeace of the blood of thy servants that is shed.

Let the fighting of the prisoners over before thee, according to thy mighty armes preserve the children of death.

And render to our neighbours seven fold into their bosomes, their reproach where with they have reproached thee, O Lord.

So we thy people, and sheere of thy pasturue shall praise thee for ever, and from generation to generation wee will set forth thy praise.

110
PSALME LXXX.

PSAL. LXXX.

A lamentable Prayer to GOD, to relieve the miseries of his Church, desiring him to consider their first estate, when his favour shined towards them, and to finish the worke which hee had begun.

Tribble. Psal. 80.

Hear: O thou shepheard of Israel, thou that leadst Joseph like sheep, shew thy brightnesse, thou that sittest betwixt the Cherubims.

Tenor. O Pastor of Israel! like sheep that dost lead

The issue of Joseph, ad vert and take heed:

That sittest betwixt the Cherubims bright,

Appeare now and shew to us thy great might.

2 Before
PSALME LXXX.

2 Before ty folk Ephraim, Benjamin of old,
And tribe of Manasse, the flock of thy fold:
Awake, once upreare thy puissance moff strong,
And come fave us Lord, thou trieft too long.

3 O great God eernal, our strength and our fly:
Return and restore us without more delay:
And let thine on us thy countenance cleare,
So shall we bee safe, and thrivk for no feare.

4 O L ORD God of armies, thy folk to confunde
How long at thy prayers shalt thine anger shone?
Thou feedes them with bread of weeping and wo:
Tears largely to drink thou gave them alfo.

5 Thou feb us the harred, and 
Thou made us a Brittle unto our neighbours, and our enemies laugh at us a Mognif them selves.

6 O L ORD God of armies, our strength and our fly,
Return and restore us without more delay.
And let thine on us thy countenance cleare,
So shall we bee safe, and thrivk for no feare.

7 A Vine out of Egypt thou boughst with great care,
Thou cutt out the Gentiles, and plantesit it fire.
Thou cleansedst the ground, and roundest it so,
That all the whole land it fild so and fro.

8 With the shadow thereof the mountains were clad:
And like the tall Cedars her branches did spread.

11 Her boughes to the sea far forth did thee stretch,
And graffes to the flood Euphrates out-reach.

12 Why halft thou broke down then her hedges so faire?
Till all that pale by her have pluckt her full bare.

13 The Boare of the wood hath digg’d up at will,
And beasts of the field their bellies they fill.

14 O great God of Armies, our strength and our fly,
Return, thee beeche thee, without more delay.
Confider from Heaven, and see this fore cask:
And visithe this Vine which all men disgrace.

15 And visithe the Vine-yard, and field where it stood;
Which thy right hand planted, when it was but rude.
And of the young Bad some pity Lord take,
Which thou for thy self most strong did once make.

16 Which now all down beaten, is burnt up with fire;
As people which perich at thy frowning ire.

17 But yet on that man let thine hand be known:
Which by thy right hand thou chose for thine own.

18 Wo on the son of man, Lord, thy might now declare:
For thy self so potent, whom thou didst prepare.

19 O L ORD God of Armies, our strength and our fly,
Return, and restore us without more delay.
And let thine on us thy countenance cleare:
So shall we bee safe, and thrivk for no feare.

11 She frettched out her branches unto the sea, and her boughes unto the river.

13 Why halft thou then broken down her hedges, so that all they that pale by the way have pic ked it.

15 The wilde boare out of the wood hath destroyed it, and the wilde beasts of the field have eaten it up.

14 Return, we beeche thee. O GOD of Hothes, Looko downe from heaven, and behold and vi sithe this Vine.

15 And the Vine-yard that thy right hand hath planted, and the young vine, which thou madest from it for thy self.

16 It is burnt with fire, and cut down, and they perich at the rebuke of thy countenance.

17 Let thine hand be upon the manof thy right hand and upon the bome of man whom thou madest forthy own self.

18 So will not wee goe backe from thee, re vive thou us, and we shall call upon thy Name.

19 Turne to again, O Lord God of hothes, caste thy face to thine, and we shall be faved.
Psalme LXXXI.

An exhortation to praise God both in heart and voice, for his benefits, and to worship him only: God condemneth their ingratitude, & thwart what great benefits they have left through their own malice.

To God our strength most comfortable With merrie hearts sing and rejoice:

To Jacob God most amiable Make me to die with cheerful voice.

Go take up the Psalmes, The timbrel with slalomes:

Bring forth now let see, The harp full of pleasure,
PSALME LXXXI.

1 Blow the trumpet in the new Moone, even in the tymne appointed, at our feast day.
4 For this is a statute for Israel, and a law of the God of Iaaob.
5 Hee set this in Ioeeph for a testimonie, when he came out of the land of Egypt, where I heard a language, that I understand not.
6 I have withdrawn my shoulders from the burden, and his hands have left the pots.
7 Thou calledst in affliction, and I delivered thee and answered thee in the secret of the thunder: I provoked thee at the waters of Meribah, Seihah.
8 Hear, O my people, and I will protest unto thee, O Israel, if thou wilt hearken unto me.
9 And wilt have no strange god in thee, neither worship any strange GOD.
10 For I am the Eternall, Thy great God supernall, Which from Egypthes thrall Have brought thee so safely; Thy mouth open largely, And fill it I shall.
11 But yet my people whom I chused My voice they would not hear, I say: And Israel proudly refused On mee their loving Loxn to say:
12 Therefore I did leave them, Even as their hearts gave them, To serve their ingine: After lewd enticings Of their own devyfings, So did they decline.
13 Oh, if my folk had not foroken, To hearken unto mee thoese dayes: Oh, if that Israel had taken Delight to walk in my true ways.
14 Then could I have reason In a little feacion Their foes to subdue: And mine hand have turned Upon such as spurned My Saincts to purifie.
15 The haters of the Lord should never But flatter him by force constrain; And a moost prosperous time for ever Should to my people have remained.
16 Thou shouldest then have been fed With moost finest wheat bread, Even at thine own will; And with the sweet honey Of the rock fo Ibonie I would thee fulfill.

With Vi ole in measure, That well can a gree.

3 At our feast day, as wee were wonted, Let blow the trumpets merily:
4 This to bee kept solemnly.
5 Israel observed
6 And this is the order, Which their God to honour Iaakobs feed did hold.
7 Thou calledst being brought at under, And I did rid thee from distrefle: Within the secret of my thunder I heard thy grudgings more and leffe: I did also prove thee My goodnesse above thee, When thou didst misraft, At Meribah chying,
8 For waters provyding, To serve thee at lust.
Psalm 82.

God standeth in the assembly of gods; he judgeth among gods.

1. How long will ye judge unjustly, and accept the persons of the wicked? Selah.

2. How long (said he) will ye proceed, false judgment to a-ward?

And have respect for love of meed, the wicked to regard?

3. Whereas
3 Whereas of due yee should defend
the fatherlefe and weak:
And when the poore man doth contend
in judgement juftly speake.
4 If yee bee wife defend the caufe
of poore men in their right:
And rid the needle from the claves
of tyrants force and might.
5 But nothing will they know or learn,
in vain to them I talk:
They will not fee, or ought difcerne,
but still in darknefe walk.

8 Up Lord, and let thy strength be known,
and judge the world with might:
For why? all nations are thine owne
to take them as thy right.

6 I had decreed it in my fight
as gods to take you all,
And children to the moft of Might
for love I did you call.
7 But notwithstanding yee shall die
as men, and fo decay:
O tyrants! I fhall you deftroy,
and pluck you quite away.

6 I have faid,
Yee are gods,
and yee all are
the children
of the moft
High.
7 But ye Shall
die as a man,
and yee Prin-
ces Shall fail
like others.
8 O God, arife
therefore judge
thou the earth
for thou shalt
inherite all
nations.
1 For lo, thine enemies make a tumult and they that hate thee have lifted up the head.

2 For lo, thy foes with cruel violence

Confederate are; and with an hideous roar,

in this their rage, these rebels brag and shoir:

And they that hate thee most maliciously.
3 They have taken counsell against thy people, and have conselled against thy secret ones.
4 They have said, Come, and let us cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they have conselled together in heart, and have made a league against thee.
6 The tabernacles of Edom, and the Ishmaelites: Moab, and the Hagarmen.

7 Geball and Ammon, and Amalek: the Philistines, with the inhabitants of Tyre.
8 Ashur also is joined with them: They have been at war to the children of Lot, Selah.

9 Do thou to them as thou didst to the hoast of Midian, Iabin and Sibera, At Kyfon flood: To dung the land whereas their bodies lay: Like Oreb, Zeb, Zeba, and Zalmuna So make thou them: even their most mightie Princes, And all the chief rulers of their provinces.

10 Who said, Let us inherit as our owne Gods mansions: My God make them to bee Like rolling wheeles, or as the fubtile blowne Before the wind. As fire the woods (wee bee) Doth burn, and flame devour on mountains hie The hather-crop: So let thy tempst chafe them; And thy whirle-wind with terror fo deface them.

11 Their faces, Lord, with shamefulness ffull: That they may feek thy name in minde to print. Confounded let them bee, and ever ffill Vexed with wo; yes, make them sham and fhame: And let them know that thou art permanent; Thy Name alone pertayneth To thee, over all the earth whose glory reigneth.
PSALME LXXXV.

PSAL. LXXXIII.

How pleasant is thy dwelling place,
O Lord of Hosts to mee!
The tabernacles of thy grace
How pleasant Lord they bee?
2 My soul doth long full fore to go
Into thy courts abroad:
Mine heart doth joy, my flesh also
In thee the living God.
3 The sparrows find a roome to rest,
And fave themselves from wrong:
Those birds full nigh thine Altar may
Have place to fit and sing:
O Lord of Hosts, thou art I say
My God and eke my King.
4 O Lord, they bee bleffed that may dwell
Within thine house alwayes:
For they all tyms thy facts do tell,
And ever give thee praise.
5 Yea happy fure like wise are they,
Whole fay and strength thou art:
Who to thine house do mind the way,
And seek it with their heart.
6 As they go through the vale of teares,
They dig up fountaines fill:
That like a fpring it all appeares,
And thou their pits doft fill.

7 From strength to strength they walk full
No faintnes there shall bee:
(aff)
And fo the God of gods at laft
In Syon they do fee.

8 O Lord God of Hosts, hear my prayer:
Hearken, O God of Jacob, Sebab.
9 Behold, O Lord of Hosts, hear my prayer:
aad shall not leave the work of his grace
uprightly.
10 For the Lord God is the Sun and
Shedding unto us the Lord will give grace and glory,
And no good thing will bee witheld from the
That walk up-rightly
11 For God the Lord, our light and shield,
Will grace and worship give:
And no good thing shall bee with held from them that purely live.
12 O Lord of Hosts, that man is bleft,
And happy fure is bee,
That is perswaded in his breed
to truft all tyms in thee.

PSAL. LXXXV.

Because GOD with-drew not bis rads from his Church after they returned from Babylon, first they put him in mind of their deliverance, to the intent that bee should not leave the work of his grace

O Lord,
PSALME LXXXV.

Treble: Psalm 93.
Contra.
Tenor: O LORD, thou loved hast thy land, And brought forth Izakob with thine hand,
Bassus.

Who was in thral-dome frair. 2 Thy people's sins so great and hudge,

Thou covered hast, and didst not judge, Thy mercies were so great.

1 Thou hast withdrawn all thine anger, and haft turned back from the fierceness of thy wrath.
2 Thy people's sins so great and hudge,
3 Thou hast forgiven the iniquities of thy people, and covered all their sins.
4 And hear what God himself doth say, Who peace before his Saints doth lay,
5 Thou didst remit, and haft forgiven: Such was thy tender love.
6 Left they should turn to ill.
7 O turn us then, God of our strength, Release thine ire, and now at length Let our diffreffe thee move.
8 For hee will peace unto his people, and to his Saints, that they turn not again to folly.
9 Wilt thou be angry with us for ever? and wilt thou prolong thy wrath from one generation to another?
10 Wilt thou not turn us up to raife? That wee thy people may thee praise, And that with great courage.
11 Yet, the LORD shall give good things, and our land shall give her encrease.
12 Wilt thou bee angrie, LORD for ay? Wilt thou prolong thy wrath, I say, And that from age to age?
13 And righteousness towards him praife, Who shall fill March before.
14 Surely his Salvation is near to them that fear him, that glory may dwell in our land.
15 For truth shall from the earth bud out, From heaven righteousness no doubt, Yes, God shall give good store,
16 And righteousness shall fill our land, And righteousness shall fill our land.
17 Yea, the LORD shall give good things, and our land shall give her encrease.
18 And righteousness doth say, Who peace before his Saints doth lay,
19 Now certainly his health is near, To such as do indeed him fear, And blesth fill our land.
20 Lo truth and mercie both do meet, His righteousness and peace do greet, And both joyne hand in hand.
21 For truth shall from the earth bud out, From heaven righteousness no doubt, Yes, God shall give good store,
22 So that our land shall give encrease, And righteousness towards him praife, Who shall fill March before.
23 Yea, the LORD shall give goods things, and our land shall give her encrease.
24 Righteousness shall go before him, and let her steps in the way.
25 I will hearken what the L O R D GOD will say, for hee will peace unto his people, and to his Saints, that they turn not again to folly.
26 Surely his Salvation is near to them that fear him, that glory may dwell in our land.
David were afflicted, and forfaken of all, prayeth fervently for deliverance: sometimes rehearsing his miseries, sometimes the mercies received: desiring also to be instructed of the LORD, that he might fear him, and glorifie his Name. He complaineth also of his adversaries, and requireth to be delivered from them.

1. Lean thy ear, O Lord and hear mee, for I am poor and needie.

2. Preserve thou my soule, because my way, and doings holy bee:

3. And save thy servant Lord, I pray, that puts his trust in thee.
PSALM LXXXVII.

1 For why? thou art so much of might
All power, Lord, is thine own,
Thou workest wonders still in sight,
For thou art God alone.

2 O teach mee Lord, thy way, and I,
shall in thy truth proceed
O joyne mine heart to thee so nie
That I thy Name may dread.

3 To thee my God, I will give praiue,
with all mine heart O Lord:
And glorifie Thy Name always,
For ever through the world.

4 For why? thy mercies shewd to me,
is great and doth excell:
Thou fett'ft my Soul at libertie,
out from the lower hell.

5 Thou, Lord art mercifull and meek
full slack and flow to wrath:
Thy goodness is full great, and eke
ye truth no mesure hath.

6 O turn to mee, and mercy grant,
ythe strength to mee apply:
O help and fave thine own fervant,
thine hand-maids for am I.

7 On me some figue of favour thou,
that all my foes may see:
And bee at hand, because Lord thou
did help, and succour mee.

8 Show a token of thy goodnesse toward mee,
that which they hate mee may see it,
and bee at hand,
because thou, O LORD haft holpen mee, and comforted mee.

PSALM LXXXVII.

The holy Ghost promiseth, that the condition of the Church, which was in honour after the captivity of Babylon, should be referred to great excellencies, so that there should be nothing more comfortable, than to be numbered among the members thereof.

Sing this as the 77. Psalm.

God lade
his foundations among the holy mountaines.

1 The Lord loveth the gates of Syon,
above all the habitations of laakob.

2 Glorious things are spoken of thee, O city of God.
Selah.

I will make mention of Rahab and Basbell amongst them that know mee.

That Cite shall full well indure,
her ground-work full doth stay
Upon the holy hills full sure,
it can no tyme decay.

2 God loves the gates of Syon best,
his grace doth there abide;
Hec loves them more than all the rest
of Iaakobs tents beside.

3 Full glorious things reported bee
in Syon and abrod:
Great things (I say) are faid of thee,
thou citie of our God.

4 On Rahab I will call an eye,
and bear in minde the fame:
And Babylon shall eke apply,
and learn to know my Name.

5 Lo, Palistine and Tyre also,
with Ethiope likewise,
A people old, full long ago
were born, and there did rie.

6 Of Syon they shall say abrod,
that divers men of fame
Have there sprung up, and the high God
Have fashioned him full faire.

7 In their records to them it shall
through Gons devise appear,
Of Syon that the chief of all
had his beginning there.

8 The Minifrets all, with such as fings
shall praife the Lord with glie:
For of delight my pleasant spriues
are compact all in thee.

Behold Palistia and Tyrus, with Athiopia, there is bee born.
6 And of Syon it shall be said,
much are born in her:
and he,
even the most High shall establish her.
7 The Lord shall count when hee wri-
teth the people.
hee was borne there.
Selah.
8 As well the fingers as the players on in-
strumentsshall praife thee:
all thy spriues are in thee.

122
A grievous complaint of the Faithfull, sore afflieted by sickness, persecutions and adversites: being as it were left of GOD, without any consolation: yet he calleth on GOD by faith, and fighteth against desperation, complaining himselfe to be forsaken of all earthy help.

Psalm 88.

O LORD God of my salvation, I cry day and night before thee.

1 Let my prayers enter into thy presence Incline thine ear unto my cry.

2 O let my supplication Of thee be heard when I do call.

3 For evils do my Soul to fill, My life neare to the grave is thrown.

4 I am counted among them that goe down unto the pit, and am as a man without strength.

5 Among
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Among the dead a man most free, As one in grave already slain; Whom thou sett'most no more to bee But quite cut off as one most vain.</td>
</tr>
<tr>
<td>6</td>
<td>In deep profound thou hast mee call, Where in the dark full deep I ly; Thy wrath so laid on mee thou hast, That overcome with grief I cry.</td>
</tr>
<tr>
<td>8</td>
<td>Such as mee know thou hast drawn back Whole love is turned to great hate: I am shat up, all help I lack, For to redresse my dreadfull fate.</td>
</tr>
<tr>
<td>9</td>
<td>My vifage doth my grief declare: To thee I cry, Lord day by day, Mine hands to thee I stretch with care But yet can have no rest nor stay.</td>
</tr>
<tr>
<td>10</td>
<td>Wilt thou shew wonders to the dead? Shall dead men rise to praise thy Name? With faithfulness may death vel frame? Thy wondrous works for to repeat Shall they in deepes dark bee known? Or shall thy righteounesse so great In a forgetfull land bee shewn:</td>
</tr>
<tr>
<td>13</td>
<td>To thee, O Lord, long cry'd I have And early shall I come to pray: Why doft thou flay my Soul to fave? And turnt thy face from mee away? I am afflicted to the death, Alwayes in dread, of life I doubt: Thy wrath I feele at every breath, Thy fear almost hath worn mee out.</td>
</tr>
<tr>
<td>17</td>
<td>Like water they mee closed round, Because I should not from them fliide: My lovers hearts thou hast up-bound, And mine acquaintance did them hide.</td>
</tr>
<tr>
<td>18</td>
<td>They came round about mee dayly like water, and compassed mee together. My lovers and friends bai thou put away from mee, and mine acquaintance hid themselves.</td>
</tr>
</tbody>
</table>

**PSALME LXXXIX.**

With many words doth the Prophet proffe the goodness of GOD for his testament and covenant, that bee had made betwixt him and his Elea by Iesu Christ the son of David: then doth hee complain of the great ruin and deflation of the kingdom of David, so that to the outward appearance the promife was broken. Finally, he prayeth to be delivered from his afflictions, making mention of the shortesse of mans life, and confirming himselfe by GODS promises.

Tribble. Psal. 89.

**PSAL. LXXXIX.**

I Will sing the mer - cies of the Lord, my tongue shall nev - er spare: And
PSALME LXXXIX.

And with my mouth from age to age thy truth I will declare.

1. For I said, Mercy shall be set up for ever; thy truth shall be established in the very heavens.

2. For I have said that mercy shall ever more remain:

In that thou dost the heavens fly thy truth appear-eth plain.

3. To mine elect (faith God) I made a covenant and behest:
   My servant David to perform
   I swore and did protest.
   Thy seed for ever I will stay,
   And establish it full fast:
   And still uphold thy throne alway from age to age to last.

4. Thy works, O Lord, are wondrous works, O Lord:
   Thy servants within thy Church on earth thy faith and truth record.
   Thy feet with mighty arm and hand
   Among the sons of all the gods what one is like our God?

5. Who with the Land is equal then in all the clouds abroad
   Thyalones the gods, O Lord:
   Thy foes with mighty arm and hand
   Taugh shat have spread abroad.

6. God in assembly of the Saints, is greatly to be drealed:
   And over all that dwell about
   In terror to be had.
   Thou rul'd them calm and still.
   As a man slain, to Egypt land
   Thee I give to subdue, O Lord:
   Thy foes with mighty arm and hand
   Thou hast scattered abroad.

7. God is very terrible in the assembly of the Saints and to bee reverenced above all that are about him
   Thy truth is seen to bee.

8. God of Hosts, in all the world who is like unto thee, who art a mighty Lord, and thy truth is about thee:
   Thou hast the raging of the sea, when swaustee: stem arise, thou filled them.
   Thou hast beaten down Rahab, as a man slain:
   Thou hast scattered thine enemies with thy mighty arm.
PSALME LXXXIX.

11 The heavens are thine, the earth also is thine; thou hast made the foundation of the world, and all that therein is.
12 Thou hast created the North and the South: Tabor and Hermon shall rejoice in thy Name.
13 Thine arm is strong, & full of power, all might therein doth ly:
   The strength of thy right hand each hour thou lifest up on high,
14 In righteousness and equity thou hast thy feast and place,
   Mercy and truth are full with thee, and go before thy face.
15 Thee folk are blest that know aright,
   To joy in thee O God:
   For in the favour of thy fight they walk full safe abode.
16 Lord in thy Name rejoice they shall and that from day to day:
   And in thy righteousness withall exalt themselves alway:
17 For why? their glory, strength, and aid
   In thee alone doth ly
   Thy goodness eke that hath us stayde,
   Shall lift our horn on high.
18 Our strength that doth defend us well the Lord to us doth bring:
   The holy One of Israel hee is our guid and King.
19 Thy will unto thy Saints some times in visions thou didst show:
   And thus then didst thou fay to them, thy minde to make them know,
   A man of might have I ereft,
   Your King and guid to bee:
   And set him up, whom I eleft among the folk to mee.
20 My fervant David I appoint, whom I have searched out:
   And with mine holy oyle anoint him King of all the rout.
21 Therefore mine hand shall bee exalted with him, and mine arm shall reign then him.
22 The enemies shall not him oppreffe, they shall not devoure:
   Nor yet the fons of wickednesse of him shall have no power.
23 His foes likewise will I destroy before his face in light:
   And those that hate him plague will I, and strike them with my might.
24 My truth and mercie eke withall shall full upon him lie:
   And in my Name his horn eke shall bee lifted up on hie.
25 His kingdom I will let to bee upon the feas, and eke the running floods shall hee embrace with his right hand.
26 Hee shall depend with all his heart on mee, and thus shall fay,
   My Father and my God thou art, my rock of health and fay.
27 As my first-born I will him take of all on earth that springs:
   His might and honour I shall make above all worldly kings.
28 My mercie shall bee with him full, for ever to endure:
   My faithfull covenant I will to him keep firme and fure.
29 And eke his feed will I fustaine for ay both fure and fait:
   So that his Throne shall full remaine while that the Heavens do laft.
30 If that his fons forfake my law, and fo begin to swerve:
   And of my judgements have none aw, nor will not them obverse.
31 Or if they do not use aright my statuts to them made:
   And let all my commandements light, and will not keep my tread.
32 Then with the rod I will begin, their doings to amend:
   And fo with fourceing for their fin, when that they do offend.
33 My mercie yet and my goodnesse I will not take him fro:
   Nor handle him with craftinesse, and fo my truth forgo.
34 But

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PSALME XC.

34 But sere my Covenant I will hold,
with all that I have spoke:
No word the which my lips have told,
shall alter or bee broke.

35 Once sware I by mine holiness,
and that performe will I;
With David I shall keep promisie,
to him I will not lie.

36 His feed shall endure
for ever, and
his Thron shall
be the Sun before mome.

37 He shall be establised
as the Moon,
and as a faithfull
witness in the heaven.
Selah.

38 But thou hast
reioyce.
And all thine enemies
in heaven.
Thou hast broken down
the Covenant of thy servant,
and prophaned his crown
calling it on the ground.

39 Thy covenant with thy servant lo,
LORD, thou hast quite undone;
And down upon the ground also hath his royal crown.

40 Thou hast his hedge plackt up with
thou didst his walls confound: (might
His bulwarcks thou hast beat down right
and brought them to the ground.

41 That he is fore defruid and torn
torn of commers by throughbou;
And so is made a mock and forn
to all that dwell about.

42 Thou hast set up the right hand
of thy enemies,
and made all his adversaries
to rescue.

43 His sword thou haft made dull & blunt,
so that hee may not stand
Before his foes as hee was wont,
nor have the upper hand.

44 His glory thou haft made to wall,
his thron, his joy, and mirth
By thee is overthrown and caft
full low upon the earth.

45 Thou haft cut off, and made full short
his youth and lusty dayes;
And rad of him an ill report,
with shame and great dilpraie.

46 How long away from mee, O LORD,
for ever wilt thou turn?
And shall thine anger full alway
as fire confume and burn?

47 O call to mind, remember then,
my tyme confumente faft:
Why haft thou made the sons of men
as things in vain to wait?

48 What man is he that liveth here,
and death shall never fee?
Or from the hand of hell his Soul
shall deliver free?

49 Where is, O Lord thine old goodnesse
so oft decurred befor?
Which by thy truth and uprighnteene
David thou haft sworn.

50 The great rebucks to mind Lord call,
that on thy fervant ly:
The raillings of the people all
bear in my brest do I.

51 For why? O Lord behold thy foes
blasphemede thy Name,
In that their fleps whom thou haft chose
and oynced, they defame.

52 All praise to thee, O Lord of Hofts,
both now and eke for ay:
Through skie and earth in all the confes,
Amen, Amen, I say.

PSAL. XC.

Moses in his prayer setteth before us the eternall favour of God towards his, who are neither admonished by the brevities of their life, nor by his plagues, to be thankfull: therefore Moses prays GOD to turne their hearts, and continue his mercies towards them and their pynctics for ever.

Sing
Sing this as the 89. Psalm.

O Lord thou hast been our refuge, and kept us safe and found
From age to age as witness can all which true it found.
2 Before the mountains were forth bright
ere thou the earth didst frame,
Thou wait our great eternal God,
and still shalt bee the fame.

3 Thou doft vain man strick down to dust;
though hee bee in his flower,
Again thou sayest, Yea Adams ions
return to thaw your power.
4 For what is it a thousand yeeres,
to count them in thy light?
But as a day which last is paff,
or as a watch by night.

5 They are fo soon as thou doft fform,
even like a fleap or shade:
Or like the graffle, which as wee know
betines away doth fade.
6 With pleafant dewes in breake of day
it groweth up full green:
By night cut down it wethereth as
no beautie can bee feen.

7 O Lord, how foore do wee confume
in this thy wrath fo hote?
Wee fear thy furies bee fo fierce,
that death fhall bee our lot.
8 Thou haft fo marked our mildeeds,
that they are in thy mind:
Our secret fins are in thy light,
as though none grace should find.

9 For when thine anger kindleth is,
our days confume foorth with:
Then end our years as thoughts moft vain
which have in them no pith.
10 The days of man wee find to bee
of yeares ten and three-score:
And though that none by nature strong
attaine to live ten more.

Yet is there strength (brag what they lift)
but labour, grief, and care:
And paffeth hence to haffe their end,
er ye themselves beware.
11 Yet who regarded well the power
of this thy wrath fo great?
All fuch truly as do thee know,
thy plagues when thou doft threaten.

12 Teach us therefore to count our days
that wee our hearts may bend,
To learn thy wifedom and thy truth,
for that thou bee our end.
13 Turn yet again O Lord, how long
wilt thou bee angrie fill?
Bee mercifull unto thy flock,
and grant them thy goodwill.

14 Oh, fill us with thy mercies great
in the sweet morning spring:
So wee rejoyce hall all our days,
eke bee glad and finge.
15 Declare oft oft againe figne of love,
yth fcrongues to affwage:
And for the yeares of our diftrefe,
fulfilling fuch great plagues.

16 Shew forth thy mercy thine own work
unto thy fervant dear:
And let thy glorie to their feed
for evermore appear.
17 And let the beautie of the Lord
upon us fill remain:
Lord prosper thou our handy-work,
and fill the fame maintaine.

direct the work of our hands.

10 The time of our life is three-score years and ten,
if they be of strength, four-score years,
yet their strength is but labour and sorrow:
For it is cut off quickly, and wee bee away.
11 Whom now
et the power of thy wrath?
for according to thy faire is thine anger?
12 Teach us to number our days,
that we may apply our hearts unto wifedom.
13 Return, O Lord; how long?
and bee pacified to ward thy fervants.
14 Fill us with thy mercies in the morning
so hall we rejoyce, and bee glad all our days.
15 Comfort us according to the yeares
ye thou haft afflicted us, & according to the yeares
that we have been evil.
16 Let thy work bee ften towards thy fervants,
and thy glory upon their children.
And let the beautie of the Lord our God bee upon us
and direct thou the work of our hands
us; even

Here is desbribed in what affurance bee liveth: that putteth his whole trust in GOD, and com-
mitteth himself wholly to his protection in all temptations: A promise of GOD to thofe that love
him, know him, and truft in him, to deliver them, and give them immortall glory.
Psalme 91.

Who so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty.

1 I will say unto the Lord, O mine hope and my confident: he is my God, in him will I trust.

2 And now say to the Lord will I, O thou mine hope and most sure:

3 Hee surely will thee freely set
Far from the craftie hunters snare,
So that thou needest not fear his net,
Nor yet for plagues no white to care:

4 Under his wings hee will thee hide,
And there thee keep full well hee
Thee to defend on either side,
His truth shall still thy buckler bee.

5 Thou
PSALME XCII.

1. Thou shalt not be afraid of the fear of the night, nor of the Arrow that fleeth by day.
2. Nor of the Phecilence that walketh in the darkness; nor of the plague that destroyeth at noonday.
3. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come near thee.
4. Doubtful is with thine eyes, thoul art beheld and see the reward of the wicked.
5. For thou art hid, The LORD is mine hope: thou hast set the Most High for thy refuge.
6. There shall none evil come unto thee, neither shall any plague come near thee tabernacle.
7. For hec shall none ill thee apprehend, Nor yet thy tabernacle touch.
8. For hec his Angels forth doth send, And gives them charge to keep all flesh.
9. For they shall before thee be in their hands, that thou hurt not thy foot against a stone.

PSALM XCII.

5. This Psalme was made to be sung on the Sabbath, to stir up the people to acknowledge God, and to praise him in his works: the Prophet evinceth therein: but the wicked is not able to confider, that the ungodly, when he is not quickly destroyed, shall not speedily perish. In the end is described the felicity of the just planted in the house of God to praise the LORD.

Sing this as the 92. Psalme.

1. O LORD, how glorious are thy works and thy thoughts are very deep.
2. An unwise man knoweth it not, and a fool doth not understand this.
3. When the wicked groan as the gralle, and all the workers of wickedness do flourish, that they shall be destroyed for ever.
4. But thou, O Lord art Most High for evermore.

IT is a good thing to praise ye Lord and to sing unto thy Name, O most High.

1. To declare the loving kindness in the morning, and thy truth in the night.
2. Upon an instrument of ten strings, and upon the viol, with the song upon the harp.
3. For thou, LORD hast made most glad thy works, and I will rejoice in the works of thine hands.

A Thing both good and meet truly it is to laud the LORD:
And to thy Name, O Lord most hie to sing with one accord.
To shew the kindness of the Lord betime ere day bee light:
And eke declare his truth abroad when it doth draw to night.

Upon ten stringed instrument, or Lute and Harp so sweet:
With all the trible ye can invent of instruments most meet.
For thou hast made mee to rejoice in things so wrought by thee:
And I have joy in heart and voice thine handle-works to fee.

5. O Lord, how glorious and how great are all thy works so fount?
So deepely are thy counsellors that none can try them out.
6. The man unwise hee doth not know how this is brought to passe:
Nor yet the idiot foole also doth understand this cafe.

7. When so the wicked at their will as gralle do spring full fall:
They when they flourish in their ill for ay shall bee made waife.
8. But thou art mightie, LORD most hie, yea, thou dost reigne therefore, in every time eternallie, both now, and evermore.

9. For
<table>
<thead>
<tr>
<th>PSALME XCIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 For to thine enemies, O Lord, for to thine enemies shall perish; all the workers of iniquity shall be destroyed.</td>
</tr>
<tr>
<td>10 But thou didst exalt mine horn like the Unicorn, and I shall be anointed with fresh oil.</td>
</tr>
<tr>
<td>11 And of my foes before mine eyes shall see the fall and flame, Of all that up against me rise, mine ears shall hear the same.</td>
</tr>
<tr>
<td>12 The Luff shall flourish up on hie, as date trees bud and blow: And as the Cedars multiplie in Libanus that grow.</td>
</tr>
<tr>
<td>13 For they are planted in the place, and dwelling of our God: Within his Courts they spring apace, and flourish all abroad.</td>
</tr>
<tr>
<td>14 And in their age much fruit shall bring both fat and well befeene: And pleasantly both bud and spring with boughes and branches Greene.</td>
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<tr>
<td>15 To shew that God is good and just, and upright in his will: Hee is my rock, my hope and trust, in him there is none ill.</td>
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<tbody>
<tr>
<td>6 Hee praifeth the power of GOD in the creation of the world, and beareth down all people which lift them up against his Majestie, and provoketh them to confess his promises.</td>
</tr>
<tr>
<td>Sing this as the 70. Psalme.</td>
</tr>
<tr>
<td>The Lord as King aloft doth reign in glory goodlie sight: And hee to shew his strength and maine hath girt himself with might. The Lord likewise the earth hath made, and shaped it to fure: No might can make it move or fade, at fayne it doth endure.</td>
</tr>
<tr>
<td>3 The floods O Lord, the floods do rise, they roar and make a noyse: The floods (I fay) did enterprete, and lifted up their voice.</td>
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<td>4 Yes, though the ftrain arifie in fight, though feas do rage and dwell, The Lord is strong and more of might, for hee on high doth dwell.</td>
</tr>
<tr>
<td>5 And look what promife hee doth make his household to defend: For juft and true they shall it take all tymes withouten end.</td>
</tr>
</tbody>
</table>

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### Notes

- **PSALME XCIII.**
  - For to thine enemies, O Lord, for to thine enemies shall perish; all the workers of iniquity shall be destroyed.
  - But thou didst exalt mine horn like the Unicorn, and I shall be anointed with fresh oil.
  - And of my foes before mine eyes shall see the fall and flame, Of all that up against me rise, mine ears shall hear the same.
  - The Luff shall flourish up on hie, as date trees bud and blow: And as the Cedars multiplie in Libanus that grow.
  - For they are planted in the place, and dwelling of our God: Within his Courts they spring apace, and flourish all abroad.
  - And in their age much fruit shall bring both fat and well befeene: And pleasantly both bud and spring with boughes and branches Greene.
  - To shew that God is good and just, and upright in his will: Hee is my rock, my hope and trust, in him there is none ill.

- **PSAL. XCIII.**
  - Hee praifeth the power of GOD in the creation of the world, and beareth down all people which lift them up against his Majestie, and provoketh them to confess his promises.
  - The Lord as King aloft doth reign in glory goodlie sight: And hee to shew his strength and maine hath girt himself with might.
  - The Lord likewise the earth hath made, and shaped it to fure: No might can make it move or fade, at fayne it doth endure.
  - The floods O Lord, the floods do rise, they roar and make a noyse: The floods (I fay) did enterprete, and lifted up their voice.
  - Yes, though the ftrain arifie in fight, though feas do rage and dwell, The Lord is strong and more of might, for hee on high doth dwell.
  - And look what promife hee doth make his household to defend: For juft and true they shall it take all tymes withouten end.
O LORD, since vengeance doth to thee, and to none else belong:
Now thow thy self, O LORD our God, with speed revenge our wrong;
Arise thou great Judge of the world, and have at length regard,
That as the proud desere and do, thou wilt them so reward.

O LORD, how long shall wicked men triumph thy flock to flay?
Yea, LORD, how long? for they triumph as though who now but they.
How long shall wicked doers speak?
Their great disdain we see;
Whole boasting pride doth seem to threat so speach but to beee.

O LORD, they finke thy people down, not sparing young nor old:
Thine heritage they fo torment, as strange is to behold.

The widow and the stranger both
They marther cruelly:
The fatherlesse they put to death, and cause they know none why.

And yet thy they, Truth, truth, the LORD will not behold this deed:
Nor yet will Iaakobs God regard the things by us decreed.

But now take heed yee foolees unwise, among the folk that dwell:
Yee foolees (I say) when will yee weep or understand this well?

Hee that planteth the ear, shall hee not hear? or he that formeth the eye? shall hee not see?
Or he that chasteth the nations, shall he not correct he that teacheth men knowledge shall he not know?

The Lord knoweth the thoughts of man that they are vanity.

O LORD, since vengeance doth to thee, and to none else belong:
Now thou thy self, O LORD our God, with speed revenge our wrong:
Arise thou great Judge of the world, and have at length regard,
That as the proud desire and do, thou wilt them so reward.

O LORD, how long shall wicked men triumph thy flock to slay?
Yea, LORD, how long? for they triumph as though who now but they.
How long shall wicked doers speak?
Their great disdain we see;
Whole boasting pride doth seem to threaten so speech but to see them.

O LORD, they sin their people down, not sparing young nor old:
Thine heritage they so torment, as strange is to behold.

The widow and the stranger both
They murther cruelly:
The fatherless they put to death, and cause they know none why.

And yet they say, the Lord shall not see, neither will the Governor regard it.

Understand ye unwise among the people, and ye fools who will be wise?

Hee that planted the ear, shall hee not hear? or he that formed the eye? shall hee not see?
Or he that chasteth the nations, shall he not correct he that teacheth men knowledge shall be known?

The Lord knoweth the thoughts of man that they are vanity.

Sing this as the 35. Psalm.

12 But blessed is the man, O LORD, whom thou dost bring in aw; And teacheth him by this thy rod to love and fear thy law.

13 That thou mayest give him rest and ease in time of troubles great:
When that the pit is digged up, the ungodly for to eat.

14 Surely the LORD will never fail, his people that him love;
Nor yet forfaketh his heritage, which hee doth still approve.

15 For judgement now with truth that joyeth that justice may bee free:
And fash as bee upright in heart thereof full glad shall bee.

16 Who now will up, and rife with mee against this wicked hand?
Or who against their workers ill
On my part (lout) will stand?

17 If that the LORD had not mee helped, doubtlesse it had been done:
To wit my Soul in silence brought, and so my foes had been.

18 But though my foot did twifely flide yet when I did tell;
Thy mercy LORD, so held mee up, that I therewith not fell.

19 For in the heaps of forrowes sharp that did mine heart oppresse,
Thy merces were to mee so great, they did my Soul refresh.

20 Wilt thou vain man have ought to do with that most wicked chair: Which forgeth mischief as a law, without remorse or fear.

21 Against the Sonses of godly men, they all with speed conven:
And so condemne the guilelesse blood, of the poore innocent.

22 But yet the LORD is my refuge, in all those dangers deep:
And God the Rock is of mine hope, who doth mee always keep.

23 Hee will reward their wickednesse, and in his wrath them kill:
Yea, them destroy shall God our LORD, for hee both can and will.

PSAL.
Come, let us rejoice unto the Lord, let us sing a loud unto the Rocke of our Salvation.

An earnest exhortation to praise GOD, for the government of the world, and the election of his Church. An admonition not to follow the rebellion of the old Fathers that tempted GOD in the wilderness, for which they might not enter into the Land of Promise; but rather to trust in Christ, by whom he hath communicated his Salvation to all Nations.

Tribble. Psal. 95.

Let us come before his face, with praise: let us sing loud unto him with Psalms.

2 Yea, let us come before his face, to give him thankes and praise,

In singing Psalms unto his grace, let us bee glad al-ways.
PSALME XCVI.

3 For why? the Lord hee is no doubt a great and mighty God: A King above all gods throughout, in all the world abroad. 4 The secrets of the earth to deep, and corners of the land. The tops of hills that are so steep, hee hath them in his hand. 5 The sea and waters all are his, for hee the same hath wrought: The earth and all that therein is, his hand hath made of nought. 6 Come let us bow and praise the Lord before him let us fall: And kneele to him with one accord, the which hath made us all. 7 For why? hee is the Lord, our God, for us hee doth provide: Wee are his flock hee doth us feed, his sheep and hee our god: 8 To day if yee his voice will heare, then harden not your heart: As yee with grudgynge many a yeare provokt mee in Defart. 9 Whereas your fathers tempted mee: my power for to prove: My wondrous works when they did fee, yet still they would mee move. 10 Twentie yeares,they did me grieve and I to them did fay, They erre in heart, and not beleve, they have not known my way.

11 Wherefore I swear, when that my wrath was kindled in my breit: That they should never tread the path to enter in my reft.

PSAL. XCVI.

An exhortation both to the Jews and Gentiles to praise GOD for his mercie: and this ought especially to be referred to the kingdom of CHRIST.

Twble. Psal. 96.

SING unto the Lord a new song: sing unto the Lord all the earth.
2 Sing unto the Lord, and praise his Name declare his Salvation from day to day.

3 Among the Heathen eke declare his honour round about:
To shew his wonders do not spare in all the world throughout.
For why? the Lord is much of might, and worthye praise alway:
And hee is to bee dreed of right above all gods, I say.

4 For all the Heathen gods abroad are idols that will fade:
But yet our God hee is the Lord that hath the Heavens made.
All praise and honour eke do dwell for ay before his face:
Both power and might like wife excell, within his holy place.

5 For all the Heathen gods abroad are worthlesse:
But yet our God hee is the Lord that hath the Heavens made.
All praise and honour eke do dwell for ay before his face:
Both power and might like wife excell, within his holy place.

3 Declare his glory among all nations, & his wonders among all people.
4 For the Lord is great, and much to bee praised: he is to bee feared above all gods.
5 For all the gods of the people are idols: but the Lord made the heavens.
6 Strength and glory are before him: Power and beautie are in his Sanctuary.
7 Give unto the Lord yee families of the people: give unto the Lord glory and power.
8 Give unto the Lord the glory of his Name: bring an offering, and enter into his Courts.

2. Yea, sing un - to the Lord, I say, praise yee his ho - ly Name.

De - clare and shew from day to day Sal va - tion by the fame.

3. Fall down, and worship yee the Lord within his Temple bright:
Let all the people of the world bee fearful at his sight.
Tell all the world, bee not afraid, the Lord doth reign above:
Yea, hee hath set the earth to fail that it shall never move.

9. Worshipp the Lord in the glorious Sanctuary: tremble before him all the earth.
10. Say among the nations, The LORD reigneth, fear the world shall be made: and not move: and hee shall judge the people in righteounesse.
11. Let the heavens rejoice, and let the earth bee glad: Let the sea roar, and all that there is.
12. Let the field shall joy, and every thing that springeth of the earth:
The wood and every tree shall sing with gladness and with mirth.
13. Before the presence of the Lord, and comming of his might:
For hee shall come to judge the world with equitie and right.
PSALME XCVIII.

PSAL. XCVII.

The Prophet exhorteth all to rejoice for the coming of the kingdom of IESVS CHRIST: dreadfull to the rebels and idolaters, and infull to the just, and exhorteth to innocencie, to rejoicing and thanksgiving.

Sing this as the 95. Psalm.

1 The Lord doth reign, where as the earth may joy with plesant voice: and eke the yles with joyfull mirth may triumph and rejoice.

2 Both clouds and darknesse eke do swell and round about him: yea, right and justice eke do swell and hide about his feat.

3 Yea, fire and heat at once shall run, and go before his face, Which shall his foes and enemies burn abroad in every place.

4 His lightnings eke full bright did blaze about the world appear, Whereas the earth did look and gaze, with dread and deadly fear:

5 The hills like waxe did melt in sight, and presence of the Lord.

They fled before that Runners might who guideth all the world.

6 The heavens eke declare and show his justice fourth abroard:

That all the world may fee and know the glory of our Gon.

12 Yee righteous in the Lord rejoice, his holynesse proclaime:

Bee thankfull eke with heart and voice and mindfull of the fame.

7 Confusion fure shall come to fuch, as worship idoles vaine:

And eke to thoel that glory much dumbe pictures to maintaine.

For all the idoles of the world, which they as gods do call:

Shall feele the power of the Lord, and down to him shall fall.

8 With joy did Sion hear this thing and Judah did rejoice:

And at thy judgements they did sing, and made a pleasant noyse.

9 For thou O Lord, art fet on he, in all the earth abrod:

And art exalted wondroufly above each other god.

10 Yee that love the Lord do this, hate all things that are ill:

For hee doth keep the Souls of his from such as would them spill;

11 And light doth spring up to the just, with pleafure for his part:

Great joy with gladnesse mirth and luft to them of upright heart.

12 Rejoice ye righteous in the Lord, and give thanks for his holie remembrance.

2 The Lord doth make the people know his saving health and might:

The Lord eke his justice show in all the Heathens fight.

3 His grace and truth to Israel:

In mind hee doth record:

That all the earth hath seen right well the goodnesse of the Lord.

4 Bee

Psalme 97.

The Lord reigneth: let the earth reioice: let the multitude of the yles bee glad.

Clouds and darknesse are round about him: righteous and judgement are the foundations of his throne.

There shall go a fire before him, and burn up his enemies round about.

His lightnings gave light unto the world: the earth saw it, & was afraid.

The mountains melt like waxe at the presence of the Lord: at his presence the LORD of all the whole earth.

The Heavens declare his righteousnesse, and all the people fea his glory.

Psalme 98.

Sing unto the LORD a new song: for he hath done marvellous things: his right hand and his holy arm have gotten him the victorie.

O Sing ye now unto the LORD, a new and pleasaunt song:

For he hath wrought throughout the world his wonders great and strong.

With his right hand full worthily hee doth his foes devoure:

And gets himselfe the victorie, with his own arm and power.

2 The Lord doth make the people know his saving health and might:

The Lord eke his justice show in all the Heathens fight.

3 His grace and truth to Israel:

In mind hee doth record:

That all the earth hath seen right well the goodnesse of the Lord.

4 Bee

Sing this as the 95. Psalm.

An earnest exhortation to all creatures, to praise the LORD, for his power, mercy and fidelitie in his promise by CHRIST: by which he hath communicated his Salvation to all Nations.

Sing this as the 95. Psalm.

The LORD declareth his salvation, his righteousness hath he revea- led in the fight of the nations.

Hath remembered his mercy and his truth toward the house of Israel, all the ends of the earth hath seen the salvation of our Gon.
4 All the earth

5 Sing prai

6 Rejoice before the Lord our King,

7 Ye see, let the Sea with all therein,

9 For he shall come to judge and try

95. Psalm.

Sing this as the 95. Psalm.

The Lord doth reign, although at it

Let all men praise thy mighty Name,

Let the people rage full fore:

And let them magnifie the fame,

In his holy hill:

Let the Sea with all therein,

The earth likewise let it begin,

And let the floods rejoice their files

And eke the Mountains and the Hills,

And rule the people mightily,

All the earth

Upon the Harp unto him spring

Psalms, with Trumpet and with Shalms.

Give thanks to God, fing and rejoice

to him with joy and mirth.

and clap their hands apace:

before the Lord his face.

the world and every wight:

And judge them, and try them.

with justice and with right.

God, and all that therein is

with all that therein dwell.

rejoice together before the Lord.

the world, and the people with equity.

thou didst call:

and gave them anfwere all.

To prais the Lord our God devife,

and from all his foote-foole:

Before his foot-foole fall likewise

hee is the holy Lord.

as Priests on him did call:

When they did pray hee heard them well,

and gave them anfwere were.

Within the cloud to them hee spake,

To keepe such lawes as hee did make,

and pointed them unill.

O Lord our God thou didst them hear

to thee when they did feek:

Thy mercy did on them appear

though thou thine fins didst wrek.

Give land and prais to God our Lord,

within his holy hill:

For why? our God throughout the world

is holy ever fyll.

7 Let the Sea

roare, and all

that therein is

the world

and they that dwell

therein.

8 Let the

floods clap

their hands,

and let the

mountaines

reioice to-

gether be-

fore the

LORD.

9 For he is

come to judge

the Earth

with righteous

judgement. Hee

shall judge the

world, and

the people

with equity.
PSALME CI.

PSAL. C.

1. Hee exhorteth all to serve the LORD, who hath chosen and preferred us, and to enter into his assemblies to praise his Name.

Tribble. Psal. 100.

Sing ye loud unto the LORD, all the earth.

2. Serve the LORD with gladness; come before him with joyfulness.

3. Know ye that the LORD is God: he hath made us and not we our selves: we are his people and the sheep of his pasture.

4. Oh enter then his gates with praise, and into his courts with rejoicing praise him & bleffe his Name:

5. For why? the Lord our God is good, His mercie is for ever sure: His truth at all times firmly flood, And shall from age to age endure.

PSAL. CI.

David describeth what government hee will observe in his boufe and kingdom: Hee will punish and correct by rooting out the wicked, and promiseth to cherish the godly perfons.

Tribble. Psal. 101.

1. Will sing mercy and judgement:

2. Of Mer - cie and of judge - ment both, O LORD, my song shall be:

3. And
unto thee, O Lord, will I sing.

1 I will do wifely in the perfect way, till thou com-melt to mee, I will walk in the upright-nelle of mine heart, in the mids of my house.

3 I will set no wicked thing before mine eyes, I hate the work of them that fall away it shall not cleave unto mee.

4 A froward heart shall de-part from me, I will know no evil.

5 Him that privily thande-reth his neigh-bour, will I de-stroy: Him that hath a proud looke and high heart I can not suf-fer.

3 No wicked thing will I attempt, but from the same refraine:
I hate the sins of faithlefe folk, nor such will I maintain.

4 The froward heart may take his leave:
such thall not with mee dwell:
As for the proud and wicked man
I will with force expell.

5 Who so his neighbour doth backbite, that man will I destroy:
And who so hath a proud high looke
I will the same annoy.

6 For such as lead a godly life, and wickedneffe forfake,
Will I defend, and more than that my servants will them make.

7 Who so is bent to use deceit
mine house is not for such:
The lyer may I not behold,
his lies I hate so much.

8 The ungodly foone I will destroy
which dwell the land about:
And from the cife of the Lord
all wicked men root out.
Psalm 102.

Lord, hear my prayer, and let my cry come unto thee.

2 Hideth not thy face in the time of my trouble: But when I call thou incline thine ears to hear me.

3 For my days are consumed like smoke, and my bones are burnt like an hearth.

It seemeth that this prayer was appointed to the Faithfull to pray in the captivity of Babylon. A consolation for the building of the Church, whereof followeth the praise of GOD, to be published unto all posterity. The conversion of the Gentiles, and the stability of the Church.

Tribble. Psal. 102-

Psalme 102.

O Lord, hear my prayer, and let my cry come unto thee.
PSALM CIII.

1 Mine heart is

2 Like the mown graffe withred and dry

3 Such is mine heart, because that I

4 Through grief my bread forgot to eat.

5 For through my voice of groanings great

6 My bones unto my skin do stick,

7 Which doth in wildernefe abide,

8 And like the Owle of deferts wide.

9 As on the hone top all alone

10 The Sparrow doth her fel{f} benefome,

11 Even fo I watch throughout the night.

12 For dayly lo my foes mee fpite,

13 And that they do rage and fcorne,

14 With one content my death fhown.

15 I afhes are as bread through wo,

16 And blent my cup with tears afte.

17 This LORD mee hapnerth for thine ire,

18 And for thy wrath fhote as fire:

19 For thou in high efteeme mee plac{t},

20 And down to dust again{h} hath catt.

21 My days are like the fading flade,

22 I like the withered graffe am made:

23 But LORD, thou fill abided ftrene,

24 Thy memory for ay doth dure.

25 Thou wilt arie for Syon hill,

26 And grant thy mercy her until{t}:

27 For lo, the time, the time, I fay,

28 Of mercy (LORD) is come this day.

29 For in her fones thy fervants luft;

30 And pite take upon her dust:

31 So fhall the Heather fear thy Name,

32 And earthly Kings thy glorious fame.

33 Thou wilt arie for Syon hill,

34 And grant thy mercy her until{t}:

35 For lo, the time, the time, I fay,

36 Of mercy (LORD) is come this day.

37 For in her fones thy fervants luft;

38 And pite take upon her dust:

39 So fhall the Heather fear thy Name,

40 And earthly Kings thy glorious fame.

41 What time the LORD fhall Syon rear;

42 And in his glory fhall appear:

43 And to the defolat him bend,

44 Defyping not their fate t'attend.

45 This fhall bee written for the race,

46 That after fhall succeeded in place:

47 Yea people yet uncreated:

48 The Lords renown abroad fhall spread

49 For from his holy Temple he

50 The LORD our GOD hath caft his eye:

51 From heaven the earth behold did he,

52 The prisoners groans to heare & fee

53 And fet the damned free from care,

54 That they in Sion may declare

55 This holy Name of GOD alwayes,

56 And in Ierusalem his praife.

57 When to convene the folk accord

58 And kingdoms all to serve the LORD

59 My strength bee basted in the ways,

60 And shorter cut my life and dayes.

61 Wherefore I fay my GOD most hie:

62 In midft my life let mee not die,

63 Thy yeares eternally endure,

64 From age to age abiding fure.

65 When the LORD fhall build up Sion,

66 And fhall appear in his glory.

67 And fhall turne unto the prayer of the defolat, and not defpife their prayer.

68 This fhall bee written for the generation to come: and the people which fhall be created fhall praise the LORD.

69 For he had looked down from the hight of his Sanctuary, out of the Heaven did the LORD behold the Earth.

70 That he might hear the mourning of the prisoners, and deliver the children of death.

71 That they may declare the Name of the LORD in Sion and his praife in Ierusalem.

72 When the people fhall be gathered together, and the Kingdomes to serve the LORD.

73 He abated my strength in the way, and shortened my dayes.

74 And I fay O my GOD, take mee not away in the middes of my dayes: thy yeares endure from generation to generation.

75 Thou hast aforetime laid the foundations of the Earth: and the Heavens are the work of thine hands.

76 They fhall perifh, but thou fhalt endure, even they all fhall waxe olde, as doth a garment: as a Vesture fhalt thou change them, and they fhall be changed. 27 But Thou art the fame and thy yeares fhall not fail. 28 The Children of thy Servants fhall continue, and their seed fhall stand fift in thy light.

7 This is a most excellent Psalme, wherein the Prophet doth provoke men and Angels and all creatures, to praise the LORD for his fatherly mercies and deliverance of his people from all evils, for his providence over all things, and the preservation of the faithfull.
Psalm 103.

My soul praise thou the Lord, and all that is within me praise his holy Name.

1. My soul praise thou the Lord, and forget not all his benefits.

2. Give thanks to God for all his gifts, shew not thy selfe unkind:

And suffer not his benefits to slip out of thy mind.

3. That gave thee pardon for thy faults, and thee restord again,

For all thy weake and fraile disease, and heald thee of thy paine.

4. That did redeeme thy life from death, from which thou couldst not flee:

His mercie and compaflion both hee did extend to thee.

5. That redee-

meth thy life from the grave: And
crowneth thee with mercie and compaflion.
<table>
<thead>
<tr>
<th>PSALME CHIII.</th>
</tr>
</thead>
</table>
| 5 That fill with goodness thy defire, and did prolong thy youth: Like as the Eagle cafteth her bill, whereby her age renueth. 6 The Lord with justice doth repay all such as bee opprèfled: So that their fuffrings and their wrongs are turned to the beft.  
7 His wayes and his Commandements to Mofes hee did fhew: His counells and his valiant acts the Israelits did know. 8 The Lord is kind and mercifull when funners do him grieve: The floweft to conceive a wrath, and readieft to forgive.  
9 Hee chides not us continually, though wee bee full of little: Nor keepes our faults in memorie for all our finfull life. 10 Nor yet according to our fins the Lord doth as regard: Nor after our iniquities hee doth as not reward.  
11 But as the space is wondrous great twixt earth and heaven above: So is his goodness much more large to them that do him love. 12 God doth remove our fins from us, and our offences all, As far as is the Sun ryling full distant from his fall.  
13 And look what pitie parents dear unto their children bear: Like pitie beares the Lord to fuch as worfhip him in fear. 14 The Lord that made us knowes our fhape our mould and fadition juft, How weake and fraile our nature is, and how wee are but dull,  
15 And how the time of mortall men is like the withring hay: Or like the flowre right faire on field that fades full foone away. 16 Whole glode and beautifull borne winds doe utterly digrace: And make that after their affaults fuch blossomes have no place.  
17 But yet the goodness of the Lord with his shall ever stand: Their childef children do receive his rightoufness at hand. 18 I mean who kepe his Covenant with all their whole defire, And not forget to do the thing that hee doth them require.  
19 The Heavens high are made the seat, and footboole of the Lord: And by his power imperially hee governes all the world. 20 Yee Angels who are great in power praffe yee and bleffe the Lord, Who to obey and do his will immediatly accord.  
21 Yee noble hosts and minifters cease not to laud him full, Who reade to execute his pleafure and his will. 22 Yee all his works in every place praffe yee his holy Name: Mine heart, my minde, and eke my Soul praffe yee also the fame.  

14 For hee knoweth wher of wee are made: hee remembereth that wee are but dut. 15 The dayes of man are as graffe: As a flower of the field, fo fhoufhrifeth hee. 16 For the wind goeth ouer it, and it is gone, and the place thereof shall know it no more. 17 But the loving kindnes of the Lord endureth for ever and ever upon them that fear him: and his righteoufneffe upon childrens children. 18 Unto them that kepe his Covenant, and thinketh upon his Commandements to do them. 19 The Lord hath prepared his Throne in Heaven, and his kingdome ruleth over all. 20 Praife the Lord, yee his Angels ye excel in strength that doe his Commandements in obeying the voice of his word. 21 Praife the Lord, all yee his hosts, yee his fervants, that doe his pleasure. 22 Praife the Lord, all ye his worke, in all places of his dominion: My Soule praifeth the Lord.  

Psal. CHIII.

*An excellent Psalme to praife GOD for the creation of the world, and the governance of the same, by his marvellous providence, wherein the Prophet prayeth against the wicked, who are the occasion that GOD diminueth his blessings.*
My soul praise the Lord, speak good of his Name: O Lord our great God,

how dost thou appear: So passing in glory, that great is thy name:

Honour and Majesty in thee shine most clear. With light as a robe

thou hast thee clad, Whereby all the earth thy greatness may see,
<table>
<thead>
<tr>
<th>1</th>
<th>Who layeth the beams of his chamber in the waters &amp; maketh the Clouds his Charriot, and walketh upon the wings of the wind.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>And there with much swiftnesse, his course doth endure: Upon the wings ryding, of wind in the aire.</td>
</tr>
<tr>
<td>3</td>
<td>His chamber beames ly in the clouds full faire: Which as his charret, are made him to beare. And there with much swiftnesse, his course doth endure: Upon the wings ryding, of wind in the aire.</td>
</tr>
<tr>
<td>4</td>
<td>Hee maketh his Spirits as Herauld's to go: And lightnings to serve wee fee alfo preift. His will to accomplis, they run to and fro, To save and confume things, as feemeth him best.</td>
</tr>
<tr>
<td>5</td>
<td>Hee groundeth the earth so firmly and fait: That it once to move; none shall have such power. 6 The deep a fair covering, for it made than haft: Which by his own nature the hills would devour. 7 But at thy rebuke the waters do flee: And do give due place, thy word to obey: At thy voice of thunder so fearfull they be, That in their great raging they hafte soon away.</td>
</tr>
<tr>
<td>8</td>
<td>The mountaines full hight they then up ascend: If thou do but speake, thy word they fulfill. So likewise the valleys most quickly descend: Where thou them appointed remain do they still. 9 Their bounds thou haft fet, how far they shall run So as in their rage, not passe that they can. For God hath appointed, they shall not return: The earth to destroy more, which made was for man.</td>
</tr>
<tr>
<td>9</td>
<td>But thou haft set them about which they shall not passe they shall not return, to cover the earth.</td>
</tr>
<tr>
<td>10</td>
<td>Hee fendeth the springs to strong streames or lakes, Which run do full swifft among the hudge hills.</td>
</tr>
<tr>
<td>11</td>
<td>Where both the wild Beales their thirst o'times flake: And Beales of the mountaines thereof drink their fils.</td>
</tr>
<tr>
<td>12</td>
<td>By their pleasant springs, or fountains full faire: The fowles of the aire, abide shall and dwell. Who moved by Nature, to hop here and there, Among the greene branches, their lons shall excell.</td>
</tr>
<tr>
<td>13</td>
<td>The</td>
</tr>
</tbody>
</table>
PSALME CIII.

13 The mountains to moist,

the clouds bee doth use.
The earth with his works,
are whollie replen.
14 So as the fruit Cattell,
hee doth not refuse:
But graffe doth provide them,
and herbs for mans meates:
15 Yea, bread, wine and oyle,
hee made for mans fake:
His face to refresh,
and heart to make strong:
16 The Cedars of Liban,
this great Lord did make:
Which trees hee doth nourish,
that grow up so long.
17 In thee may Birds build,
and make there their n-eff:
In fir-trees the Storks
remain and abide:
18 The high hills are succours
for wild goats to rest:
And eke the rocks fomy
for Conies to hide.
19 The Moon then is fet,
her feasons to run:
The days from the nights
thereby to intermern;
And by the descending
alo of the Sun,
The cold from the heat fo
thereby wee do learn.

20 When darkneffe doth come
by Gom's will and power:
Then creep forth to do all
the beasts of the forest.
21 The Lynes range roaring,
their prey to devour:
But yet it is thou Lord,
who giveth them food,
22 Afoon as the Sun
is up, they retire:
To couch in their dens,
then are they full fain:
23 That man do his work may,
as right doth require,
Till night come and call him
to take rest again.
24 How fandle O Lord,
are all thy works found?
With wifedome full great
they are indeed wrought:
So that the whole world
of thy praise doth found:
And as for thy riches
they paffe all mens thought.
25 So is the great sea,
which large is and broad:
Where things that creep swarm,
and beasts of every sort.
26 There both mighty ships faile,
and some ly at road:
The Whale hudge and monftrous
there alo doth sport.
27 All things on thee wait,
thou doft them relieve;
And thou in due time
full doft them feed:
28 Now when it doth please thee,
the same to give:
They gather full gladly
those things which they need.
Thou openest thine hand,
and they find thine grace;
That they with good things
are filled wee fee.
29 But fore are they troubled,
if thou turn thy face:
For if thou their breath take,
vile dust then they bee.
30 Again when thy Spirit
from thee doth proceed:
All things to appoint,
and what shall enline.
Then are they created,
as thou hast decreed,
And doft by thy goodneffe
the dry earth renew.
31 The praise of the Lord
for ever shall haft:
Who may in his works
by right well rejoice.
32 His look can the earth make
to tremble full faile,
And likewise the mountains
to smooke at his voice.
34 O Lord,
how manifold
are thy works in wifedome
hath thou made
them all: The Earth is full
of thy riches.

35 So is this
Set great and wide:
for there in are things
creeping, innumerable:
both small beasts & great.
36 There goe
the shipp:
yea that
Levia-then,
whom thou haft made
to play therein.
37 All thee
wait upon thee,
that thou mayest give them food in
deue season.
38 Thou giuest
it to them, and they gather it.
Thou openest thine hand, &
they are filled w'good things.
39 But if thou
hide thy face,
they are troubled;
if thou takest away
their breath they die, & returne
to their dust.
40 Again, if thou
send forth thy Spirit
they are created:
and thou recall
the face of the earth.
PSALME CV.

33 To this Lord and God
fing will I always:
So long as I live,
my God will I praise.
34 Then am I most certain,
my words shall him please:
I will rejoice in him,
to him will I cry.

35 The sinners, O Lord,
confume in thine ire;
And eke the perverfe
them root out with flame:
But as for my Soul now,
let it full desire:
And stay with the faithfull,
praise ye the Lords Name.

36 Let the sinners bee con-
formed out of the
earth, and the wicked til
there bee no more.
O my Soule, praise thou the Lord.
Praise ye the Lord.

PSALM CV.

3 Hee praifeb the singular grace of God, who hath of all people of the world choosen a peculiar people
to himself, and having choosen them, never ceaseth to do them good, even for his promise sake.

Sing this at the 104. Psalm.

O Praife yee the Lord,
and call on his Name:
Amongst his folk thou
his noble works wrought.
2 Sing praifes, sing to him,
to let forth his fame,
And talk of the wonders
hee hath to passe brought.
3 In his holy Name
rejoice and bee light:
And let their hearts joy
who seeke for the Lord.
4 Seeke yee our God holy,
his strength and his might;
His face to behold still
for ever accord.

5 His marvellous works
kepe fixt in your minde :
His signifies and his judgements
which bee by mouth spake.
6 Yee seed of Abraham
his fervant, ye
children of Iaacob who are
his elect.
7 Hee is the Lord our God,
whose judgements are
through all the earth.
8 Hee hath alway
remembered his cove-
nant and promiseth
that bee made to a
thousand gen-
erations.

9 The agreement, I say,
with Abraham made,
Which unto Isaac
by oath bee made sure,
10 Confirming to Iacob
for a law and trade,
And bond to Israel
always to endure.
11 Saying in this wife,
To thee give I shall
As lot to enjoy
the Canaanites ground:
12 Albeit they were then
in number but small:
Yea few, and but strangers
throughout the land found.

13 And from place to place
did walk to and fro:
And from one kingdom
to other folk move.
14 Yet suffered hee no man
them wrong for to do:
But thus for their fakes hee
great Kings did reprove.
15 Touch not mine Oyuted,
nor harm not at all
My Prophets most dear.
16 And on the whole earth
A famine extreme then
come hee did call,
Which utterly stroved
their store whole with deaith.

9 Even that
which he made
with Abraham
and his oath
unto Isaac.
10 And since
hath confirmed
it to Ia-
kob for a law,
and to Israel
for an ever-
lasting cove-
nant.
11 Saying, Unto thee will I
give the land of
Canaan, the lot of your inher-
ance.
12 Albeit they were few in
number; yea,
verie few, and
strangers in
the land.

13 And walked
about from
nation to na-
tion; from one
kingdome to
another peo-
ple.
14 Yet suffered hee no man
to doe them
wrong, but re-
proved kings
for their fakes
saying.
15 Touch not
mine Anoint-
ed, and<br>Prophets no
harm.
16 Moreover,
he called a
famine upon the
land and utter-
ly brake the
flour of bread.
17 Hee made him lord of his house, & ruler of all his fubjeft.

21 Who made him the LORD his house over all; And of his fubftance the ruler and fay:…

25 Whole hearts hee did turn his people to hate, And feke by deceit his fervants t’ abuse.

29 Their waters hee turned red blood for to bee: Hee flew all their fifh.

33 Their Vines and their fig trees he fhake to their pain. And brake the trees all their coats round about.

38 Egypt rejoyned, when they went away: For why? upon them their fear then did fall:…

42 For He turned their waters in to blood, and flew their fifh. 39 Their land brought forth Frogs, even in their Kings chambers. 40 Their land brought forth Frogs, even in their Kings chambers.

44 He opened the Rock, and the waters flowed out and ran in the dry places, like a river.
### PSALME CVI.

| v. 42 | For he rememberd his holy promise to Abraham his servant. |
| v. 43 | And he brought forth his people with joy, and his chosen with gladness. |

42. For hee did remember his holy oath made Unto Abraham, his fervant most dear.  
43. And brought forth his people, that were with wo lade: His owne chosen children with joy and glad cheer.

### PSAL. CVI.

6. The people dispersed under Antiochus, do magnifie the goodness of God amongst the lust and repentant, deuing to be brought again into the land by God's merciful visitations: And after the manifold marvels of GOD, wrought in their deliverance forth of Egypt, and the great ingratitude of the people rebuked, they do pray and desire to be gathered from among the Heathen, to the intent they may praife the Name of the God of Israel.

Sing this as the 95. Psalms.

| v. 9 | The red sea hee did then rebuke, and fourth-with it was dride; And as in wildernesse fo through the deep hee did them guide. |
| v. 10 | Hee fau’d them from the cruell hand of their defpightful fo: And from the enemies hand hee did deliver them also. |

9. And hee rebuked the red sea, and it was dried up, and hee led them in the deep, as in the wilder-ness.  
10. And hee fau|d them from the adversaries hand, and delivered the from the hand of the enemie.

11. The waters their oppritions whelmed, not one was left alive:  
12. Then they believe his works, and raife in song they did him give.  
13. But by and by unthankfully his works they clean forgot: And for his countell and his will they did negleft to waite.

11. And the waters covered their oppreftors, not one of them was left.  
12. Then believed they his words, and fang praise un to him.  
13. But incontinently they forgote his works: They waited not for his countell.  
14. But lifted with con- science in the wildernes, and tempted God in the Defert.  
15. Then hee gave them their defire: but hee fent them leafe and into their Soule.  
16. They embayed Moyses also in the tents, and Aaron the holy of the LORD.  
17. Therefore the earth did open wide, and Dathan did devour: And all Ahirims companie did cover in that houre.

### Psalms 106.

| v. 17 | The Heathen folkes land to them hee did part: The peoples whole labour they had to posifie. |
| v. 18 | That they from his flatotts and lawes should not flart: Wherefore our Lord God praife his lande no tyme ceafe. |

17. The Heathen folks land to them hee did part: The peoples whole labour they had to posifie.  
18. That they from his flatotts and lawes should not flart: Wherefore our Lord God praife his lande no tyme ceafe.
And the fire was kindled in their affembles: the flame bumt up the wicked.

They made a calf in Horeb: And worshipted the molten i mage.

Thus they turned their glory into the finitude of a bullock, that was the graffe.

They for gat God their Saviour, who had done great things in Egypt.

Wonde rous works in the land of Ham, and reaf efull things by the redde sea.

Therefore hee minded to deffroy them, had not Mo ses his chosen flood in the breach before him, to turn a way his wrath left he should deffroy them.

Alfo they contemned ye pleafant land, and believed not his word.

But meer ed in their tents, & barked not unto the voice of the LORD.

Therefore hee lifted up his hand againft them, to deffroy the in the wildernefe.

And to deffroy their feed among the nations, and to fatter them through out the countries.

They joy ned thefe: and after unto Baal Peor, and did eate the offerings of the dead.

In their affembles kindled was the hote confurng fire: And wafting flame did then burn up the wicked in his ire.

Upon the hill of Horeb they an idole calf did frame: And there the molten image did they worfhip of the fame.

Into the likenesse of a calf that feedeth on the graffe Thus they their glory turned, and all their honour did deface.

And God their only Saviour unkindly they forgot, Who many great and mightie things in Egypt land had wrought.

And in the land of Ham for them moft wondrous works had done: And by the red sea dreadful things performed long agoe.

Therefore for their defying them forgetfull and unkind, To bring deftruction on them all hee purpofed in his minde.

Had not his chosen Mo ses flood before him in the break: To turn his wrath, left hee on them with flaughter should them wreak.

They did defpife the pleafant land, that hee behoght to give: Yea, and the words that hee had fpoke, they did no whit believe.

But in their tents with grudging heart they wickedly repind: Nor to the voice of God the Lorn they gave an hearing minde.

Therefore againft them lifted hee his frong reiving hand: Them to deftroy in wildernefe, ere they should fee the land.

And to deftroy their feed among the nations with his rod, And through the countries of the world to fatter them abroad.

To Baal-Peor then they did adjoin themfelves alfo: And eat the offerrings of the dead, fo they forfook him tho.

Thus with their own inventions his wrath they did provoke: And in his fo inkindled wrath the plaque upon them broke.

But Phineas stood up with zeal, the finders vile to flay, And judgement hee did execute, and then the plaque did flay.

It was imputed unto him for righteousneffe that day: And from thence-fourth fo counted is, from race to race for ay.

At waters eke of Meribah they did him angry make: Yea, fo far fourth that Mo ses was then punifh for their fake.

Because they vexed his Spirit fo fore, that in impatient heat His lips fpake unadvisedly, his fervour was fo great.

Nor as the Lord commanded them they fiw the people tho: But were among the Heathen mixt, and learnt their works alfo.

And did their idols ferve, which were their ruine and decay: To fends their fons and daughters they did offer up and flay.

Thus with unkindly murderinge knife the guillette blood they fpilt: Yea their own fons and daughters blood without all caufe of guilt.

Whom they to Canaan idoles then offered with wicked hand, And fo with blood of innocents defyled was the land.

Thus were they flained with the works of their own filthy way: And with their own inventions, a whooring did they flay.

Therefore againft his people was the Lorn wrath kindled fore, And even his own inheritance, hee did abhor therefore:

Into the hands of Heathen men hee gave them for a prey: And made their foes their lords, who they were forced to obey.

Thus they provoked him unto anger, with their own inventions, & the plaque broke in upon them.

But Phineas stood up, and executed judgemenet, & the plaque flayed.

And it was imputed unto him for righteoufnesse, from generation to generation for ever.

They alleged him alfo at the waters of Meribah fo that Mo ses was punished for their fakes.

Because they vexed his Spirit & that hee fpoke unadvisedly with his lips.

Neither deftroyed they the people, as the Lord had command them.

But were mingled a mong the Heathen, and learnt their works.

And served their idoles which were their ruine.

Yea, they offered their fons & daugh ters unto De vils.

And ferved innocent bled even the blood of their fons, and of their daughters, whom they offered unto the idoles of Canaan, and the land was defiled with blood.

Thus were they flained with their own works, and went a whooring with their own inventions.

Therefore was the wrath of the Lornkindled againft his people, and hee abhorred his owne inheritance.

And hee gave them into the hands of the Heathen, and they that hated them were lords over them.
PSALME CVII.

42 Yea, and their hatefull enemies oppress them in their land:
And they were humbly made to flooke,
as subjects to their hand.
43 Full often times from thrall had hee delivered them before:
But with their counsels they to wrath provoked him evermore.

Therefore they by their wickednesse were brought full low to ly:
44 Yet when hee saw them in distresse,
hee hearkned to their cry.
45 Hee cald to minde his covenant,
which hee to them had swore:
And by his mercies multitude repeated him therefore.

46 And favour hee them made to find before the sight of thosie,
That led them captaine from their land,
and earft had been their foes.
47 Save us, O LORD that art our God,
fave us, O LORD wee pray:
And from among the Heathen folk
LORD gather us away.
That wee may spread the noble praiue of thy most holy Name:
That wee may glory in thy praiue,
and found abroad thy fame.
48 The LORD the God of Israel
bee blest for evermore:
Let all the people say Amen,
praiue yee the LORD therefore.

PSAL. CVII.

¶ The Prophet exhorteth all thosie that are redeemed by the LORD and gathered unto him, to give thanks for this mercifull providence of GOD, governing all things at his good pleasure, sending good and evil, prosperitie and adversitie, to bring men unto him: Therefore, as the righteous reioyce so shal the wicked have their mouths stopped.

Tribble. Pfal. 107.

Contra.

Tenor. Give thanks un - to the LORD our God for gra - ci - ous is hee,

Bassus.

And that his mer - cie hath none end, all mor - tall men may see.

2 Such
PSALME CVII.

1 Let them that have been redeemed of the Lord, how he hath delivered them from the hand of the oppressor.

2 Such as the Lord redeemed hath, with thanks should praise his Name:

And shew how they from foes were freed, and how he wrought the fame.

3 Hee gathered them forth of the lands that lay so far about:
From East to West, from North to South
his hand did find them out.

4 They wandered in the wilderness, and strayed from the way;
And found no cire where to dwell that serve might for their stay.

5 Whose thirst and hunger was so great in these deserts so void:
That faintness did them sore afflict,
and eke their souls annoyd.

6 Then did they cry in their distress, unto the Lord for aid:
Who did remove their troublous state, according as they prayed.

7 And by that way which was most right
hee led them like a guid;
That they might to a cire go, and there eke abide.

8 Let men therefore before the Lord confess his kindness, and his wonderfull workes before the sons of men.

9 For hee the empty soul fulfilled,
whom thirst had made to faint:
The hungry Soul with goodnesse fed,
and did them eke acquaint.

10 Such as do dwell in darknesse deep,
where they of death do wait:
Faint bound to taft such troublous storms
as yron chains do threat.

11 For that against the Lords owne words
they sought so to rebel:
Exreeming light his counsellors high,
which do so far excell.

12 But when hee humbled them full low,
then they fell downe with grief:
And none was found so much to help whereby to get reliefe.

13 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state
according as they prayed.

14 For he from darkenes out them brought,
and from deaths dreadfull shade;
Burftling with force the yron bands,
which did before them lade.

15 Let
PSALME CVII.

15 Let men therefore before the Lord confesse his kindnefe then,
And fhew the wonder that bee doth:
before the fons of men.
16 For hee fhew down the gates of braflfe
and brake them with strong hand:
The yron bars bee fmove in two,
nothing could him withfland.
17 The foolifh folk great plagues do feele
and cannot from them wend:
But heape on mo to thofe they have,
because they do offend.
18 Their Souls fo much did loath all meaf
that none they could abide:
Whereby death had them almoft caught
as they fall truely tryde.
19 Then did they cry in their diftreffe
unto the Lord for aid:
Who did remove their troublous flate
according as they prayd.
20 For with his word the Lord doth make
the fhurdie ftormes to ceafe:
So that the great waves from their rage
are brought to refl and peace.
21 Let men therefore before the Lord
confesse his kindnefe then:
And fhew the wonders that bee doth
before the fons of men.
22 And let them offer facrifice,
with thanks and alfo fear:
And Speake of all his wondrous works,
with glad and joyful cheer.
23 Such as in ships or briftle barks
into the Seas defend:
Their merchandife through fearfull floods
to compaffe and to end.
24 Those men are forced to behold
the Lords works whatthey bee:
And in the dangerous deep the fame
moll merveilous they fee.
25 For at his word the ftorme wind
arife in a rage:
And flirrith up the firges fo,
ho as nought can them affwadge.
26 Then are they lifed up fo high,
the clouds they feem to gain:
And pluninge down the deeptheuill,
their Soules confume with pain.
27 And like a drunkard to and fro
now heere, now there they reele:
As men with fear of wit bereft;
or had of fente no feele.
28 Then did they cry in their diftreffe
unto the Lord for aid:
Who did remove their troublous flate
according as they prayd.
29 For with his word the Lord doth make
the fhurdie ftormes to ceafe:
So that the great waves from their rage
are brought to refl and peace.
30 Then are men glad when reft is come
which they fo much do crave:
And are by him in haven brought,
which they fo fain would have.
31 Let men therefore before the Lord
confesse his kindnefe then:
And fhew the wonders that bee doth
before the fons of men.
32 Let men in prefence of the folk
with praise extoll his Name:
And where the Elders do convergence
let them there do the fame.
33 For running floods to dry deferts
hee doth ofte change and turn:
And dryeth up (as it were duft)
The fprienging Well and burn.
34 A fruitfull land with pleafures deckt
full barren bee doth make,
When on their fins which dwell therein
hee doth juft vengeance take.
35 Againe the wilderness full rude
hee maketh fruit to beare:
With pleafant fprings of waters cleare,
thoene none before were there.
36 Wherein fuch hungrie foules are fet
as hee doth freely chooe:
That they a cite may them build
to dwell in for their life.
37 That they may fow their pleafant land,
and vine-yardes also plant:
To yeeld them fruits of fuch encreafe,
as none may feeme to want.
38 They multiply exceedingly
the Lord doth bleepe them fo,
Who doth alfo their brute bearts make
by numbers great to grow.
39 But
PSALME CVIII.

39 But when the faithful are low brought by the oppressors' foot:
And minish do through many plagues that confopate them about.
40 Then doth hee Princes bring to shame who did them fore oppression:
And likewise caufed them to erre within the wildernesse.

43 But who is wise, that now full well hee may their things record:
For certainly fuch tall perceive the kindness of the LORD.

PSAL. CVIII.

This Psalm is composed of two other Psalms: to wts, of the 57. and the 60. The matter herein contained is, That David giveth himselfe with heart and voice to praise the LORD, and affhurth himselfe of the promises of GOD, concerning his kingdom over Israel, and his power against other nations; which, though hee seeme to forfake us for a time, yet hee alone will in the end call downe our enemies.

Sing this at the 57. Psalm.

O God, behold mine heart and tongue they both prepared bee:
My voice advance will I in song, and give all praise to thee.
2 Rife up sweet melodie to make my Viole, and mine Harp:
For I by break of day will wake thy laude and praise to carpe.

3 Among the people, LORD, I shall give praises unto thee:
And eke amind the nations all to thee my song tall bee.
4 For why? thy mercie great doth stretch above the Heavens his:
Likewise thy truth, O Lord, doth reach unto the cloudie fike.

5 Exalt thy felf, O Lord our God above the Heavens bright:
Set forth thy praise in earth abroad, thy glory and thy might.
6 That thy Beloved may bee delivered help with thy right hand and heare mee when I call.

13 Through God to do we shall have might acts worthe of renown:
Hee shall our foes put unto flight, yea, hee shall tread them down.

7 I will rejoice, fith God hath faid within his holy place,
That I shall Sichem land divide, and Succoths vale by pace.
8 For Gilead tall bee mine owne, Manafes mine beilde,
Mine head-strength Ephraim well known, my Law doth Judah guide.

9 Moab my waft-pot, and my floe on Edom will I caft:
Yea, I on Palestine afio shall triumph at the laft.
10 Who now will lead mee by the hand unto the citie strong?
Or bee my guide to Edom land, fo that I go not wrong.

11 Is it not thou, O Lord our God, who hadst us clean forfooke?
And went not with our hofts abroad, when wars in hand wee tooke.
12 O Lord, when trouble doth affaile with aid us then relieve:
Vaine is, and nothing can availe the help that man can give.

13 Through God to do we shall have might acts worthe of renown:
Hee shall our foes put unto flight, yea, hee shall tread them down.

7 God hath spoken in his holy things, therefore I will rejoice:
I shall divide Sichem and measure the valley of Succoth.
8 Gilead tall bee mine, and Manafes tall bee mine: Ephraim afio tall bee the strength of mine head, Judah is my law-giver.
9 Moah shall bee my waft-pot, over Edom will I cast out my floc: upon Palestine will I triumph,
10 Who will lead me into the strong citie? who will bring me in to Edom?
11 Wilt not thou, O God, who hadst us clean forsooke?
And went not with our hofts abroad, when wars in hand we tooke.
12 O Lord, when trouble doth affaile with aid us then relieve:
Vaine is, and nothing can availe the help of man.

13 Through God to do we shall have might acts worthe of renown:
Hee shall our foes put unto flight, yea, hee shall tread them down.

PSAL.
PSALME CIX.

PSAL. CIX.

David being falsely accused by flatterers unto Saul, prays the God to help him, and to destroy his enemies; and under him he speaks of Judas the traitor unto Jesus Christ, and of all the like enemies of the children of God: And therefore he desires to be delivered, that his enemies may know the works to be of God: Then doth his promise to give praise unto God.


Hold not thy tongue, O God of my praise.

1 For the mouth of the wicked, and the mouth full of deceit are opened upon me: they have spoken to me with a lying tongue.

2 The wicked and the guile-full mouth have spoken unto me.

And they with false and lying tongue have spoken unto me.

3 They
As he did curving love, it shall
beside unto him, &
And as he did not blemishing love,
& it shall be far from him.

As he with curving did himself
so it like water shall
Into his bowels, &...
29 Let them be clothed all with shame, that enemies are to mee; And with confusion as a cloak eke let them covered bee.

30 But greatly I will with my mouth give thanks unto the LORD: And I among the multitude his praises will record.

31 For hee with help at his right hand will stand the poore man by, To save him from the men that would condemn his Soul to die.

51 For hee will stand at the right hand of the poore, to save him from them that would condemn his Soul.
PSALME CXI.

1 The Lord shall send the rod of thy power out of Syon: be thou ruler in the midst of thine enemies.

2 The Scepter of thy regall power and might From Syon shall the Lord send and disclose: Bee thou therefore the ruler in the light; And in the midst of all thy mortal foes.

3 Thy people shall come willingly at the time of affembly, their armie in hole beautie: the youth of thy womb shall be as the morning dew.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedek.

5 The Lord our God who is at everie stound At thy right hand, to bee thine help and stay: Hee Princes proud, andbtnly Kings shall wound For love of thee in his fierce wrathfull day.

5 The Lord that is at thy right hand, shall wound Kings in the day of his wrath.

6 Hee shall bee judge among the Heathen all: Hee places void with carcaffes shall fill: And in his rage the heads eke smite hee shall That over countries great do work their will.

6 Hee shall bee judge among the Heathen: Hee shall fill all with dead bodies, and smite the head over great countries.

7 Yes, hee through hafte. for to pursue his foes Shall drink the brooke that runneth in the way: And thus when hee confounded shall have those, His head on hie then shall hee lift that day.

7 Hee shall drink of the brooke in the way: therefore shall hee lift up his head.

PSAL. CXI.

1 Hee giveth thanks to the LORd, for his mercifull works toward his Church, and declareth wherein true wisdom and right knowledge causeth.

Tribble. Psal. 111.

Contra.

Psalme 111.

I will praise the LORd with my whole heart, in the affembly, and congregation of the luh.
The works of the Lord are great, and ought to be fought out of all them that love them.

1. His workes are beautifull, and glorious, and his righteoufnesse endureth for ever.

2. His works are found, As do him love and trust.

3. His works are glorious, Also his righteoufnesse

4. It doth endure for ever. His wondrous works hee would
Psalm CXII.

4 He hath made his wonderful works to bee hid in remembrance: The LORD is merciful, and full of computation.

5 He hath given a portion unto them that fear him; hee will ever bee mindful of his covenant.

6 He hath showed to his people the power of his works, in giving unto the heritage of the heathen.

5 Such as do love him bear,
A portion full fair
Hee hath up for them laid.
For this they shall well find,
Hee will them have in mind,
And keep them as hee said.

6 For hee did not disdain,
His works to shew them plain,
By lightnings and by thunders:
When hee the Heathens land
Did give into their hand,
Where they beheld his wonders.

7 Of all his works enueth
Both judgement, right, and truth,
Whereunto his statutes tend.
8 They are decreed sure
For ever to endure,
Which equity doth end.
Redemption hee gave,
His people for to have.

9 And hath also required
His promise not to fail:
But always to prevale:
His holy Name bee feared.

10 Who so with heart full faith
True wisdom would attain,
Thy Lord, fear and obey:
Such as his lawes do keep,
Shall knowledge have full deep:
His praise shall last for ay.

7 The works of his handes are truth and judgement: all his statutes are true.
8 They are established for ever and ever and are done in truth and equity.
9 His feast redemption unto his people: hee hath commanded his covenant for ever: holy and fearful is his NAME.
10 The beginning of wisdom is the fear of the LORD: all they that observe them have good understanding: his praise endureth for ever.

Psalm CXII.

7 Hee praifeth the felicite of them that fear GOD, and condemneth the cursed state of the con- tensers of GOD.

Psalme 112.

Blessed is the man ye feareth the Lord, and delighteth greatly in his commandments.
His seed shall be mighty upon the earth: The generation of the righteous shall be blest.

Riches and treasures shall be in his house and his righteousness endureth forever.

Unto the righteous doth arise, In troubles joy, in darkness light: Compasion is in his eyes, And mercie alwayes in his sight: Yea, pitie moveth such to lend, Hee doth by judgement things expend.

Hee did well for the poore provide, His righteounesse shall full remain: And his estate with praife abide, Though that the wicked man disdain: Yea, gnash his teeth thereat shall hee, And so confine his hate to fee.

Surely hee shall never be moved, but the righteous shall be had in everlasting remembrance. Hee will not bee afraid of evil tidings, for his heart is fixed, and believeth in the Lord.

His heart is establissed, therefore hee will not feare until hee see his desire upon his enemies.

An exhortation to praise the Lord, for his providence, in that that contrarie to the course of nature he worketh in his Church.

Yee
Psalme CXIII.

Praife, O ye servants of the Lord, praife ye the Name of the Lord.

2 BlefTed bee the Name of the Lord from hence-fourth, and for ever.

3 The Lords Name is praifeed from the rysing of the Sun, unto the going down of the fame.

4 The Lord is high above all nations, and his glory above the Heavens.

Till it re-torne where it be-gun, Is to bee praifed with great fame.

4 The Lord all peo-ple doth fur-mount, As for his glo-rie wee may count.
5 Who is like unto the Lord our God, that hath his dwelling on high.

6 Who saith himself to behold things in the heavens, and in the earth.

7 He raiseth the needy out of the dunghill, and lifteth up the poor out of the dung.

8 He doth subdue him self we know Things to behold both here and below,
   And also in the Heavens above.

9 The barren hee doth make to bear, And with great joy her fruit to rear,
   Therefore praise ye his holy Name.

PSAL. CXIII.

9 How the Israelites were delivered out of Egypt, and of the wonderfull miracles that GOD shewed at that time, which put us in remembrance of GODS great mercies towards his children, and of our unthankfulness for the same.

When Israel went out of Egypt,
and the house of Israel from the barbarous people.

1. Ludah was his sanctuary, and Israel his dominion.

2. In Judah God his glory shewed his holiness most bright:

3. The sea saw it, and fled: Jordan was turned back.

4. The mountains leaped like rams, and the hilles as lambs.

5. What ailed thee, O sea, that thou fleddest? O Jordan why wait thou turned back?

6. Why shook ye hills, as rams afraid?
   Why did your strength so shake?
   Why did your tops as trembling lambs for feare quiver and quake?

7. O earth, confesse thy Sovereigne Lord, and dread his mightie hand:
   Before the face of Israel God fear ye both sea and land.

8. I mean the God who from hard rocks doth cause maine floods appeare:
   And from the fonie flint doth make gull out the fountains cleare.

PSAL.
A prayer of the faithful, oppressed by idolatrous tyrants, against whom they desire that GOD would succour them, forasmuch as there is no comparison between him and their false gods or idols: trusting most confidently that GOD will preserve them in this their need, seeing that he hath adopted and received them to his favour: promising finally that they will not be unmindful of so great a benefit, if it would please GOD to hear their prayer, and deliver them by his omnipotent power.

Tribble. Phil. 115.

251 To us, O Lord, not unto us, but unto thy Name give the glory for thy loving mercies, and for thy truths sake.

1 Not unto us, O LORD, I say, to us give none:

But give all praise of grace and truth, unto thy Name alone.

2 Why shall the Gentiles say To us as in despight,

Where is their God they call upon: where is their hearts delight:

3 Wherefore shall the heathen say, where is now their God?
PSALME CXVI.

3 Doubtlesse our Soveraigne God, in heaven fits on hie; And workeeth what him liketh best, for all things doe can hee. But their idoles and gods Before whom they do stand; Silver and gold they are at most, the work even of mens hand.

5 A mouth they have speechlesse, not moving tongue nor lips; And eyes they have, but see no whit, no more than do dead chips. Eares they have, and hear not, as do the eares of man: A noile allo, but to no nie, for finnел nothing they can.

7 Both hands and feet they have, in forme there is no lack: But neither touch nor go they can, nor yet with throat noile make. Like unto them shall bee the forgers that them frame: And likewise such are no lefse mad who call upon their name.

9 But thou, O Israel in God put confidence: For to all such an aid hee is, a buckler and defence. Thou of the tribe of Aaron in God put confidence; For to all such an aid hee is, a buckler and defence.

11 All ye that fear the Lord in God put confidence: For to all such an aid hee is, a buckler and defence.

13 And bleffe will hee all them That fear the Lord indeed: As well the weak as them of strength who seek to him at need. With graces manifold the Lord will all you bleffe: As well your feed as your selves with plente and encrease.

15 For ye are dear to him, that Lord is over all: Who made the heaven and the earth, and things both great and small. The heavens are the Lords, As his own dwelling place: But unto men the earth hee gives, thereon to run their race.

17 Surely they that are dead do not now praife the Lord: Nor such as in the grave are laid do thereunto accord. But wee that heree do live shall thank the Lord alwayes: With heart and mouth give thanks will we likewise all ye hee praise.

19 Yee that fear the Lord, trust in the Lord: for hee is their helpe and their shield. The Lord hath his made mindfull of us hee will bleffe the house of Israel; he will bleffe *yt* house of Aaron.

Hee will bleffe them yt fear the Lord, both small and great. The Lord will increase his graces towards you: even towards you and towards your children.

Yeareth the Lord, who made the heavens, and the Earth. The Heavens, even the Heavens are the Lords: but he hath given the Earth to the sons of men.

The dead praise not the Lord, neither any that goe down into the place of silence. But wee will praife the Lord, from hence-forth, and for ever. Praise ye the LORD.

PSAL. CXVI.

David being in great danger of Saul in the Desert of Man, perceiving the great and inspissible love of God toward him, magnifith such great mercies, and protesteth that bee will bee thankfull for the same.

Psalme 116. I Love the LORD because he hath heard my voice, and my prayer.

1 When
For he hath inclined his care unto me, when I did call upon him in my days.

When in my days I calld on him, hee bow'd his care to mee.

3 When the snares of cruel death compassed me and the griefs of the grave caught me, when I found trouble and sorrow.

When paines of hell mee caught, and when I wo and sorrow found.

4 Upon the Name of God my Lord then did I call and say, Delyver thou my Soul, O Lord, I do thee humble pray. 5 The Lord is verie mercifull, and just hee is also; And in our God compasion doth plentifully flow.

6 The Lord in faverie doth prefere all those that simple bee: I was in wofull mierrie, and hee relieved mee. 7 And now my Soul fith thou art faine return unto thy refl, For largely to the Lord to thee his bountie hath express.

8 Because thou haft deliwered my Soul from deadly thrall; My mofed eyes from mournfull teares, my flying feet from fall. 9 Before the Lord I in the land of life will walk therefore: 10 I did believe, therefore I spake, for I was troubled fore.

11 I fald in my diſtreſfe and fear that all men lyars bee: 12 What fhall I pay the Lord for all his benefits to mee? 13 The wholesome cup of faving health I thankfully will take: And on the Lords Name I will call, when I my prayer make.

I to
14 I will pay my vows unto the Lord, even now in the presence of all his people.

15 Precious in the sight of the Lord is the death of all his holy Ones, what ever man do deepe.

16 Behold, Lord, for I am thy fervant, and the Son of thine hand maid, thou hast broken my bonds.

17 And I will offer up to thee a sacrifice of praise and I will call upon the Name of God the Lord always.

18 I to the Lord will pay the vowes that I have him behight:

19 Yea, in the courts of the Lord's house: even in the midst of thee, O Jerusalem; Praife ye the Lord.
and the truth of the Lord endureth for ever: Praise ye the Lord.

His truth is constant evermore, Unto the Lord sing praise therefore.

Praise the Lord, because he is good, for his mercy endureth for ever.

Give to the Lord all praise and honour, For he is gracious and kind:

Yea, more his mercy and great favour, Doth firm and abide world without end.

Let Israel now say, that his mercy endureth for ever.

Let Israel now say thus boldly, That his mercies for ever dure:

And
1 Let the house of Aaron now say, that his mercy endur-eth for ever. 

2 Let them that fear the Lord now say, that his mercy endur-eth for ever.

3 And let A - n - rons whole pro-gen - ie, Con - felle the fame fu - ble and fare.

4 Let those that fear God them now address To come and sing to him therefore: That his great love and tender kindneffe Remaineth fill for evermore:

5 For when with troubles I was prefled, I then upon the Lord did call: Who heard my voice, and mee upraifed And let at large free from all thrall.

6 The most of might, who heard my com- He is with me my part to take: (plaint,

No fear therefore shall caufe me to faint For ought that man may gainst me make

7 The Lord on my fide doth him retire, With fuch as do mee help and aid: So that I fhall fee my juft desire Upon my foes which mee upbraid.

8 In God to truft it is far better, Than in vain man to truft and fland: 

9 To truft in God (I fay) is firfer Than Princes, Lords of fee and land.

10 All nations have mee round compaffed With one confer, yet in Gods Name By mee they fhall bee foon deftroied, And put to flight rebuke and name.

11 They have mee round about enclofed, Yes, and fhut up with one accord: Yet they by mee fhall bee deftroied Even in the Name of God the Lord.

12 Like bees they came about me swarming But were as fire of thorns put out: For in Gods Name the everliving I fhall confound them all no doubt.

13 Thou haft (O cruel adverfario) Thruff fore at me with main and might To caufe mee fall: but fo contrary, For God hath help mee in my right.

14 My strength and force is God molt he, Yea, hee my fong is of pleafance: For hee hath been in all adverfite Mine helper, and deliverance.

15 The voice of joy and freedome fhall be Within the juft mans dwelling place: Saying behold right vauntantly The Lords right hand hath brought to pas.

16 The hand molt strong of the almighty Exalted is now prefently: Of God the Lord the right hand thunders Hath done (fay they) triumphantly.

17 Away, away eyners each one, For yet deaths cup I fhall not prove; But fhall flill live, that I may exponde, And fhew abroad Gods works above.

18 The Lord my God hath chaftified And that right fore, I must confide: But of his goodneffe not delivered Mee unto death in that diftreffe.

19 Open therefore to mee the gates fair, Which are the gates of righteousneffe, That through the fame I may have repair And prifice the Lord his holyniffe. 

20 This is Gods gate, famous and worthy, Whereat the righteous enter fhall:

21 I will thereprize, Lord, which haft heard And my deliverance been withall. (me

22 The
22 The stone which wholly was refused,
And of the builders cast away:
The same layed is now, and placed,
as of the corner head and stay.
23 Which thing is done by th' only wor-
Of God the Lord most glorious; king
And as a wonder is appearing,
Unto our fight most marvelous.

24 This is of truth the day most happie,
Which God hath made of his goodnes:
Let us therein bee blithe and merrie,
And sing to God with great gladnes.
25 O Lord, I now befeech and pray-thee,
Save thou the King, and him maintain:
Give him good luck & prosperous to be
O Lord, I yet require again.

26 Who in the Name of God most holie
Doth come, bee bleffed bee alway:
Wee with alfo yee may bee happie
Who in Gods house are night and day.
27 The Lord our God he is most mightie,
And hath us given light at laft:
Unto the horns of th' Altar holie
Your sacrifice now bind full falt.

28 Thou art the God in whom I glory,
To thee will I give praife therefore;
Even thou my God art, therefore will I
Lande and exalt thee evermore.
29 Give to the LORD all praife and honour
For gracios is bee and kind:
Yea, more his merce and great favour
Doth ay endure world without end.

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PSALME CXIX.

11 The stone which the builders refused, is ye head of the corner.
12 This was the Lords doing, and it is marvelous in our eyes.
13 This is the day which the Lord hath made: let us rejoice and be glad in it.
14 O Lord, I pray thee, save now, O LORD: I pray thee, now give prosperitie.

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PSAL CXIX.

In this Psalme is contained an exquisite Art, and a wonderfull vehemencie, in setting forth the praises of GOD'S Lord, wherein the Prophet can not satisfie his selfe, nor sufficiently express the affection which hee beareth therunto, adding moreover many notable complaints and confessions. Wherefore it is meete that all the Faithfull have it alway both in heart and mouth. And in the Hebrew everie eight verfes begin with one letter of the Alphabett.

**ALEPH.**

**Psalme 119.**


Tenor. Bleff-ed are they that per-feet are, and pure in minde and heart,

Bass. Whole lives and conversation from Gods lawes never flart.

---

2 Bleffed
PSALME CXIX.

2 Blefled are they that keep his Testimonies, and seek him with their whole heart.

3 Doubtlesse such men go not asray, nor do no wicked thing, Who redletly walk in his pathes without any wandring.

4 It is thy will and commandement that with attentive heed Thy noble and divine Precepts wee learn and keepe indeed.

5 Oh, would to God it might thee please my ways fo to address, That I might both in heart and voice thy Lawes keepe and confesse.

6 So shoule no flame my life attain whiles I thus let mine eyes; And bend my minde always to muse on thy sacred Decrees.

7 Then will I praiue with uprigh heart, and magnifie thy Name, When I shall learn thy judgements just, and likenesse prove the same.

8 And wholly will I give my selfe to keep thy Lawes most right: Forake mee not for ever, LORD, but shew thy grace and might.

9 By what meanes may a young man beft his life learn to amend?

10 Unsewedly I have thee sought, and thus seeking abide:

11 Within mine heart and secret thought thy words I have hid still, That I might not at any time offend thy godly will.

12 Wee magnifie thy Name, O LORD, and praiue thee evermore:

13 My lips have never cease to preach, and publish day and night:

14 Thy testimonies and thy wayes please mee no lefle indeed:

Beth. 

9 Wherewith shal a young man redresse his way: in taking heed thereto according to thy Word.

10 With my whole heart have I sought thee: let mee not wander from thy commandements.

11 I have bid thy promisse in mine heart, that I might not sinne against thee.

12 Blefled art thou, O LORD, teach mee thy flatutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies, as in all riches.
PSALME CXIX.

13 I will meditate in thy precepts, and ponder thy ways.

15 Of thy precepts I will still muf[e, and thereto frame my talk: As at a mark fo will I aume, thy ways how I may walk.

16 I will de-light in thy statutes; and I will not forget thy word.

GIMEL.

17 Be benefi- cial unto thy fervant, that I may live and keep thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger upon earth: Hide not thy Com-man-dements from mee.

20 Mine heart breaketh for the defire of thy judge- ments away.

21 Thou haft destroyed the proud: curfed are they that doe err from thy Command- ments.

22 Remove from thine heart and contempt: For I have kept thy word.

23 Princes also did fit, and speake against mee: but thy fervant did meditate in thy Statuts.

24 All thy wordes and Commandments are my delight & my counsellers.

DALETH.

25 My Soule cleasveth to the do ual quenck mee according to thy Word.

26 I have declared my ways & thou heardeft mee: teach mee thy statutes.

27 Teach me once throughly for to know thy precepts and thy lore: Thy works then will I meditate, and lay them up in store.

28 My Soul I feele to fore oppref, that it melteth for grief: According to thy word therefore hate Lord to fend relief.

29 From lying and deceitfull lips let thy grace mee defend, And that I may learn thee to love, thine holy law mee founded.

30 The way of truth both sraight and faire I have chofen and found: I fet thy judgements mee before, which keep mee safe and found.

31 Since then, O Lord, I forsoke my self thy covenants to embrace: Let mee therefore have no rebuke, nor check in any cafe.

32 Then will I run with joyful cheer: where thy word doth mee call: When thou haft let mine heart at large, and rid mee out of thrall.

HE.

33 Infract mee, Lord, in the right trade of thy statutes divine, And it to keep even to the end, mine heart will I incline.

34 Grant mee the knowledge of thy law, and it to obey it: With heart and mind, and all my might I will it keep, I say.

35 In the right path of thy precepts, guid mee (Lord) I require: None other pleaure do I with, nor greater thing desire.

36 Incline mine heart thy lawes to keep and covenants to embrace: And from all filthy avarice, Lord, shield mee with thy grace.

37 From vain defires and worldly lufts turn back mine eyes and right: Give mee the spirit of life and power, to walk thy ways aright.

38 Confirm thy gracious promise Lord, which thou haft made to mee, Which am thy fervant, and do love, and fear nothing but thee.

39 Reproach.
| 39 | Reproach and thame which I do fear from mee, O Lord expell: For thou dost judge with equitie, and therein doft excell. | 51 | The proud, and such as God constrain still made of mee a scorn: Yet would I not thy law forfake, as hee that were forlorn. |
| 40 | Behold, mine hearts desire is bent, thy lawes to keep for ay: Lord, strengthen mee so with thy grace, that it performe I may. | 52 | But call to mind, Lord, thy great works showed to our fathers old: Whereby I felt the joy surmount my grief an handreth fold. |
| 41 | And let thy loving kindness come un to mee, O Lord: Thy saving health let mee enjoy, according to thy promis. | 53 | But yet (alas) for feare I quake, seeing how wicked men Thy Law forfooke, and did procure thy judgements, who knowes when? |
| 42 | So shall I ftep the fiandous mouths of lewd men and unjust: For in thy faithfull promises stands my comfort and trust. | 54 | And as for mee, I framde my fongs thy Statuts to exalt, When I among the strangers dwell, and thoughts gan mee afflante. |
| 43 | The word of truth within my mouth let ever fill beue prifet: For in thy judgements wonderfull mine hope doth fland and reft. | 55 | I thought upon thy Name, O Lord by night when others sleepe: As for thy Law, I it obey, and ever will it keepe. |
| 44 | And while that breath within my breth doth natural life preferve: Yea, till this world shall bee diolly'd thy law will I obserue. | 56 | This grace I did obteine, because thy Cognates sweet and dear I did embrace, and also kepe with reverence and with fear. |
| 45 | So walk will I as fet at large, and made free from all dread; Because I fought how for to keep thy precetys and thy rede. | 57 | O God, who art my part and lot, my comfort and my flay, I have decreed and promised thy Law to keepe alway. |
| 46 | Thy noble actes I will describe, as things of molt great fame: Even before Kings I will them baffle, and thynk no whit for shame. | 58 | Mine earneft heart did humbly fute in preience of thy face: As thou therefore haft promised, Lord, grant mee of thy grace. |
| 47 | I will rejoice then to obey thy worthie Hefts and will: Which evermore I have lov'd beft, and so will love them fill. | 59 | My life I have examined, and tride my secret heart, Which to thy Statuts caufed mee my feet straight to convert. |
| 48 | Mine hands will I lift to thy lawes, which I have dearly sought: And praifeth thy commandements I will in deed and thought. | 60 | I did not flay nor linger long, as they that floathfall are: But haflthy thy Lawes to keepe I did my felfe beware. |
| 49 | Thy promis which thou madest to mee thy fervant Lord remember: For therein have I put my trut, and confidence for ever. | 61 | The cruel bands of wicked men have made of mee their prey: Yet would I not thy Law forget, nor from thee go atray. |
| 50 | It is my comfort and my joy, when troubles mee affalle: For were my life not by thy word, my life would fooe mee falle. | 62 | Thy righteous judgement toward mee so great is and so hie, That even at midnight will I rise thy Name to magnifie. |

**PSALME CXIX.**

**ZAIN.**

49 Thy promis which thou madest to mee thy fervant Lord remember: For therein have I put my trut, and confidence for ever. 50 It is my comfort and my joy, when troubles mee affalle: For were my life not by thy word, my life would fooe mee falle.

51 The proud, and such as God constrain still made of mee a scorn: Yet would I not thy law forfake, as hee that were forlorn.

52 But call to mind, Lord, thy great works showed to our fathers old: Whereby I felt the joy surmount my grief an handreth fold.

53 But yet (alas) for feare I quake, seeing how wicked men Thy Law forsooke, and did procure thy judgements, who knowes when?

54 And as for mee, I framde my fongs thy Statuts to exalt, When I among the strangers dwell, and thoughts gan mee afflante.

55 I thought upon thy Name, O Lord by night when others sleepe: As for thy Law, I it obey, and ever will it keepe.

56 This grace I did obteine, because thy Cognates sweet and dear I did embrace, and also kepe with reverence and with fear.

57 O God, who art my part and lot, my comfort and my flay, I have decreed and promised thy Law to keepe alway.

58 Mine earneft heart did humbly fute in preience of thy face: As thou therefore haft promised, Lord, grant mee of thy grace.

59 My life I have examined, and tride my secret heart, Which to thy Statuts caufed mee my feet straight to convert.

60 I did not flay nor linger long, as they that floathfall are: But haflthy thy Lawes to keepe I did my felfe beware.

61 The cruel bands of wicked men have made of mee their prey: Yet would I not thy Law forget, nor from thee go atray.

62 Thy righteous judgement toward mee so great is and so hie, That even at midnight will I rise thy Name to magnifie.

63 Companion
PSALME CXIX.

63 I am companion of all them who fear thee, and keep thy precepts.

64 The earth O Lord is full of thy mercies; teach me thy Statuta.

TETH.

65 O Lord, thou hast dealt graciously with thy servant, according unto thy words.

66 Teach me good judgement, and knowledge: I have believed thy Commandements.

67 Before I was afflicted I went astray: but now I keep thy Word.

68 Thou art good and gracious; teach me my fault.

69 The proud have imagined a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is far from me: but my delit is in thy law.

71 It is good for me that I have been afflicted, that I may learn thy Statuta.

72 The law of thy mouth is better unto me than thousands of gold and silver.

73 Thy hands have made me, and fathioned me; give me understanding therefore, that I may learn thy Commandements.

74 So they that fear thee feeling me shall rejoice, because I have trusted in thy Word.

75 When with thy rods the world is plagued
I know the cause is just:
So when thou dost correct mee, Lord,
And neither will for love nor dread from thy Commandements start.

76 Thy mercies Lord most pleasauntie
do all the world fulfill:
Oh, teach mee how I may obey thy Statuta and thy will.

77 Thy tender mercies powre on mee,
And I shall firely live:
For joy and consoolation both thy Lawes to mee do give.

78 Confound the proud, whose falle preis
Is mee for to defroy: (tence
But as for mee thine Heflets to know
I will my felle employ.

79 Who so with reverence do thee fear
To mee let them retire:
And such as do thy Covenants know,
And them alone defire.

80 My heart without all wavering
Let on thy Lawes bee bent;
That no confusion come to mee,
Whereby I should be fent.

CAPH.

81 My Soul doth faint, and ceaath not thy savying health to crave:
And for thy words fake fyll I truft,
mine hearts defire to have.

82 Mine eyes doth falle with looking for thy word, and thus I fay:
Oh, when wilt thou mee comfort, Lord?
why doft thou then delay?

83 As a skin-bottell in the smaok,
fo am I parcht and dryd:
Yet wilt thou not out of mine heart
let thy commandements fide.

84 Alas, how long shall I yet live,
That on my foes which mee torment
thy vengeance thou wilt pour?

85 Prefumptuous men have digged pits,
thinking to make mee fure:
Thush contrary against thy law
mine hurt they do procure.

86 But thy commandements are all true,
and canufled mee grieve:
To thee therefore do I complain,
that thou mightf mee relieve.

87 Almoft
<table>
<thead>
<tr>
<th>PSALME CXIX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>87 They that have almost confoned me upon the earth: But I forsooke not thy precepts.</td>
</tr>
<tr>
<td>88 Quick mee according to thy loving kindnesse: fo shall I keep ye testimonies of thy mouth.</td>
</tr>
</tbody>
</table>

**LAMED.**

| 89 O Lord thy word endureth for ever in heaven. |
| 90 Thy truth is from generation to generation: thou hast laid the foundation of the earth and it abideth. |
| 91 They continue even to this day by thine ordinances: for all are thy servants. |
| 92 Except thy law had been my delight, I should now have perished in my afflictions. |
| 93 I will never forget thy precepts: for by them thou hast quickened me. |

**UNICORN.**

| 94 I am thine: save me; for I have fought thy precepts. |
| 95 The wicked have waited for me to destroy me: but I will consider thy testimonies. |
| 96 I have seen an end of all perfection: but thy commandement is exceeding larg. |

**MEN.**

| 97 Oh, how love I thy law it is my meditation continually. |
| 98 By thy commandements thou hast made me wiser than my enemies: for they are ever with mee. |

| 99 My teachers which did mee instruct in knowledge I excel: Because I do thy covenant keep, and them to others tell. |
| 100 In wiidome I do passe alfo the ancients men indeed: And all because to keep thy lawes I held it ay beft red. |
| 101 My feet have refrained eke from every evil way, Because that I continually thy word might keep, I say. |
| 102 I have not swer'd from thy judge- nor yet thranck any dell: (meats) For why? thou haft mee taught thereby, to live godly and well. |
| 103 Oh, Lord, how sweet unto my tale I find thy words alway? Doubtlesse no honey in my mouth feel ought so sweet I may. |
| 104 Thy lawes have mee sugh wiidome that utterly I hate (learned) All wicked and ungodly wayes in every kind of rate. |

| 105 Even as a lantern to my feet, so doth thy word shine bright, And to my pathes where ever I go it is a flaming light. |
| 106 I have both sworne, and will perform most certainly doublett: That I will keep thy judgements jsft, and them in life eexpress. |

| 107 Afflication hath mee fore oppreft, and brought mee to death's doore: O Lord, as thou haft promis'd, mee to life reflor. |
| 108 The offrings which with heart & voice most frankly I thee give Accept, and teach mee how I may after thy judgements live. |
| 109 My Soul is ay fo in mine hand, that dangers it affaire, Yet do I not thy Law forget, nor it to keep will faile. |
| 110 Although the wicked laide their nets to catch mee at a bray, Yet did I not from thy Precepts once swerve or go atraay. |
| 111 Thy have had more understanding than all my teachers for thy testimonies are my meditation. I understand more then the anciant, because I keep thy precepts. |
| 112 Howsweet are thy promis- fes into my mouth: yes, more than honey unto my mouth. |
| 113 By thy Precepts I have gotten understanding therefore I hate all the wayes of falsehood. |
| 114 Thy word is a lantern unto my feet, and a light unto my pathes. |
| 115 I have sworne, and will performe it that I wilkeep thy righteous judgements. |
| 116 I am very farreflected: a Lord quicken mee according to thy word. |
| 117 O Lord, I beseech thee accept the free oferings of my mouth and teach mee thy judgements. |
| 118 My Soul is continually in mine hand, yet doe I not forget thy law. |
| 119 The wicked have laid a fiare for mee, but I fervered not from thy precepts. |
PSALME CXIX.

111 Thy Law have I loved, & mine own heritage; and therefore I delight in it, & let my whole course.

112 I have applied mine heart to fulfill thy statutes alway, even unto the end.

SAMECH.

113 I hate vain inventions, but thy law do I love.

114 Thou art my refuge and my field, and I truth in thy words.

115 Away from me yee wicked; for I will keep the Commandments of my God.

116 Stablish mercies according to thy promises, that I may live, and dispossess me not of mine hope.

117 Stay thou mee, and I shall bee safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy Statutes, for their deceit is vain.

119 Thou hast taken away all the wicked of the earth like dross, therefore I love thy testimonies.

120 My flesh trembleth for fear of thee, and I am a frighte of thy judgements.

AEN.

121 I have executed judgement and inference; I love not to mine oppressors.

122 Answere for thy serviant in that which is good; and let not the proud oppresse mee.

123 Mine eyes with waiting are now blind
thine health so much I crave;
And eke thy righteous promise, Lord,
whereby thou wilt mee fave.

124 Intreat thou serviant lovingly,
and favour to him shew:
Thy statutes of mott excellencie
 teach mee also to know.

125 Thine humble servant, Lord, I am
oh, grant mee t'understand
How by thy Statutes I may know
best what to take in hand.

126 It is now time, Lord, to begin,
for truth is quite decay'd:
Thy Lawe likewise they have transgressed,
and none against them said.

127 This is the cause wherefore I love
thy Lawes better than gold,
Or jewels fine, which are esteemed
most costly to bee fold.

128 I thought thy Precepts all mott jul, and
so they liade in store:
All crafte and malicious ways I do abhor therefore.

PI.

129 Thy Covenants are mott wonderfull,
and full of things profound:
My Soul therefore doth keep them fire
when they are tride and found.

130 When men fist enter into thy words
they find a light mott clear:
And verie idiots understand
when they it read or hear.

131 For joy I have both gapt and breath'd
know thy Commandement,
That I might guide my life thereby
I sought what thing it meant.

132 With mercie and compassion, Lord,
behold mee from above:
As thou art wont to behoved such
as thy Name feare and love.

133 Direct my foot-steps by thy word,
that I thy may know:
And never let iniquite
thy servant overthrow.

134 From flandersong tongues, and deadlie preferre & keep mee fure: (harms
Thy Precepts then will I obferve,
and put them eke in ore.

135 Thy
PSALME CXIX.

135 Thy countenance which doth surmount
the Sun in his bright heu,
Let shine on mee, and by thy law
teach mee what to eichre.
136 Out of mine eyes great floods gush out
of dreary tears and feli;
When I behold how wicked men
thy law keep never a daze.

ZADE.
137 In every point, Lord thou art juft,
the wicked though they grudge:
And when thou dost pronounce
thou art a righteous judge.
138 To render right, and free from guyle
are two chief points and hie;
And such as thou hale in thy Law
commanded us strictly.
139 With zeale and wrath I am confound
and even pin’d away,
To fee my foes thy words forget,
ought that I do may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy fervant nothing more
do love, or yet efteme.
141 And though I bee nothing fet by,
as one of base degree:
Yet do I not thine hettes forget,
or thine away from thee.
142 Thy righteoufness is an everlasting right due,
and thy law is truth.
143 Trouble and anguthi come up
on me: yet are
thy commandements my delight.
144 The righteoufness of thy testimonies
is everlasting: grant me understan-
ding and I shall live.

KOPH.
145 I have cryed with my whole heart:
hear mee, O Lord, and I will keep thy
flatus.
146 I called upon thee:
save mee and I will keep thy
testimonies.

ZADE.
149 Incline thine ear to hear my voice,
and pity on mee take:
As thou was wont, to judge mee, Lord,
left life should mee forfake.
150 My foes draw near, and do procure
my death maliciously:
Which from thy law are far gone back,
and stray’d from it lewdly.
151 Therefore, O Lord, approach thou
for need doth firo require: (near,
And all thy precepts true they are,
than help I thee desire.
152 By thy commandements I have learnt
not now, but long ago:
That they remain for evermore,
thou haft them grounded fo.

RESH.
153 My trouble and affliction
confider and behold:
Deliver mee, for of thy law
I ever take falt hold.
154 Defend my good and righteous cafe
with speed mee succour fend:
From death (as thou haft promised) Lord
keep mee and defend.
155 As for the wicked far they are
from having health and grace:
Whereby they might thy flatus know,
they enter not the trace.
156 Great are thy mercies, Lord, I grant
what tongue can them attain?
And as thou haft mee judg’d ere now,
so let mee life obtain.
157 Though many men do trouble mee,
and persecute moft fere:
Yet from thy law I never thrunk,
nor went away therefore.
158 And truth it is for grief I die,
when I thefe traitours fee:
Befware they keep no whit thy word,
nor yet seek to know thee.

159 Behold

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| 159 | Behold, for I do love thy laws with heart most glad and fain:  
    As thou art good and gracious, Lord,  
    restore my life again. |
| 160 | What thy word doth decree must be  
    and so it hath been ever:  
    Thy righteous judgments are also  
    most true, and decay never. |
| 161 | Princes have fought with cruelty  
    cautelous to make mee crouch:  
    But all in vain, for of thy word  
    the fear did mine heart touch. |
| 162 | And certainly even of thy word  
    I was more merrie and glad,  
    Than hee that of rich spoiles and preyes  
    great flore and plentie had. |
| 163 | As for all eyes and falfie  
    I hate most and deterfe:  
    For why? thine holy Law do I  
    above all things love beft. |
| 164 | Seven times a day do  
    I praife thee,  
    because of thy righteous judgments. |
| 165 | Thy law  
    shall have  
    great prospere  
    ite, and they shall have  
    none hurt.  
    Lord, I have trusted in thy saluation,  
    and have done by commandements. |
| 166 | Mine only health and comfort, Lord,  
    I looke for at thine hand:  
    And therefore have I done thse things  
    which thou didst mee command. |
| 167 | Thy Laws have beene mine exercis  
    which my Soul most desir'd:  
    So much my love to them was bent,  
    that nought els I required. |
| 168 | Thy Statuts and Commandements  
    I kept (thou knowest) right:  
    For all the things that I have done  
    are present in thy sight. |

**SCHIN.**

169 O Lord, let my complaint and cry  
    before thy face appear,  
    And as thou haft mee promised,  
    so teach mee thee to fear. |
170 Mine humble supplication  
    to thee let find acces,  
    And grant mee Lord delyverance,  
    for so is thy promifce. |
171 Then shall my lips thy praises speak,  
    after most ample sort:  
    When thou thy statutes haft mee taught,  
    wherein flands my comfort. |
172 My tongue shall sing, and preach thy  
    and on this wise shall, (word,  
    Gods famous acts and noble lawes  
    are just and perfect all. |
173 Stretch out thine hand I thee beseech  
    and speedily mee fave:  
    For thy commandements to obverse  
    chosen, O Lord, I have. |
174 Of thee alone, Lord, I crave health,  
    for other know I none,  
    And in thy law, and nothing else  
    I do delight alone. |

175 Grant mee therefore long dayes to live  
    thy Name to magnifie:  
    And of thy judgements mercifull  
    let mee thy favour try. |
176 For I was lost and went astray,  
    much like a wandering sheep:  
    Oh seek mee, for I have not faild  
    thy commandements to keep. |

| 167 | My Soul hath kept thy  
    Testimonies:  
    for I love them exceedingly. |
| 168 | have kept  
    thy Precepts,  
    and thy testimonies: for all my wayes are  
    before thee. |
| 169 | Let my complaint come before thee, O Lord;  
    and give mee understanding  
    according to thy word. |
| 170 | Let my supplication  
    come before thee, & deliver  
    mee according to thy promise. |
| 171 | My lips  
    shall speake praise, when  
    thou haft taught mee thy Statutes. |
| 172 | My tongue  
    shall inntent of thy word:  
    for all thy Commandements  
    are righteous. |
| 173 | Let thine  
    hand help mee,  
    for I have chosen thy precepts. |
| 174 | have longed  
    for thy salvation, O Lord  
    and thy Law is my delight. |
| 175 | Let my  
    Soul live, and  
    it shall praife thee:  
    and thy judgements  
    shall help mee. |
| 176 | I have  
    gone astray  
    like a lost sheep:  
    teach thy servant for I  
    do not forget thy Commandements. |

---

The Prayer of David, being now banished among the barbarous people of Arabia, by the false reports of envious flatterers: and therefore hee launceth his long abode among those infidels, who were given to all kind of wickednesse and contention.
Called unto the Lord in my trouble and he heard me.

Deliver my soul, O Lord from lying lips, and from a deceitfull tongue.

What vantage or what thing

Gets thou thus for to fling,
Thou false and flattering lyer.

Thy tongue doth hurt I weene,
No leffe than arrows keenne
Of hote consuming fire.

Alas, too long I flack
Within these tents so black,
Which Kedars are by Name:
By whom the folk elect,
And all of Idaks felt
Are put to open shame.

With them that peace did hate
I came a peace to make,
And set a quiet life:

But when my word was told
Caued they I was controld,
By them that would have strife.

5 Wois tome, that I remain in Molchech, and dwell in the tents of Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seek peace, and when I speake thereof they are bent to warre.
### Psalm CXXI

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<td>Psalms 121</td>
<td>1</td>
<td>I will lift my eyes unto the mountaines, from whence mine helpe shall come.</td>
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<td></td>
<td>2</td>
<td>Mine help commeth from the Lord, who hath made the Heaven and the Earth.</td>
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<td>3</td>
<td>That succour God mee send: The mightie God me succour will,</td>
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<td>4</td>
<td>Thy foot from slip hee will preserve, And will thee safely keep: For hee will never sleep.</td>
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<td>5</td>
<td>The Lord is thy warrand alway, The Lord eke doth thee cover, As at thy right hand ever.</td>
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<td></td>
<td>6</td>
<td>The Sun shall not thee parch by day, Nor the Moon (not half so bright) Shall with cold thee hurt by night.</td>
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<td></td>
<td>7</td>
<td>The Lord will keep thee from distresse, And will thy life sure save: And thou shalt also have, In all thy businesse good successe,</td>
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<td>8</td>
<td>Where ever thou goest in or out; God will thy things bring about.</td>
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*The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of GOD alone, who will governe and give good successe to all their godly enterprizes.*
Rejoiced, when they said to me, we will goe into the house of the LORD.

Our feet that wandered wide, Shall in thy gates abide:

David rejoyleth, that GOD hath placed his Arke in Sian: for which he giveth thanks, and prayeth for the prosperitie of the Church.
3 Jerusalem is built as a city that is compact together in it self.

4 Whereunto the tribes, even the tribes of the Lord go up, according to the testimonie of Israel, to praise the Name of the Lord.

5 For there are Thrones set for judgment: even the thrones of the house of David.

4 The Tribes with one accord, The Tribes of God the Lord Are dither bent their way to take: So God before did tell, That there his Israel Their prayers should together make. 5 For there are Thrones ered, And that for this respect, To set forth justice orderly: Which Thrones right to maintain, To David's house pertaine His folk to judge accordingly.

6 To pray let us not cease For Jerusalem's peace: Thy friends God prosper mightily. 7 Peace bee thy walls about, And prosper thee throughout Thy palaces continually. 8 I with thy prosperous state For my poor brethren's sake, That comfort have by meanes of thee. 9 God's house doth mee allure, Thy wealth for to procure, So much always as lyeth in mee.

6 Pray for the peace of Jerusalem: Let them prosper that love thee. 7 Peace bee within thy walls, and prosper with in thy palaces. 8 For my brethren and neighbours taken I will with thee prosper. 9 Because of the house of the Lord our God I will procure thy wealth.

PSAL. CXXIII.

4 A prayer of the Faithfully—who are afflicted by the wicked worldlings and contemners of GOD.
Psalme 123.

1 Lift up mine eyes to thee, that dwellest in the Heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the LORD our GOD, until he have mercy upon us.

3 Have mercy upon us, O Lord; have mercy upon us, for we have suffered too much contempt.

4 Our minds be full of great rebuke, the rich and worldly wife. Do make of us their mocking flock, the proud do us despise.

PSALME CXXIII.
PSALME CXXIII.

The people of GOD being delivered out of a great danger, acknowledge not to have escaped by their own power, but through the favour of GOD, and shew in how great peril they were.

Tribble. Psalm 134.

Contra.

Now If - ra - el may say, and that true - ly, 2. If that the LORD

Tenor.

had not our cause main - tained, If that the LORD had

Buffus.

not our right sustaine, When all the world a - gainst us fur - ious - lie

Made their up - roares, and said wee should all die.
Psalme CXXIII.

Psalme 124.
If the Lord had not been on our side, may Israel now say, 2. If the Lord had not been on our side, when men rose up against us.

Tenor. Now Israel may say, and that truly, 2. If that the Lord

Bassus.

had not our cause maintained, If that the Lord had

not our righteous stand, When all the world against us furiouslie

Made their uproares, and said we should all die.

3 Now
3 Now long ago
they had devour’d us all,
And swallow’d quick,
for ought that wee could deeme,
Such was their rage,
as wee might well efteeme:
4 And as the floods
with mightie force do fall,
So had they now
our life even brought to thrall.

5 The raging streames
most proud in roaring noise
Had long ago
ov’rwhelm’d us in the deep.
6 But loved bee God
who doth us safely keep
From bloodie teeth,
and their most cruel voice,
Which as a prey
to eat us would rejoice.

7 Even as the bird
out of the Fowlers grin
Escapes away,
right so it fares with us:
Broke are their nets,
and wee have scaped thus.
8 God that made Heaven,
and earth is our help then:
His Name hath saved
us from those wicked men.

PSALME CXXV.

If Hee describeth the assurance of the faithful in their afflictions, and delivereth their souls, and the destruction of the wicked.

Tribble. Psl. 125.

Contra.

Tenor. Such as in God the Lord do tryst, As Mount Sy - on shall firmly stand,

Bassus.

And bee removed at none hand: The Lord will count them right and jult

So
As the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.

2 As mightie mountains hudge and great Jerusalem about do close:
   So will the Lord bee unto those,
   Who on his godly will do wait:
   Such are to him so dear,
   They never need to fear.

3 For though the righteous try doth bee,
   By making wicked men his rod:
   Left they through grief forfake their God
   It shall not as their lot still bee:
   Give, Lord, to those thy light,
   Whose hearts are true and right.

5 But as for such as turn aside
   By crooked waies which they out fought
   The Lord will surely bring to nought;
   With workers vile they shall abide;
   But peace with Israel
   For evermore shall dwell.

This Psalm was made after the returne of the people from Babylon, and sheweth that the meane of their deliverance was wonderfull after the seventie yeares captivitie, forspoken by Jeremie: Chapter 25: 12. and 29. 10.

When the Lord brought again his Syon had foorth brought

From bondage great, and also servitude extream

His
Then was our mouths filled with laughter, and our tongue with joy.

His works was such, as did fur-mount mans heart and thought:

So that wee were much like to them that use to dreame.

2 Our mouths were with laughter filled then,

And eke our tongues did shew us joyful men.
PSALME CXXVIII.

Then said they amongst the Heathen, The LORD hath done great things for them.

4 The LORD hath done great things for us, whereof we rejoice.

4 O LORD, bring again our captivity as the rivers in the South.

The Heathen folk were forced then this to confess,

How that the LORD for them also great things had done:

3 But much more wee, and therefore can confess no leffe:

Wherefore to joy wee have good cause as wee begun.

4 O LORD, go forth,

As to Dierets thy flowing rivers send.

5 Full true it is,

that they who sow with tears indeed,

A time will come

when they shall reap in mirth and joy.

6 They went and wept,

in bearing of their precious feed,

For that their foes full oftentimes did them annoy:

But their return with joy they shall fare see:

Their sheaves home bring, and not impeded bee.

5 They that sow in tears shall reap in joy.

6 They went weeping, and caryed precious seed: but they shall return with joy, and bring their sheaves.

PSAL. CXXVII.

1 It is not mans wit, power, or labour, but the free goodness of GOD, that groweth riches, preserveth towns and countries, and granteth nourishment and children.

Sing this as the 104. Psalme.

Except the Lord build the house, they labour in vain that build it.

Except the Lord keep the city, the keaper watcheth in vain.

1 It is in vain for you to rise early, and to ly down late and to eat the bread of sorrow but bee will surely give rest to his beloved.

2 Though yee rise early in the morn,

And so at night go late to bed:

Feeding full hardly on brown bread,

Yet were your labour lost and worn:

But they whom God doth love & keep

Receive all things with quyer sleep.

3 Therefore mark well when ever yee see

That men have heires to enjoy their land,

It is the gift of Gods own hand.

For God himself doth multiply

Of his great liberality

The blessing of posteritie.

4 And when the children come to age,

They grow in strength and activeness,

In person and in comlineesse.

So that a shaft shot with courage

Of one that hath a strong arm

Flieth not so swift, nor doth like harme.

5 Oh, well is him that hath his querier

Furniht with such artillerie:

For when in perill hee shall bee,

Such one shall never shake nor shiver,

When that bee pleads before the judge

Against his foes that bear him grudge.

3 Behold, children are the inheritance of the Lord, and the fruit of the wombe is his reward.

4 As are the arrows in the hand of the strong man, so are the children of youth.

5 Blessed is the man that hath his quyer full of this: for they shall not bee affauned whilst they speake with their enemies in the gate.

PSAL. CXXVIII.

4 He describeth the prosperous estate of them that hee married in the fear of GOD, injoying withall the promise of GODs blessings to all them that live in this honourable estate according to his Commandments.

Blessed
Blessed is every one that feareth the Lord, and walketh in his ways.

When thou eatest the labour of thine hands, thou shalt be blest, and it shall be well with thee.

Thy wife shall be as the fruitful vine on the sides of thy house; and thy children like the olive plants round about thy table.

Thus art thou blest that fearest God, and he shall let thee see

The Lord out of Sion shall blest thee; and thou shalt see the wealth of Jerusalem all the days of thy life.

Thou shalt thy childrens children see: to thy great joys encrease:

And likewise grace on Israel, prosperity and peace.
They have oftentimes afflicted mee from my youth but they could not prevaile against mee.

David admonisheth the Church to rejoice, though it hath been afflicted in all ages: for GOD will deliver it, and the enemies for all their glorious fheiv fhall suddenly bee destroyed.
3. The plowmen plowed upon my back, & made long furrows.

4. But the righteous LORD hath cut the cords of the wicked.

5. They that hate Zion, shall be all ashamed and turned backward.

6. They shall be as a grass that groweth upon the house tops which withereth before it cometh forth.

3. As yet I bear the marks in bone and skin, That one would think, that the plowmen with their plowes Upon my back have made their balks far in, For like plowed ground, even so have I long furrows.

4. But yet the LORD which doth all things justly, Hath cut the ropes, and so stay'd the wickeds rage:

5. Even so shall all such perish shamefully, Which hate Zion, or with it any damage.

6. All such men shall bee like the grass that groweth Upon the walls or tops of houles mott hie, Which suddenly ere one beware withereth:

7. Never man saw, that any Mower mow'd Such grass as that, or thereof his hand did fill: Much lefe that hee which gleanes of that is sow'd, Under his arm bare something his house until.

8. Nor yet that hee that passeth by that way, Saith to the reapers, God save you, or God speed: No, no man doth with them good luck, I say, Or pray that God would for their work grant them meed.
PSALME CXXXI.

2 O LOR, hear my voice let thine eare attend to the voice of my prayers.

2 Heare now, O LOR, my re- quest, For it is full due time,
And let thine eare ay be pret, Un to this pray er mine.

3 O LOR my God, if thou wey Our fins, and them peruse: Who shall then escape or say? I can my self excufe? 4 But LOR, thou art mercifull, And turnes to us thy grace, That wee with hearts moft carefull Should fear before thy face.

5 In God I put my whole crut, My Soul waite on his will: For his promis is moft juyj, And I hope therein still.

6 My Soul to God hath regard, Withing for him alway, More than they that watch and war To see the dawning day.

7 Let Israel then boldly In the LOR put his trust, Hee is that God of mercie That his delverer muft. 8 For hee it is that muft save Israel from his fin; And all such as surely have Their confidence in him.

PSAL. CXXXI.

Lord, mine heart is not hasty, neither are mine eyes lottie, neither have I walked in great mat ters, and hid from me.

Lord, I am not puffed up in mind, I have no scornfull eye: I do not exercise my self in things that are too hie.

3 O Israel trust in the Lord let him bee all thy thay: From this time foorth and evermore, from age to age, I say.

6 My Soule waiteth on the LORD more than the morning watch watcheth for the morning.

7 Let Israel wait on the Lord, for with the Lord is mercy, and with him is great redemption.
8 And he shall redeem Israel from all his iniquities.

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PSALM CXXXIII.

PSAL. CXXXII.

I The Lord hath sworn in truth unto David, and he will not break from it; saying of the fruit of thy body will I set upon thy throne for ever:
2 If thy sons keep my covenant and my testimonies that I shall teach them, their sons also shall sit upon thy throne for ever:
3 For the Lord hath chosen Sion, and loved to dwell therein, saying:
4 This is my rest for ever, here will I dwell, for I have delight therein:
5 I will surely bless her vitals, and will satisfy her poor with bread:
6 And will cloath her Priests with salvation, and her Saints shall shout for joy:
7 There will I make the Horn of David to bud, for I have ordained a light for mine Anointed:
8 His enemies will I cloath with flame, but on him his Crown shall flourish.

PSAL. CXXXIII.

4 This Psalm containeth the commendation of brotherly amity among the servants and children of GOD:

Psalme 132.

Sing this as the 36. Psalm.

Psalme 133.

Of David, Lord, in mind record,
And eke of his afflictions all;
2 Who swears an oath unto the Lord,
And made an solemn vow withall,
Saying to Jacob's mighty God:
3 This promise Lord to thee I make,
Mine house not enter in will I:
4 Nor rest upon my couch will take,
Nor once give sleep unto mine eye,
Or yet mine eye-lids close from wake.
5 Until I for the Lord provide,
And find some place his own to bee,
Where Jacob's mighty God may abide,
And plant his house eternally,
There to remain from time to tide.
6 Behold the same then hear did wee
In Ephrata that fruitful ground,
Which is right pleasant unto thee,
And have thy dwelling place found
Within the forest fields to bee.
7 Thy tabernacles there once light,
To worship thee wee will bee prett,
Before thy foot-fooles there in sight:
8 Arise therefore; come to thy rest,
Thou, and the Ark of thy great might:
9 Let righteousness thy Priests embrace,
A precious garment it them make:
Give to thy holy one solace.
10 And for thy servant Davids sake
Refute not thine Anointed face.
11 To David God, in truth did swear,
And sure bee will perform that thing:
Saying, Doubtlesse I will uprear
The fruit that from thy loins shall spring
Upon Thy Throne the rule to beare.
12 If that thy sons my bond remaine,
And from my lawes aback not flee,
Which I then learn: This grace again
Will I them shew, their sons shall sit
Upon thy seat ay to remain.
13 For God hath chosen Monnt Syon,
Whereto abide hee liketh well:
14 Saying, this is my rest alone,
For evermore I here will dwell,
My whole delight is set thereon.
15 I doublelye will her virtuels bleffe,
Her poor with bread eke satisfie:
16 And cloath her Priests with healthful:
Yea, all her good men caufe will I
To shout and cry for joyfulness:
17 My servant Davids born of might
In her will I make bud and spring:
For I ordained have a light
To mine Anointed Chrif and King,
Thereeto remain in all mens sight:
18 But I will cloath his enemies all
With vile reproach, rebuke, and shame:
Whereas his Crown imperial
Unto his honour and great fame
Upon his head full flourith shall.
Brothers to dwell even together.

1. It is like to the precious Ointment upon the head, that runneth downe upon the beard: even upon Aarons beard, which went downe on the borders of his garment.

2. It calls to mind that sweet perfume, and that costly Ointment, which on the Sacrificers head by Gods precept was spent.

It wet not Aarons head alone,
but drencht his beard throughout,
And finally it did run down his rich attire about.

And as the lower ground doth drink the dew of Hermon hill:
And Syon with his silver drops the fields with fruit doth fill.

Even to the Lord doth powre on them
his blessings manifold:
Whose hearts and minds without all guile
this knot do keep and hold.

3. And as the dew of Hermon which felleth upon the mountains of Syon: for there the Lord appointed the blessing and life for ever.

PSAL. CXXXIII.

7 David exhorteth the Levites that watch in the Temple, to praise the Lord.

Behold,
Behold, praise ye the Lord, all ye servants of the Lord:

Yee that by night stand in the house of the Lord.

2 Lift up your hands on high unto his holy place:
And give the Lord his praises due,
his benefits embrace.

3 For why? the Lord who did both Earth and Heaven frame
Doth Syon blest, and will conferve for evermore the same.

The Lord that hath made Heaven and Earth, blest thee out of Syon.

B้าlue. פס. 135.

Pray to the Name of God the Lord give praise with one accord:

O praise
PRAISE YE THE LORD. FOR HEIS GOOD, FING PRAISE TO HIS NAME: IT IS A COMELY AND GOOD THING ALWAYS TO DO THE SAME. FOR GOD HATH CHOSEN ISAACOB OUT OF ALL THE HOUSE OF HIS SERVANTS, AND HATH CHOSEN ISRAEL FOR HIS CHIEF TREASURE.

3 For this I know assuredly, the Lord is very great: And that he hath above all gods his dwelling place and seat.

6 Whatsoever pleaseth the Lord that did he in heaven and in earth in the sea, and in all the depths.

7 He from the earth the clouds doth bring the lightnings and the rain. He maketh, eke and winds to come from whence they did remain. He hath made his wonders fall on Pharaoh thy cruel King and on his servants all.

10 He bringeth up the clouds from the ends of the earth, & maketh the lightnings and winds to come from whence they did remain. He doth bring his lightnings forth to the wind and his showers to the earth. He hath done great things and wondrous to us. He bringeth to pass what he said, and his wonders and judgments he brought to pass.

17 And the depths shall be full, and his wonders shall no more be hid. He shall bring his lightnings forth to do judgment: He shall bring his lightnings forth to judge the earth. The ends of the world shall fear the Lord, and all the nations shall worship him. And men shall bring in all the depths to witness, and the ends of the earth to be put to shame. The ends of the earth shall stand in awe, and the ends of the world shall be moved. They shall understand the things of God and the works of his hands. They shall be put to shame that have mocked his words; they shall be confounded that mock his name. Another man shall be the servant of his, and he shall be lord over his servants. Another man shall be the servant of his Lord, and he shall be lord over his servants.

19 And another man shall be a servant of his, and he shall be lord over his servants. Another man shall be the servant of his Lord, and he shall be lord over his servants.
PSALME CXXXVI.

11 As Sihon, who sometimes was LORD, and King of Amoritis, and Og the King of Bashan land, with all the Cananits. And gave their land to Israel an heritage wee fee, To Israel his chosen folk their heritage to bee.

12 And gave their land for an inheritance even the inheritance unto Israel his people.

13 Thy Name O L ORD, shall full endure, and thy memoriall Throughout all generations that are, or ever shall.

14 The L ORD will surely judge aright his people all indeed, And to his servants favour shew, will bee in time of need.

15 The idoles of the Heathen all, throughout their coasts and lands: Of silver and of gold they bee, the work even of mens hands.

16 For mouth they have, and speak no whit and eyes, but may not see: So have they cares, but nothing hear, and breathlefe wholly bee.

18 Wherefore all they are like to them that do do ile them foureth, And likewise those that trait in them, or thinks they bee ought worth. O all yee house of Israel, see that yee praise the L ORD, And yee that bee of Aarons house praise him with one accord.

20 And yee that bee of Leveys house praise yee likewise the Lord, And all that stand in aw of him praise him with one accord.

21 And out of Syon found his praise, the praise of God the Lord; Who dwelleth in Jerusalem, praise him with one accord.

16 They have a mouth, and speak not: they have eyes, and see not: They have ears and hear not: neither is there ane breath in their mouth: They that make them are like unto them fo are all that trait in them: Praise the Lord, ye house of Israel praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Levi: yee that fear the L ORD praise the L ORD.

21 Praise he L ORD out of Syon, who dwelleth in Jerusalem: Praise ye the L ORD.

PSAL. CXXXVI.

"A most earnest exhortation to give thanks unto GOD for the creation, and governance of all things, which standeth in confessing that hee giveth us all of his more liberality.

Praise ye the Lord because hee is good, for his mercie endureth for ever.

Praise ye the GOD of gods:

Treble. Psal. 136.

Contra.

Tenor. O Land the LORD be nigne, Whole mer cies last for ay:

Bassus.

Give thanks and praise es sing To God of gods I say:

For
3 The Lord of Lords praise ye,
Whose mercies ay do endure;
Great wonders only hee
Doth work by his great power:
For certainly, &c.

5 Which Lord omnipotent
By his great wilde hee
The heavenly firmament
Did frame, as wee may see:
For certainly, &c.

6 Yes, hee the heavie charge
Of all the earth did stretch:
And on the waters large
The fame hee did outreach:
For certainly, &c.

7 Great lights hee made to bee,
For why? his love is ay:
Such as the Sun wee see
To rule the lightsome day:
For certainly, &c.

9 And eke the Moone to shew,
(Which shineth in our sight)
And Stars that do appear
To guide the darksome night:
For certainly, &c.

10 With grievous plagues and fore
All Egypt sinote hee than:
Their first-born lefte and more
Hee flewe of beast and man:
For certainly, &c.

11 And from amidst their land
His Israel forth brought,
Which hee with mightie hand
And stretched arms hath wrought:
For certainly, &c.

23 To minde hee did as call
In our most base degree,
And from oppressours all
In fasting let us free:
For certainly, &c.

25 All flesh on earth abro'd
With food hee doth fulfill:
Wherefore of Heaven the God
To land bee it your will.
For certainly
His mercies dure
Both firm and sure,
Eternally.

26 Praife yee the GOD of heaven for his mercy endureth for ever.
The people of God in their banishment seeing GOD's true religion decay, lived in great anguish and sorrow of heart: the which grief the Chaldeans did too little pity, that they rather increased the same daily, with taunts reproaches and blasphemy against GOD: wherefore the Israelites defire GOD first to punish the Edomites, who provoked the Babylonians against them: and moved by the Spirit of GOD, prophesie the destruction of Babylon, where they were handled so tyrannically.

Tribble. Psal. 137.

1. Wee hang'd our Harps upon the Willows, in the mids thereof.

2. And in remembrance of Sion the tears for grief burst out.

3. For in that place men for their use had planted many one.
Then they to whom wee prisioners were
fayd to us tauntingly.
Now let us hear your Hebrew songs,
and pleafant melodie.
4 Alas (fayd wej who can once frame
his forrowfull heart to fing:
The prafes of our living God
thus under a Strange King?
5 But if that I Jerusalem
out of mine heart let flide:
Then let my fingers quite forget
the warbling Harp to guid.
6 And let my tongue within my mouth
be ey'd for ever falk:
If that I joy before I fee
thy full delyerance paft.
7 Therefore, O LORD, remember now
the curled noise and cry
That Edoms sons againft us made,
when they razd our cite.
Remember LORD their cruel words,
when as with one accord
They cryd, On, Sack, and raze their walls
in defpight of their LORD.
8 Even fo fhalt thou, O Babylon,
at length to duft bee brought:
And happie fhall that man bee cald
that our revenge hath wrought.
9 Yes, bleffed fhall that man bee cald
that takes thy children young,
To daft their bones againft hard flones
that lie the streets among.

PSALM CXXXVIII.

David with great courage prafeth the goodneffe of GOD towards him: the which is fo great,
that it is knowne to forrowne Princes, who fhall prafte the LORD together with him: and bee is
afcribed to have like comfort of GOD in the times following: as bee had be fore fave.

Psal. 138.

I will prafte thee with my whole heart: even before the gods will I prafte thee.
and praise thy Name, because of thy loving kindness, and for thy truth: for thou hast magnified thy Name above all things by thy word.

3 When I called then thou hearken me, and haft increafed strength.

4 All the Kings of the Earth fhall praife thee, O Lord; for they have heard the words of thy mouth. And they fhall fing of the ways of the Lord, because the glory of the Lord is great.

5 When I did call then didst thou mee hear, And strengthened faith my Soul fo afore oppreffed.

6 The Lord is high, but yet the meeke doth fee: As for the proud far off hee him obferveth. But though I walk, and in great troubles bee, Mee to revive from all hurt hee dischargeth: Thine hand fretch forth, my foes their need do render, And with the fame thou art my fure defender.

7 Though I walk in the mids of trouble, yet wilt thou revive me: thou wilt fretch forth thine hand upon the wrath of mine enemys, and thy right hand shall fave me.

8 The Lord his work which hee in mee began Will it perform, I am thereof resolved: Thy mercies, Lord, exprefle with pen who can? They are fo great they can not bee revolved. Forfake not, LORD the work which thou haft framed, But let mee bee by thee always reclaimed.

9 For the Lord is high, yet hee behol- deth the lowly: but the proud hee knoweth afar off.

10 Though I walk in the mids of trouble, yet wilt thou revive me: thou wilt fretch forth thine hand upon the wrath of mine enemys, and thy right hand shall fave me.
Psalm CXXXIX.

Sing this as the 137. Psalm.

1. David to cleanse his heart from all hypocrisy; wherein that there is nothing so hid which God feeth not: which he confirmeth by the creation of man after, declaring his zeal and fear of God, bee propheths to be ennemies to all them that continueth God.

2. For thou haft pollified my reins, thou haft covered me in my mothers wombe, and I will praise thee, for I am fearfully, and wonderfullie made. Marvelous are thy works, and my Soul know-eth it well.

3. My bones are not hid from thee, though I was made in a secret place and fashioned before I was formed.

4. Thine eyes did see mee, when I was without form; for in thy booke were all things written which in continuance were fashioned, when there was none of them before.

5. How dear are the thoughts unto me, O GOD! How great are the name of them!

6. If I ascend into Heaven, thou art there if I lie down in hell, thou art there.

7. Let me take the wings of the morning, and dwell in the uttermost parts of the sea.

8. Then shall I fly from thy presence, and be lifted up above the highest heaven.

9. For thou haft made me familiar art acquainted with my ways.

10. No word was in my tongue, O LORD, but thou knowest it wholly, O LORD.

11. Thou hast me right behind and be fore and layef thine hand upon mee.

12. Thy knowledge is too wonderful for mee: it is to hie, that I can not attain unto it.

13. Whither shall I go from thy Spirit? or whither shall I fly from thy presence?

14. If I make my bed in secret places, or set my hand to do evil, then shall my sin find out mine iniquity, and the Lord will not shun to punish me for mine iniquities.

15. Yea, let mee take the morning wings, and let mee go and hide

16. Even there where are the farthest parts, where flowing fea doth dwell.

17. Yet notwithstanding thineth shall thy reaching hand mee guid, And thy right hand shall hold mee fast, And make mee to abide.

18. Yea, if I say, The darknefe shall yet throwed mee from thy fght:

19. Even if I say, The night thereof that do go against thee rife?

20. But night doth shine as day;

21. To thee the darknefe and the light are both alike alway.

22. Confider (LORD) if wickednefe in mee there any bee:

23. And in thy way, O GOD my guid for ever lead thou mee.

24. And consider if there bee any way of wickednefe in mee, and lead me in thy way for ever.

25. For thou haft pollified my reins, thou haft covered me in my mothers wombe, and I will praise thee, for I am fearfully, and wonderfullie made. Marvelous are thy works, and my Soul know-eth it well.
David complainteth of the crueltie, falseshood and injuries of his enemies, against the which he prayeth unto the LORD and affurcth himself of his help and favoure: Wherefore he provoketh the Israel to praise the LORD, and to affure themselves of his tuition.

1. Who imagine evil things in their hearts, and make war continually.

2. Who in their hearts do mischief warp, and evil things invent:

3. They
PSALM CXL. 1. Oh, Lord, my God, the strength of my counsellor, and my refuge in time of trouble.

2. Oh, Lord, be my helper; for the Name of my God and the Name of my God is my strength.

3. They that hate me without a cause were too mighty for me: but I am not from on high, therefore I look unto thee, Lord.

4. For I have stood in need of help, and have cried unto the Lord;

5. Who is on high, and I see him; and my heart melteth within me, and I am humbled, Lord, and my heart melteth within me, and I am humbled, Lord.

6. Therefore I said in mine heart, O Lord, O Lord, thou art my good God: for my enemies have baulked me, and the hearts of them that hate me have risen against me.

7. O Lord, my God, the strength of my counsellor, and my refuge in time of trouble.

8. Let not the wicked man obtain a victory; nor let the sinner have an exaltation; for those that work iniquity, and choose that which is not good, will be cut off from the earth, and there shall be no more heard of them any more.

9. Of thee I have loved thee with an everlasting love: therefore have I made thee to know my ways, and to understand my thoughts, even all my thoughts.

10. For I have commanded the creatures of the earth, and all flesh shall obey me.

11. Therefore I said in mine heart, O Lord, O Lord, thou art my good God: for my enemies have baulked me, and the hearts of them that hate me have risen against me.

12. For I have seen the wicked in the prosperity of his heart; and I have seen the enemies of mine heart in prosperity, while they said, Lord, there is no fruit of the land.

13. Therefore I said in mine heart, O Lord, O Lord, thou art my good God: for my enemies have baulked me, and the hearts of them that hate me have risen against me.

14. For I have commanded the creatures of the earth, and all flesh shall obey me.

15. For I have seen the wicked in the prosperity of his heart; and I have seen the enemies of mine heart in prosperity, while they said, Lord, there is no fruit of the land.

16. Therefore I said in mine heart, O Lord, O Lord, thou art my good God: for my enemies have baulked me, and the hearts of them that hate me have risen against me.
PSALME CXLII.

2 Let my prayer be directed in thy fight as incense, and the lifting up of mine hands as the evening sacrifice.

3 Before my mouth, O Lord, ward, and watch for I thee pray:
And of my lips be thou the guard, and keeper sure for ay.
Let not mine heart to ill incline, that with thofe wicked mates
Who mischief work I fall to fin, nor taste their delicats.

5 When I offend, then let the luft correct mee Lord that day:
For as a benefit needs must
I take the fame alway.
Yea, his reprofe shall bee sweet oyle
That shall mine head not break:
As for my foes within short while
I shall have caufe to speak.

10 As for the wicked let them fall
into their nets prepar'd,
Whilft I escape: yea, let them all
together lo bee fiard.

6 And when their judges down shall fall
amongst the ftons to ground:
The people shall my words hear all,
which sweet and true they found.
O Lord, behold our bones are frownd,
about the pit and grave:
Like chips by him that wood hath hewed,
or digged in a cave.

7 Yet unto thee mine eyes their fight
do call in this diff'refe:
On thee, O Lord, my trust is pight,
leave not my Soule helpeffe.

9 But keep mee from the fiare which they have fpred to trap mee in:
And from the grins which fuch do lay
as are addid to fin.

11 As the Prophet neither glorifird with fear, nor caried away with anger, nor forced by defperation
would kill Saul, but with a quiet minde divertit his earnest prayer to God, who did preferve him.

Vnro.
I cried unto the Lord with my voice: I spread my hands unto God, as one that findeth his own soul. Though my spirit was troubled within me: yet thou didst know my way: in the path wherein I went were they privy laid a snare for me.

And my requests before him let fall: So that my griefs and troubles with all,

3 Though I in spirit was troubled and rent, Yet thou my path didst know alway: The self same trade wherein I then went My foes so much to malice were bent, They privily their snares did lay, To take mee as their prey.

4 As I now at my right hand did look, And so beheld on either side, Not one found I who could mee so brook: But seeming strange they there me forsook: All refuge was from mee full wide, My Soul the self same trade.

5 Then cried I unto thee, O Lord, and said, Thou art mine hope, Thou art mine help, and so full that bee: Yeah, my whole part which thou gavest me Within the land so seemly deceit, Where dwell do thine Elect.

6 To my complaint, O Lord, now give ear, For I am brought full low and base: Save mee from such as put mee in fear: Which tyrants would sunder mee too: For why? their force might soon take place Mee thoroughly to deface.

7 Make free my soul in bonds that doth lie, That I may praise thine holy Name: The righteous then will still stand mee by, And with much joy thy praises fourth cry, For thewinge, Lord, to mee the fame They will set forth thy fame.

And my portion in the land of the living.

6 Hearken unto my cry, for I am brought verie low: deliver mee from my persecutors, for they are too strong for mee.

7 Bring my Soule out of prison, that I may praise thy Name: then shall the righteous come about mee when thou art beneficial unto me.
An earnest prayer for remission of sins, acknowledging that the enemies did thus cruelly persecute him by GOD's inflictment. He desired to be restored to grace, to be governed by his holy Spirit, that he may spend the remnant of his life in the true fear and service of GOD.

Psalm 143.

Hear my prayer, O LORD, and hearken unto my supplication, ans are mee in thy truth & in thy righteousness.

Treble. Psal. 143.

Contra.

Tenor. Oh, hear my prayer, Lord, and unto my requell,

Bassus. To bow thine ear accord, And as thou think'st best:

According to thy truth, And for thy justice sake,

O Lord on me have ruth, And ans were to me make.
PSALME CXLIII.

2 To judgement enter not
With mee thy servant pure:
For why? this well I wot
No man in fight may dare
Of thee the living GOD,
If thou his deedes wouldst trie,
Hee dare make none abode,
Himself to justify.

3 Behold, mine enemie
Purued hath with spight,
My Soul it to defroy,
Yea, hee my life down right
Unto the earth hath smote,
And layed mee full low
In darkness, as forgot,
Or men dead long ago.

4 Where through my spirts, alas
Was troubled with unrest,
Mine heart amazed was,
And vexed in my bref.
Yet do I remember the time past,
I meditate: in all thy works yea
Do meditate in the works of thine hands.

5 I stretch forth mine hands unto thee:
My Soul defreth after thee,
As the thirsty land.
Selah.

6 With grievous plaint: and none
Mine hands I stretch abroad
To thee mine help alone:
For lo, my Soul, O God,
Mold ardentely defires,
And longeth after thee,
As thirstie ground requires
With raine refrehst to bee.

7 O LORD, for mine availe,
To heare mee make good sped:
For lo, my spirt doth faile,
Hide not thy face in need
From mee poore wretch, alas,
For doubtlese else I shall
Bee like to thofe that pale,
And in the grave do fall.

8 Now fift I truy in thee,
Thy clemency benigne,
To heare grant unto mee
When break of day doth spring;
The way to mee defcry
That I should walk and go:
For I my Soul on hee
To thee have lifted tho.

9 From all my foes mee beve,
And let mee free, I pray:
For LORD with thee I have
Still hid my self alway.
To do thy will infracht
Mee, LORD my God of might:
Let thy spirt devent
Mee to the land of right.

11 To quicken mee accord
For thy Names sake also
And for thy justice, LORD,
Bring out my Soul from wo.
And for thy mercies flay
My foes, and put to shame
My Soules oppreffors ay,
For I thy servant am.

135.

PSALME CXLIIII.

2 And enter not into judg-
ment with thy servant,
For in thy fight
Thall none that liveth bee ju-
fitied.

3 For the en-
emie hath per-
secuted my Soul: he hath
forni my life down to the earth:
he hath laid mee in the darkness
as they that have beene
dead long ago.

4 And my spi-
rit was in per-
plexitas within me,
And mine heart
within mee was amazed.
Yet do I re-
member the time past,
I meditate: in all thy works yea
Do meditate in the works of thine hands.

6 I stretch forth mine hands unto thee:
My Soul defreth after thee,
As the thirsty land.
Selah.

8 Let me hear
thy loving
kindnes in the morn-
ing:
for in thee is
my trust:
there mee
the way that I
should walke in:
for I lift up my Soule
unto thee.

9 Deliver mee
O LORD, from mine enemies:
for I bid mee
with thee.

10 Teach mee
to do thy will,
for thou art
my God;
let thy good spi-
rit leade mee
unto the land of righton-
ne.

11 Quicken
me, O LORD,
for thy Names sake,
and for thy righte-
oufnee,
bring mee
my Soule out of trouble.
And for thy mercie
thy mine en-
emies,
and de-
stroy all them
that oppresse
my Soule,
for I am thy ser-
vant.

135.

Psaume 135.

Blest be the Lord my strength,
who teacheth mine hands to
fight, and my fingers to bat-
tell.
Hee is my goodnede and my fortifie,
my towre, and my defyluer,
and in him I truy,
who saugh the
people under mee.

3 O LORD, what thing is man, that he
thou holdest so in price?
Or fon of man, that upon him
thou thinkest in such wise?
Man is but like to vanitie,
so faileth his dayes to end,
As fleeting had: bow down O LORD
thinse Heavens, and descend.

6 The

1 LORD, what is man
that thou reg-
ardest him?
or the fon of
man that thou
thinkest upon
him?
Man is like
vanitie: his dayes are like
a shadow that vanisht.
Bowe thine Heavens, O LORD;
and come downe:
touch the mountains
and they shall
furnake.

210
11 From strangers hand me fave and shield whole mouth talks vanity:
   And their right hand is a right hand of guile and subtilitie.

12 So that our sons may bee as plants,
   Whom growing youth doth rear:
   Our daughters carved cornestones like to a palace fair.

13 Our garners full and plente may
   With fundrie forts bee found:
   Our sheep bring thousands in our streets
ten thousand may abound.

15 These people blest are that with
   Such blestings are so florid:
   Yea, blest all the people are;
   Whole God is God the Lord.

15 Blest are the people that be so: yea, blest are the people whole God is the Lord.

The mountains touch, and they that smok
   Call forth thy lightnings flame:
   And scatter them, thine arrowes shoot,
   Consume them with the flame.

Send down thy hand even from above,
   O Lord, deliver mee:
   Take mee from waters great, from hand
   Of strangers make mee free.

8 Whole subtile mouth of vanity,
   And fondnede doth entrest,
   And their right hand is a right hand of falsehood and deceit.

A new song I will sing, O God,
   And singing will I bee
   On Viole, and on Instrumet
   Ten stringed unto thee.

10 Even hee it is that only gives
   Deliverance to Kings:
   Unto his fervant David help
   From hurtfull sward hee brings.

6 Call forth thy lightnings:
   And scatter them thy arrowes:
   And consume them with the flame.

Send thin hand from above,
   Deliver mee, and take
   Me out of the great warters
   And from the hand of strangers.

Whole mouth talketh vanity
   And their right hand is a right hand of falsehood.

I will sing a new song unto thee,
   O God and sing unto thee
   Upon an Viole and an Instrument
   Ten stringed unto thee.

It is hee that giveth blyss unto Kings,
   And blest is David his fervant
   From hurtfull sward.

Psalme CXLV.

6 This Psalm was composed when the kingdom of David flourished, wherein hee describeth the wonderful providence of God, as well in governing man, as in preserving all the rest of his creatures. Hee praieth GOD for his justice and mercy but especially for his loving kindness toward those that call upon him, that fear him and love him: for the which bee praieth to praieth him for ever.

Psalme 145.

O My God, and King,
   I will extoll thee, and will
   Blest thy Name for ever and ever.

Contra.

O LORD, that art my GOD and King,
   Un-doubt-ed ly I will thee praihe:

Tenor.

I will ex-toll, and bles-sings sing,
   Un-to thine ho-ly Name al-ways.

Bassus.

2 From
1 I will bleffe thee daily, and praife thy Name for ever and ever.

2 From day to day I will thee bleffe, And laude thy Name world-with out end:

3 For great is GOD, most wor-thie praife, Whole greatneffe none may comp-re hend.

4 Race shall thy works praife unto race, And to declare thy power, O Lord:

5 The glorious beautie of thy grace, And wondrous works will I record

6 And all men shall the power, O God, Of all thy fearfull acts declare,
And I to publifh all abrod Thy greatneffe, at no time will ifpare.

7 They shall break out to mention, And specifie thy great goodneffe, And with loud voice their fongs each on Shall frame to shew thy righteoufneffe.

8 The Lord our God is gracious, Yes, mercifull is hee alfo: In mercy hee is plentiful, But unto wrath and anger flow.

9 The Lord to all men is benign, Whole mercies all his works exceed:

10 Thy works each one thy prafes sing, And eke thy Saints thee bleffe indeed.

11 The glory of thy Kingdom they Do shew, and of thy power do tell:
That no mens fons his might know may And Kingdome great that do excell.

12 My mouth therefore my speach I shall fram To speak the praifes of the Lord: All flesh to bleffe his holy Name For evermore eke shall accord.

13 Thy Kingdom hath none end at all, Thy Lordship ever doth remain: The Lord upholdeth all that fall, And doth the feeble folk affaine.

15 The eyes of all things, Lord, attend, And on the wait that here do live, And thou in Seafon due doft fend Sufficient food them to relieve.

16 Yes, thou thine hand doft open wide, And euerie thing doft satisfie That live, and on this earth abide, Of thy great liberallite.

17 The Lord is juft in his ways all, And holy in his works each one, At hand to all that on him call, In truth that call to him alone.

18 The Lord is righteous in al his waies and holy in al his works.

19 The Lord is near unto all that call upon him, yea, to all that call upon him in truth.

20 Hee will fulfill the de fire of them that fear him hee alfo will bear their cry and will fave them.

21 My mouth shall speake the praifes of the Lord, and all flesh shall bleffe his holy Name for ever and over.
Psalme CXLVI.

1 David declareth his great zeale that hee hath to praise GOD, and teacheth not to trust in man, but only in GOD Almightie, who delivereth the afflicted, defendeth the strangers, comforteth the fatherlesse and the widower, and reigneth for ever.

Psalme 146. 

Praise thou the Lord, O my soule.

1 I will praise the Lord during my life, as long as I have any being I will sing unto my GOD.

2 While breath and life prolong my days, my tongue no time shall cease.

3 Trust not in worldly Princes then, though they abound in wealth,

Nor in the sons of mor-tal men, in whom there is none helpe in him.

4 For
For why? their breath doth soon depart,  
to earth none they fall:  
And then the counsels of their heart  
decay and perish all.

O happy is that man, I say,  
whom Jacob's God doth aide,  
And hee whose hope doth not decay,  
but on the Lord is stable.

Who made the earth and waters deep,  
the heavens high withall:  
Who doth his word and promise keep  
in truth, and ever shall.

7 With right always doth hee proceede,  
for such as suffer wrong:  
The poore and hungrie hee doth feede,  
and loose the fetters strong.

8 The Lord doth send the blind their sight  
the lame to limbs restore:  
The Lord, I say, doth love the right,  
and just man evermore.

9 Hee doth defend the fatherllesse;  
the strangers sad in heart:  
And quites the widow from distress,  
and ill mens ways subvert.

10 Thy Lord and God eternallie,  
O Syon full shall reigne,  
In time of all pottersie  
for ever to remaine.

Psalme CXLVII.

Psalme 147.

Praise thee the Lord, for it is good  
to sing unto our God: for it is a pleasant  
thing, & praise is comely.

7 Who executeth justice  
for the oppressed, who  
giveth bread to the hungry;  
the Lord loseth  
the prisoners.

8 The Lord giveth sight to the blind:  
the Lord raiseth up the crooked,  
The Lord loveth the righteous.

9 The Lord keepeth the strangers:  
hee relieth the fatherllesse,  
and widow, but hee overthroweth the  
way of the wicked.

10 To the Lord shall reigne for  
ever, O Syon,  
thy God endureth  
generation to generation:  
Praise ye the Lord.

The Prophet praiseth the bountie, wishome, power, justice and providence of GOD upon all his  
creatures, but especially upon his Church, which he gathreteth together after their dispersion,  
declaring his word and judgements so unto them, as he hath done to none other people.

For it is pleasant, and to praise it is a comely thing.
5 The Lord doth build up Jerusalem, and gather together the dispersed of Israel.

6 He healeth thoes that are broken in heart, and bindeth up their fores.

7 He counteth the number of the stars, and calleth them all by their names.

8 Great is our Lord, and great is his power; yea, his wisdom is infinite.

9 He covereth the heaven with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains.

10 He giveth food to the young ravens when they cry: Hie hath no pleasure in the strength of an horse, neither delighteth in the legs of men.

11 But the Lord delighteth in them that fear him, and attendeth upon his mercy.

12 O praise the Lord Jerusalem, thy God O Zion praise:

13 For he hath bars hath forged strong, wherewith thy gates thee stayes.

14 Thy children hath been in thee, and in thy borders hee

15 And his commandements upon the earth hee sendeth out:

16 He giveth snow like wool, hoar frost like ashes doth hee spread:

17 Like morfels calleth his yee, whereof the cold who can abide?

18 Hee sendeth out his mightie word, and melteth them again:

19 The doctrine of his holy Word to Iackob doth hee shew? His statutes and his Judgements hee

20 With every nation hath hee not so dealt, nor have they known.

His secret Judgements: Now therefore praise ye the Lord alone.

21 Hee hath not dealt so with every nation, neither have they known his judgments. Praise ye the Lord.
PRaise ye the Lord from the Heavens: praise ye him in the high places.

2 Praie ye him all ye his Angels: praise him all his Armies.

3 Praie ye him Sun and Moon: praise ye him all bright stars.

4 Praie ye him heaven of heavens, and waters that bee above the heavens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for ever and ever: he hath made an ordinance, which shal not paife.

7 Praie ye the Lord from the earth, yee dragons, and all depths.

8 Fire & haie snow and vapors, stormie wind, which execute his word.

9 Yee hills and mountains all, And treees that fruitfull are.
Yee Cedars great and tall
His worthy praife declare:
Beasts and cattell:
10 Yee, birds flying,
And wormes creeping
That on earth dwell.

11 All kings both more and lefie,
With all their pompous train:
Prince, and all judges
That in the world remain.
Exalt his Name.

12 Young, Men, and Maides,
Old Men, and Babes
Do yee the fame.

13 For his Name shall wee prove
To bee most excellent:
Whose praife is far above
The earth and firmament.

14 For bare hee shal
Exalt with bleffe
The horn of his,
And help them all.

His Saintes all shal forth tell;
His praife and worthinesse,
The children of Israel:
Each one both more and lefie,
And also they,
That with good will,
His words fulfill:
And him obey.

Give laude unto the Lord,
From Heaven that is so hie:
Praie him in deed and word,
Above the starrie skie:

2 And also yee,
His Angells all
Armies royall
Praise him with glie:

3 Praie him both Sun and Moon,
Which are so clear and bright:
The fame of you bee done
Yee glistering flars of light:

4 And eke no leffe
Yee Heavens faire,
And cloudes of the aire
His lande expresse.

5 For at his word they were
All formed as wee see:
At his voice did appeare
All things in their degree:
Which hee set falt,
To them hee made
A law and trade,
For ay to laft.

6 Extoll and praie Gods Name
On earth yee Dragons fell:
All deepes do yee the fame,
For it becomes you well:

8 Him magnifie
Fire, haie, yce, snow,
And stormes that blow
At his decrees.
| 1  | Let Israel rejoice,  |
| 2  | And praise eke with voice,  |
| 3  | His Name in the dance,  |
| 4  | Both now and always,  |
| 5  | Even so likewise let  |
| 6  | Their throates shall burft out  |
| 7  | Avenged to bee  |
| 8  | To bind strange Kings fell  |
| 9  | That they may indeed  |

Psalm 149.

Sing ye unto the Lord a new song; let his praise be heard in the Congregation of Saints.

2 Let Israel rejoice,  
And praise eke with voice,  
His maker loving:  
The sons of Syon,  
Let them everie one  
Bee glad in their King.

3 Let all them advance,  
His Name in the dance,  
Both now and always,  
With harp and tabert,  
Even so likewise let  
Them utter his praise.

4 For the Lord hath pleasure in his people,  
hee will make the meek glorious by deliverance.

5 Let the Saints more and more  
His praise shall exsprefe,  
As is good and right:  
Rejoicing, I say,  
Both now and for ay,  
In their beds at night.

6 Their throates shall burft out  
In every rout,  
In praise of their Lord:  
And as men moft bold,  
In hand shall they hold  
A two edged sword.

7 Avenged to bee  
In every degree  
The Heathen upon:  
And for to reproove,  
As them doth behove  
The people each one.

8 To bind strange Kings fell  
In chains that will laft,  
Their Nobles also  
In hard yron bands,  
As well feet as hands,  
To their grief and wo.

9 That they may indeed  
Give sentence with speed  
On them to their pain,  
Which is write alwayes,  
Such honour and praise  
His Saints shall obtain.
An exhortation to praise the Lord without ceasing, by all manner of ways, for all his mighty and wonderful works.

Psalme i 50.

Praise ye God in his Sanctuary: praise ye him in the firmament of his power.

1 And praise him in the firmament, which shewes his power on his acts: praise ye him in his mighty acts alwayes:

2 Advance his Name, and praise him in his mightie acts alwayes:

According to his excellence of greatness give him praise.

3 His
### PSALME CL.

<table>
<thead>
<tr>
<th>3</th>
<th>His praises with the princely noise of sounding trumpets blow: Praife him upon the viole, and upon the harp also.</th>
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<td>4</td>
<td>Praise him with timbrell and with flute organs, and virginals:</td>
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<tr>
<td>5</td>
<td>With sounding cymbals praise ye him, praise him with loud cymbals.</td>
</tr>
<tr>
<td>6</td>
<td>What ever hath the benefit of breathing praise the LORD: To praise the Name of God the LORD agree with one accord.</td>
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**The end of the Psalms of David in Prose and Meeter. 1635.**
THE TEN COMMANDMENTS

of Almighty GOD.

EXODUS XX.

Sing this at the 51. Psalm.

Attend my people and give ear,
Of ferie things I will thee tell:
See that my words in minde thou bear,
And to my precepts listen well.

I. I am thy Sovereign Lord and God,
Who have thee brought from careful thrall
And exalted from Pharaohs rod,
Make thee no gods on them to call.

II. Nor fashioned form of any thing
In Heavenly or Earth to worship it:
For I thy God by reiving
With grievous plagues this sin will smite.

III. Take not in vaine his holy Name,
Abuse it not after thy will:
For fo thou mightest loose purchase blame,
And in his wrath hee would thee spile.

IV. The Lord from work the seventh day cease
And brought all things to perfect end:
So thou and thine as day take rest,
That to Gods Heftes yee may attend.

V. Unto thy Parents honour give,
As Gods commandements do pretend:
That thou long days and good mayst live
In earth, where God a place doth lend.

VI. Beware of murther and cruel hate
VII. All filthie fornication forbeare.
VIII. See thou feele not in any rage.
IX. False witness against no man beare.
X. Thy neighbours house with not to have,
His wife, or ought that hee calleth mine:
His field, his ox, his ass, his slave,
Or any thing which is not thine.

A PRAYER.

Sing this at the 27 Psalm.
The Spirit of grace grant us, O Lord
To keep these Lawes our hearts observe,
And cause us all with one accord
To magnifie thy Name therefore.

For of our selves no strength wee have,
To keep these Lawes after thy will:
Thy might therefore, O Christ wee crave,
That wee in thee may them fulfill.

LORD, for thy Names sake grant us this,
Thou art our strength, Oh Saviour Christ:
Of thee to speed how shoulde wee mifie,
In whom our treasure doth coniult.

To thee for evermore bee praise,
With the Father in each respect,
And with thy holy Spirit always,
The Comforter of thy Elect.

THE LORDS PRAYER.

Sing this at the 112. Psalm.

Our Father which in Heaven art,
And makes us all one brotherhood:
Wee call upon thee with our heart,
Our heavenly Father and our God:
Grant wee pray not with lips alone,
But with the hearts deep sigh and groane.

Thy blesed Name bee sanctified,
Thine holy Word mought us inflame:
In holy life for to abide,
To magnifie thine holy Name:
From all errors defend and keep,
The little flock of thy poor sheep.

Thy Kingdom come even at this hour
And henceforth everlasting:
Thine holy Ghost into us powre,
With all his gifts most plentifully:
From Sathanas rage and filthy band
Defend us with thy mighty hand.

Thy will bee done with diligence,
Like as in heaven in earth also:
In trouble grant us patience,
Thy to obey in wealth and wo:
Let not theft, blood, nor any ill
Preserve against thine holy will.

Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war, and from blood shed,
Also from sickness, death and pine:
That wee may live in quietness,
Without all greedie carefullness.

Forgive us our offences all,
Relieve our carefull confesse:
As wee forgive both great and small,
Who unto us have done offence:
Prepare us Lord for to serve thee
In perfect love and unitie.

O LORD, into temptation
Lead us not when the fiend doth rage,
To withstand his invasion
Give power, and strength to every age,
Arme, and make strong thy feeble holt
With faith, and with the holy Ghost.

O LORD, from evil deley us,
The days and times are dangerous:
From everlasting death save us,
And in our last end comfort us:
A blesed end to us bequeath,
Into thine hands our Souls receive.

For thou, O LORD, art King of kings,
And thou hast power over all:
Thy glory hyath in all things,
In the wid world univerfall:
Amen, let it bee done, O Lord,
That wee have praid with one accord.

VENI
VENI CREATOR.
Sing this as the 95. Psalm.
Come holy Ghost, Eternal God, proceeding from above:
Both from the Father and the Son,
the God of peace and love.
Visit our minds, and into us
thine Heavenly Grace inspire.
That in all truth and godliness
Wee may have true defense.
Thou art the very Comforter
in all wo and distress:
The heavenly gift of God, most High,
which no tongue can express.
The fountain and the lively spring
of joy celestial:
The fire so bright, the love so clear,
and union spiritual.
Thou in thy gifts are manifold:
whereby Christ's Church doth stand:
In faithfull hearts writing thy law
the finger of God's hand.
According to thy promise made,
thou gavest speech of grace,
That through thine help the praise of God
may stand in every place.
O holy Ghost! into our wits
send down thine heavenly light:
Kindle our hearts with fervent love,
to serve God day and night.
Strengthen and establish our weakness,
so feeble, and so frail,
That neither flesh, the world, nor devil
against us do prevail.
Put back our enemies far from us,
and grant us to obtaine
Peace in our hearts with God and man
without grudge or disdain.
And grant, O Lord, that thou being
our leader and our guide,
Wee may dichew the suares of sin,
and from thee never flie.
To us such plenie of thy grace
good Lord grant wee thee pray:
That thou may bee our comforter
at the last dreadful day.
Of all strife and dissension,
O Lord, dissolve the bands:
And make the knots of peace and love
throughout all Christian lands.
Grant us, O Lord, through thee to know
the Father of all might,
That of his dear beloved Son
wee may attaine the fight.
And that with perfect faith also
wee may acknowledge thee:
The Spirit of them both alway,
one God in persons three.
The Beliefs.

Because mankind to Sathan was for sin in bond and thrall:
Hee came, and offered up himself to death to save us all,
And suffering most grievous pain, then Plante being judge,
Was crucified upon the croffe, and thereat did not grudge.

There thold the last assault of death, which did lifes torment end:
Thereafter was hee buried, and to hell descend.
And in the third day of his death Hee rose to life again,
To the end hee might bee glorified out of all grief and pain.

Ascending to the Heavens high, to sit in glorie still
On Gods right hand his Father dear, according to his will.
Until the day of judgement come, when hee shall come again:
With Angels power (yea of that day wee all are uncertain)

To judge all people righteouslie, whom hee hath dearly bought,
The living and the dead also, whom hee hath made of nought:
And in the holy Sprit of God my faith to lastie,
The third perion in Trinitie believe I stedfastly.

The holy and Catholick Church that Gods word doth maintain,
And holy Scripture doth allow, which Sathan doth disdain.
And also I do truist to have by Ierus Chrift his death
Release and pardon of my sins, and that only by faith.

What time all flesh shall rise again before the Lous of might,
And see him with their earthly eyes, which now do give them light.
And then shall Christ our Saviour the sheep and goasts divide:
And give life everlastingly to those whom hee hath tride.

Which is the reigne celestiall, in glory for to rest:
With all the holy company of Saints and Angels blest.
Who serve the Lous Omnipotent obediently each house:
To whom bee all dominion, and praise for evermore.

The humble fate of a sinner.

The HUMBLE SUTE
OF A SINNER.

Sing this as the 22. Psalme.

O LORD, on whom I do depend,
Behold my carefull heart:
And when thy will and pleasure is,
Relieve me of my smart.

Thou feelest my sorrowes what they are,
My grief is known to thee:
And there is none that can remove,
Or take the fame from mee.

But only thou whose aid I crave,
Whols mercy fill is preit:
To sake all those that come to thee
For succour and for refit.

And shew thou leefst my relieffull eyes
My tears and grievous groan:
Attend unto my fute, O LORD,
Mark well my plaint and moan.

For sin hath so incloesd mee,
And compassed about,
That I am now relievelesse,
If mercy help not out.

For mortall man can not release,
Or mitigate this pain:
But even thy Christ, my LORD and God,
Who for my sins was slaine.

Whose bloody wounds are yet to see,
Though not with mortall eye,
Yet do thy Saints behold them all,
And so I truist shall I.

Though sin do hinder mee a while,
When thou shalt fee it good
I shall enjoy the fight of him,
And fee his wounds and blood.

And as thine Angels and thy Saints
Do now behold the fame,
So truist I to poesifie that place,
With them to praiies thy Name.

But whiles I live here in this vale
Where sinners do frequent:
Afflict mee ever with thy grace
My sins fill to lament.

Left that I tread in sinners trace,
And give them my content,
To dwell with them in wickedneffe,
Whereo nature is bent.

Only thy grace must bee my stay,
Left that I fall down flat:
And beeing downe, then of my life
Can not recover that.

Wherefore this is yet once again
My fute and my request,
To grant mee pardon for my sin,
That I in thee may rest.

Then shall mine heart, my tongue and voice
Bee instruments of praiie:
And in thy Church and house of Saints
Sing Psaumes to thee alwayes.

THE
THE LAMENTATION

of a Sinner.

Sing this as the 6. Psalme.

O Lord, turn not away thy face
from him that lyeth prostrate:
Lamenting sore his sinfull life
before thy mercies gate:
Which gate thou openest wide to those
that do lament their sin:
Shut not that gate against mee Lord,
but let mee enter in.

And call mee not to mine accocts
how I have lived heere:
For then I know right well, O Lord,
how vile I shall appeare.
I neede not to confess my life,
I am sure thou canst tell,
What I have beeene and what I am
I know thou knowst it well.

O Lord, thou knowest what things bee past,
and eke the things that bee:
Thou knowest also what is to come,
nothing is hid from thee.
Before the Heavens and Earth were made
thou knowest what things were then:
And all things elie that have beeene since
amongst the sons of men.

And can the things that I have done
bee hidden from thee then?
Nay, say, thou knowes them all, O Lord,
where they were done, and when.
Wherefore with tears I come to thee,
to beg and to entreat,
Even as the child that hath done evil,
and feareth to bee beat.

So come I to thy mercies gate,
where mercie doth abound:
Requyryng mercie for my fin,
to heal my deadly wound.
O Lord, I neede not to repent
what I do beg or crave:
Thou knowes, O Lord, before I ask
the thing that I would have.

Mercie, good Lord, mercie I ask,
this is the totall summe:
For mercie, Lord, is all my fute,
Lord, let thy mercie come.

The complaint of a sinner.

Sing this as the 143. Psalme.

Where righteousoufie doth lay,
LORD, for my sinfull part,
In wrath thou wouldst mee pay
Vengeance for my defect.
I can not it deny,
But needes I must confesse:
How that continually
Thy Lawes I do transgrefle.

But if it bee thy will
With sinners to contend,
Then all thy flock shall spill,
And bee lost without end;
For who lives here to right,
That rightly bee can say,
Hee fons not in thy fight
Full oft, and everie day.

The Scripture plaine tells mee,
The righteous man offends
Seven times a day to thee,
Whereon thy wrath depends.
So that the righteous man
Doth walk in no fuch path,
but wee falls now or then
In danger of thy wrath.

Then fith the case so stands,
That even the man right wise
Fals oft in sinfull bands,
Whereby thy wrath may rise.
Lord, I that am unjust,
And righteousoufie none have,
Whereto then shal I trust,
My sinfull Soule to give?

But truely to that Poet
Whereeto I cleave and stand,
Which is thy mercy most,
LORD, let thy mercy fall.
And mitigate thy mood,
Or else wee perish all,
The price of this thy blood:
Wherein mercy I call.

The scripture doth declare,
No drop of blood in thee:
But that thou didst not spare,
To theed each drop for mee.
Now let thofe drops mollf I weep
So mollf mine heart so dry:
That I with fin repeat
May live, and fin may die.

That being mortified,
This fin of mine in mee
I may bee saniftied
By grace of thine in thee.
So that I never fall
Into fuch mortall sin,
That my foes internall
Rejoice my death therein.

But vouchsafe mee to keep,
From thofe internall foes,
And from the lack so deep,
Whereas no mercy growes.
And I shall sing the fongs,
Confirmed with the Iuft;
That unto thee belongs,
Who art mine only trust.

THE
### THE SONG OF THE BLESSED VIRGIN MARY

_Sing this as the 19. Pfalme._

My Soul do magnifie the Lord, my Spirit eke evermore:
Rejoyce in the Lord my God
Who is my Saviour.
And why? because he did regard,
and gave respect unto
So base Estate of his Handmaid,
and let the mighty go.

For now behold all Nations,
and Generations all,
From this time forth for evermore
shall mee right blest be called.
Because he hath mee magnified,
who is the Lord of might:
Whole Name bee ever sanctified,
and praiied day and night.

For with his mercy and his grace
all men hee doth innumere:
Throughout all generations,
to such as fear his Name.
Hee heweth strength with his right arm,
and made the proud to start:
With all imaginations
that they hate in their heart.

Hee hath put down the mighty ones,
from their supereminent:
And did exalt the meek in heart,
as hee hath thought it meet.
The hungry hee replenished,
with all things that were good:
And through his power hee made the rich
off-tymes to want their food.

And calling to remembreance
his mercies every dealing,
Hath holpen us affluently
his servant Israel.
According to his promise made
to Abraham before,
And to his seed succedingly
to stand for evermore.

### THE SONG OF MOSES.

_NO, NO, NOT SO THY WILL IS BENT_
To deal with sinners in thine ire;
But when in heart they shall repent,
Thou grantest with speed their just desire.
To thee therefore full shall I cry,
To wath away my sinfull crime:
Thy blood O Lord, is not yet dry,
But that thou mayest help mee in time.

For why? while I on earth remain,
Opprest, alas, with wo and grief:
My feele heart plunged in pain
Doth sigh, and sue for thy relief.
Sweet Christ, wilt thou not then appear?
To comfort them that comfort lack:
Wilt thou not bow thine ear to hear?
_O Lord_ Jesus come, and bee not slack.

For then shall thine receive their reft,
Their joy, their blest, their perfect peace:
And fee thy face of tresure bell,
_O Lord_, that doth our joyes encreas.
Then shall thou give thoes noble crownes,
Which thine own blood hath dearly bought:
Then shall thoes gifts and high renounes
Bee given in grace most richly wrought.

Then shall thy Saints redeemed dear
From base to blest removed bee:
And blest Christ thy sweet voice hear,
Come unto mee Babes, come to mee.
Come reigne in joyes eternally,
Come reigne in blest that hath none end,
Come therefore _O Lord_, come Christ wee pray
Our preyed grief with speed amend.

Haste, thee, _O Lord_, haste thee, I say,
To powre on mee thy gifts of grace,
That when this life shall fine away
In Heaven with thee I may have place:
Where thou dost reign eternally
With God, who once did thee down send,
Where Angels sing continually,
To thee bee praise world without end.

### THE LAMENTATION.

_Through perfect repentance the sinner hath a faire tryst in God, that his sins shall be washed away in Christ's blood._

_Sing this as the 59. Pfalme._

_O Lord_, in thee is all my trust,
Give care unto my woeful cry:
Refuse mee not that am unjust,
But bowing down thine heavenly eye.
Behold how I do full lament
My sins, wherein I do offend:
_O Lord_, for them full I bee then,
Sith thee to please I do intend.

### THE SONG OF MOSES.

_Deuteronomy XXXII._

_Sing this as the 32. Pfalme._

Take heed, O Lord, and hearken Earth and hear my mouth rehearse,
In choesen earmes, and sentence great
this high and heavenly verie.

2. As dew diffus on tender herbes
so shall my doctrine flow:
I shall powre out my speech as showres
makes come and graffe to grow.

3. For
3 For I Jehovah Name will preach,
and set it forth abroad;
Therefore see that ye give with mee
all glory to our God.
4 Unto that Rock, who perfect is
in all his works his ways
In right and wise discretion
are brought to pufle alwayes.

Hee is a strong and tribute God,
without iniquity:
Whole, upright, just in all respects,
and righteous is hee.
5 A generation pervertes,
and wicked in their heart:
Corrupted hath their ways and done
was not his childrens part.

6 Yee foolish people and unwise,
should ye have thus requite
Your Father Pwah, and your Lord,
freed you from bondage great?
Who made you grow in number hudge,
and honour high withall,
And habilfit you in such a flate,
as none could make to fall.

The Second Part.
7 Remember now the dasyes of old,
years of ages past:
Ask at thy Fathers they will tell,
and thy Fore-fathers ask.
They will thee thow, and orderly recount,
how God on thee,
8 When hee dyried all the earth
possessef for to bee.

Hee Nations great of Adams feed
differed to and fro:
Hee set the bounds of people twelve
in number, and no mo.
According to the number just
of Israels sons twelve:
9 For Pwahs people is his part,
with Iaakob hee will fall.

10 Hee found him in the Defert dry,
and in the wilbernefel,
Of mone and lamentation
with deep and great dittrefel.
Hee compait him about, and did
instruct and kepee him faire:
Even as the apple of his eye
hee had of him fuch cure.

11 And as the Eagle steareth up
her neft, and sits upon
Her birds, and stretcheth out her wings,
to carry them thereon.
12 So only Iowah led them right
without the companie,
Or help of streange and unquoth god
no help thereof had hee.

13 Hee set him up upon the hight
of a moss fertile land,
That hee might eat and use the fruits thereof at his command.
And suck the honie of the mount,
and oyle of ftonic rock:
And eat the butter of the heards,
and milk out of the flock.

14 And faneffe of the tender lambs,
and of the sheep so great,
And buckes of Bashan with the fat,
and finewe of the wheat.
Thou also drank the juice like blood
of berries noble wine:
And that unmixed whole and dounce,
and pickand wonder fine.

The third Part.
15 But Israel when hee grew fat,
then hee began to fling:
Thourt foule, and fate, and finger-fed,
thy paunches down do hing.
For why? hee did forfake that God
who life and honour feed:
The rock of his Salvation
hee did him viliend.

16 They mooved him to jealousy,
with unquoth idols vain:
And with abominations
They wrought him great dishon.
17 They sacrificed unto devils,
and not unto the Lord:
Of whom their fathers did not know,
nor from their fear abhor.

To new invented gods, of whom
they did not understand;
Whereof the fashon and the guise
came from their neighbour land.
18 Thou haft forget that Rock, that did
beget thee Fatherly,
And cast into oblivion
the God that formed thee.

The Fourth Part.
19 These things when as the Lord beheld
into his children bad:
Through wrath and indignation
hee cast them off, and said,
20 Now I will hide my face from them,
yet still will look, and see
What filiery shall them betide,
and what their end shall bee.

They are a generation
given to perverseness:
A sort of children, into whom
there is no faithfulness.
21 By such as were not gods of might
they have provoked mee:
And grieue me at the very heart,
with foolish vanitie.

Therefore
<table>
<thead>
<tr>
<th>THE SONG</th>
<th>OF MOSES.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Therefore will I reject them now, and take into their place A naughty people, whom they thought should not have found my grace. Whereby I sorely shall provoke, and move them to deliberate: When they shall see a people nought embrac'd for my delight. 22 For there is kindled in my wrath a furious fire and fell, Which shall burn up, and all consume, even to the ground of hell. Which shall eat up the earth, and eke her great fertility: And set on fire the foundations of mountains hudge and hie. 23 I'll spend amongst them many ils, and make mine arrows all, To punish their enormities: I'll shoot them great and small, The hunger horrible I will send out, and eke the pest: And byefull both shall them destroy with murder manfaight. The bloody teeth of cruel beasts I will amongst them fend, And venom of the serpents fair, of them to make an end. 25 Without the sword shall all consume, and in the mine whereat The terror and the trembling fear without end shall begin. The gallant young man, nor the age of lofty virgin mild. Shall not escape this just revenge, old man, woman, or child. 26 Thus had I said, I will go to, and spoile them utterly; And blot away from mortall men their rotten memory.</td>
<td></td>
</tr>
<tr>
<td>If that the Lord your Rock had not inclin'd you in their hand: And cast you under (as a prey) your enemies command. 31 For why? their Rock is not like ours, to be a fare refuge: Although the enemies themselves were set down to bee judge. 32 The Vines of Sodom and Gomorrah are not so ill as theirs: Which grapes and berries venemous, and bitter clutters beares. 33 Their wine is venome dangerous, which dreadfull Dragons caft, And like the deadly poyfon strong of the moft cruel Aip. 34 And is not this laid up in store, and keepep mee beside: And sealed in my treasure chest there ready to abide. 35 Vengeance is mine, and recompence in their own proper time: Their foot shall slip, and they shall fall, and turn to dust and slime. For why? of their calamitie the day draws very near: And of the things will them befall the syme shall soon appear. 36 When I'vohah shall begin, and judge his people whom hee bought: Hee will repent him of that evil, against his servants thought.</td>
<td></td>
</tr>
</tbody>
</table>

The Fift Part. 27 Were not I feared the enemies, misknowing pridfull boats: Saying, Our hand hath done all this, and not the Lord of hoasts. 28 They are a clan of conrall void, and of intelligence: 29 Now would to God that they were wise and had some providence. That they might know and understand, and rightly comprehend, How that their matters do proceed and what shall bee their end. 30 Oh, how is't come to passe, that one should thus a thousand chafe? And only two fam of your troops ten thousand to deface. 38 Who feed upon the fat of all their sacrifices flain, And of their offerings drank the wine, now seek their help again. Now let the m rife, and faccoure you, and aid you in this need: Now let them bee your lurking place, if they bee gods indeed. 39 At last bee wise, see, and behold, that I, even I am hee, And that there is none other God, to bear mee company. Its only I that cauffeth down, and strike unto the dead, And do restore to life again, when their is no remedie. I wound,  

The Lord when hee hath humbled his Church, will turn his wrath against the enemies to their utter destruction and accept in favour his own.  

226
<table>
<thead>
<tr>
<th><strong>A Thanksgiving</strong></th>
<th><strong>after the Sacrament.</strong></th>
</tr>
</thead>
</table>
| I wound, and I do heale again,  
all is at my command,  
And there is none that can escape  
the force of my right hand.  
40 For I lift up mine hand unto  
the Heaven, and thus I say:  
As I did live before all time,  
and so shall live for ay.  
41 When I shall sharp my glancing sword,  
and draw it out to strike,  
And put mine hand to execute  
my wrath amongst the thick.  
Then shall I rightly recompence  
with vengeance, wrath, and flame  
Mine enemies, and well repay  
all those that hate my Name.  
42 I shall make drunken all my shafts,  
into their bultering blood.  
My sword shall eat up, and consume  
their filthy flesh and rube.  
Even in the blood as well of them  
that shall bee tane, as thain:  
Down from the first, on all their fans  
this vengeance shall remain.  
43 Ye nations sing, and make a noise,  
praise Him his people all:  
For hee revengeth well the blood  
of such as on him call.  
Hee vengeance for his servants sake  
upon his foes will call,  
And with his hand and people bee  
well plentiful at the left.  |
| The Heavens above, and all therein  
more holy are than wee:  
They serve the Lord in their estate  
each one in his degree.  
They do not strive for Mastership,  
nor slack their office yet:  
But serve the Lord, and do his will,  
hate is to them no let.  
Alfo the Earth, and all therein  
of God it is in aw:  
It doth obserue the formers will,  
by skilfull natures law.  
The Sea, and all that is therein  
doth bend when God doth beck:  
The spirits beneath do tremble all,  
and fear his wrathfull check.  
But wee alas for whom all these  
were made, them for to rule,  
Dooth not so know or love the Lord,  
as doth the Ox and Mule.  
A law hee gave for us to know  
what was his holy will:  
Hee would us good, but wee would not  
avoid the thing is ill.  
Not one of us that seeketh out  
the Lord of lyfe to plente:  
Nor do the thing that might us joine  
to Crist and quiet eafe.  
Thus are wee all his enemies  
wee can it not desie:  
And hee again of his good-will  
would not that wee should die.  |

---

**A THANKSGIVING AFTER**
**THE RECEIVING OF**
**THE LORDS SUPPER.**
*Sing this at the 137. Psalme.*
The Lord bee thanked for his gifts,  
and merces evermore,  
That bee doth fiew unto his Saints,  
to him bee laund therefore.  
Our tongues cannot to praie the Lord  
as bee right well deserve:  
Our hearts can not of him to think  
as bee doth as prervere.  
His benefits they bee so great  
to us, that bee but fin:  
That at our hands for recompence  
there is none hop to win.  
O finfull fleth? that thou shouldst have  
such merces of the Lord:  
Thou doth deserve more worthily  
of him to bee abhord.  
Nought else but fin and wretchednesse  
doth rest within our hearts:  
And stubbornly against the Lord  
wee daly play our parts.  
The Sun above in Firmament,  
that is to us a light  
Dooth liue it self more clear and pure  
than wee bee in his fight.  

---

Therefore when remedie was none  
to bring us unto life,  
The Son of God our fleth bee tooke,  
to end our mortall stiffe.  
And all the law of God the Lord  
hoo did it full obey:  
And for our fins upon the croffe  
his blood our debts did pay.  
And that wee should not yet forget  
what good bee to us wrongt  
A signe bee left our eyes to tell,  
that bee our bodies bought.  
In bread and wine heree visible  
unto thine eyes and taste:  
His mercyes great thou mait record,  
if that his Spirit thou haft.  
As once the corn did live and grow,  
and was cut down with fith:  
And threshed out with many strips  
out from his husk to drive.  
And as the Mill with violence  
did tear it out fo small:  
And made it like to earthly dust,  
not sparing it at all.  

And
A Thanksgiving

And as the Oven with fire hot
did close it up with heat:
And all this done as I have told,
that it should bee our meat.
So was the Lord in his ripe age
cut down by cruel death:
His Soul hee gave in torments great,
and yielded up his breath.

Because that hee to us might bee
an everlasting bread:
With much reproach and troubles great
on earth his life hee led.
And as the grapes in pleasant time
are pressed very fore:
And plucked down when they bee ripe,
and let to grow no more.

Because the juice that in them is
as comfortable drink
Wee might receive, and joyfull bee.
when sorrowes make us shrink.

And that wee may so do indeed
God send us all his grace:
Then after death wee shall bee sure
with him to have a place.

A SPIRITUALL SONG.

Sing this as the 110. Psalm.

What greater wealth than a contented minde?
What povertie so great as want of grace?
What greater joy than find Jehovah kind?
What greater grief than fee his angrie face?
What greater wit than run Christ Jesus race?
What greater folly nor defactions fell?
What greater gaines than godliness to embrace?
What greater losses nor change the Heaven for hell?
What greater freedom nor in Christ to dwell?
What greater bondage nor a Soule to sin?
What greater valiance nor subdue thy fell?
What greater shame than to the devill to run?
And leave the Lord who hath so deare us brought,
Judge yee his Saints if this bee true or nought.

THE TABLE OF THE
whole Psalmes, declaring
both the number and the
beginning of every Psalm.

<table>
<thead>
<tr>
<th>A.</th>
<th>Psalms</th>
<th>Beginning of every Psalm</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALL laude and</td>
<td>100</td>
<td>Bless God, and praise his name.</td>
</tr>
<tr>
<td>All people hearken</td>
<td>49</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Although my Soule</td>
<td>65</td>
<td>Bless ye the Lord, O my soul.</td>
</tr>
<tr>
<td>Attend my people</td>
<td>78</td>
<td>Bless the Lord, and praise his name.</td>
</tr>
<tr>
<td>Amidst the praises</td>
<td>83</td>
<td>Bless the Lord, O my soul.</td>
</tr>
<tr>
<td>A thing both</td>
<td>92</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>All people that</td>
<td>100</td>
<td>Bless God, and praise his name.</td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>Bless ye the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Be merciful to mee</td>
<td>57</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>O GOD bee</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>merciful to me:</td>
<td>58</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>But is it true, O</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
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<tr>
<td>E</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Except the Lord the house doe make</td>
<td>137</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>thereunto</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Deliver me my GOD of might from danger of</td>
<td>39</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Except the Lord the house doe make</td>
<td>144</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>thereunto</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Give to the Lord, mighty in battle</td>
<td>35</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>From the perverd and wicked wight,</td>
<td>138</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>O Lord,</td>
<td>139</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>G</td>
<td></td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Give to the Lord, ye Potentates ye</td>
<td>39</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Rulers</td>
<td>59</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Grudge not to see the wicked men</td>
<td>72</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>in wealth</td>
<td>73</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>Great is the Lord, and with great praise</td>
<td>47</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>to bee</td>
<td>48</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>God for thy grace thou keep no more</td>
<td>83</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
<tr>
<td>silence</td>
<td>84</td>
<td>Bless the Lord, mighty in battle.</td>
</tr>
</tbody>
</table>

228
Give thanks unto the Lord our God for gracious is He; give praise unto the Lord, all praise and honour; give laude unto the Lord from Heaven that is so. H Help Lord, for good; how long wilt thou? How pleasant is thy incline thine ears unto. I In trouble and in distress, in fear and distress, I will give praise and I will lift up my voice. I will wait long and Judge and revenge. In place and God is. I With my voice to God. In a spiritual sense, I love the Lord, I will sit in the mouth of God. I will lift mine eyes to the dew, I will sit in the mouth of God. I am not put up. M Mine heart doth take take and doth some godly works. A God to let me free. My heart in thee. I have put my trust in thee. My soul give laud unto the Lord, my spirit shall do. My soul praise the Lord, speak good of his Name. My soul praise thou the Lord. N Not unto us, O Lord I say to us give. Now, Israel may say, and that truly if that the Lord! O Lord how are my foes. O God, that art. O Lord my God, I. O Lord our God how. O Lord within thy land. O Lord give grace to me. O God my strength. O Lord how joyful is. O God my God wherefore. O Lord I put my trust. Our ears have heard. O Lord consider my diocese. O God give ear, and. O God to me thy. O Lord thou didst. O God my God I watch. O Lord unto my voice. O God whose God is that. O God had and praise. O Lord the Gentiles. O Pæstum of Israel. O Lord thou loved. O God of my salvation. O Lord then have been. O Lord hence vengeance. O come let us lift. O sing yee now unto. O mercy and of. O praise yee the Lord and call. O God beheld mine. O praise the Lord yee. O Lord that heaven. Off heard this may. Of David Lord in mine. O how happy a thing. O hude the Lord. O Lord thou hast me. On thee I call. O hear my prayer. O Lord that art my. P Put me not to rebuke O Lord, when kindled. Prate yee the Lord, for he is good. Prate yee the Lord, for it is good unto our God. R Rgard, O Lord, for I complain. and make yee. Save mee O God, for thy NAMES sake. Save me O God and that with speed the watters flow. Sing yee with praise unto the Lord new songs of joy. Such is in God the Lord doth trueth, mount Zion. Sing unto the Lord with hearty accord. T The man is blest that hath not bent. There is no God, as foolish men affirm in their quire. The heavens and the firmament do wondrously. The Lord is only my my support, and heer that. To God the earth. The Lord my light. Thou art O Lord. The man is blest. The wicked deeds of the. The man is blest that carefull is. The Lord is our defence. The mighty God. There is no God as. Thy prayer alone. O Lord God. To God our strength most. That cite shall fall well. To sing the mercies of the. The Lord as King altho. The Lord doth reign where. The Lord doth reign, although. The Lord most high. The man is blest that God. V Who art not the Name of. Unto the Lord I cry. W Why did the Gentiles. With heart and. What is the caufe that. Why doth thou tyrant. Why art thou, Lord, so. Who so with full intent. With heart I do accord. When lifted by Gods. When that the Lord. When as wee fate in. With my whole heart. Y Ye righteous in the. And ye men on earth, in. Ye children which do. Yield unto God the.

THESE YEE SHALL FIND

AFTER THE PSALMES.


FINIS.
APPENDIX.
CONSISTING OF ADDITIONAL MATTER AND VARIOUS READINGS,
FURNISHED BY OTHER EDITIONS OF THE SCOTTISH PSALTER,
Extending from the Year 1565 to 1640.
APPENDIX,

Throughout the Appendix the edition of 1565 is referred to rather than that of the previous year, of which a copy is known to exist, because the former was more accessible to the Editor. He has reason to believe, however, that the two are exactly alike.

The extracts under the Literary Division are printed in as close imitation of the originals as the available type would allow.

In both Divisions it has been considered advisable to arrange the materials primarily by Subjects and subordinately by Editions.

FIRST DIVISION—LITERARY.

I.—INTRODUCTORY MATTER.

Edition 1565.

There is an address by "William Stewart to the Reader," but it refers exclusively to matters pertaining to the Calendar placed at the beginning of the volume. The first lines are as follow:

"Beloved reader, I have thought good, after the decoration of this most singular booke, as thy profit to add thee things unto thy Table. First I have added the exact hour and minute that the Sune riseth & settest almonke every fffe day throughout y'whole yere," etc.

The following verses are added—

WILLIAM STEWART
TO THE CHURCH OF SCOTLAND.

Thou little church, to whom Christ hath reftow
The clear lofe light of his euiugel pure: (rde
Thy God doth with all diligence procure,
That with his words, thou maist be-fill decorde.

Though ye have long his wholesome true shephery
Yet his great mercies did thy blinckes cure (rde
Submitting thee, vnto the careful cure,
Of suche paftours, as truly teach thee his worde.

Out of whose hadds (w'great tharks) now receive,
All Dauids Psalmes, set foorth in pleafant verfe:
A greater gift of them thou couldst not craine,
Whose smiles frute, my pen can not rehearse:
For here thou haft, for euerie accident,
That may occurre a doctrine pertinent.

Edition 1595.

The "prayer to the differet Reader" assigns the grounds on which he had altered the order or succession of the various documents in the volume of which the Psalter forms a part; and concludes as follows:

"Thus all parts being premitt fundrie, it is in ye pleffor of the byr, to bind them all together, or in fundrie parte simulate, as left lyth him. This I thenge to aduertif the differet Reader. Forewewill in the Lord Iftin."
in so much, as they cannot touch an hair of one’s head, except Hee permit them: and bow in the end their destruction is mitti-

And briefly, here we may have most preist Remedies against all Temptations, and Troubles of Mynde and Concernes. So that being well practised herein, we may be afford against all dan-
gers in this lyfe, liee in the true fare and lose of GOD; and at length atteine unto that incorruptible Crownes of Glory, which is lyved. vp for all them that lose the comung of our LORD ISE-

EVS CHRISt: To whom with the Father, and the Holle Spirit, bee all Praye, Honour, and Dominion, for euermore: Amen.

EDITION 1640. 16mo.

"The Argument" last quoted is here repeated, but there is added the following Shorter passage—


"An other foundation can no man lay, that is laid alreadie, which is Iesus Christ?"

After which appear these additional passages:

Cant. 3. vers. 16.

L Et the word of Christ dwell in ye plentuously in all wise, dyne, teaching, and admonishing your owne seules, in Psalymes, and Hymnes and spirituall fongs: finging with a grace in your hearts unto the Lord.

Vers. 17. And whatsoever ye shal do, in word or deed, do all in the Name of the Lord Iesus; giving thanks to God; even the Father by him.

Ephe. 5. vers. 17. 18. 19. 20. 21.

Be ye not unwise, but understand what the will of the Lord is, And be not drunken with wine, wherein is excelle, but be filled with the Spirit: Speaking unto your selves in Psalymes and Hymnes, and spirituall fongs, finging and making melody in the Lord in your hearts.

Giving thanks always for all things unto God, even the Father, in the Name of our lord Iesus Christ: Submitting your seules one to another in the fear of God.

II.—METRICAL AND PROSE VERSIONS.

From the collation of a large number of passages taken at random, it is evident that throughout all the more important editions at least, the Metrical Version is the same. The differences are chiefly orthographical, and are too trifling to merit full enumeration. They are most numerous in the edition of 1565, from which a few examples are adduced.

The form eth is frequent, as ‘growth’ for ‘grows,’ ‘dwellth’ for ‘dwells.’ In some cases this is added where it must have formed one syllable with the pre-

ceeding, as ‘beadth,’ ‘bringt,’ for ‘beads,’ ‘brings.’ Final e is more frequently used at the close of words, as ‘harde,’ ‘bowe,’ ‘parts,’ ‘forthe,’ ‘awaye,’ ‘whome,’ ‘worka,’ ‘soone,’ ‘worldle,’ ‘fisha.’ Contractions are sometimes found, especially in the words connected with the tunes, as y, w, c, w, for yf, when, can, which. In some cases the more antiquated spelling occurs in the later edition, and the more modern in the earlier; e. g. in 1565 appear the forms “destroyed, foo, purifid, here, early, me, he, patis, subdude,” in cases which are, in 1635, spelled “destruido, fo,purifi, heere, earlie, mee, hee, pathis, subdude.” The opposite order how-

ever is, as might be expected, the common one. The letters n and v seem interchanged at random, as vs for us.

Further instances of orthographical and other variations chosen from the first 18 Psalms are as follows:

1565.

IX. 7. 8. maintaine, yeeld
X. 19. echone
XI. shoute, thronke
XII. 5. harde, heard
XV. emperor, othe, els
XVI. 6. refuge, signde
XVII. 4. from, we
XVIII. 11. 12. greedly, pray, flayte, the, file

v. 14. threatenings
vi. 13. teache, overthrow
vii. 18. &c., favoure, charmes
viii. 34. teacheth
ix. 47. for me delivered

The Edition of 1611 attaches two peculiar features to the Metrical Version. 1. Headings or Titles to the Psalms, consisting of the first words of each in the Latin Vulgate version: thus Psalm I. is headed Beatus vir qui non abit: Psalm II. Quare fremuerunt gentes; Psalm III. Domine quid multiplicasti sunt, &c.

2. The longer Psalms are divided into portions, entitled “The Second Part,” “The Third Part," &c.

For example:

Psalms VII. is divided at Verse 9.
IX. do. do. 11.
X. do. do. 11.
XVII. do. do. 9.
XVIII. do. do. 11, 21, 31, and 41.
XXII. do. do. 11 and 23.

And so on. In a few instances Psalms and portions of Psalms of considerable length are not divided, e. g. the 50th.

In all the editions the 119th Psalm is divided into the customary parts. In that of 1611 these parts are distinguished by numbers, in addition to the names of the Hebrew letters, as BETH, 2. part, Daleth, 4. part, &c. Beth is prefixed to the 5th part by mistake for Gimel. In the small edition of the same year the Hebrew letters themselves are given along with their names.

The Index of First lines of the Metrical Psalms in the edition of 1615 accords both in form and substance with that of 1635, with the exception that the longer portions which appear in the latter are in the former reduced to the ordinary dimensions. In the other editions there is one column in the page: Thus 1565.

A TABLE OF THE Ps-al-

mes, declaring for what number, as also in what leafe to finde the same.

Psalme

XXX. All land and prose with heart
XLIX. All people hearken & give ear

1635 and 1611 follow the same arrangement, but generally with shorter quotations. In the latter the Psalms are numbered by figures and a larger typo is employed. The Index of Edition 1683 begins thus:

A TABLE OF THE P S A L M E S.

XXX. All people hearken

Psalm

All people hearken, and glue care

Although my Soule hath sharple

Advay my people to my Law

Amid the prose, with men of might

The Prose Version of the Psalms first appears in the edition of 1611; but in that edition, as also in that of 1615, accords substantially with the edition of 1635. In the edition of 1683 this old version is discarded in favour of the present authorized version

III.—SPIRITUAL
III.—SPIRITUAL SONGS.

None of these appear in the first edition. In that of 1595 there are 10, having notes attached which are given at page 244 below. They occur in the following order, and accord with the edition of 1635 except in the particulars here pointed out:—

THE X COMMANDMENTS
of Almighty God.

Figures are used instead of Roman numerals, and in Commandment 7th read ‘flee’ for ‘fear.’

A PRAYER which follows seems to be regarded as a continuation of the preceding as it has no separate tune.

THE LORDS PRAYER
D. COX.

In last line of second stanza for ‘poor’ read ‘pure.’—

THE XII ARTICLES
of the Christian Faith.

The following 8 lines occupy the place of the 4 beginning ‘Hee told the lad’—

And so he died in the field,
Bot quickned in the Spirit:
His body then was buried
As in our vie and site:
His Spirit did after this descend,
Into the lower parts:
To them that long in darkness were,
The trow light of their hearts.

VENI CREATOR.

Line 29th ‘Strength and stabbith all our weakes,’ line 47th ‘knot’ for ‘knotes.’

THE HUMBLE SYTE OF
A SINNER.

Last verse ‘kirk’ for ‘church.’

THE LAMENTATION OF
A SINNER.

Line 33d ‘mercie’ for ‘mercies.’

THE COMPLAINT OF
A SINNER.

Last stanza for ‘lack’ read ‘lacke,’ and in next line for ‘no’ read ‘his.’

THE LAMENTATION
OF A SINNER.

Described in the general contents of the volume as ‘Ane vetor Lamentation.’ Line 16th ‘it may’ for ‘thou mayest,’ line 31st for ‘giftes’ read ‘Psalms,’ line 44th for ‘I may’ read ‘we may,’ line 46th for ‘thee down’ read ‘down thee.’

THE SONG OF BLESSED
Marie called Magnificat.

Last stanza ‘mercie’ for ‘mercies,’ and ‘up’ for ‘us.’

THE SONG OF SIMEON
Called Nunc Dimittis.

Edition 1611.

Contains only the Ten Commandments, the Prayer thereafter, and the Lord’s Prayer. These accord with 1635 except in the 8th line of the first, which reads—

‘Make thee no Gods at all to fear.’

Edition 1615.

All the Songs are found here as in 1635 except the last two, the ‘Thanksgiving’ and the ‘Spiritual Song.’ They are also arranged in the same order, with the exception of the ‘Song of Moses,’ which is placed before the Psalms while the others follow them. This Song appears for the first time in this edition, and is introduced as follows:—

THE SONG
OF
MOSES:

Wherein is conteined Gods bene
rites towards his people, And the peoples great unthankfulness towards their GOD, &c.

THE PRINTER TO THE READER.

Being in conference with a Godlie Brother
(Criestian Reader) I shewed unto him that I was minded to print over again this Book of the Psalmes, who failete unto me that be marudled that the Song of Mo-

ses was never yet infert therein, the which containeth an abridgement of all Doctrine mete for the glorifying of God, and edifying of his Church: And therefore, stole finde Jet forth in verse, by the Spirit of God, for me-

memories cause, doted to Moses word for word, and ex-

preffedly commended to bee put into the mouthes of all fortes of people, to bee a witnesse, for the patience of the Lord against their enne and unthankfulness, to justify him, when his judgementes shoule be extraamelic powered forth for the fame. the which doctrine and purpofe of the Holy Spirit, remaining in regifter, is as newfull in this declining State of the Gogpell, and taking away of so manie faffiful Messengers of God, as it was at the departure of Moses more. I required them therefore, that I might have it put into Meeter, who accored, and fent me the fame to bee infert in this new Edition, and recommended carefullie to the Church of our time and land: The which I pray God may by her bee ufed fruitfullie for preventing of the horrible plagues jo long threatened,

& comfort of Her elect
children when the
fame shall bee powered
out,

A M E N.

The marginal summaries of the ‘Song of Moses’ are in italics, and the first of them, which is omitted in the 1635 edition, is ‘The prefect, containing the fame of all.’

In the ‘Complaint’ such forms as ‘sinn’th for ‘sins’ are found. Of the ‘Lamentation’ the 9d, 4th, and 6th stanzas are omitted, from the words ‘For why’ while I’ to the words ‘Haste thee O Lord.’ This song, as the last of the series, is followed by the ejaculation—

SO BEE IT.
Follows that of 1655, containing only the same pieces and placed in the same sequence, with the same variations, except that 'church' is used instead of 'kirk,' and 'I may' for 'we may,' in the second 'Lamentation,' line 4th. In the X. Commandments, 5th line, Ps. 199, note 6. 'Thee shall find' is omitted in the Index of Psalms as in 1635, and is introduced by the same formulae, 'Thrice ye shall find,' &c. The list is also in single or double column in accordance with the Psalm Index in each. In the 1610 edition 'Veni Creator' is printed in large capitals, for what reason does not appear, the others being in italics, as are those of 1655.

IV.—CONTENTS OF THE PSALMS.

In regard to this part of the work it may be affirmed, from the omission of numerous specimens, that the editions of 1611 and 1615 very nearly accord with that of 1685, with the exception of variations in spelling, while that of 1635 exhibits a considerable number of minor discrepancies, occasioned by addition, omission, and deletions, of the differing editors, though not of much importance to be quoted. But in the edition of 1655 there are in most instances material omissions or alterations, which are here shown in detail. In cases of greatest difference the contents are printed in full. Those omitted either agree with or slightly differ from the 1685, or they are omitted in that edition, for the purpose of describing some of the less important words; &c. denotes that the remaining words accord with 1685: 'kirk' is always used for 'church.' In each case the Contents are preceded by the mark ¶.

Ps. LXXIII. wants last sentence, beginning 'Let us likewise.'

Ps. XVII. David being false accused, casueth delirium of God, professing his faith, and testimony of his confidence. Defereth the euilis quibilis ar devector him to be avertit. And confirmeth his faith declaras the delirac of the wicked, pronouncing the glory of God to be celebrated of the godlie.

Ps. X. David extoloth the Machiel of God, from his works both in heaven and earth: but chiefly in man both created, and also reforded by Christ.

Ps. XVIII. David relationeth the psalme of Godds help, and appetith of the wickit opinioun vp vnto him, the blasphemies and injuries of the wickit, and the troublis of the godlie. Thair fyr requithe, him haunt requite to the glorie of his awne name, and of the milites of his children, he walde destroy the wickit, and deliver the godlie.

Ps. XXI. David gretic afflicted with perfecution, rebuts his adversaries and farcasth the vndoe of their counsellors. Procra and alwa, that God the full lidge will lidge them according to richt and equite.

Ps. XXII. David lamenting the corruptible estate of all people, desiers god speckle to fed redes. Then comforteth him with the assurance of Gods promis, concluas that notwithstanding the great corruption God will deliver him.

Ps. XXIII. David comphareth of the dey of Gods help, of his awne infirmities, and of the prufite of his enemies: calleth to God for his deluyranc and the confession of his enemies, that he may glorify his name.

Ps. XXVII. omits the latter sentence and some words of the former.

Ps. XXVIII. adds at end 'This Pfalme agrees with ye 22. chap. of the 2. of Sam.'

Ps. XXIX. omits the faithfull to glorifie God by the workmanship, proportion, and ornamens of the heavens; and be the Law, wherein God is revealid familiarly to his chosen people.

Ps. XXX. The Kirk praet, for the King sayd to battell against the Amnonites, teftifying their faith and trueth in God, commendeth with hope of gude ficcufce, their hair mair vnto their God.

Ps. XXXII. David complaineth of his desperate extremeties, & how he recovereth himself from temptations. Vnder his perfon is figured Christ. Heinrich allo is declareth the prophecie of Ezech. &c.

Ps. XXXII. David having tried Gods manifold mercies divers times, gathereth assurance that God will continue his goodnesse for euer.

Ps. XXXIII. The grace of God being now vstered in the temple, more glorious then before in the Tabernacle, David with explanation extenth forth the honour thereof, moving the consideracion of the earnew mandis prepared in heaven, whereof this was a figure.

Ps. XXXV., XXVIII., XXIX., and XXXI. are condensid by omission of words.

Ps. XXXVI. David oppriffeth his enemies, flees to God his righteous indigent, vsing the splendor of his faith and innocencce: and thairfor, desire to be deliverit from his troubles, and to obtain grace, that he may glorify his God.

Ps. XXXVII. David oppriffeth his enemies flees to God, prafisyng his Faith and innocencce, desiring to be deliverit from his troubles.

Ps. XXXVIII. David grieues to praise God, deluyrith all faithfully to do the lyke, & to acknowledge his example, that he is maiuer filth then rigorous to his awen, then returns to his praier, proflainid to fig the proft of God for euer.

Ps. XXXIX. David quaphid with gresious ficknes for his finnes, counteth them happen, to whome God doth not impuute their transgresions; & after he had confessed his finnes, and obtained pardons, he exhorteth the wicked men to live godlie, and the good to reioce.

Ps. XXXXII. He exhorteth all gude men to praise God for creating and governing all things, for his faithful promisses, for lentering the way of the wicked, teaching that no creature preffereth any man, but alone his meric.

Ps. XXXXIII. David having ecapef Achia, 1. Sam. xxxiii. prafisyth Gods faithfullnesse, giving gud example, &c.

Ps. XXXIV. Sauls flatterers perferueth David, who praier for renngen, that his innocencce may be declared, and that such as take his part may rejoice: for quhilk he promissis to magnifie Gods name all the daies of his life.

Ps. XXXV. Words after deliverance omitted, and former portion condensed.

Ps. XXXVIII. Middle portion from 'utterreth' to 'enemies' omitted.

Ps. XXXIX. This Pfalme contains an sfigular example of ane faithful soule against impaciencie and dispif.

Ps. XL. Last sentence omitted, former portion condensed.

Ps. XLI. David grousoule afflictid, bleffe then that plight his cale, comptaining of faithles frendis.

Ps. XLII. David is gread is that through perfeccd, he could not be preiset in the Congregation, protecting his praeic in bart, albeit in body separat. At last he fweereth that notwithstanding these forrowes, yet he continuallly putth confidence in the Lord.

Ps. XLIII. Substitut in perseveracion for the words between 'faithfull' and 'sustaining.'

Ps. XLIV. Ane muptial hymne of Iefus Christ and of his Kirk, under the figure of Salomon, and of his chiefet Wyfe, the Daughter of Salome.

Ps. XLV. The faithfull declaris what trueth & furetie they have in all their extremeties, feng they the mighty God for their forsakers.

Ps. XLVI. An exhortacion to worship God for his mericies toward Iacobis potertrit. Heinrich is propesied, &c.

Ps. XLVII. Ierusalem, (the figure of the Kirk) beand mecououslie devisit from ane extreme danger, the Prophet gesis thankis to God, praifing the frendth and assuranc of Iose, quhilk the Lord hes choon.

Ps. LX. This Propoist devistis the vanities and folly the rich, that hes their harit fet vpon their riches: and confort the pure in their affiliaction, affurand them of ane great and furer felicit.

Ps. LXI. After the deeth of Vras, David acknowledgis his finne, and cranes pardon of God that he would send him his halle Spirt, to deliver him from his fernes: he promisses to infract otheris, and prays for ferylatin that is the true Kirk.

Ps. LXII. First sentence condensid, and add affurand him that the righteous God will not leave it vnpunifid.

Ps. LXII. The argument is all with ane weede of Psalme.

Ps. LXIV. L.V., L.VI., and L.VII. condensid.

Ps. LXVIII. David beant fair affilid be Saul, and brought to great extremeties he becomm, calleth God to witnes of his innocencce, and exhorteth his help, declaring the hope that he has to be heard of him.

Ps. LXIX. Words after 'same' omitted.

Ps. LXXII. David declareth by example, and name of God, that he and al pepell mutt trust in God alone being that all with-
out God, goeth to nought, who isle of power to face, and that he rewardeth man according to his works.

Ps. LXIII. David after his danger in Ziph, giseth thankes, &c.

Ps. LXVI. David choose to praiseth the Lord in his wonderfull warks. He setteth forth the power of God to affray rebels, and beweth Gods merce to Israel, and provoketh all men to heart, and praise his holy Name.

Ps. LXVII. A sweit prayer for all the Faithfull to obtaine the favour of God and to be lightened with his countenance: to the end these boys & judgements may be knowne in all the earth: rejoicing that god is the gouernor of all nations.

Ps. LXVIII. David expresseth the woordefull, &c.

Ps. LXIX. Ends with Chirist, and consideredly condenced.

Ps. LXXI. He praie in faith establisht by promisses, and confirmed by the worke of God from his zouth, to be delivered from his enimie the wicked fome Abdon with his confederacie, promised to be thankful therefore.

Ps. LX XII. Gods kingdom by Christ is represetted by Salomon, vnder, &c. Ends at 1 ever.'

Ps. LXVIII. The faithfull praise the Lord, who flall come to judge at his time when the wicked shall drink the cup of his wrath.

Ps. LXVI. Condensed.

Ps. LXVIII. After Abraham, read 'cating in their teech the rebellion of their Fathers, that their children might accognoe Gods free mercies, and be ashamed of their perverre ancestors.'

Ps. LXX. Slightly condensed.

Ps. LXXI. An exellation to praiseth God for his beneftes, condemning their ingratitude.

Ps. LXXII. Omits 'undertake the matter and.'

Ps. LXX III. The florises pray the Lord to deliver them from their enimies their home and faire: that all the full foces of the wicked people be flren with his zorrmful tempes, that they may know his power.

Ps. LXXIV. Omits 'and forsaken of all.' For 'instructed' read 'justified.'

Ps. LXXVII. David declareth the prayses of the Kirk throw his presence in her, and benes towards her: together with the vocation of the Gentiles.

Ps. LXXVIII. Condensed. For 'consolatioun' read 'consideration.' Ends at 'desperation.'

Ps. LXXIX. David praie God for his covenant made between him and his elect by Iesus Christ, then be complaineth &c.

Ps. C. Moses spee the people admonished baith be the brente of their life, & be plagues. zit not to be thankfull, praie God to turne their hartes.

Ps. CXI. Herin is describfit the affurance he lieth in, that he committeth himself whole to God. A promis of God to throte that fear & trait in him, to defyer them.

Ps. CXII. Latter sentence omitted, and former condensed.

Ps. CXIII. He praie against the violence of tyrants and conforteth the afflicted be the good ize of their affilation, and rule of the wicket.

Ps. CXV. All after 'church' omitted.

Ps. CXVI. After 'same' read &c and to exalt a exelation both to the Jews and Gentiles to praiseth God for his merce. And this speecel ought be referred to the Kingdom of Chrift.

Ps. C. Between 'Lord' and 'and' read 'who hath made us.'

Ps. CII. After 'Kingsdom' read 'be ruing out the wicket & cherishing the godde.'

Ps. CII. After 'building' read 'of the Kirk, and stabilitie of the fame: whereof followeth the praiseth of god in all potesties: and the conseruation of the Gentiles.'

Ps. CIII. First seven words omitted.

Ps. CIII. Condensed.

Ps. CV. He praife the singular grodes of God for choing a peculiar people to himself, never, &c.

Ps. CV. After 'repentant' read &c and pray to be gathered from among the Heathens, that they may praiseth his Name.

Ps. CVI. After 'thankes' read &c, therefore be a giving profersitie and adorersitie, bringest men vnto him. Therefore, &c.

Ps. CVII. David with heart and voice praie the Lord, and affuered himself of the prouides of God, concerning his Kingsome over Irael.

Ps. CX. Latter portion beginning 'And desirith' omitted, and former portion condensed.

Ps. CXXIV. Iraelis delivere the catt of Egyptifles, &c.

Ps. CXV. The Faithfull oppreft be idolatrous tyrants, promise that they would be mindful of so great an beneite, &c.

Ps. CXXIX. The Prophet wonderfull commendeth Gods Law, wherein he can not faffe himself, nor exprefse suflicientlie his affection thereunto, adding notable complaints and confolations not for the Faithfull to have both in heart and voice: and in the Eereof.

Ps. CXXI. Condensed.

Ps. CXXII. Before 'godlie' insert 'gude attempts,' and.

Ps. CXXIII. Before 'placed' insert 'accomplished his promise,and.'

Ps. CXXIV. Omit last eight words.

Ps. CXXIX. After 'deleru' read 'and faaffaline destryth the enemies thereof.'

Ps. CXXX. Genee actions prayer to obtaine mercee and forgivenesse of his enimies, and at length deliverance from all enemis.

Ps. CXXXII. David charged with ambition, protefteth his humilitie before God.

Ps. CXXXII. The commendation of godlie and brotherlie amitie, compared to the most precious ury, mentioned in Exod. xxx.

Ps. CXXXIII. Condensed.

Ps. CXXXVII. Omit clause after 'things.'

Ps. CXXXVIII. The florises in their capitall, bearing the Calkinsa proachant and blaspheme Gods and religione, desire God to punifli the Edomites, who proaketh the Babylonians against them, and prophecied the destruction of Babylon.

Ps. CXXXVII. David praie the gudenes of God toward him, for the quhilt forsaine Princes fall praiseth the Lord together with him. And he is affered to have lyke comfort of God beforvandly his lyfe.

Ps. CXXXIX. Words from 'seis not' to 'after' omitted.

Ps. CXL. David praiseth Iesus the Lord, against the cruelty, fallhoods, and inurces of his enimies, affuring himselfe of his favour. Wherefore, &c.

Ps. CXL I. David neither for feare, nor anger would kill Saale, but he would direct mynde praie into God who keepeth him.

Ps. CXLII. David acknowledge Gods laft judgements, desiries remission of his finnes, and to be refforit to grace, that from henceforth he may be gouernn in his holy Spiritt.

Ps. CXLV. David praiseth the Lord for his victories and kingdom restored, yet calling for the destruction of the wicket, and declares, &c.

Ps. CXLV. David describeth the wondefull prouidence of God, in gouerning and preuyer all creatures. He praies, &c. Ending with 'love him.'

Ps. CXLI. David teacheth that none should put their trust in men, but in god alone: who is almighty.

Ps. CXLVIII. Omit 'in Earth' and the words after 'Israel.'

V.—CONCLUSIONS TO THE PSALMS.

These are first found in the edition 1595, from which all of them are quoted in full. Each variety of conclusion occurs only after the first psalm in its own measure, and subsequent Psalms in that measure are referred to that conclusion. The following is the most common formula of reference—

The Conclusion, as after (or after) the first Psalme.

Sometimes 'of' or 'in' is used for 'after,' and the numbers of the Psalms not in common metre are expressed in figures.

Ps. I. COMMON MEASURE.

The Conclusion, or Gloria Patri.

Thy people and thy Heritage, Lord bleue, praise and praier:

Lords them, Lord, to rend their hartis,

That they may never forser.

Or on this manner

O Lord that art the redde help,

Of them that tradis in thee,

Suff & defend thy chen fullack,

That none dister霏 be.

Glori to the Father, and the Son,

And to the halle Gist,

As it was in the begining, is now, and ay shall be.

To these the numerous Psalms in Common Measure are referred. They are in substance the same as those retained in the 1655 edition. After Ps. 28 is the following:

Glori
Ps. XXV. — Short Meter.
The Conclusion, or Gloria Patri.
O Lord the breath and rod, of all that live in thee: 
Save and defend thy chosen flock; from all calamities.
Glor to the Father be
The Sonne and holy Gaif: 
As it has beene continualy,
is nowe and ever shall last.

To this Conclusion are referred Psalms 45, 71, and 115. Ps. 184, which is of the same metre, is by mistake referred to Ps. 1.

Ps. XXVII. — Long Meter.
The Conclusion.
All popull on the earth rejoice 
In God of meftif misericorde: 
With inward merchandes, and outward voice, Let us give laude unto the Lord. 
To God be glory interminabill, 
And his Sonne Chrift is found God and man, And holy Gaift infeparabill, As vray as vse the world began.

To this are referred Psalms 51, 54, 66, 59, 88, 91, 100, 102, and 145, but Ps. 70 gives anew the latter half, entitled thus. — The Conclusion in this four lynes. These, with the last stanza with which the Psalm concludes, make up the eight lines required for the tune.

Of the less common varieties of metre each has its own form of conclusion attached to the first specimen, and referred when a repetition occurs.

Ps. XXXVI
The Conclusion.
Glor be to GOD almanerie, 
And to his Sonne eternall: And to the holy Paraclete, Three perfons in one Deitie, In World of Worlds infinite.

Here 'eternally' seems a misprint for 'eternallie.'

Ps. XLVII.
The Conclusion in this next lynes, 
And giff him all prais, 
In Psalms myght pevrie: And to his Sonne Chrift, And holy Paraclete, 
Gibl as from the begining, Did ever extend, And fa shall continuo 
World without end.

The stanza in this Psalm embraces twelve lines, but the number is made up by the odd four lines at the end of the Psalm and the eight of the conclusion.

Ps. L.
The Conclusion.
Honour and glorie 
Vots to the Father bee: And to his Sonne 
Gibl is in heuyn sa bi, And right alfe 
Vots to the holy Speirs, Of troubled hearts 
The Comforter myght pevrie. As it was, and shall 
Before in the begining, 
Is nowe, and shall 
Be World without ending.

Ps. 138 is referred to this conclusion.

Ps. LXII.
The Conclusion, to be ekit in this 8. lynes.
To God therefore 
let us with beame cure 
Gion laude and glorie 
as forrowtie as we can. 
As was before 
as for the world began. 
saue eternall, 
canst laude shall endure.

As in the case of Ps. 47 the '8 lynes' joined to the last four of the Psalm itself make up the number required for the tune.

Ps. LXVII.
The heading 'The Conclusion' is omitted in the remaining cases.

Ps. LXX.
To God be glory interminabill, And his Sonne verris God and man: And holy Gaift infeparabill, As vray as vse the world began.

Ps. LXXI.
To God alone of mightis myght, Be laude, prais, glorie, and dignitie: The Father, Sonne, and holy Gaift, Thre perfe in Devinitie: As ay ses bens in mythes before, Is nowe, and shall be evermore, Throw fre and land in ilk degree.

Ps. LXXX.
To our Father bening, That made us of noct: To Chriif our Lord and King, From debtis that us bache, And the holy Speir, that faild us never: Be glorie evermore, 
for nowe and for ever.

Ps. LXXXI.
Laudes, honor, praifes, and glorie immortal: 
To our Father gibl art in Heuyn: And to the Sonne in Godsdal equali, And holy Gaift by laude be gauyn. 
Gibl as we were offered, And ounre referred, To his Majestie, 
Euen in the begining, And ounre continuing, Perpetuallie.

Ps. LXXXIII.
Worship and glorie 
Vots to the Trinitie: The Father, Sonne, And holy Paraclete. Evernd God, Eternall Veritie: Three personer 
In one judgiment unite: All of power
Ps. LXXXV.
Glor to the Father of nutchijs maift, 
Vnto the Same and holie Goft, 
One God in perfons thre: 
Coempall and als Coebrue, 
Thy faithfull flack gyde and guenct, 
To thy felicite.

Ps. CIII.
From fheath, and from fin 
Gude Lord spraiz us: 
That vou may conuine, 
in worfhip thy Name, 
For that is the chief thing, 
greatt full pleis vs. 
Gif vou vnto thy velles, 
our lyfe do frame. 
Thy maketh bath made 
much for to moage vs. 
Therefor let vs giue, 
praise, honour, and glore 
To God our deir Father, 
and to his Sonne Iesu: 
And to the halie Gaff 
nowe and euermore. 
To this is referred Ps. 105.

Ps. CX.
Onlie to God of powre infintite, 
And to the prouneft Iaid Emmanuel: 
And ale vs be vnto the halie Spireit, 
Honours, worfhip, and glore perpetuall.

Ps. CXL.
The Conclusion be to adjoynyt, in thir fex lynees 
following. 
To our greit God be glorie, 
And his Sonne euermore, 
And Spireit quabik they vs fends, 
As voues in the beginning, 
And shalbe conuince, 
Even to the verold end. 
To this conclusion Ps. 120 is referred.

Ps. CXLII.
To worfhip God let vs make haift, 
And be not f rave to give him glore: 
To Father, Sonne, and halie Gaff, 
As voues, and fall be euermore. 
From grie to grie, and Stage to Stage, 
From lyne to lyne, and age to age.

Ps. CXLIII.
Emmanuel God Omnipotent, 
quab faibrate the Firmament, 
And euerie thing therin content: 
Grant vs vs that vou obeye: 
May worfhip thee worth defult proue, 
quabik in thy Name ar heat content: 
Give proue and honour vnto God, 
quab feallife vs vnto his heat rod, 
Of Fatheris correftion: 
To quabme be glorie, and to no me, 
As voues, and it, and shalbe fe, 
For euer, but definition.

The latter six lines of this forms the conclusion to 
Ps. 117.

Ps. CXVII.
The mercifull God of Israel, 
quab said the heauen, earth, and se: 
The blessed Sonne Emmanuel, 
Our prouneft Saviour far to be: 
And to the Spireit of vortice, 
(All thee of might egual lent) 
Be glorie and honour infallible, 
And worfhip indeffine.

Ps. CXXI.
To God quba is in euerie place, 
Bereath, and als abowe, 
The Father, and the Sonne, 
And to the halie Spireit of grace, 
Be worfhip infaillible, 
With voices infaillible.

Ps. CXXXII.
Com let vs forgerather 
To proufe God the Father: 
Euyrihk morning of the day: 
Sing Palmes in fucft found, 
Let our voices relound 
From cirlce, unto leemai, and fay 
To God our Creator 
And Christ our Saluatre, 
And the Paraclayf maift holie, 
Our gyde and counfelour, 
Be laude, gloir, and honour, 
For euermore continuallie.

Ps. CXXXIII.
Let vs reify, 
be all remiis euerell, 
And inward heart, 
and let vs proufe the Lord: 
quab creat all 
the bauld voirld be his word: 
The Father, Sonne, 
and the Spireit supremall: 
quab voit, and it, 
and shalbe Eternall.

Ps. CXXXV.
To God, quba leis and reignis ay, 
And to his promefi Sonne vs deir, 
And to the Spireit fende be thame heir, 
Glue proue and honour night and day: 
As it vouts a bytfer, 
And fall be euermore.

Ps. CXXXVI.
Kingdome, Empyre, 
powers, triumph, and victorie: 
Be to our God, 
quab creat the worlde of moht: 
Father Eternall, 
and his Sonne the King of glorys: 
And halie Spireit 
that knowes and ruets mansis thochts. 
As voues a fe, 
The iworlis foundation: 
From age to age, 
in all generation.

Ps. CXXXVII.
Proufe to the God alte infinite, 
The Omnient Trinity: 
Thre perfous in Divinity, 
The Father, Sonne, and halie Spireit. 
To proufe them make vs vittble boam, 
Fro the Sonne riffs, till it go down.

Ps. CXXXIX.
Ps. CXXXIX.
To the Father,
our ancle Lord and King:
And to his Sone, and holy Spreit give wor," Honour, and praise,
as in the beginning
We, and now is:
and fo evermore shall be.

Ps. CXXX.
O gude God maist mercifull,
The Father of our Lord,
Thy Sone baihit gude and pitifull,
From deith that ea restored.
To gauhe within the holy Spreit,
Be honour, laude, and giur,
In warld of warlds infinite,
As it was oyer before.

Ps. CXXXII.
To our Father Celeidhail,
And his dear Sone and holy Spreit:
Three diuid, perfeks, coqualification,
In one Godheid, voluble, and compleat,
Be praife, and gloir, perpetuall.

Ps. CXXXVI.
Glorie to the Father be,
And to the Sone maist freit,
The samin glas give vve,
Vnto the holy Spreit,
As vve ower before,
God creat all,
Is vve, and that
Be evermore.

Ps. 148 is referred to this conclusion.

Ps. CXLII.
To our Father,
in bestounis fa his:
And to his Sone,
be glas conque:
With equal praife,
and laude worship vve,
The holy Gaff,
In Vnitie Trinlity
As it was in
the beginning,
And shall be ending.

Ps. CXLII.
Our God of highnes micht
To praise, let us applaud:
The Sone, and holy Gaff,
To gauhe be glas and laude,
As it was long before,
The world take beginnig:
And so evermore,
Abide without ending.

Ps. CXLX.
To our Father alone,
And to his dear Sone,
And the holy Gaff:
Be honour and giur,
As it was before,
And for ayl shal last.

The Conclusions disappear from the editions 1611 and 1615, but are restored in that of 1633, with this difference that those for Common Metre are placed on a separate page, as in edition 1635, and with the same general direction for using them. References are thus suprased for Psalms in that metre, and they are discontinued in the case of other metres also. Other points of difference are these. The spelling and grammatical forms are greatly modernized. The conclusions after Psalms 76 and 125 are wanting. In that after Psalm 25, last line, 'ayo' is substituted for 'euer.' In that after Psalm 36, the first line is

Glorie be to our GOD oulde,
and in the second line 'eternallie' is used for 'eternal.' In that after Psalm 104, for 'lyes do frame' read 'lyues ower frame.' In those of Psalms 86, 104, 143, and 149, the lines are extended thus

'Worship & gloire unto the Trinlity,' &c.
All are printed in italick characters.

VI.—PRAYERS "UPON" THE PSALMS.

These appear only in the 1595 edition, and are here given at length. There is one after each Psalm, and the numbers of the Psalms are variously expressed in words, figures, or Roman numerals. The heading or title is always in the same form, and each prayer closes with 'So be it.' These are exemplified in the first case but are omitted in all the others.

A Prayer upon the first Psalm.

O Mercifull and heavenly Father, that hast creat vs unto blissenous and fourengain feticitie, & hast gien vs vth halie Laver, to be the only real and ligious, qubharies vve fult blin owcll and godde, make vs to be thy glase grece to renouce our awnen carnall and fefclty defuis, & all evill compny, offend and the wevy of fumes, that vve may bring forth fructis of the fruite, that hornd atemptis under thy halie protection, vve may have perfec attuance & efidence, that quhen thy Sone Iefus Chriff shall appear to devout the giuet from the feith, vve may be acceted amangis the number of them that are redemit be his blode. So be it.

Ps. 2. A Loynget God and bountid Father, that hast given vs vth thy dear Sone to be our Lord & King:
Grant vve be fiff the, that thy would defroy and dissipate be thy meroeus vrojdcato vth enterpryse defiued and addresfit against him throughout the halie worlde: and make vs to perfite and greve in his baly Laver and defrine, that in all fayre and reuerence vve may ferue thee: that in the end vve may attayn to that enlied toy, quhilk vve hope for to recese through the famin Iefus Chriff by Sone.

Ps. 3. O Eternall God, qubo far to proue and try the faith and patience of thy chyfe, clarifies them vth great and many tribulatiouns, in fuch farte, that vve are vnable to confayl or fhande piz fayl agaisst vs mny affayls and enemies as lift them felfis against vs. Grant vve be fiff the, that vve may be fa sure and faie vnder thy proteccion, that the worlde may for that ther art our war defence and buckler. By vertue quhilk of vve being victorous, vve may aitly depife and comtenue all poveris and pailiounis, that lifts the self against thee and thy Sone Iefus Chriff.

Ps. 4. M Ebrifull Lord, fountain of all righteousnes, that knowes the dangerous affalders qubaswth vve are affaldit on all partes, refitte not our petitions: but let vs have the sure experient of thy faue, and goddes to the intent, that qubha affalders fauer fall upon us, vve may leif in piace and quietoun of the spirtis, approue the enernal reflict, quhilk thou has promittit to thy chyldren, through thy deir Sone Iefus Chriff our Lord.

Ps. 5. O Good God our King and Creator, feing vve bave our halie truall in this, do overrlybe the in finit and vverrit, do keepe not for poy prays (as the Jechon & Prayers of thy pair foreans, opprouf and affhitt be thy enemies; and kee vve continually vnder thy proteccion, vntill vve be glorifit vth our breid and Sanctuir Iefus Chriff by Sone.

Ps. 6.
Ps. 6. **G**ive Lord, gube art one iuft Judge, and that chastifies thy children fatherly, to drive them to repentance: grant unto us of thy infinite goodness, that the afflictions quilib quilib iuffice for our offences, may forse us unto the amendment of our lives: and that in the midst of them we may have one perfect feeling of thy fatherly mercy: to see that our enemies being converted, we may praise the wealth thanksgiving all the dayes of our life through Iusfas Christ his Sonne.

Ps. 7. **O** good God, the only forcher of memnis haris, put preferes us that puts our confidence in the, from danger of our enemies: lift up thy mighty armes, & put back all thee that persecute us, and gudder tidger thy king benefitt be the tyranny of goddes tyrants: and keep us continualie under thy mightie defence, through Iusfas Christ our Lord.

Ps. 8. **E**ternal God, that by thy mighty Providence governs all Creaturis: woe breakth befeef thee, that it would please the to iuffice us be thy Son Surfas Christ, and relieve us to that knowes, from quilib woe where decreese, be the fame of our firefighteres: and that woe may in rememberance of thy great benefites towards us, celebrate thy meritorius power, baith nowe and ever more.

Ps. 9. **A**mighty God, that never desyfes the that traitors in these, hear the complaintes of thy poor forsworn & iuffite not the wicked to execute their cruel interpriettes against us, let take them in their owne shares, to the intent, that woe may magnifie thy holy name, through Iusfas Christ.

Ps. 10. **L**ord God, that can put in order things confudied and out of order: arroe and frets us thy armes to caft down the prudenes of fik as lift vp them selfes against thee, and perfecutes thy littile flock: to the intent that all reffiance tred down, thou may be acknowledged the Seuour and protector of all thee that trust in this, through Iusfas Christ our Lord.

Ps. 11. **O** Lord, that art the strengh and play of us thy pure flock howe ever the wicked wordall guis about to trappe us: & that thair is na mean for us to Jecip, but be yett owle grace: Grant that we may continue in thy feare and truthes, that wee be not overthrowd in that vengeance of hypocrify and puninement, quilib thow would purr furth upon the wicked, quhen thou shall find that gret Iudge Christ Iusfas thy Sonne, to judge the wordd wordall.

Ps. 12. **E**rufall Fatber, that deff abhorr all hypocrifie and lust: lift vp thy hef and Jefuo furth thy strengh for the deluerance of thy pure forsworn, apprifikasi by ye columns of flattterers: and strenghen vs from day to day in the faire hope of thy promises, untill vs attaine to the full frution of the saimes, by the moyen of Iusfas thy Sonne.

Ps. 13. **O**ternall GOD, and my mightierc Fatber: that quickens things that be dead, of thy infinite goodness guis owte vs quetephe of heart: to the intent that wee mutch being overthrowd with the beaue burdens of afflictions that lies upon vs, may in our confidences reiunce aboveres in thy saluation: And grant (wlee beft) that wee may continuelle addict our selves to magnifie and praise thy myghtie baile name, through Iusfas Christ, thy deir Sonne, our Relieuer.

Ps. 14. **O** God only iuft, and righteouse, wlee beft thee, that wee veill plese the to drowew vs out of this fiercefull corruption, quibaworth the baile race of mankind is infected, and deluer us from the thralldome of Jane that wee waukand in all simplicite and giddiness, may in end venge the fruate of that happy deluerance, quilib thou be giuen us to be the abission of the sacrifice of thy Sonne Christ Iusfas.

Ps. 15. **H** eamnife Father, that bes adapted us to bee thy sprute at your requirings that yout have troverd this corrupt wordall in fik integritie and cleanup, that name have any will occasion to point of us, worse may in the end be particpant of that celestiall heritage, that is preparit for

Ps. 16. **O** Lord, that art our good God and Loue-giver, for he hath pleased thee to call us to the company of those whose thou best ordainst to saluation: giue vs haris that youe may earnysli dace the sofite of infiches and Idola-teres: and that youe may employ our felfis to the magnifying of thy baile names: that youe iuand under thy defence, may be ouer and most affur'd of any helpfull life, quilib would vowe to giue to all thinges, through Iusfas Christ thy Sonne.

Ps. 17. **G**uide Lord, the only forcher of memnis haris, howo jauour woe are comfugit about on all fides with infinite dangers: wlee befie beft thee to elauveth furth to thee thy fauour and thy good vovell, without the quilib vowe fulfill immediatlie persofe. Suffer not, O Lord, that our haris be bent on thinges airchie, but that youe may fulfo They Commandements, and etver affjere to that benefit and blisse, quilib Iusfas Christ thy Sonne bote part in to be his owin blind.

Ps. 18. **O** Lord, the buckler & defence of all thee that iuft bee: the thy pure forsworn that calls upon thee in truth and veritie, and deluer them of their enemies. And for fa merkell as there is nothing beter, that to a knowlege and beleive the thy holie word, chris, fra of all darkenes of error and ignornance: and let by thy iust ifaayne our vs to thy pure Kirk, that beeing shrontault be thy strengh, youe may employ our felfis baile to seif furth thy prayges, through Iusfas Christ thy deir Sonne.

Ps. 19. **O** God Creator of all things, grant that We may acknowledge & magnifie thy great strengh & power that declares the jelf in the conferuing and guiding of this worlde: Suffer not that wee waunder any qubit from thy holy Lawes, quilib is pure and perfect: but takand delight thairin, youe may baille be fa guarantl be it, in the end youe may be participant of the beaute saluation, through Iusfas Christ.

Ps. 20. **O** Everlasting God, which art revener & gudier of all thinges, that hee commandis vs to obey our superiors and magistrates: it wole plese thee, for thy mericies sake, to extend thy mericie and blissing upon our King and Prince, and al our superiors, that they iuand in thy feare and protection, may ouerbreawe their enemies: and youe iuand in augustous under them may praeis thee all our life, through Iusfas Christ our Lord.

Ps. 21. **E**ternal God, the only author of all good things, for it bee plieff to the receave us in the commision of thy owndebaile Sonne our Lord Iusfas Christ, saue vs myght, and in owne cleare to be sucess of our enemies. But grant that his kingdom be abled in the medelst of vs, youe may triumphantlie jing and magnifie his praeises, for nove and ever more.

Ps. 22. **A** Levit, (O God of ol confolation and comfort) thou iuffe us for a little laffon to be officially diversse weaeres: and make vs (as it ever) to be the ouclafes of the worlde: wlee for fa mekkell as we bee our duell tratall in thy goodnes, wee beiek the best to affiit vs, and deluer vs of all thing troulbills that diserfus our, that in the middeit of thy safe Congregation wee may maynde the saifer praeises and thanks, through Iusfas Christ thy deir Sonne.

Ps. 23. **E**ternal and everlasting Father, forsnal of all felicitie: one rander thee prayges and thanks for that thou best declarte unto us our Pagus & defended gauber fall deluer vs from the power of our adversaryes. Grant unto vs, that wee egliai away all feare and terrour of death, may embrace and conffige thy truth, quilib it bee plies the to receall to vs by thy son our Lord and jesu ignite Mejifier, Christ Iusfas.

Ps. 24. **O** God, Lord and Reuler of the baile worlde, it vowe plest the of thy gude grace, to dwell amongst vs, and make vs participant of all thy celestiall blesifes that youe being benefittt be thy power, may obtain victorie.
Ps. 25. **GOOD and gracious God, that defyes nothing but the hath and fulsation of them that traffis in thee: Extend thy gudes, and inifinate merces vpus thy puree peremus, and put awery all thy inniquitizes yet vpus best guardians that thy whole spirit, may vproach thy whole heart.**

Ps. 26. **Lord, our righteous Judge, let it be pleth to thy people, and to separate us from the company of the vongidie: deliver us frè thy calamities and oppressions; and grant that wee continueallie abystand in thy Kirk, and inlaid in all partis and oppriemus, may our iniquitys thy holy names, in thy holy congregations, through Iesus Christ thy Sone, our Saviour.**

Ps. 27. **Afferl of light, and found of all goodness, be helpfull unto vs in thyme of our affliction: and when we are in great danger, wolevren not thy selfe back from vs: wee, gudlly famerous thing fell vnto vs, threaten our burthis, that wee may have one continueallie apperance of all the good things, that thou has promisit to vs, through Iesus Christ our Lord.**

Ps. 28. **God full of all condensation, that hifts accepte, and delerl all hyprocrisie and inniquitizes: dispire the enterpryse of all that diskr thek our defense, and thou the frene & luckler of alt the that traffis in the, that in all spirituall joy, wee may finge profies to the furth-fitting of thy glories, through Christ our Lord.**

Ps. 29. **Ichilie Lord, to vsbome all glories & honnor dars affurin infferin law, in spite the cause we understand thy wholl be thy holy word. Grant lykeswee, that wee may rechase the same word, in all rerence, and that wee may have one feeling of the force and frendesk theirif, that thairby wee may be reformit in all inames of thy, that in the end wee may eny the heritage promisit to all them, that are adopted in thy weelbelouit Sone Christ Iesus.**

Ps. 30. **God, Deluere of all them that callis upon thee, in their adversiris, deluere vs from the malice of our enemies: Be the nexte that in thyme, that wee are abuse thy knowedef, but that wee may give our fanes to the magnifyng and prinishing of thy bale name through Iesus Christ.**

Ps. 31. **Eternall God, that knovvies our weaknesse and inniquitizes, keep thy fhe our praefadry and defende, and dispire the Councils of all them that doth attack my nightelf agayn, our law, and purer forasmus; and gif vnto vs thy gude giftis, qubil thou best promisit to referre to all them that fayris and woorshiphis the, through Iesus Christ thy Sone.**

Ps. 32. **Eiefull Father, that deferis not the deith, but rather the life and amendment of the sinner: Extend thy grace, merce and gudes vpon vs, and burre all our inniquitizes: that being garlit vth thy gudes, wee may receiye in thee: Iusiled in all ourpriches, as wee are infiruklthy be thy Sone, Iesus Christ.**

Ps. 33. **Eternall God, grant vnto vs, that thy bale name may alwayes be magnified amongst the middill of: and that the mightes and bale word may be imprent in our barts, that vpus enterpryse nothing against thy gudle word: to the intent that wee continueallie depend on thy gude Prudence: and be repriemus vth that say, that fall be ad for all they god thingis, that thou best promisit to vs through Iesus Christ.**

Ps. 34. **Eiefull Father, that maketh all creatures, se, the very Angels themselues, for the wealth of thine, let us base a feeling of thy merce and goodtice, that wee givand our selfis to all gude wordis, may be peaceably vth our brestren; that in the end wee may be found bale and irreproueabill before the great judge Iesus Christ our Saviour.**

Ps. 35. **Lord, that knowes the power of them that liftis themselfes aganist vs, defend and affis our cause: to the intent, that the proud muteh woes blashfeme not thy name, as though they were naichlie anec, to deluere us from their visites. And grant that our abystand vth the in all treaute and faithfullynes, may rander to the perpetuall prays through Iesus Christ our Saviour.**

Ps. 36. **Eiefull Father, quosome the vongaidle knownvies, impart thy fir in our hearts: that may chauf awaye all voickeoffe and inniquitizes from vs. Prepare our barts to all gude wordis, that vs dependant on thy Prudence, and Iusiled under the jaundice of thy visites, may be repriemus vth the abundance of thy blashfeings, promis and prepare for all the gudis thou best giv to Iesus Christ thy Sone.**

Ps. 37. **God, the author and fountaine of all gudes, that generate the bail world, be thy merculeous Washing: fuffer nocht, that wee bee any wicke mutit vth the prosperous fucelle of the vongidie: but that wee may the rather grace our fells bale to thy seruice and continueall meditation of thy bale Lovers: in that thee, wee may efffectually finds like to be our Saviour and Redeemer, quhen thou shall cause to judge the bail world, through thy weelbelouit Sone Iesus Christ.**

Ps. 38. **Lord, that are best judges, in respect of the last accuation of thy anger confant against vs be reful of our gudour, bale daily committit against thy bale Majestie. Zet wee keifh the, that thou wilt turne awaye thy furie and thy anger awaye from vs, left thairby wee best confonit and brught to nocht. Deluere of all our enemies, and bawvu thy self to bale care of our health and fulsation, through Iesus Christ thy Sone, our Lord.**

Ps. 39. **A Linightie God, of subenee prackrits all our sufficiences, affitt vs to thy bale Spirit, that wee rather think our wee one thing, that is against thy bale vveil. Heare our prayers, defeat our enemies, & comfort us to the serf saime Spirit, that we may continueallie fell thy fatheris fasure and goodvil, that thou bawvouis is thy owen Chirdren, through Iesus Christ thy Sone.**

Ps. 40. **Lord, be thy Prudence goidys and guernis all things, and that haes ffind to vs thy weelbelouit Sone, for to deluere vs from fame and deith, be the oblation of his bide on the Cross. Grant that we may continueallie may acknowledge this thy great and insuffifable beniffs, and that wee ever bale our hearts and musbles open to prouane thy proferes among all men, be thy serf saime Sone, Iesus Christ, our Saviour.**

Ps. 41. **God of al condensation, grant of thy infinite gudes that thair fatherif chalifements gualkis that legis vpon vs, may be so profabilu vnto vs, that our enemies thebry haif no accuation of triumpheing over vs: bot that they may bee effecitit and confonitit, and wee may bee enpllumatite thy bale Spirit to figne profies vnto the perpetuall through Iesus Christ thy Sone, our Saviour.**

Ps. 42. **Eiefull Father, that at all tymes exercyseth thy mere pulc vth diversif affettu: Affitt vs, and deluere vs frum the trubullities that are fallen on vs that the voickeis and proud contuemseur bale na cause to think, that in vaines wee depend upon thee: but that they may be compellit to understaland, that thou art the brentel and fortirisse of all them, that bailles and honors thee, in thy Sone Iesus Christ.**

Ps. 43. **Eternall God, that bee creatiu to glorsie thy bale Name, turne awalley thy anger frus vs, and take our caus to thy owen handis against them that oppretus vs. Schown vs thy fianeis, and ffulf thy promies, that thou maye rander and guee vnto thee, in thy bale congretation, all honour and glories, through thy deir Sone, Iesus Christ.**

Ps. 44.
Ps. 44. F

Fother of all mercies, that best enterit in covenant with thy forfathers, the quibol thou hast ratified be thy Same Iesus Christ, deliver us from thys sprit that crudel perfecus vs; to the intent, that they may understand that thou never leiest delinuit them that trauh in thy guidnes, and that randers vnto the continuall goodes honour and reuerence, through Iesu Christ, thy Same.

Ps. 45. G

Vde Lord, and God Almighty, that for the fulfilling of thy holy promises, hast sent vnto vs thy dear sonne, our King and Redeemer: Grant that we vs order our selfis, under the obedience of thy holy word that we may renounce our selfis, and all our carnall affiictions; and that we may be an occaision to all pepul to celerate thy holy Name, throughout the hale erthe, and thus, through the self same Iesu Christ, our only Saviour.

Ps. 46. O

Lord, the ancle refuge and strength of all them that puts their trust in thee: We be feare this thee of thy guidnes to forthe vs, and to destroy the defauht of the vvocheld, in fact, that vwe may live in quietnes of Spirit, that we may ferue & honour the at the apsis of our life, through Iesu Christ thy Same.

Ps. 47. O

Lord God, King of kings, that halde all naissunc: under thy fatherlie, deliver us out of the danger of them that feirs us overstock and direffion; to the intent that all men may know the caire and faif that thou best of thy heritige, that we may felg Psaumes to thee, through Iesu Christ, our Lord.

Ps. 48. O

GOOD, the ancle deliuerer of thy Kirk, that feboreus firth continually fay mony evident signes of thy favour that thou haiz vnto vs, in calling down our adversarises, and bringing to mact all their forces. Continuere thy godvowell towards us: to the intent, that we bring in faifgard under thy hale prufeche, may our ay haif ocquafts, to reander thanks, honour, and louing vnto the, through Iesu Christ thy Same.

Ps. 49. H

Elanie Father, contrefer of all mankind, suffer vs neuer to be fa intangled with cerille & corrupytish thinges. quabain the children of this vwoeld, puts their haul trait and affuicence, but that we acknowledge at all tymes our own weaknesse & miseries, left throw our vantbalkfulness, we be tully falled of the fruit of that affurance, quibh thy children in thee, onlie, through Iesu Christ.

Ps. 50. O

Lord, the inft Judge of all the vwoelds, that hast gien vs thy holy Lawe, to governe us after thy holy voytel: Grant vs of thy grace, that we renounce all implicite and hypocrite, may ferue thee in freat and verite, may call vpon thee in all our necisteties, & magnifie thy holy Name, vntlly thy Saviour appeare quibh thee best promif vnto vs, by thy deir Sone Iesu Christ.

Ps. 51. F

Fother of all mercies, that delivir mochit in the deith of ane famer: Extend thy compasfion vpon vs, and wouch vs frorm all our fames, that we haff committed against thy holy Maketik, fin the tym vs first enterit in this vwoeld. Graft vs in, in cleane hart and fiendish vs continually with the power of thy holy Sprit, that we knowe balles correfor to thy feruice may yet forth thy praiety, through Iesu Christ, our Saviour.

Ps. 52. O

God makist holy, grant vs of thy guidnesse, that beaund armit with thy grace, vs may divert & turne fra men repligt with mallice, and deceit. Destroy them vatterlies, that they may be cutit out and differirion from among the living: that guben the inft flaw vs thys thing esum to pas, they may fair and recoiue in thee, as it becumit thy childer, & may randers & givie vnto their perpetuall praiety and thankes, through Iesu Christ, thy Same.

Ps. 53. O

Lord God, the fountaine of all Iuicites, that abborrit all implicite and vvikities, moritie be the power of thy hale Sprit, all corruptiones that naturallie befall in vs, and deliver vs: from all errours & injuicius: to the intent, that we vs be not verstapit under the defruution and suff punishment of the macker of thy holy word, and doperfers of the gude giftes, that thou had grace to vs in thy Same Iesu Christ, our only Saviour and Redeemer.

Ps. 54. A

Lumightis God, and beausly Father, that neuer leaus defflate them that puts their traift and confidence in thee, take our cas sa in thy owyn hand, against all our enemies, quikles are sa terribill and sa fiefull, that they may understand that it is agais the that they enterpryfe: Declair aliu thy mercies towards them that helpis vs: to the intent, that we vs continuallie haif ocquafts to offer up vpo to thee, sacrifice of thanksgiving, through Iesu Christ our Lord and Januari.

Ps. 55. O

Righteous Father in all thy judginementis, that for the traift of our paciences, suffer vs to be afflietit battt vvochilen and without: Deluyer vs from all our enemies. Deliver the crafet and hypocret of all them that be theirs fair and fervite wooroids, go about to oppers us. Stop their fals tongues, sherten the curfe of their life, and make it knowne vnto us, that they best delite in mane, in thoes that trauhit in thee, through Iesu Christ, thy deir Same.

Ps. 56. T

Rae and suruinling God, the only halp and support of all thy pure afflietit peoples, defery the enterpryfe of all our enemies, and let all vs that trauhit in thy promises, feil thy fatherlie guidnes. Desfye not our prayers, but be hefulfull to us in the tym of our troublities, that we haifand affurance of thy fayro, neerd not to regard the force of our enemies, that vwe may randers vnto the continuall profes, for delivering us vpo out of all dangers, through Iesu Christ, thy deir Same.

Ps. 57. G

Vde and graisue GOD, that hast vvochilen vs to be before thee in the all feicellincie and cleinimne of lyfe: Grant, that this vvochil, crafetts, craftfis, and maltious tyrannis, haif no power to annoy us, according to their voytel; but that they be scattered out of the number of the liuial, vs may remaine as fraifreCLI in the bas, through the good affurance vve haif in thee, and in thy Same, Christ Iesu our Lord.

Ps. 58. E

Eriftfull Lord, the righteous judge of the World, that knowest the malice & crudetie of the enemies of thy Kirk: repire their blythimenes, cait down their fierce luki, & vatterlies condude them, that the godlie find the fiefull vengeance, that thou takis fip thy enemies, may be the major & major pursis to praie thy righteouffe and goodnesse, and may praife thy holy name, through Iesu Christ, our Saviour.

Ps. 59. E

Tennal God, that deliyis in innocencie & sprichines of them that ferset the in their boule hart: caif down their enemies, that macks thy holy pacience, and doe nothing but destroye our deftruution. Destroy their ther-pryfe, & fpeake enim to vs, that she may know, that we best roide by the Kirk, let thoum moritie to all them that puts their traef in the, through Iesu Christ, thy Same.

Ps. 60. O

Lord God, that defers not the deith, but rather the conceuerion of pure fameris: bannish vs mochit according to the rigorous of thy tuicutes, but he thy mightie powers, put aback at them that reify against us: that we patt, and our hale traift in thee, eme, may obtine vattiries, and shairy randers the hartie thankis, by thy deir Same, Iesu Christ, our Lord and Saviour.

Ps. 61. A

Lumightis God, the belp and defence of all thie that fietis the gievs that we may jaffie line under the faifgard and providenan of thy vervelode Same Iesu Christ. Grant alius, that his kingdom be thy great power, may prreper and be advanced doule mair and mair.
And that we be gathered together upon thy præsens may render unto thee sacrifices of praise and thanksgiving, both new and ever new.

Ps. 62. **_Ternall God, that art the only glorie and appearance of thy children, assist us ever in time of our troubells, and deliver us from the troops of all our enemies._**

*Schew us unto them that all is hot vanity: and that it is no thing that they appoint for their great wickedness & iniquities: Seeing that it is but but unto them, that traffils in thy goodness and mercies, quhilk thou hast declarit and made manifest to us, in thy dear Some Iesu Chrift.*

Ps. 63. **_Lighting God, that hast promisit to be amanis in the middle of the, that callis us in the inworpy grace._**

*Grant unto us, that we may call upon thee, in open offendis, that brand under thy protection, we may fynde thy grace and fatherly favour and marre: that under that the Kingdome of thy Some Iesu Chrift, we may obtain full victorie ever all them that troubleth us.*

Ps. 64. **_Ternall and everliving God, that confoundis the vrayes of the vworlds in their evin voydedom._**

*Withdraw us out of the companies of the wicked, & out of the faciets of the vngodlie: that studies continuall to calumny thine pure permittis, and them that traffils in thee. Deliver us from the great, by thy lay, for to the intent, we may have cause readily to glorifie thy goodness, quhilk thou makis us to feil through thy wicbudalme Some, Iesu Chrift.*

Ps. 65. **_Avertisblis and most mercifull Father, that hast elected and placed us in thy Kirk._**

*Grant that we may continuall acknowledge this thy inestimable benefite, that we ever dependand upon thy power & godiness, do not regard our adversaries, but may lie in quies, abowes readly to sing thy praifes, through Iesu Chrift, thy Some.*

Ps. 66. **_Lord, to quhoms all glory and honor dais appertains, make that thy mercies vworlds may bee knownis through the bally earth: and that the face of thy patience may doune thing thy enemies and order._**

*Further grant to us, that we may be fa felisit be the affiditations that thou sendis unto us, that we may crafe new to praife thy mercy and goodnes, quhilk is aboundable fhewis fortis to us, in thy dear Some, Iesu Chrift, our Releemer.*

Ps. 67. **_Ternall God, the Father of all lichts, without the knowledge of quhoms, we are maire miferabil than the vorrow brute beastis: extend thy bleeping over us, and make that thy maist balie Name may be knownis throughout the bally earth, and may be overthrowd of all potell and nations: to the intent, that all men thinking thy mercifull bene-\ dasyn, may vroak in thy feir, as we are teacht be Iesu Chrift, thy Some.*

Ps. 68. **_Most piaissant God of Iesier, that maintaines and keepis al the that traffils in thee: Bend forth thy insinuichill force, to dystroff our enemies, make feilthy the frendis of the præsid: turne our troubells in pretinside, & grant that in the middis of our affiditations, the præside of thy balie Name may fa be celebrate, as shall be maist agreeable to thy Wards, proumacian be thy Some Iesu Chrift.*

Ps. 69. **_Ternall Father, and God of all confellation, that for the satisfiition of our fouls, would call down thy entic Somme in extreme dauntis and anguished:_**

*has ordained thy Kirk to be the famin way of affiditation: We bekaist the maist effrifanshit, that foris aman be as we are destinid of all help of men, one may fa make the maire be affid of thy mercy and goodnes, that we may praifie the fam before all creatures, both new and ever new.*

Ps. 70. **_Eliabhail and buskenly Father, the procurer and defender of all them that puts their confellation in thee: bekaist thee to helpe us, and dystroff the curnell of all them that jarsus us, because we trustis in thy goodnes._**

*Grant that all thy that falls thee in their baill harts, and callis thee in first & last, may bane continuall nev occupis in praife and magnifie thy holy names, through Iesu Chrift, our Saviour.*

Ps. 71. **_Eliabhail and mightis mightie God, that is our continuall helper, let not thy goodnes and clemency be farrs from us. Grant us thy mercyfull blesing, that as as fits our destruction may be confoundis, and bee compellis to understand, that their is not ane God like unto thee. Deliver us of all our troubells, and comfort thy pure affiditias ans: that we may haist continuall marre to sing Piaumes to thee, thank thankaits and praifes agreeable thairis, through Iesu Chrift our Saviour.*

Ps. 72. **_Easantie Father, fountain of all our felicitie, that knowis been onto this prefent hour, ever haist been oppisst under the tyrannye of Satan, enemy to all justice and righteousniss._**

*We bejek thee of thy gret powere, that thou woldis foue ordare and glorifie the Kingdome of thy Some Iesu Chrift, that he be the Splendor of his powere, be may vroynge over us, that vroes remanysse the warlde, and our felis, may serue him in feir and bumility for ever.*

Ps. 73. **_Bowni and gracious Lord, grant us of thy grace, that vone new be fa enys of the prefent day of the vngodlie, that vone degres from the right trade of the goodlie; but that we may be maire and maist affid of thy godnesse and Prudencias, in so fort, that our baill But may be, to be perpetuall conyant with thee, through thy only Some Iesu Chrift our Saviour.*

Ps. 74. **_Father of mercies, for sa mekill as thou hast stf occassion to puniish us, in respect whom have not made our proufis of thir benefite, quilh thes haist powerd forth & us over unto this prefent harte: Zai haist regardis to the glorie of thy holy Names, quilh is blasphemis to be proud contempars and defeiers therof._**

*Withdraw us not thy favour from us: but remember on the caunant made with our auld Fathers, and frenden us be thy aolucion, ratificat in us, through Iesu Chrift, thy Some.*

Ps. 75. **_Lord, Rinder and gouvernour of the baill world._**

*Grant unto us that we may praife thy holy Name perpetuall. Pray for thy pure Kirk from defstruction. Reprez the poules and baillons of his pround adversaires. And call thy ayer upon the defeiers of thy blysful Wards: to the intent, that quhen the vngodlie or caflin doon, and the godde exails, ecursol one may randers thee deve praife, praiz, and glorie, through Iesu Chrift, our Lord.*

Ps. 76. **_Lord God, quha ha been manifesty thy self to thy peipelt of Israelis, and mairis mair oppisit unto vs, be Iesu Chrift thy Some, Poor forth maire and maire thy favour and gudnes upon vs._**

*Bruse down the force, and vndo the cuncels of our adversaries, and decay the pure affiditias vons out of their hands, that they may cununisall set forth thy proufis, & that all the warolde may knowis, that vonte the all Kings, Princes, ius, & all creatures, newby boune and obedienc.*

Ps. 77. **_Ternall God, the onde refuse of confortis creature, heare our prayers and requertis, and forset not to ferve thy mercy upon us. Lord, giue us grace in so furte to acknowledge thy merolousnes, and in solk thy shewis to thy people in tymes past that we may be doughty maire and maire connivant in the affarise of thy godnes, be the quilh thos haer freite electis and adoptis us, in thy weuldebett Some, Iesu Chrift.*

Ps. 78. **_Gude God, quha through the multitude of thy benefites haist upon vs, colis not to proach us to honore and feru thee._**

*Near the left our vwork nature and unfaithfulnesse is fe, that thes gine not thot that destines, quilh is thine devon vnte thee. Zai vir vroexst thee, that thou volleth.*
Ps. 70. O Lord, the protector and defender of the pure and upright, although the rage and fury of our enemies be for, that they never cease from continually tormenting us all manner of ways, and seeks no thing but our utter destruction. Zet we be slack thee to afford us, and turn away thine anger that brings us over, upon them that blaspheme thee, that all the world may understand, that thus defeaseth not the complaints and juries of them that calleth upon thee in truth and verity, in the name of Isia Isia, thy Sonne.

Ps. 80. A Logan, God, that of thy goodness hast placit us in the field of thy Sonne Isia Isia, that we should be govern'd be him, as be the only Pastor and Bishop of our souls: Turne not away thy favourableness from us, but look downe out of the Heavens, and behav'd before this cruel tyrants continually feales us our debt & destruction. Pour out thy furies upon them, and defend us from all ends, that we may rather see perpetual praifes, through the self same Isia Isia.

Ps. 81. O Heauenly Father, that never ceifiis to pære thy beniftes upon thy children, although be our ingratitude we haif oft and many times provok'd thy furies againus us: zet we pray thee remember on the counsel made within our Fathers, that thou wouldst be their god and the God of their feel: have pite on us. Give us thy grace, that we may see wolle before thee, that we may be participant of thy heauenly feliciety, through Isia Isia, our Lord.

Ps. 82. E Terneal God, to sune all powere and ingrever opportunitie: grant of thy infinite goodnes, that they quebun thou hast apponited Rouders and gouernours over us, may sa discharge themselves of their dutie and office, that the glorie of thy majestie Name may be advanced, the godle may be maintain'd, the wealcke punished, and the pure conform'd: to the end, that paffing over our queit and peaceable life under their government, wee may rather see all honour and praife unto thee, through Isia Isia our Lord.

Ps. 83. O Mighty God, the smile trewo comforter of the afflicted pure, behold the unmanifying and vita- nies of thy enemies and ours, that puffs up themselves in great pborrecher vetterie to destroy thy Kirk. Reprove them O Lord, and destroy theye enterprises: Make them confesse and contempo- riffally, and cast them down by thy powere: to the intent that all may know, that it is to thee alone, to sune all recovery, and honour appertinn, through Isia Isia, thy Sonne, our Lord and Saviour.

Ps. 84. M Anifold and heauenly Father, without the knowledg of quebun, wee can na wesse attein to liffe eternall or eternall salvation: Seing that it be ploit thee of thy mercies, (gude and gratia God) to grant vs likerike to consume our feliz together, to inovate and call upon thy majestie Name, and to beare and embrace healthie and found dairies, out of thy awen mists. Continuallie (of thy awen mists) according to thy wonted mercies, that thou beauenly favor towards us and our patirities: and defend the cause of all them that volkis before thy balie Maietie in innocenye and cleanenes of liffe, that wee may be encouraged dastie mair and mair to put our bale trust and confidence in thee, and that through the merits of Isia Isia, thy devir and only Sonne, our Saviour.

Ps. 85. O Lord, guha neuer leuis voperciff that quhilk thou hast begun, althoght our wrackenuff and outkifififf defeats that wee should be foundless of all thy beniftees: Nacit the liffe wee biekef thee of thy graunt merici to caill awa the seers, and grant that wee may feir and ferke thee in sic fer, that thou maintaine vs in peice and tranquilitie, through Isia Isia our Lord.

Ps. 86. E Ternell God, the sole endeff of them that patiss their traiit in thee: Heer our Prayeris, and graunt, that at bitherto thou hast bene baffe and defhouned even unto this present: fae on the other part thou mayst be praifed of all Nations. And contrevser in fie fort thy favour towards us, that thei thy that hateth us, may be shamed with themfelues, fering that thee leasus them not defilate that ferais and honoure the, through Isia Isia, thy Sonne, our lord and Saviour.

Ps. 87. O Lord God, the only founder of thy Kirk, augmigt and increse dayly the number of the faithful, be the preaching of thy holy Evangel, that the darknesse of ignorance may be chaif out of the worldes, and thy Name may be knowne over all. And that al men may refort out of all partis, to rander themselues under the obedience of thy word, and may reverence the in their bahl hartis, through Isia Isia our Lord.

Ps. 88. E Ternell Father, that for our great gods, caifis vs in manie calamities and miseries: Deify not our Prayeris, left in till thy furie thou reason and cast vs cleane avowy. Haif pite on us on our pure fervals, that calleth ayispe on thee, & replenish vs with thy grace to the intent, that all they qrahis ejis are contemptible and defheifs, may understand this that thou biffufis us, in thy vveleuelsome Isia Isia.

Ps. 89. O God onlye weife, and gud, that rear meris to shawe vs the elect howe greticl thy fach a and fauer them: haif chailis, quhen thou gawre us to, are King and Saviour, Isia Isia, thy only Sonne, for to affure vs of the treugh of thy promisse. We belfik the graunt vs thy grace to rander vs to him secedence, that weu may in the end enies the fruee of our faiths, that is the fulisuation of our faulits.

Ps. 90. E Ternell God, the onlye refuge of the afflicted, seeing that the shortnes of this presyf liffe, adelvoys us to turne our felsis avowy frae eternall things, and to half our meditation on baweuler materia: Grant vs to, that weu may employ our balie liffe, on the confederacion of thy merce and gudenes; and that thy anger may be sa turvi fris we, that weu may baie chrisiualnque qurawirth to resisse in the, through Isia Isia, our lord.

Ps. 91. E Ternell God, that makes all things to turne to the bell to them that biffus thee: and that pre- fersris & kepiss all them, that commits themselfs to thy protection. Grant vs of thy bapeutice, that weu may continuallie call upon thee with our bale hartis: that weu baele delyter from all dangers, vs may in the end enies that salisuation, that is compaire to vs to be Isia Isia, thy only Sonne, our Saviour.

Ps. 92. E Creifiul Lord, in the knowledg of quebun liffe eternall, Keipenf zet vs with thy grace and balie Spirt, that weu confiderand the mericius warkis, quhilkis the vneectit difeys: weu may giff our felis continuallie to facletis thy balie Name. And that weu may greez fass in all gud vertics, that baie true names of thy Kirk, vs may in the end see the defraution of thy enemies and ours, quhen thou full desty us at them that puts their traiit in the, through Isia Isia thy Sonne.

Ps. 93. M Adiell potent King of Kings, and Lord of Lords, quhais glorie is incomprehensibill, quhais Mai- ettie is infinite, and quebun power is incomparabill: Mainteine thy fervalds in queuttes: and grant that weu may be sa fardirt on the certaintye of thy promisses, that quhais fumner thing sae upon us, weu may abye farse in thel:ty: & may lef oprei as weu may in our repropo to the thing of thy Kirk, quhilk isia isia thy Sonne hes bacht with his precius blude.

XIV
Ps. 94. If God be righteous and Judge of all the earth, that knows how to preserve and correct them, that he may up them, false against us: "Reprove, be thy iniquities power, their watchman rages: and grant us thy grace, that we may make our profiles of all the calamities that fall upon us.

Ps. 95. Lord, the only protector, and stay of all those, that god all children as the sheep of thy fold, extend thy judgments on us, and fulfill us on our baptism, that of our nature are harder then any flint, that we never be indurit or to abstain from one incredulity against thy holy Word; but that we may serve thee in true and true faith: in fair, that in the end, we may enter in the heavenly reful, through Jesus Christ our Lord.

Ps. 96. Guide Lord, that wouldst all people to be just, and to come to the knowledge of thy verities: Shews thy power and excellent Manasseh on the battle world, that averill any may bring thy praises, and have forribirth and salvation, quibb thou hast promis to all that the dedicate them to thy persons, for praying of thee in all thy creatures, be means of Jesus Christ thy Sonne.

Ps. 97. Lord, vnto quorum all glories and honours are disposit, releaseth us with spirituals thus: Grant that of to all men, and Ipifiation, being put away, the battle world may be as enlightened with the light of thy holy word, that averill man may get fair benefit to an perpetual praising of thy holy Name, and may gain vnto thee a continual thanks, for all the benefits quibbs we continue rightaff to thy father brethren, through Jesus Christ thy Sonne.

Ps. 98. Almighty and everliving God, that he wouldst the Redemption of many after one meritorious manner, in sending thy only Sonne, for fullangeth of the presages made vnto us our Fathers: Open up our eyes and heart, and the knowledge of that salvation, that in all places of the earth, thy truth and righteousness may be made known; to the intent, that all Nations may praise, honour, and glorifie the, through thy same Sonnes, Jesus Christ.

Ps. 99. Heauenlie Father, voverth of all praises: contemn thy favour and gladness towards vs thy pure hearums, and be the force of that band quibbs thou hast contriacted vnto our forfathers, grant that vse may faile liev under thy justcouns and protection that you may continuose in every night of the fruit of that adption quibberv thou hast made vs participent, through Jesus Christ thy Sonne, our Lord.

Ps. 100. Lord, the plentiful help of all hopes, on it be pleased the of thy free meric and gladness, to chafe vs for thy own heritage, and to regimen us spiritually to worship under thy goinge vs to the end; and grant that we may daile growes in the knowledge of thy gladness, truth, and meric, quibbith thou hast voverthed vs, through our Redeemer, and Saviour Jesus Christ.

Ps. 101. Eternal God, under the power of quibane, are all they quahmen thou hast placet rulers and superiors over vs: It would please thee to enlisch the hartie of all judges and Magistrates, quahmen thou hast given vs, that without exception of persons, they may maintain the righteous, and punish the wicked: to the intent that under their protection, vse may lead and continuose in blessed life according to the instruction given vs, be Jesus Christ thy Sonne, our saviour Saviour and Redeemer.

Ps. 102. God, the faire foundred and reforer of thy Kirk: beareken vnto the Prayers and sibvs of vs thy pure children, that forservice for the defolatation of the same, fyband to the continuance that fare: erewhile bestrith the to

Ps. 103. Eggshall Father, that at all tymes hes sharwin by singular favour and gladness towards all them that so ever the: Luke not vnto the multitude of thy inferinces, quabairnew thet vse affound thes, seeing the great gladness and bruckilnife quibbith in vs. But remember the Caesasent that thou hast made vnto our Father, and ratifie in thy Christelesse that be the vertrue their, vse may affure surfeth of the eternall gladness, that you wheth Thy Angels may praise and glorifie the for euer and euer.

Ps. 104. O Lord, quabais Prudence extendeth the feit about all thy Creatures, in fair, that thy merocous Higdom is vester thereby, throughout them all: Grant that you may oveth thy glory, & sharwe prafises and Pflames, to the forthfetting and magnifying of the same: to the intent, that the weickit being numbski from of the earth, you may reioice in thee, and in the end may be participent of that eternall life and felicite, quibbith is promis vnto vs, through Jesus Christ thy Sonne.

Ps. 105. O Lord, only just and righteous, that among all the Nations of the earth, hes choyn the Kirk, for the better manifistihg of thy blessed Name in ber, and hes requint vs of thy free mercys, in that holy Felicite. Greens that you may haif one perfect yielding of the justices of thy mercys, and affith vs in the sense of our troublous, being vce call upon thee, and put vs lawfull triall in this ord. Suffer not, (O Lord) that you become unthankful for the great benefits quibb ith thou goest vnto vs: but rather that you may magnifie the excellence of thy power & gudewill, quibbith thou descript us vnto, through Jesus Christ.

Ps. 106. After waft postfull, and full of mericle: seeing that they went to thine holy Things and voickiies, vce ceas not to pruance the to waftinb and anger against vs, for being the bryall to all our carnit affections, Nacht thes fes be pleth plste, to admit vs in the sacred band, quibbith thou hast made vnto us our Fathers, vce before the purifie vs not according to the rigour of thy inflency: but deliver vs from all trouble, that we may oveth thanksgiving the feit up to thy holy Name, through Jesus Christ our only Saviour.

Ps. 107. Lord of mercies, and full of all beninities, that choiseth men in diuerse forts, to make them to returne vnto the Father, O Father, that you have oveth thy vambasfynk, forsett thy incomplainant benefices, & make singular deprivations, that thou hes bylrrp the vs from day to day: but grant, that youv may continuose be carfuff and myndfull to confeder at the day of our lye thy gifts incomparabol, quibkiss thou ever grea to vs, through Jesus Christ.

Ps. 108. Lord of all mercies, and full of all beninities, that choiseth men in diuerse forts, to make them to returne vs to the Suffer not, O Father, that you oveth our vambasfynk, forsett thy incomplainant benefices, & make singular deprivations, that thou hes bylrrp the vs from day to day: but grant, that youv may continuose be carfuff and myndfull to confeder at the day of our lye, thy gifts incomparabol, quibkiss thou ever grea to vs, through our Redeemer, and Saviour, Jesus Christ.

Ps. 109. Lord, on quahmen vse vnto vse reioice, and in quahmen oncle vse reioice, behald the multitudes, see, the the malice and crucifie of them that blasphemes and berds themseves against us: defren their entreyorpp and vnds their voickit counsellors, Turn their euering into blessings: to the intent that you may best continuose occasion to praise and magnifie thy Name in midst of thy Kirk, the beaup of thy enke Sonne, our Lord Jesus Christ.
Ps. 110. ETerrad God, quibik hes appontit thy sunik Sane, for our King and Priest, that wee might be sanctified to be the Sacrifice of his body upon the Cross. Grant that wee may in jen us be participant of his benefits, that wee may renounce our enemis sions, and forsake him in all bali- niffs, and purifie of lyse: and may offer up spiritual sacrifices, that may be plessant and acceptable unto thee, through the self same Iues Christ, thy Lord.

Ps. 111. MAbst pitiful and loving Father, that effifs si- mul the sunik Sane, all nations and peoples, to draw he to thee, and thee them, and to keep hie holy franchises and Com- mandements; Behalde not, (as our gracious God) thy sanctit and onthathalfunfufulfet, but hie regard unto thee proprieties, and hie unto the band that hie has made with thee, that weall in thy feir. And suffer us never to be halfufet, of the inestim- abil frute of the Redemtum, persheif be the blade of thy deir Sane, Iues Christ, our Redeemer and only Saviour.

Ps. 112. MAbst loving Father, w doubt the biffing of thy sunik Sane, thee are altogether pure and miferabil- kritures: Imprint thy bale Werd in all our herts, in jen foot, that hie bale plufear and deity may be ferue to the in all fer and renounced. Grant, that wee may be a mercifull tentoward our pure Nichedhons, that wee may alway have our jere pfeeling of thy merci & gudynfs, hie then ful cum to judge the weerd be kim, quabne thee hes ordered to be our Lord and Souveraine Iues Christ.

Ps. 113. Othou guide Lord, quab sunik is veryworth of all glorie and Malignti, and take plufer in thringis style and contemtibilt in sight of the usaal: vere before the fra to martifile and illuminate our kartis & vnuilis that all defimacnie and proundefife beft afet, wee may humblie subait our felia under the obedience of thy bale Werd; that wee bringed forth the frutes of all gude warkis, may fing paffage to thee perpetualis, through Iues Christ our unity Saviour.

Ps. 114. ALeightyi God, the sole deluver of pure and miferabil Creatures, quab desulpre vs from the jeraudite of sinne, and from the tyrannic of Sahan, be the means of thy Sane Iues Christ, the Saviour of the usaal. Grant vto vs, that wee acknowledgging fa great and mighty deluanfies, may vndertake under thy govern- ment in all baines of lyse, untille we atte the full poffeflion of the terram land of the luifing, quabin wee may continuallly paffe thee.

Ps. 115. Iord of all confolation and confort, luke dawn open thy Kirk appertis not bee enemies, and deluver he for the glorie of thy bale Name, that the umgolie may be flaxt from blacfhemnig of the. Defy thou this filthie Idiatiitin, that ouerunnis the bale usaal. Suffer not (Gude God) that wee be exposit to the angrii oueris of our enemies: that wee in dulphyn of them braid mainstain to be, may blife and gurife thee, baint born and ouercur.

Ps. 116. ALeightyi God, the only helper and deluver of all them that bails and harranties thee: Exten thy mercie and gudynfe to helpe vs thy children, born of struer wee call open thee in our affilationis: Turn our fervore into ises: and imprint one tru true in our harts, in jen foot, that wee may be able to gife ane found confussion thairbref before all men: and that wee may fa prifate to thy radal that they layz on vs, that wee never ceife to celebrar, and invoal thy bale Name before all men, through Iues Christ, our Lord.

Ps. 117. Guid Lord, vts quabom aport inn gliest Glorie & mifligence: Grant vto us that he be the preching of thy hale Beangefl, thus may be acknowledgfe throughout the bale earth: in the isia that all Nations may haue one perfet feeling of thy merci, & that thy faithfullness may be mair and mair manifested, through Christ Iues, thy Sane.

Ps. 118. OLouing and mercifull Father, that never lassus them that put their truift in the: and that chesfis fatherlthy thy children for their avenb holds: grai that wee may be built at Iesu Remi on Iues Christ, the true and soule foundation of the Kirk: that farsem的新 as he was respit and disjivall of men, wee may acknowledge him alwayes for our King & Saviour: that wee may for ever eniej the frute of thy mercies and gudynfe.

Ps. 119. MAbst mercifull God, author of all gude things, that hes gais as thy hale Commandements in vs, quabairly wee full direft our lyse: imprint in our heartis, thy bale Spiritis, and grant, that wee may fa renounce all our filthie defers: and all the unties of this vouralis, that our bale plufear and deity may be into thy Lovers: that wee haue alwayes governit to be thy bale wyse, may in the end attaine to that erial fulisaton, quibik thus he promieth through Christ Iues, thy Sane.

Ps. 120. MAbst loving and mercifull Father, the defender and protector of all the feruando: Deluery us from the decaes and calamities of our enemies; Reprer their rage and furie: and strengthen us in the middle of all our tribulationis and affiffiis, that wee may fa left in the middle of the Infiability, that wee may never ceife to ferue and boarthern thee, with fife furie as fae acceptabil and plessant vto thee, & that throu the medisation and inters- efferis of Iues Christ, thy Sane.

Ps. 121. Hheavandie Father, Creator of bauen & earth, suffert not his recessit into thy protectoris. Suffer not that our affiliationis in erorcum vs, that wee ciff off all confidence in thee: but rather proffer and conuel at our enter- prys, & gie an happie end & ies to all our buiefyfes, that wee may continuallie be mair and mair affairs, that wee are of the number of them, quabne thee hes chosin to fulisaton, through Iues Christ, thy Sane.

Ps. 122. OOur unlcle and founder and beper of thy Kirk: Sigi that contrariis to all erarial ingement and opininos, thus dayle angegnetis and increasis the number of thy avonis: Grant, that wee boar placed under the government of Iues Christ, the sole chief & held thairifs, may be confurone as thy maji bale Werd, and Brefhecolon and confomet be thy facramentis: in the intent that wee alway with one heart, and moue, may gurise thee, cueve are difofter and vtheten in halime of lyse, and gudle converzation.

Ps. 123. OGracious Father, the sole refuge and support of the pair affiliation: Thou fiess the rage of our enemies, that festis of emins foo to defur thy: thus know how wee are dispaion and bitcfyf of the presle, and mightie of the usaal. Theirfore wee haifed this amulet reme, vvff we vpp our egi to the, bejchand the to haie paff and compassion on vs, and that for Iues Christ, thy Sanees fake.

Ps. 124. ALeightyi God, and mercifull Father, thus fiess the multitude, the force, and the outrageous rage of our enemies fa grys, that they would dean and ryze in poises, giff thy beauuful merci did mob refuit and yceare vs. But feing their craft and furie increas and grovzon from day to day: declar thy selfe on the other pars, our defender and protector: that wee being excipiit from their gries and jurises, may gie our soile balle sese to the prey- sing and mifling of thy maji balle and biffed Name, and that through Iues Christ, thy deir Sanee, our oulec Lord and Saviour.

Ps. 125. Omichiles King and Lord, the rock and fortrise of all them that put their truift in the, the force and break down the poyle of them that affilh thy pair Kirk, & suffert not the simple ariis to be ouerbravenis of them: but conforne them as Mount Siam, that they may abyde in the newe Jerusalem, quibik is Cristis Kirk. Suffer vs not to faock baniris wvth misgrekgneffes, but let pce be open Israel, that vvžals not after the flech but after the Sprit, through
through the self same Iesus Christ.

Ps. 126. E Ternall Father, the only true God, and deliverer of pure Captivites and Prisoners: We beseech thee of thy plentiful bountie to relieve us from the bondage of our adversaries, that we may pass thro the miseries & calamities of this present vnaught, may in the end enter the fruit of our faith publish the satisfaction of our faultes, both the blade of thy deir Sonne Christ Iesus.

Ps. 127. E Ternall and almightie God, that be thy Providence and guaranties all the creatures in this vnaught, suffer us not to endanger any thing, but that quibelt is agreeing with thy will and pleasure, that we altogether discontented of our faultes, may be able to depend upon thy blessing: And that our orie cair may be that thou may be glorified of us, and our patriarchies, through Iesus Christ thy Sonne.

Ps. 128. G Ratuines Lord, the vveighing of all felicitie: grant unto us that we may alwayes fee the, and vwalk in thy vnaught. Bist us, and all ours, that it may be vveighing with us, & all that pertains to us, that we may see manie generations, and children of faith, and that we may peace upon Israel, and fnay may glorifie thee all the days of our lynes, through Iesus Christ thy Sonne.

Ps. 129. E Ternall God, quha bes at all tymes flaven and further the great cair thou bes of thy Kirk, and thy pure jeirandus: Affief us vwith thy favour and grace, in the forts, that we may overbrewe all the enterprises of our enemies, that the bounds continuities, and hornfullie put aback: we may in all faftie and question, praiie and glorifie thy holy Name, all the days of our life, through Iesus Christ our Lord and ancie, Saviour.

Ps. 130. P Pifiull Father, quha is full of mercie, that never rejecteth the prayers of them that calle appease thee in trouble and vnaught: Haif mercie vus, and deploy the multitude of our iniquititie, according to the trath of thy promises, quibeltis bes, and quibeltis may repose our baill confidence, according as woe or teitch be thy Word of thy Sone, our ancie Saviour.

Ps. 131. M Istie Lords, that refistence the praiie, and gudenes throneth to the haithful. Saifer, naeth, that we may livit vs our felues in ane pure good opinion or consua of our selfes, in any gude thins, but that we may confay hambule of our selfes, before thy deigne Maitistie without fenninge. And that we may moritise our selfes daylie maire and maire: in sic forts, that in all our doing, we may continually fall thy fatherly saunor, mercies, and affluence, through Iesus Christ thy Sone.

Ps. 132. O Loaung Father, quha is thay bes, bes promiss, vus, and Saviour Iesus Christ thy Sonne: thou bes not decat tvus, but his guien him vnto tvus, as thy Word bes declairit, and be thy Sacramentes thou bes conformit. Yes, he bes, further promiss vus, and Iesus Christ bes thy estate in thy gude tyme, and accepte thy goodnes, and appease thy faulitie, and affluence in thy gude tyme, through the same Iesus Christ thy Sonne.

Ps. 133. G Ratuines Lord, that is not the God of confumation or disord: but the God of concord, and of peace: bane our hearts and affections in sic forts togidder, that we may as brethir walk in thy boises, in brotherly charite and love, and as members of the body of Christ. Let the edge of justification, that is, thy hine breit inflame vs, and the dower of thy blyffing continuallly fall vpon tvus, that we may obtaine life eternall through the sam Iesus Christ.

Ps. 134. C Restorer of Heauin and earth, broch ever it be that the effervises and careis of this vnaught das greattie trouble, maleit, and aswert vs from randyng vnto thee: that honour and obedience, quibelt is due vnto the: sit vve bes feith the, that forsacant all other thinges: vve may baie no other but, to praye and glorifie the at the days of our life, for the great benefitis, quibelt vve continuallly returne at thy hands, through Iesus Christ our Lord.

Ps. 135. O Lord God, that be thy deir Sone Iesus Christ, bes maide vs Kings and Prifites, to offerto the spirituall sacrificies. Grant vnto vs, that vve renouncierte all chustiies, peperation, and all vngodlines, may give our selves baulle to thy praiises: Sel that in of tyme of tribulation, vve may call upon the in our hait hart that vve may fall thy Fatherlie bountie, and mercies, quibelt thou art accustomed to vse vnto all thame, that thou bes beggerenned through the self same Iesus Christ.

Ps. 136. G Ratuines Father, replenished with all gudie and magnificence, grant vnto us thy mercifull grace that vve may fit apply our falues to the confederation of thy meravelous vnaughts, & mightie providences, quibeltis thy disponis and fittis all thinges in gude and devote order: that thairby vve may tak occasion to celebrate thy praiies but celing: and in speicif, that in that thou bes renounciated vve be thy bulis Spiri: that thairby vve may finallie ene lifetime evernavel, quibelt thy Sone Iesus Christ be gotten vnto us with his blace.

Ps. 137. M Ercifull Lords, the conuortour and deliverer of pure Captivites: Thou felt the great extremities quaburiente thy pair Kirk is broken, and bone se is on all partes expost to the falacious & mocckes of thy Enemies, and yours: jeefand and containth baith vs & thy profites. O God, turne back thy vweilth vpon the, and heer vs that m ruins and fitches for our delieveres. That the tyrants our Perfection baid overbraving, we may fethe fing thy praiies and hauing, in thy hait in the Name of Iesus Christ, our Lord.

Ps. 138. M Ercifull Lord, full of peice and gudenes, that euer bes born sic ane faunor vnto thy Kirk: that eain strange Nationis bes been compelli to acknowledge, and praiie thy mercivelous bounties, quibeltis thau exaltes the abensay and contemptibill, and calfis doveme the proud and fauntie Lord, make all popill to submitten the vnder thy mackie hand: and praiie vs from all calamities: that all the vnaught may knowes, that thou wilt not leave the vnaught imperfite, quibelt thou bes begun in vs through Iesus Christ, thy Sone.

Ps. 139. O Loving Father, into genuine baih b oes, and all the incond vnaught of our hearts be knauvoun: Grant vnto vs, that vve may as vnaught before thee in speichapfund of Confident, that vve the keep na companie with mackies & contentiies of thy bulis Word. But thou may vve be faia circumspect in hart & mynde that renounciated all vnaught friendschip, we euer fayr firth of the richt vnaught, quibelt thou bes flaven in our vs in the Evanqell of Iesus Christ, thy Sone, our Saviour.

Ps. 140. D Elyuer me, O Lords, from the wicked and vngodlie men, that in their hartis deepes mifchief and delits in frays & contention. guisal tulus or fcurrise, as forpetis: we, the commune of Addersis harkis under their lippis. Lord, let us not fayle in their graciis, we suffer them to handall us at their defires. Thus art we God, here the voice of our complaintes. Take the defence of our cause in thy hait, that vwe may vewe all our hearts, rand the hartie praiies & thankis, through Iesus Christ, our Lord.

Ps. 141. T to thee (O Lord) vwe cry: heer we vve bes feith the: Let our Prayer be as one fe covert saison before thee, and that effing vpon our hands, as one mening sacrificie. Set ane vnaught before my Msbl, & kep the dour of our lippis, that they boke no proude thing, as the woicket do: but that they may call upon the in all spirituall, and simplicitie. Finally, let us caft our eys on the, in the off.
truly, & on the estate relegated our felues. Suffer us not to perish, but deliver us from the furious wrath of the enemy been prepared for us, and that through Jesus Christ our Saviour.

Ps. 112. "No thee, Lord the protector and deliverer of all them that trust in thy name, a cry, and pattiis forth our fishes: Vext too thee very Oppin & expone the trembling of our hearts. Thou knowest our warts and difficulties, and knowest all our hearts and consciences. Deliver us, thy father, from these trembling dangers quahairin us, and dehier the cair then us that thou hast and honour the: that thou may be in the midst of thy holy Congregation, render thee perpetual thanks, and that through Jesus Christ, thy dear Son, our saviour Saviour.

Ps. 133. "God, hear our Prayers, and resiuff our complaints: Refuse us not for the Richessies sake. Enter not in judgment with vs thy fardens: for vs know, if thou deill fraylant, no man, no micht thy may full anes, may stand in judgment before thee. Teache us thi fair (O Father) to do thy will; and let thy holy Spirit lead us in all our voyages, that they may be agreeable to thy ordinances, and that through Jesus Christ thy Sone.

Ps. 144. P[easant God of Armies, that knowest our bicklinings, and informeth to be as great, that be our selves vs are not able to stand up one moment before our adversaries, giff thy mightie power did not upheld us. Borne down thy self out of the beast, and bracht thy strange hand: that they that fekis our waye may fee, thou art our protector and defender. Giff vs fic prosperous success, that all the world may see, they ara night misritful, that depends on thee, and acquaints the to be thy God, through Jesus Christ, our Saviour.

Ps. 145. Thy mercies (Lord) are above all thee voyages, faithfull art thou in all thy promisses, & in all thy things. Be one mercifull Father unto vs, for Christ JIsus thy Sone sake. Gunnar our voyages, for we are voyages: Strengthen us, for we are foltiess: Refrysh us, for we are fombliehs: and plentifully hevor thy god goffs open us. Defend us from the fairs of Satan, our stult enemie, that be tempt us not out of the right voye that but we may enuyn be redlie to praiue & glorifie thy holy Name, through Jesus Christ.

Ps. 146. Guide us Lord: suffer thee that in any voye we fall fit the affies, to set our trust or confidene in Princes, or in the children of men: but let us continuallly

VII. AUTHORSHIP.

In the editions of 1565, 1595, 1611, and 1633, the authorship of the Metrical Version of each Psalm is indicated at the commencement thereof, generally by initials, but sometimes more fully. The following exhibits these indications as they stand in the edition of 1565 with the exception of those in which subsequent editions differ from it, which cases are noticed afterwards.
The next table includes all the cases in which any of the editions differ from that of 1565. The cases left blank are those of which no information is afforded.

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<thead>
<tr>
<th>1565.</th>
<th>1595.</th>
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<td>36.</td>
<td>VV. Ke.</td>
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<td>85.</td>
<td>VV. Ke.</td>
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The version of 1595 is evidently inaccurate.

Edition 1611.

Here also there is no separate classification of Common Tunes, but further steps are obviously taken in that direction. I. Besides that mentioned above, the two Tunes afterwards named "English" and "London," and ranked as Common, are attached as Proper Tunes to particular Psalms. The set of "English," agrees with that of 1635 except that in line first the first note is a minim and the second a semibreve, and in line second the penultimate note is a semibreve. "London" differs considerably and is as follows:

2. Each of these three Tunes is connected with several Psalms. (Proper Tunes being omitted to make room for them,) as follow:

| Old Common to Ps. | 10, 35, 95, 109, 114. | English to 8, 15, 19, 22, 33, 57, 96. | London to 9, 16, 33, 37, 49, 89, 129, 183, and 150. |

In this Edition the Common Tunes are formally separated from the Proper, and receive special names. They are thus headed—

THE XII COMMON TUNES. To the which all Psalms of eight syllables in the first line, and four in the rest may be sung.

The running Title is

THE COMMON TUNES.

The 12 Tunes correspond to the first 10 in order, with the 12th and 14th of the 1635 list, the names also being alike, except that for "Stilt" there is "The Stilt." All except the three already mentioned appear for the first time. The following notes should afford an exact idea of each tune as it appeared at this date.

1. The two which differ most from the version of 1635, are quoted in full.

KINGES TVNE.

MARTYRS TVNE.

The list of Common Tunes is closed with the word FINIS.

Edition 1631

Has the same tunes as Edition 1615, but with a few differences in the time of notes, and the following variations in the position of clefs—

Old Common, London,

Stilt, Glasgow

Edition 1633.—Aberdeen.

In this there appear for the first time the Tunes Elgin and Montrose, the latter being designated Glasgow. The Common Tunes of this edition are given in full under next section, and may therefore be compared with the versions of 1635.

Here also are found for the first time the Tunes Montrose and Bon Accord, which are closed with the Common Tunes though set in Reports. Concerning these see next two sections.

Edition 1634, 24mo.

In this small edition there are 16 Common Tunes. Culross, Cheshire, and Galloway make their first appearance. The others are the twelve of Edition 1615, and Elgin, which bears the name S. Johnstown. As the edition is of minor importance it is unnecessary to refer to it more minutely.—See next section.

II.—COMMON TUNES—HARMONIZED.

In the edition of 1633 there are 15 Common Tunes which are harmonized in four parts. As the arrangements however, with the exception of the 13th, differ more or less from those of 1635, and as they afford the earliest specimens of harmony which occur in the history of the Psalter, they are reprinted in full. The 13th, entitled "Glasgow Tone," being precisely the same as Monros Tunc of 1635, is omitted. The two remaining tunes are referred to in next section.

I. Olde Common Tone.

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<th>Church part. Tenor</th>
<th>Bassus</th>
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II. Kings Tone.

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III. Duke's Tone.

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<th>Church part. Tenor</th>
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IV.
IV. English Tone.

V. French Tone.

VI. London Tone.

VII. Stilt Tone.
VIII. Dumfermeling Tone.

IX. Dundie Tone.

X. Abbay Tone.

XI. Martyres Tone.
The 24th Edinburgh Edition of 1634 also presents the Common Tunes in four parts, each Tune occupying a page. The arrangements have not been fully examined, as the edition is of slight value, but they seem to differ little from those of 1635. Dumfermling is without the Quintus part.

III.—TUNES IN REPORTS.

The only edition of the Psalter in which any Tunes harmonized in this manner are found besides that of 1635 is the Aberdeen Edition of 1633, which therefore possesses in this respect the claim of priority. That claim however extends only to two specimens named Montrosse and Bon Accord, which conclude the list of Common Tunes in that edition. But though there ranked as Common Tunes it seems best to consider them as pertaining to a separate class according to the order observed in the 1632 edition.

The former of these Tunes, entitled 'Montrose Tone,' is identical in all the parts with the Tune to Psalm XLI. in reports, as found in the edition of 1635. The other, entitled 'Bon Accord Tone, is substantially the same with the Tune in Reports to Psalm XII. in that edition. But there are some variations as follow:

Treble, 1st line, instead of Counter, 3d line wants the sharp.

Tenor, 1st line, for line 3. for for Bass, 2d line, for

A peculiarity belongs to these two Tunes as presented in the edition of 1633, viz.: that the 'Treble' is designated the 'Church part.' No instance of this is found in other editions, and no other instance even in this. It is evident that in these two cases the Treble is the melody; but nevertheless the Tenor is termed the Church part in these as in all other cases in the 1635 edition.

IV.—ADDITIONAL PROPER TUNES.

Edition 1595.

1. Tune to Psalm 23d.
This is given in Fac-simile No. 4, but add a flat to 6th note of line 3d, and read the final note a third lower.

2. Tune to Psalm 43d.

3. Tune to Psalm 46th.
This Tune is not for note, the Bass of the Tune attached to the same Psalm in edition 1635. The first two lines are quoted, and the remainder can be obtained by transposing the Bass referred to.

4. Tune to Psalm 76th.

Lines 3d and 4th are the same as the 1st and 2d.

5. Tune to Psalm 101st.
Is correctly given in Fac-simile No. 7 from Edit. 1633.

Edition 1595.

In this edition Tunes are provided for the Spiritual Songs. Of these, six fall to be extracted. For the others see references p. XXV. There are some inaccuracies.—See various readings, p. XXV.

6. Tune to
6. Tune to "The X. Commandments."

7. Tune to "The XII. Articles."

8. Tune to "Veni Creator."

9. Tune to "The Lamentation."
Being the former of the two Hymns with this title, and beginning "O Lorde turn not away thy face."

10. Tune to "The Complaint."

Edition 1611.
Psalms 1st, 21st, and 120th have the Tunes usually attached to those Psalms in the English Psalters. The second of these Tunes differs so much from the English version in the last five lines as to show either intentional alteration or grievous inaccuracy.

12. Tune to Pfalm 1st.

13. Tune to Pfalm 21st.

The 6th line of No. 7 includes 7 notes, the word 'manie' having two, which are meant to be sung in the time of one. See the hymn. The case of No. 11, line 24, is similar. The last line of the words of No. 10 requires to be sung twice.

14. Tune to
V.—REFERENCES TO, AND REPETITIONS OF, PROPER TUNES.

It will be understood that these references are such as differ from those in edition 1635. The formula of reference is, with few exceptions, the same in all the editions: "Sing this as," &c. The numbers of the Psalms are expressed in figures. In one instance, in edition 1665, the reference is made thus: "Sing this Psalm with the first tune."

**Edition 1655.**

Psalms referred to Tunes of the 1565 Edition:

- Psalm 2 is referred to the Tune of Psalm 1.
- Psalm 10 has the Tune which in 1635 is affixed to Psalm 2.
- Psalm 11 is referred to the Tune of Psalm 10.
- Psalm 17 is referred to the Tune of Psalm 16.
- Psalm 42 is referred to the Tune of Psalm 33.

Notes without staff lines indicate difference in time only. The clefs and signatures agree with edition 1635 when not quoted. 1 denotes line.

**Edition 1655.**

Agrees with 1655 as to Psalms 11, 17, 42, 54, 57, 87, 94, 127, and 131, but differs from it, and from 1635, in the following particulars:

Psalms 10 is referred to the Tune of Psalm 1.

VI.—VARIOUS READINGS OF PROPER TUNES.

These readings relate only to the Melodies (designated 'Tenor') in edition 1635, and agreement with that edition is to be understood, except in the particulars thus specified.

Notes without staff lines indicate difference in time only. The clefs and signatures agree with edition 1635 when not quoted. 1 denotes line.

**Edition 1655.**

Ps. 20, 1, 8, O Lord

Ps. 9, 1, 7, The pe is placed after the clef instead of before the note it affects.

Ps. 18, Signature wanting in 3d, 4th, and 6th page breadth. 1 & 2 before 3d note.

Ps. 25, 1, 6, make a scorn
Ps. 26, l. 2.  l. 5.  

Ps. 27. The 1st and 5th notes of lines 2, 4, 5, and 6 are minims.

Ps. 28, l. 2.  l. 4.  

Ps. 29, l. 3.  l. 4.  

Ps. 30, l. 4.  l. 8.  

Ps. 31, l. 4.  l. 8.  

Ps. 32. The 2d note of lines 1, 5, 6, 7, 8, is a dotted semibreve, dots lozenge shaped, e. g. plead

Ps. 33, l. 3.  l. 7.  

Ps. 34, l. 2.  l. 7.  

Ps. 35. Set thus  

Ps. 36. Do thus do  

Ps. 37, l. 3.  l. 4.  

Ps. 38, l. 2.  l. 3.  

Ps. 39. Set thus  

Ps. 40. Each line ends with a breve & without a rest

Ps. 41, l. 2.  l. 8.  

Ps. 42, l. 3.  l. 6.  

Ps. 43. In whom a-

Ps. 44, l. 2.  l. 6.  

Ps. 45. Praise in

Ps. 46, l. 5.  Ps. 70. Set thus  

Ps. 47. Where-

Ps. 48, l. 6. For so curiously has speed I to

Ps. 49, l. 5, l. 6.  

Ps. 50. Have repent-

Ps. 51, l. 3.  l. 6.  

Ps. 52, l. 3.  

Ps. 53. Signature omitted in latter portion, but accidental placed before ‘almost,’ l. 5.

Ps. 81, l. 4  l. 8  l. 9  

Ps. 82. First note of lines 2, 3, and 4 is  

Ps. 83. Minims to ‘for thy’ l. 1, and to ‘lo thy’ l. 3

Ps. 84. l. 8  Ps. 87. See Ps. 77 above.

Ps. 85. ‘come’ l. 1, ‘let’ l. 5, and ‘sing’ l. 7, have dotted semibreves.

Ps. 86, l. 7  Ps. 102, l. 2.

Ps. 87, l. 2  Ps. 88, l. 1  Ps. 103, l. 1  l. 2  l. 5  l. 6.

Ps. 88. l. 2  Ps. 104, l. 1  Ps. 109, l. 1  Ps. 110, l. 1  Ps. 112, each line ends  

Ps. 111, l. 1  Ps. 114, l. 1  l. 2  l. 4  l. 5  l. 6  l. 7  l. 8.

Ps. 115, l. 1  Ps. 117, l. 1  Ps. 116, l. 1  l. 4  Ps. 117. Set thus  

Ps. 118, l. 1  Ps. 121, l. 5  l. 6  Ps. 125, l. 2  l. 9.

Ps. 122. repeats Tune to Ps. 117, but 2d and 4th lines end  

Ps. 123, l. 1  l. 2  l. 3  l. 4  

Ps. 124, l. 1  l. 2  l. 3  l. 4.

Ps. 125, l. 1  l. 2  l. 3.

Ps. 126, l. 1  l. 2  l. 3  l. 4  

Ps. 127, l. 1  l. 2  l. 3.

Ps. 128, l. 1  l. 2  l. 3.

Ps. 129

Tune to Ps. 77 in full.
Ps. 120 Set thus
Ps. 130, l. 1, 1. 5. to Lord
Ps. 133, l. 6, line 8, by except

Tune to Ps. 135 in full.

Ps. 136, l. 1, 1. 5, is his
Ps. 147, l. 6, has a superfluous flat before 1st note to "alone"
Ps. 150, l. 2 praise 1. 5, superfluous flat to 3d note

**Edition 1592.**

There is sufficient reason to conclude that the Tunes in this edition were intended to be reprints of those of Edition 1565. There are numerous discrepancies however which may be ascribed chiefly or entirely to erroneous printing. The more obvious cases of this sort are omitted, as also all cases of variation in time alone. The remaining cases being all that can properly be regarded as various readings, are quoted below. With these exceptions it may be concluded that the music either coincided with that of Edition 1565, or was intended to do so, and differs only by mistake. How far the exceptions are also to be accounted errors of the press the reader may decide.

Ps. 1, l. 5, But his us
Ps. 2, l. 7, l. 8, Ps. 9, l. 7, wants

Ps. 19, l. 7 Ps. 20, l. 1, Ps. 25, l. 4, 
Ps. 27, l. 5, Ps. 28, l. 7, Ps. 29, l. 7, 
Ps. 30, l. 1, Ps. 34, l. 8, Ps. 35, l. 5, 
Ps. 47, l. 3, Ps. 50, l. 4, 
Ps. 51, l. 8, Ps. 58, l. 1, 
Ps. 66, l. 2, l. 6, Ps. 67, l. 1, praise in all is
Ps. 69, l. 3, 1st note; l. 5, note to "in";
Ps. 71, l. 5, l. 7, just the 

The tune to Ps. 72 is given in full as a specimen of the inaccuracies abounding in this edition, though it is proper to add that it contains more than an average number.

**Edition 1611.**

The smaller edition of this year is full of inaccuracies, and even the larger has so many as to divest its variations of any claim to consideration. In the latter there appears the peculiarity of giving to Psalm 34th only the former half of its Proper tune. Probably that portion was then used, or intended to be used, as a Common tune. There are some instances of transference of tune, e.g. Ps. 20th has that usually attached to Ps. 14.

**Edition 1615.**

The readings of this are obtained by direct comparison with Edition 1635. Differences in the position of notes are shown as in former cases. Those in the duration of notes are very numerous, but most of them are disposed of by remembering that as a general rule the first and last notes of each line are semibreves, (the closing notes are breves,) and all the others minims. Those cases only are quoted, therefore, which form exceptions to this rule, and at the same time differ from 1635.

Ps. 6, l. 7 Lord for with Ps. 18, last notes of l. 1 and 3 are minims, the two lines being reckoned as one. l. 8, of Ps. 19,
Ps. 19, 1. 1 and 2, and 3 and 4 are joined with minims as in the case last noticed.

Ps. 25, 1. 6
Ps. 26, 1. 3

Ps. 27, 1. 8
Ps. 29, 1. 5

Ps. 33, 1. 8
Ps. 35, 1. 5

Ps. 41, 1. 7

Ps. 51, 1. 6. The flat for notes to 'sinful' stands before the preceding note. 1. 7, two flats occur which seem both intended for the second of the notes quoted, thus—

Ps. 52, 1. 1

Ps. 58, 1. 3, wants the accidental flat.

Ps. 59. Notes as in 1635, but pitch and time signature thus

Ps. 66. The length of the notes in this case is as in Edition 1635.

Ps. 70, 1. 2.

Ps. 71, 1. 1, and 7 end and those following begin with minims without division.

Ps. 72, 1. 3 and 4 join in the same manner.

Ps. 76. Clef set as in 1635 edition.

Ps. 77. Changed to Common time, and therefore shows the usual distribution, all the notes being minims except the first and last of each line.

Ps. 78, Pitched thus

Ps. 79, 1. 3 and 9 same in time as 1635.

Ps. 80 adheres to the usual partition of the time except 1. 1.

Ps. 81. In time 1. 1, 3, and 7 agree with 1635. The other lines follow the usual plan of this edition.

Ps. 83. The time of notes as usual except 1. 1 and 3 have the 4th and 5th notes semibreves, and in last two lines the penultimate note is

Ps. 88, 1. 1

Ps. 100. The time order above described is kept, and thus this edition differs from all the others. From the celebrity of this tune, it may be added that to have it as it appears here, let the signature and pitch be the same as in 1635, and all the notes minims except the first and last of each line which are semibreves. Concluding note as usual, a breve.

Ps. 104 and 111. Usually time order followed, but in the former the penultimates of 1. 3, 4, 7, and 8, and in the latter the penultimates of 1. 9 and 12 are semibreves.

Ps. 114, 1. 4

Ps. 115, pitched thus

Ps. 116, 1. 1

Ps. 118. The usual time order is found in 1. 2, 4, 6, and 8, the other lines are as in 1635, except 1. 5, -el now

Ps. 120. The signature flat is placed a third higher by mistake. Towards the end it is omitted altogether.

Ps. 121. The usual time order, except 1. 3 ends and 1. 3 begins in minims without division; penults of last two lines are semibreves.

Ps. 124. The tune of the earlier editions, but the notes are equalized in the usual way of this edition.

Ps. 127. Repeats the tune of Ps. 117, but the 5th and 6th notes of last line are semibreves.

Ps. 130. Penults of 1. 1, 3, 5, and 7, semibreves, the nature of the rhythm requiring these to be accented. The other notes are in the usual order of time.

Ps. 134. Time as usual but last of 1. 1 and first of 1. 2 are minims.

Ps. 136. Time as in 1635 except 1. 4, - gods I

Ps. 137. Last of 1. 3 and first of 1. 4 are minims.

Ps. 138. Has the usual distribution of time, but the penults of 1. 2, 4, and 5 are semibreves. 1. 6, enhanced

Ps. 142. The usual time rule has these exceptions: penults of 1. 1 and 4 are semibreves; 1. 3, - Last of 1. 5 and first of 1. 6 are minims.

Ps. 143. Pitch as in Edition 1655, 1. 1,

Ps. 145. Clef set as in 1655.

Ps. 149. Time as in 1635 in 1. 1, 3, and 5, but 1. 2; - 1. 4, - 1. 6, - praises re -

Ps. 150. In this and many other tunes a peculiar form of the tenor clef is used thus

Ps. 33, 1. 6

Ps. 35, 1. 5

Ps. 41, 1. 8

Ps. 59, notes to 'from' in 1. 5, and to 'and' in 1. 7, each a third lower.

Ps. 61, 1. 3

Ps. 62, 1. 1

Ps. 66, 1. 2

Ps. 70, 1. 3

Ps. 72,
Ps. 72, l 5, has dots in lines 1 and 3 as in 1635.

Ps. 73, A superficial flat before 'off' in 1. 5, probably copied from Edition 1665, where it is required because not in the signature. 1. 5,  

Ps. 77, As in Edition 1665 except that the flat, being placed on B in the signature, is not used in the body of the tune. The repetition to Ps. 87 also accord with the repetition in Edition 1655 with these exceptions—l. 1, note to 'well' without dot. 1. 5, evidently a mistake. 1. 8,  

Ps. 86, l 3, Ps. 88. Last note of lines 3 and 4 printed twice. Ps. 91, l 1, Ps. 130, l 1, l. 7, tent my my be, accidental flat wanting. 

Ps. 133, l 5,  

Bars cost-ly went the fi. 
Lines 2, 4, 6, and 7 are followed by rests. 

Ps. 136, l 1, l 8, Ps. 141, set thus  

land but the y in the signature seems a mistake. l. 2, a flat before note to 'be,' also an error. 

The Common Tunes in the Aberdeen Psalter, 1633, are given in full in the Appendix, p. 11, as the earliest specimen of harmonization occurring in the history of the Psalter as printed. The reference is to those leading editions from which the Appendix is chiefly constructed. The small Aberdeen edition, however, noticed Diss. II. p. 19, presents harmony a little older, and on comparing it with that of 1633 some differences appear, of which the following, taken from the best known tunes, furnish a specimen:—

Old Common.—Treble, 1st line, 4th note,  

3rd line ends  

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<thead>
<tr>
<th>Treble</th>
<th>G</th>
<th>D</th>
<th>C</th>
<th>G</th>
<th>D</th>
<th>C</th>
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Counter,  

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Bass,  

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<td>1. 3d.</td>
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</table>

The Bass of Mornos is exactly as in Este's English Psalter, but the Treble and Counter differ. It will be understood that in the above cases the melodies agree with Edition 1633. The oldest form of the Common Tune 'London,' so far as traced, is in Damas's Collection of 1579. It agrees with the set given at p. 110 above, except that the 6th note is a semibreve, and the last note of line 3d has a sharp. There is also a repeat for the last line, thus—

The oldest known form of Dundie, extracted from Este, 1592—

Stills.—Bass, l 2,Treble, 1st and 3d note,  
1. 2, notes Counter, 1. 2, begins 3d line end  
3 and 4, note 2,  

Dundie.—1st line ends 

Martens.—1st line ends  

3rd line ends  

The tune Glasgow, No. 12, in 1635, though omitted in the Aberdeen of 1633, is found under the same name in this earlier edition. The harmony does not differ greatly from the 1635 set.

Dundie.—1st line ends  

Martens.—1st line ends  

3rd line ends  

The tune Glasgow, No. 12, in 1635, though omitted in the Aberdeen of 1633, is found under the same name in this earlier edition. The harmony does not differ greatly from the 1635 set.

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Tunes to Spiritual Songs.

Those only are noticed which are extracted under Section IV. above. For the others see Section V. The whole, as found in Edition 1595, are evidently taken from the Middleberg edition of 1594, according with it in the time of the Notes and the position of the Clefs. Thus the tune to the Lord's Prayer is written in Breves and Semibreves, though in Semibreves and Minims to the 112th Psalm. Editions 1594 and 1615 are all that fall to be compared, as 1533 has no tunes, and 1611 only two.

No. 1. 1615. Line 8th, last note a third higher.

No. 2. Line 3d, last note a degree higher in 1615 and 1594. In 1594 this note is clearly wrong; line 5d, 1594 ; line 5th, note to 'our' is in 1594 a 3d higher. In 1615 the tune is set thus—

No. 3. As in 1615 it is given in App. p. 24, as a full specimen of transposed pitch. As in 1594, the first note is a 3d lower, which is the right reading. Line 7th

line 8th, last notes

No. 4. 1615. Line 1. first note a 3d lower; 1 6

No. 5. 1615. Line 1, last note a 3d lower; 1 6

VII.—RELATIVE EXTRACTS.

FROM EDITION OF 1556.—GENEVA.

1. Tune to Psalm 4th.

2. Tune to Psalm 10th.

3. Tune to Psalm 11th.

4. Tune to Psalm 13th.

5. Tune to Psalm 14th.

1. 8, 1st repeat, 1594 agrees in l. 6 with 1599, and in l. 8 the first three notes are as in 1595, and the last three as in 1615.

No. 11. 1615. Set thus, 1 1, 4th note a degree higher and 6th note a 3d lower; l. 2, the 3d note dropt as 'spirit' has only one; l. 5 1st note one lower and 5th note a 3d higher; l. 6, 1st note one lower and last note one higher. In lines 1, 5 and 6, the readings of 1594 agrees with 1615, and they are to be considered the right ones.

In 1615 the tune to the 'Humble Suite' differs in the last 3 lines from the set-attached to Ps. 35

Besides these differences, the general rule of the 1615 edition will be remembered—that all notes are minims except the first and last of each line.

Absence of Accidentals.

In connection with the survey of various readings, it is necessary to keep in view those which are occasioned, in all the earlier editions, by the absence of sharps in modulations, &c. See Disser. V., p. 52.

XXX
6. Tune to Psalm 25th.

7. The Tune to Ps. 30th embraced 12 lines, of which the middle 4 were excluded from the Scottish editions. This portion follows—

8. Tune to Psalm 32d.

9. Tune to Psalm 79th—extending to 12 lines.

10. Tune to Psalm 120th.


12. Tune to Psalm 125th—Wildom's Version.

As this version is not given in the foregoing pages the first verse is here quoted. For the remainder see the English Psalters.

Those that do put their con-fi-dence, Up on the Lord our God one by: And flee to him for their de-fense.
In all their need and misery Their faith is sure firme to endure Grounded on Christ the corner stone Mourned with none ill but standeth still Steadfast like to the Mount Sion.


13. Tune to Song of Simeon.—Differ. III, p. 34.

From Version ascribed to King James.

14. Tune to Psalm 88th.

From Wood’s MS. Volumes.

15. Treble and Bass to Psalm 23d Tune.

For the Melody see Fac-simile 4th, with the correction in Appendix, p. xxiii.

16. Treble and Bass to 100th Psalm Tune.

17. Treble and Bass to 124th Psalm Tune No. 18.
Explanations.

In the original the Table in p. r. wants the psalms for Prayer and Thanksgiving, and the letter m appears instead of a point between 144 and 145 under Thanksgiving, and in the heading "ARGUMENT" M before T should be N.

The titles in p. r. and the typography of quotations generally are in imitation of the originals.

P. XX. The conclusion for Ps. 70 is the same as the latter portion of that to Ps. 27.

P. XXVI. " distinguish " the expression " subsequent editions differ " means when any of them differ.

In the case of 9 of the 12 common tunes of 1615 (the remaining 3 are referred to in p. xxii) which then first appeared, it may be observed that there are some differences in the time of the notes as compared with Edition 1635; and it is matter of uncertainty which is to be regarded as nearest the original state of the tunes. For though 1615 is the earlier date, yet, as has been already noticed, a general equalization of the length of notes is characteristic of this edition, whereas the later editions adhered to the older forms of the tunes. This difference may have extended to the common as well as to the proper tunes. E.g., the tune Martyrs may originally have been, as regards time, in agreement with Edition 1635; though in reference to the starred notes it is more probable that it agreed with that of 1615.

P. XX. The signature of Stilt from Edition 1621 is given as in the original, but it is evident that the flats are wrong placed. They should have been upon B higher and lower.

In the 1633 version of these tunes there are two or three mistakes, but they are left for the reader's inspection.

P. XXV. The tune to 1st Lamentation should rather have been inserted under Readings, p. xxx. It is given before in p. xxv. Reference. 1555. The statement is not quite precise. The edition differs from that of 1655 in all the particulars specified; but it agrees with that of 1655 in the references from Ps. 10 and 35.

P. XXV. Sect. V. The reference of Psalm 57th to the 10 Commandments is probably a mistake. The tune to that hymn which was known in Scotland was of different metre (for-similar 5th) and that of the same metre found in the English Psalter does not seem to have been known. Besides neither of them was contained in the Scottish edition of 1654-5.

Edition 1633, Elgin, and Monrose in Reports, are described in p. xx as first appearing at this date. The meaning is "first" in editions of importance. These are found in a small one, elsewhere referred to, prior to 1633, but uncertain how long. This explanation also applies to the statement respecting "Monrose" in p. xxiv.

P. XXV. Tunes set to two Psalms.

The reason why two or three tunes are printed twice to different psalms in Edition 1654-5, &c., is evidently this. The tune to Ps. 117th and 127th, for example, had been attached to the latter psalms in the previous imperfect editions, and when the prior psalm was introduced in the complete editions it would be considered undesirable to disturb the old connection by a transfer, and awkward to make a reference forward. Hence it was given to both. Ultimately in such cases the tune was confined to the earlier psalms and the later was referred to that.

P. xxv. Readings of 1655.

In the Edinburgh copy several tunes are wanting, and have been supplied by the pen. On comparing these with the Cambridge copy I found a few discrepancies in the time of the notes, and in these cases the Cambridge copy was followed.


Copies of these were not obtained in time to be included in the above notices. Their accuracy and typography entitle them to rank amongst the more important editions. But any peculiarities they manifest in the literary department will be sufficiently understood from the account given of them in Dusen. II. In this musical, without collating fully, it is obvious that there is a close adherence to the Edition 1654-5. On comparison with the various readings of that edition (p. xxv) the chief differences are these—

Edit. 1575. Ps. 81, 1, 6, Flat placed before 'sin.' Ps. 66, 1, 2, note to praise a fifth lower. Ps. 77, 1, 4, last note a third higher. The accidental flats are placed a third higher. Ps. 81, 1, 4, note to 'me,' a third higher. Ps. 108, 1, 1, note to 'my,' a third lower. Ps. 145, signature flat on fourth line.

Edit. 1587. Agrees with 1575 in these instances, except in 77th, 1, 4, in which it follows 1564-5, but differs from the latter in Ps. 28, 1, 2, note to 'I,' which is a third higher.

P. xxx Edition of 1556.

Among the tunes to common metre are the 30th and 79th, extending to 12 lines each. One of these was discarded in 1565 and the other reduced to 8. None so large appear afterwards in that metre.

P. xxx Various Readings of Tunes.

The discrepancies in the melodies as appearing in different editions are but few, after deducting obvious errors, and variations in the length of notes. In regard to those that do exist it is not always easy to say which set should be held as the standard one. The early volumes considered under the head of Sources, (Diss. IV.) are not without errors and variations. The edition of 1564-5 seems on the whole the most trustworthy, and next to it those of 1575, 1567-1615, 1633, and, 1635. Where these differ the reader must decide for himself. Comparison with the sources from which tunes have been taken is of use. Thus the 77th in 1565 (App. xxvi) differs in the end of line 4th from the English sets. There was therefore either an error or an intentional alteration.

The words may be easily applied to the tunes in the Appendix by following the rule of one note to a syllable.