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To the mooste noble and vertuous King, our soueraygne Lorde King Edwarde the. vi. King of Englande, Fraunce and Irelande, defender of the fayth, and in earth of the church of Englande and also of Irelande, & supreme head, Thomas Sternhold &cole of his maiesties robes, wisheth increace of health honoz. and felicitie.

**A**lthough the mooste noble Soueraygne, the grollest of my wytte dooeth not iustice to leache oute the secrete mysteries hiden in the booke of Psalmes, whiche by the opinion of many learned men comprehendeth the effete of the whole Bible: yet trusting to the goodnes of god, whiche hath in his hande the key thereof, whiche shutteth and no man openeth, openeth and no man shutteth; albeit I cannot geue to your Maestie great loanes therof, or byng into the lordes borne, full handfulls, yet

The Preface.

to thintent I woulde not appeare in  
þ harvest viterly ydel and barreyne,  
beyng warned with the xample of the  
dye figge tree. I am bolde to present  
vnto your Maiestie, a fewe crimes,  
whiche I haue pyked vp from vnder  
the lordes boarde, and am glad with þ  
pooze woman Ruth the Moabite, to  
cum behynde, & gather a fewe eares  
of cozne after the reapers, rendering  
thankes to almightie God that hath  
appoynted vs suche a kyng and go-  
uernour that forbiddeth not lay men  
to gather and lease in the lordes har-  
uelt, but rather commaundeth the rea-  
pers to cast out of theyr hadfulles a-  
mong vs, that we may boldly gather  
without rebuke: perceiuing also that  
your maiestie hath so serched þ foun-  
taines of þ scriptures, that yet being  
yong, you vnderstande them better  
then many elders, the very meane to  
attayne to the perfect gouernment of  
this your realme, to goddes glory, &  
prosper-

The Preface.

prosperitie of the publique wealth, &  
to the comfort of all youre maiesties  
subiectes: Seyng furdre that your  
tender and godly zeale doeth moze  
delyght in the holy longes of veritie  
than in any fayned rymes of vanitie,  
I am encouraged to trauaile furdre  
in þ sayed booke of psalmes, trustyng  
that as your grace taketh pleasure to  
heare the song tunitimes of me, so ye  
wil also delight not onely to le & read  
them your selfe, but also to comaund  
them to be song to you of others, & as  
ye haue the Psalme it selfe in your  
mynde, so ye maye iudge myne ende-  
uoure by your eare. And yf I maye  
perceyue your maiestie willyngly to  
accept my will herein, where my do-  
yng is no thanke worthy, & to fauor  
so this my beginning & my labour be  
acceptable, in performing þ residue.  
I shall endeuaour my selfe with dist-  
gence, not onelye to enterpise that  
whiche better lerned ought moze iust

The p[re]face.

ly to doe, but alio to perfourme that  
without faulte, whiche your maiestie  
wil receyue with iust thanke. The  
Lord of earthly kynges, geue  
you grace, dayly increace of  
honour and vertue, and  
fulfill all your godly  
requestes  
in hym, without whose gyfte  
we haue oz can ob-  
tayne nothyng,  
Amen.

Psalmes of David in Metre.

The fyrst Psalm.

Beatus vir.

How happy be the righteous men  
this psalme declareth playne.  
And howe the wayes of wicked men,  
be damnable and vayne.

The man is blest þ hathe not goen  
by wycked rede astraye,  
Ac late in chayer of pestilence,  
noz walkt in sinners waye.

But in the lawe of god the lorde  
doeth set his whole delight,  
And in that lawe doeth exercise  
hymself bothe daye and nyght.

And as the tree that planted is  
fast by the ryuer syde,  
Euen so shal he bring furth his fruite,  
in his due tyme and tyde.

His leaf shal neuer fall away,  
but flozyshe syl and stande,  
Eche thyng shal prosper wonderous  
that he doth take in hande.

(w[or]k  
So

Psalmes of David

So shall not the vngodly do,  
they shall be nothyng so,  
But as the dust which fro the earth,  
the wyndes dꝛyue to and fro.

Therfoze shall not the wiked men  
In iudgement stande byright,  
Ne yet in counsell of the iust,  
but shall be voyde of myght.

Foz why the way of godly men  
vnto the loꝛde is known,  
And eke the waye of wiked men  
shall quyte be ouerthꝛowen.

**T**he .ii. Psalmc.

Quare fremuerunt,

How heathen kinges did Christ withstande  
For he was king of al,  
and of the counsell that he gaue  
to kinges terrestrial.

**W**hy did the gentils fret & fume  
what rage was in theyꝝ byꝛyne  
why dyd the Jewish people muse,  
on matters that wer bayne:

The

In Metre.

The kynges & rulers of the earth  
stode vp and did conuent,  
Against the loꝛd & Christ his sonne,  
whiche he among vs sent.

Shall we be bounde to the say they  
let all theyꝝ bondes be broke,  
And of theyꝝ doctrine and theyꝝ law  
let vs reiecte the yoke.

But he that in the heauen dwelth,  
theyꝝ doynges wyl deuide,  
And make the al as mockingstockes  
thꝛoughout the worlde so wyde.

Foz in his wrath þ loꝛd wyl speake  
to them vpon a day.

And in his fury trouble them,  
and than the loꝛde wyl say:

Of him was I appointed kyng  
vpon his holy hyl,  
To preache the people his pꝛeceptes  
and to declare his wyl.

Foz in this wyl the loꝛde him selfe  
did say to me I wot,  
Thou art my deare and only sonne,  
to day I the begot.

A. b.

All

Psalmes of David

All people I shall geue to the,  
as heyres at thy request.  
The endes & coastes of al the yearth  
by the shall be possesst.

Thou shalt them rule, & gouerne al  
and bzeake them like a God,  
As y<sup>e</sup> wouldest bzeake an erthen pot  
euen with an yron rod.

Now ye O kynges and rulers all  
be wylse therfoze and lernde,  
By whom the matters of the worlde  
be iudged and discernde.

Se that ye serue the lord aboue,  
in tremblyng and in fere,  
Se that with reuerence ye reioyce  
to him in like manere.

See that ye kysse and eke embrace  
his blessed soune I say,  
Lest in his wyath ye perishe al,  
and wander from his way.

For whan his wyath ful sodenly  
shal kiendle in his brest,  
Chan al that put theyz trust in him,  
shal certainly be blest,

The

in Meter.

The.iii. Psalm.

Domine quid multiplicati sunt.

The passion here is figured,  
and how Christ rose againe.  
So is the churche and faythful men,  
theyz trouble and theyz payne.

O Lord how many do increase,  
and trouble me ful soze,  
How many say vnto my soule,  
God wyl him saue nomoze?  
But thou O lord art my defence  
whan I am harde bestead,  
My worship and myne honoz bothe  
and thou holdest by my head.

And with my voyce vpon the lord  
I do both cal and crye,  
And he out of his holy hyl,  
doth heare me by and by.

I layde me doune, and quietly  
I slept, and rose againe,  
For why, I knowe assuredly,  
the lord wyl me sustayne.

To

*Psalmes of David*

Ten thousand men haue cōpast me  
yet am I not afrayde,  
For thou art styl my lozde my God,  
my sautour and myne ayde.

Thou smitest all thine enemies,  
euen on the harde cheke bone.  
And thou hast bzoken all the teeth  
of eche vngodly one.

Saluacion onely doeth belong  
to the **D** Lozde aboue,  
Bestowe therfoze vpon thy folke,  
thy blessing and thy loue.

**Thc. iiii. Psalme.**  
Cum inuocarem.

God heard the praiser of the churche,  
meines vanities are went.  
With sacrifice of righteousness,  
the lozde is best content.

**O** God that art my right witness,  
lozde heare me when I cal,  
Thou hast let me at libertie,  
whan I was bonde and thral.  
**D** mortal men how long wyl ye,  
the

*in Metre.*

the glozy of God dispise.  
Why wander ye in vanttie,  
and folowe after lyes.

Knowyng that good & godly men  
the lozde doeth take and chuse,  
And when to him I make my plaut  
he doth me not refuse.

Synne not, but stand in awe ther=  
examine well thine heart (foze  
And in thy chambze quietly,  
thou shalt thy selfe conuert.

Offre to God the sacrifice,  
of righteousness I say,  
And loke that in the liuyng lozde,  
thou put thy trust alway.

The greater sozte craue worldely  
and riches do embrace, (goodes  
But lozd graunt vs thi couenaunce  
thy fauour and thy grace.

Wherwith thou shalt make all our  
more ioyful & more glad, (heartes  
Than they that of thy come & wyne  
ful great increase haue had.

**In**

Psalmes of David.

In peace therfore lye doune wyl I  
takyng my rest and slepe,  
For thou art he that onely doest,  
al men in safetie kepe.

The. v. Psalme.

Verba mea auribus percipe domine:

The church doth pray and prophesie  
that God doth not regarde,  
Lysars add bleudy Sismatiches,  
but good men haue rewarde.

**P**onder my wordes o lord aboue  
my study lord consider,  
And hear my voice my king my god  
to the I wake my prayer.

Lord I shal heate me call betyme,  
for I wyl haue respecte.  
My prayer earely in the mozne,  
to the for to directe.

And onely the I wyl behold  
thou art the God alone,  
That is not pleasoe with wickednes  
and cull in the is none.

And

in Meter.

And in thy sight there shal not stand  
these furious fooles o lord,  
Vaine workers of iniquitie  
of the shalbe abhorde.

The lysars, and the flatterers,  
thou shalt destroy them thane:  
And thou wylt hate þ bloudthirstie,  
and the deceitful man.

But I wyl come into thy house,  
trustyng vpon thy grace,  
And reuerently wyl worship the,  
towards thyne holy place.

Lord lead me in thy righteousness,  
for to confound my foes,  
And eke the waye that I shal walke  
before my face dicclole.

For in theyr mouthes there is no  
their heart is foule & haine, (truth  
Their throte an open sepulchre,  
theyr toungues do glose and layne

Condemne the & their counsels al,  
let their deuisse decay,  
Subuerte them in their heapes of  
for they did the betray.

(lyone  
But



Plalmes of David.

But those þ put their trust in thee  
let them be glad alwayes,  
And rendze thankes for thy defence,  
and geue thy name the praise.

For thou with fauor folowest,  
the iust and righteous styll,  
And with thy grace aswith a childe,  
defendest him from yll.

The. xx. Psalm.

Exaudiat te deus.

As God preserued Christ his soune,  
in trouble and in thral,  
So w hall we cal upon the lozde,  
he wyl preserue vs all.

**I**n trouble and aduersitie  
the lozde wyl heare the styll,  
The maiestie of Jacobs God,  
wyl the defende from yll.

And send the from his holy place,  
his helpe at euery need,  
And so in Sion stablish the,  
and make the strong in deed.

Remembryng

in Metre.

Remembryng well the sacrifice,  
that thou to hym hast done:  
And doeth receyue tyght thankfully  
thyne offrynges euey chone.

Accoꝝdyng to thy hartes desyre,  
the Lozde wyl geue to the,  
And all thy counsell and deuise  
full well perfourme will be.

In thy saluacion we retoyce  
and magnifye the lozde.

That thy pettitions and request  
preserued with his woꝝde.

The lozde will his annointed saue  
I knowe well by his grace,  
And send him helth, fro his right had  
out of his holy place.

In charettes sum put confidence,  
and sum in hozses trust,  
But we remembze god our lozde  
that kepeth promise iust.

They fal downe flat, but we do rylle  
and stand by stedfastly,  
Now saue and help vs lozde & kyng,  
on the when we shall crye.

B. i.

The

Psalmes of David  
The .xxv. psalme.

Ad te domine leuau.

For ayde agaynst her enemies,  
the faythfull churche doeth pray,  
for pacience in aduersitie,  
and for the perfect waye.

Lyftee myne harte to the,  
my god and gyde moste iust,  
Howe suffice me to take no shame,  
toz in the do, I trust,

Let not my foes reioyce,  
and make a scoone of me,  
And let them not be ouerthowen,  
that put theyz trust in the.

Confounded are all suche,  
whose doynges are but vayne,  
O lord therefore thy pathes & wayes  
declare vnto me playne.

Direct me in thy strength,  
and teache me I the praye,  
Thou arte my god and sauour,  
that helpst me euery daye.

Thy mercies manyfolde,  
I praye the lord remembre,

And

In Metre.

And eke thy petic plentiful,  
that doth indure for euer.

Remembre not the faultes,  
and trayltte of my youth,  
Remembre not howe ignozant  
I haue ben of thy truthe.

Now after my desertes,  
let me thy mercy fynde,  
But of thyne owne benignitte,  
lozde haue me in thy mynde.

His mercy is ful swete,  
his truthe the perfite way,  
Therefore the lord wyl geue a lawe  
to them that go astraye.

For al the wayes of god,  
are truthe and mercy bothe,  
To them that seke his testament,  
the witness of his trothe.

Howe for thy holy name  
o lord I the intreate,  
To graunte me pardon for my sinne,  
for it is wonderous great.

Whoso doeth feare the lord,

B. 11 the

*Psalmes of David*

the lord doth hym direct,  
To lead his lyfe in suche a way,  
as he doeth best accept.

His soule shall evermore  
in goodnes dwell and stande.  
His seed and his posteritie  
inherit shall the lande.

To those that feare the Lords  
he is a firmament,  
And vnto them he doth declare  
his wyl and testament.

Myne eares and eke my harte,  
to hym I wyl aduance,  
That pluck my fecte out of the snare  
of wylfull ignoraunce.

with mercye me behold,  
to the I make my mone.  
For I am poore and solitarie,  
comforylesse alone.

The troubles of myne hart,  
are multiplyed in deed.  
Bring me out of this misery  
necessitie and nede.

Beholde my pouertie,

myne

*in Metre.*

myne anguysh and my payne,  
Remitte my sinne and mine offence  
and make me cleane agayne.

O Lord beholde my foes,  
howe they do styll encrease.  
Pursuyng me with deadly hate,  
that fayne woulde lyue in peace.

Preserue and kepe my soule,  
and eke delyuer me,  
And let me not be ouerthrowen,  
because I trust in the.

The iust and innocent  
by me do stycke and stande.  
Besause I looke for to receyue  
my succour at thy hande,

Delyuer Lord thy folke  
that be of thy belyef,  
Delyuer lord thyne Israel,  
from al his payne and gref.

¶ The .xxviii. psalm.

Ad te domine clamabo.

Ⓞ

Psalmes of David

This psalme setteth out the phariseis  
with flattering hartes vnclenne,  
And sheweth how god is al our strength,  
by Christ our onely meane.

**O** Lorde I call to the for helpe,  
and yf thou me forsake,  
I shall be lykened vnto them,  
that fall into the lake.

The voyce of thy suppliant heare  
that vnto the doeth crye,  
When I lyfte by my harte & handes  
vnto thy heauens hye.

Repute not me among the sorte  
of wicked and peruert,  
That speake right fayer vnto theyze  
& think ful euill in herte. (frendes.

Accordyng to their handy worke,  
as they deserue in dede,  
And after theyze inuencions,  
let them receyue theyze mede.

They not regard þe wurkes of god,  
his lawe ne yet his loze,  
Therefore wil he their wurkes & them  
destroy for euermore.

Co

In Metre.

To render thankes vnto the lorde,  
how great a cause haue I?  
My voice my prayer, & my complaint  
that hearde so willingly.

He is my shyld and fortitude,  
my buckler in distresse,  
My hope, my helpe, my hartes relief,  
my song shall hym confesse.

He is our strength and our defence  
our enemies to resist.  
The helth and the saluacion,  
of his elect by Christ.

Thy people and thyn heritage,  
thy blessed worde preserve,  
Urtoll thy flock with faythful foode,  
that they may neuer swerue.

The .xxiij. psalme.

Afferte domino.

As Dauid did the temple decke  
with pearthly sacrifice,  
So Christs church with spiritual gyftes  
we must adorne by wis.

Beue

*Psalmes of David*

**G**ue to the Lozde ye potentates  
and pzinces of the worlde.

Ye Kammes that gyde the Chyisten  
geue laude vnto the lozde. (flocke,

Geue glozpe to his holy name,  
and honoz hym alone,  
wurthy him in his maiestie,  
within his holy throne.

His voyce doth rule the waters al  
euen as himselfe doeth please,

He doeth prepare y thunderclappes,  
and gouerneth al the seas.

Of vertue is the voyce of god,  
and wondrous excellent,  
Of great purpose and effect,  
and mucche magnificent.

His voyce doth bzeake in Libanus  
the Cedze trees ful long,  
which for theyz highnes ar compar'd  
to mightie men and strong.

Whō god wil stryke with fearful-  
and make them al as mylde, (nes,  
As calues that cum to sacrifice,  
oz vnicoznes ful wylde.

His

*in Metre.*

His voyce dcuideth flames of fire,  
and shaketh the wilbernes,

He maketh y desert quake for feare,  
that called is Cadex.

His voyce doth make y wilde hartes  
and maketh y couert plaine, (tame  
And in his temple euey man,  
his glozpe doth proclaime.

He stayed the rage of Poes fludde,  
and stopped the red see.

And kepeth his leate as lozd & kyng  
in his eternitee.

The lozd doth geue his peple power  
in vertue to encrease.

The lozd doth blesse his people eke,  
with euerlasting peace.

*The xxxii. Psalmc.*

*Beati quorum.*

God promyseth saluacton,  
to the repentaunt heart,  
Or his mere mercy and his grace,  
not for the mans desert,

The

*Psalmes of David*

**T**he mā is blest whose wickednes  
the lozde hath clene remitted,  
And he whose sinne & wretchednes  
is hid also and couered.

And blest is he to whom the lozde  
imputeth not his synne,  
Whiche in his heart hath hid no gyle  
noz fraude is found therein.

Foz whyles þ I kept close my sinne,  
in silence and constraunt,  
My bones did wear & waste away  
with daily mone and plaint.

Foz night and day thy hande on me  
so greuous was and sinerte,  
That all my bloud & humoꝝ myght  
to dypnesse did conuerte.

But whan I had cōfessd my fautes  
and shroue me in thy sight,  
My selfe accusyng of my synne,  
thou diddest fozgeue me quite.

Let euery good man pray therfoze,  
and thanke the lozde in tyme,  
And the þ fluddes of euil thoughtes  
shal haue no power of hym.

whan

*in Meter,*

whan trouble and aduersitie,  
do compass me about,  
Thou arte my refuge and my ioye,  
and thou doest ridde me out.

That instructe thee sayth the lozde  
how thou shalt walke and serue,  
And bend myne eyes vpo thy waies  
and so shal the p̄serue.

Be not therfoze so ignoraunt,  
as is the Ass and Mule,  
whose mouth without a rayne oz bit  
ye can not gyde oz rule.

Full many be the miseries  
that wicked men sustaine,  
Yet vnto them that trust in God,  
his goodnes doth remayne.

Be mery therfoze in the Lord,  
ye iust lift vp your voice,  
And ye of pure and per fite heart  
be glad and eke reioyce.

**The xxxiii. Psalm.**

*Benedicam dominum.*

The prophete David praiseth God,  
warnyng vs to forbear  
From euil, and exhorteth vs  
to liue in godly feare.

I will

Psalmes of David

I wyl geue laude and honoz both,  
vnto the lordē alwayes,  
And eke my mouth for euermore,  
shal speake vnto his praise.

I do delight to laude the lordē,  
in soule and eke in voice.  
That simple men that suffre payne,  
may heare and so reioyce.

Therfore se that ye magnifie,  
with me the liuyng lordē,  
And let vs now exalt his name  
together with one accorde.

For I my selfe besought the lordē,  
he answered me againe,  
And me deliuered incontinent,  
from all my feare and payne.

Who so they be that him beholde,  
and shewe him theyr vnrest,  
He dasheth not their countenaunce,  
but graunteth their request.

Whoso in their afflictions,  
vnto the lordē do call,  
He heareth theyr sute without delay  
and riddeth them out of thral.

The

in Metre.

The angel of the lordē doth pite  
his tentes in euery place.  
To saue all suche as feare the Lord,  
that nothyng them deface.

Se and consider well therfore,  
that God is good and iust,  
And they be blest that put in him,  
theyr onely fapth and trust.

Feare ye the lordē his holyns,  
about all yearthly thyng,  
For they that feare the liuyng lordē,  
are sure to lacke nothyng.

The mightie & the riche shall want  
yea thirst and hungre muche,  
But as for them that feare the lord,  
no lacke shalbe to suche.

Cum nere therfore my childre dere  
and to my worde geue eare,  
I shal you teache the perfite way,  
how you the lordē should feare.

Whoso would leade a blisfed life,  
must earnestly deuise.  
His tong and lippes from al deceite  
to kepe in any wyse.

And

*Psalmes of Dauid.*

And turne his face from doyng ill,  
and do the godly deed,  
Enquire for peace and quietnes,  
and folow her with speed.

For why the eyes of God aboue  
vpon the iust are bent,  
His eares likewise are geuen muche  
to heare the innocent.

The lord doth frowne & bend his  
vpon the wicked traine, (browes  
And cutteth away the memozy,  
that should of them remayne.

But whan the iust do call and crye  
the lord doth heare them so,  
That out of payne and miery,  
foorthwith he letteth them go.

The lord is kynde and mercyfull,  
to luche as be contrite:  
He saueth also the sorowful,  
the meke and pooze in spirite.

Ful many be the miseries,  
that righteous men do lustre,  
But out of all aduersities,  
the lord doth them deliuer.

The

*In Meter.*

The Lord doth so preserve & kepe  
the bones of his alway,  
That not so muche as one of theim  
doth perishe or decay.

The wicked dye ful wretchedly,  
they seke none other boote,  
And those þ' hate the rightwise men,  
are pluckt vp by the roote.

But they that serue the liuyng lord  
the lord doth saue them sound,  
And who that put their trust in him,  
nothyng shal them confound.

*Beatus qui intelligit. psal. xli.*

The lord will helpe that man againe,  
that helpeth pooze and wreke.  
The passion here is figured,  
and resurrection eke.

**T**he man is blest that careful is  
the neddy to consider,  
For in the season perilous,  
the lord wyl him deliuer.

The lord wil make him safe & sound  
and happy in the land.

And



Psalmes of Dauid.

And he wyl not deliuer him,  
into his enemies hand.

And in his bed whan he lieth sicke,  
the lord wyl him restore,  
And thou o lord wilt turne to helth,  
his sickenes and his soze.

And in my sickenes thus say I,  
haue mercy lord on me,  
And heale my soule which is ful wo  
that I offended the.

Whine enemies gaue me eull report  
and thus of me they say,  
Whan shal he dye that al his name,  
may vanishe quite away?

And where as they go in and out,  
for to beholde and see,

They muse muche mischief in their  
what is their saynges be. (heartes

Whine enemies rine against me stil  
together on a thzong,

To take a counsel, and conspire  
how they may do me wrong.

Agreyng on a wicked worde,  
and do determine plaine,

Be

In Metre.

Be he destroyed with death say they,  
he shal not ryle agayne.

The man eke that I trusted most,  
with me dyd vse deceyte,  
whiche ate with me the bread of life  
the same for me layed wayte.

Haue mercy lord on me therfore,  
and let me be pzelcrude,

That I may rendze vnto them  
the thinges they haue deserude.

By this I know assuredly  
to be beloued of the,  
whan I myne ennies haue no cause,  
to triumph ouer me.

Because that I am innocent,  
lord strength me I the praye.  
And in thy presence poynt my place  
where I shal dwel for aye.

The lord the god of Israel,  
be prayled nowc therfore,  
whiche hath ben euerlastyngly,  
and shal be cucumoz.

Audite hec gentes. psalme. clix.

C. l.

21

Psalmes of Dauid

Though riche men do oppresse the poore,  
discourage not therfore,  
For vainly trusting in theyr goods,  
they perishe euermore.

**A** people harken & geue eare,  
to that that I shall tell,  
Both high & low, both riche & poore,  
that in the worlde do dwell.

For why my mouth shall make discourses  
of many things right wise, (course)  
In vnderstandyng shall my harte,  
his study exercise.

I wyl encline myne ear to know,  
the parables so darke,  
And open at my doubtful speache,  
in metre on my harpe.

Oh wicked dayes and euyl tyme,  
why should I fear and doubt,  
whan the oppressours mischeuous  
do compasse me about?

For sum there be that riches haue  
in whome theyr trust is mooste.  
And of theyr treasures infinite,  
themselues do bragge and booste.

No

in Metre.

No man can yet by any meane,  
his brothers death redemie.  
Or make agreement acceptable,  
vnto god for hym:

Or pay the rauntum for his soule,  
that he may lyue for euer,  
And tast of no corruption,  
this lyeth in no mans power.

We see that wise men dye as soone,  
as folysh men and sonde,  
And both do leaue to other men,  
theyr goodes and eke theyr lande.

Although they build them houses  
and do determine sure, (saye,  
To make theyr name right greate in  
for euer to endure. (earth,

We see agayn it is not geuen,  
with riches to haue rest,  
But in that poynt a riche man is  
compared to a beast.

This is the folysh way they walk  
with pomp to get them fame,  
And al theyr frendes that follow them  
do muche commende the same.

C. 11.

whome

*Psalmes of David*

Whome death wyl soone deuoute,  
lyke shepe, whan they are brought to  
Then shal þ' iust in light reioice (het  
whan they in darknes drell.

Yet for all this I trust that god  
wyl saue my soule from payne,  
And from all suche infernal power,  
and comfort me agayne.

If any man waxe wondrous riche  
feare not I say therfore,  
Although the gloze of his house,  
increaseth moze and moze.

For whē he dieth, of al these things  
nothyng shal he receyue:  
His gloze wyl not folowe hym,  
his pompe wyl take her leaue.

Yet in this lyfe he taketh hymselfe  
the happiest vnder the sunne,  
And doth commend all other men  
that do as he hath done.

But when he shal go to his kynde  
where his forefathers be,  
He shal his felowes synde ful darke,  
That lyght shal neuer see.

¶

*In Metre.*

A folysh man whome riches hath  
to honoz thus pzetarde,  
That doth not know and vnderstand  
is to a beast comparde.

Quam bonus Israel, psalme. lxxiiij.  
He woundreth howe the foes of God,  
do prospere and encrease.  
And howe the good and godly men,  
do seldome liue in peace.

**H**ow good is god to suche as be  
of pure and perfect harte,  
Yet slyppe my feete away from hym,  
my steppes decline apart.

And why, because I fondly fall,  
in enuye and disdayne,  
That wycked men al thinges curoy,  
without discaule or payne.

And bear no yoke vpon their neck  
nor burden on theyr backe.  
And as for stoz of worldly goodes,  
they haue no want or lacke.

And free from al aduersitie  
when other men be shent,  
And with the rest they take no parte  
of plage or punishment.      wher-

*Psalmes of Dauid*

whereby they be full gloriouſly  
in pride ſo high extolde:  
And in theyꝝ wrong and violence,  
be wrapt ſo manyfolde.

That by abundance of their goods  
they pleaſe theyꝝ appetite,  
And do all thynges accordynglye  
vnto theyꝝ hartes delite.

All thynges are vile in theſeꝝ reſpect  
ſauing themſelues alone,  
They bragge theyꝝ miſchefe openly,  
to make their power be knowne.

The heauens and the liuing loꝝde  
they care not to blaſpheme.

And looke what thyng they talke of  
the woꝝloe doeth well eſtyme. (ſaye

The flocke therefoꝝe of flatterers  
do furnyſh vp theyꝝ trayne:  
foꝝ there they be ſul ſure to ſuck  
ſum profit and ſum gayne.

Tuſh tuſh ſay they vnto theſelues  
is there a God aboue,  
That knoweth & ſuffreth all this yll,  
and wyll not be reþꝝoue

Loe

*in Metre.*

Lo ye may ſe how wicked men,  
in ryches ſpyll encrease,  
Rewarded wel wꝝ worldly goodes  
and lꝝue in reſt and peace.

I haꝝ why do I from wickednes  
my fantaſie refrayn,  
And waſhe my handes wꝝ innocentes  
and cleaſe my hart in bayne:

And ſuffre ſcourges euery daye,  
as ſubiecte to al blame,  
And euery moꝝnyng from my youthe  
cuſtayne rebuke and ſhame.

And I had almoſt ſayd as they,  
in ſpyking myne eſtate,  
But that I ſhould thy children iudge  
as folke vnfortunate.

Thā I be thought me how I might  
this matter vnderſtand:  
But yet the labour was to great  
foꝝ me to take in hande.

Unꝝyll the tyme I went into  
thy holy place, and then  
I vnderſtoode right perfectly,  
the ende of all theſe men.

Quiſt.

And

Psalmes of David

And namely how thou settest them  
vpon a slippy place:  
And at thy pleasure and thy wyl,  
thou doest them all deface.

Than lozd how soone do they con  
and fearfully decay. (Iume  
Muche lyke a dreame whan one awa  
theyr ymage passeth away. (keth)

Thus greued was my hart ful soze  
my minde was muche oppzeast,  
So sonde was I and ignozaunt,  
and in thy sight a beast.

Yet neuertheles by my right hand  
thou holdest me alwayes fast.  
And with thy counsel doest me gyde,  
to glozy at the last.

What place is there yzepared than  
foz me in heauen aboue?  
There is nothyng in earth lyke thee  
that I desyer oz loue.

By flesch and eke my hart do fayle  
but god doth fayle me neuer,  
Foz of my harte God is the strength,  
my porzion eke foz euer.

And

In Metre.

And lo all suche as the fozlake,  
shal perishe euery chone,  
And those that trust in any thyng,  
saying in the alone.

The. lxxviii. Psalme.

Attendite.

The covenant and the wdderous workes  
of God in ysracel.  
And how he proued them with plages,  
and yet how oft they fel.

**A**tend my people to my lawe,  
and to my woordes incline.  
My mourthe shall speake straunge  
and sentences diuine. (parables  
whiche we oure telers haue heard  
euen of our fathers old, (and sene  
And whiche foz our instruccion,  
our fathers haue vs told.

Because we shuld not kepe it close  
from them that should come after:

But

*John Furrowe of St. Johns Parish of 1586*  
*By the order of the*  
*Churchwardens*

Psalmes of David

But shew the power & gloz of god,  
and all his workes of wunder.

With Jacob he the couenaüt made  
how Israel should liue,  
And made their fathers þ same lawe  
vnto their childzen geue.

That they and their posteritie,  
that were not sprong by tho,  
Should haue the knowlage of that  
and teache their seede also. (lawe,

That they might haue the better  
in God that is aboue, (hope  
And not forget to kepe his lawes  
and his pzeceptes in loue.

Not beyng as theyz fathers were,  
a kynd of suche a spirite,  
That would not frame their wicked  
to know their god aright. (heartes

How went the people of Ephraim  
theyz neighbours for to ipoyler  
Shotpng their dartes þ day of war  
and yet they toke the foyle.

For why they did not kepe in God,  
the couenaüt that was made,

For

in Meter.

For yet would walke or leade theyz  
accordyng to his trade. (liues

But put into Obluion,  
his counsel and his wpll,  
And al his workes most magnifiqu  
whiche he declared styl.

What wonders to our forefathers  
did he him selfe disclose,  
In Egypt land with in the felde,  
That called is Chanos.

He did deuide and cutte the sea,  
that they might passe at ones,  
And made the water stande as styl,  
as doth a heape of stones.

He led them secrete in a cloud,  
by day whan it was bright,  
And at the night whan darke it was  
with fire he gaue them light.

He brake the rockes in wylpernesse  
and gaue the people dypnke:  
As plentiful as whan the depes  
do flowe by to the bynke.

He drew out riuers out of rockes,  
that were both drye and harde,

Of

*Psalmes of Dauid*

Of such abundance y no fluddes  
to them might be comparde.

Yet for all this against the lord,  
they sinne did styl encrease:  
And stirred him that is moste high  
to wrath, in wilderness.

Acceptyng him within their hertes  
like people of mistrust,  
Requyng such a kynde of meate,  
as serued to their lust.

Sayng with murmuracion,  
in their unfaithfulness,  
Can not this God prepare for vs,  
a feast in wilderness?

Behold he strake the stony rocke  
and fluddes forthwith did flowe,  
Doubt not that he can geue his folke  
both bread and fleshe also.

Whan God heard this he wared  
with Jacob and his seede, (wrath)  
So did his indignacion,  
on Israel procede.

Because they did not saythfully  
beleue and hope that he,

Could

*In Metre.*

Could alwayes helpe & succour the  
in their necessitie.

wherfore he did comaunde y cloudes  
forthwith they brake in sunder,  
And rained downe manna for the to eat  
a foode of mykel wonder.

Whan yerthly men w angels foode  
were fed at their request,  
He bad the east wynde blow away,  
and brought in the south west.

And rained doune flesh as thicke as  
and soule as thicke as sand, (dust)  
whiche he did cast a mydde the place  
where al their tentes did stand.

Then did they eat excedyngly,  
and all men had their fill,  
Nothyng did want to their desire,  
he gaue them all their wylles.

But as the meat was in their mou-  
his wrath vpo them fell, (thes)  
And slewe the floure of al the youth,  
and choyle of Israel.

Yet fel they to they wounted synne  
and still they did him greue,

For

*Opt 1070  
John  
Lep  
of  
Amherst*

*Psalmes of David.*

For al the wōders that he wrought,  
they had no fast beliefe.

They dates therfoze be shortened  
and made they? honcur vaine.

They? yeres did wast & passe away,  
with terroz and with paine.

But euet when he plaged them,  
they sought him by and by,  
Remembryng then he was they?  
they? helpe a god most hye: (stregth

Though in their mouthes they did  
and flatter with the lord, (but glōse  
And with their tonges and in they?  
dissembled euery worde, (heartes

For why they? heartes wer nothing  
to him no? to his trade, (bent  
No? yet to kepe oz to perfoyme,  
the couenaunt that was made.

Yet he was styl so merciful,  
whan they deserude to dye,  
That he forgaue thē they? misdedes  
and would not them destroy.

For many a tyme he turned his  
and did him selfe auise. (wrath  
And

*In Meter.*

And would not luffe all his whole  
displeasure to arise.

Consideryng y they were but flesch  
and euen as a wynde,  
That passeth away and can not wel  
returue by his owne kynde.

How often tymes in wyldernes,  
did they they? lozde prouoker  
How did they moue and styre they?  
to plage them with his stroke? (lord  
yea when they were couerted well,  
of purpose they would moue  
The holy one of Israel,  
his power for to proue.

Not thinkyng of his hand & power  
no? of the day when he,  
Deliuerted them out of bondage  
of the enemy.

No? how he wrought his miracles  
as they them selues behelde,  
In Egypt, and the wōders that  
he did in soan felde.

No? how he turned by his power,  
they? waters into bloud, That



*Psalmes of Dauid.*

That no manne might receiue his  
at riuer ne at floud. (Drinke

Now how he sent them flies & lice  
whiche did vpon them crawl,  
And filled þ country ful of frogges  
to trouble them withal.

Now how he did comit their trustes  
vnto the Caterpyller,  
And all the labour of their handes  
he gaue to the gosse hopper.

With hailstones he destroyed theyz  
so that they wer all lost. (bynes  
And also their mulherietrees,  
he did consume with frost.

And yet w hailstones once, againe  
the lord their cattal smote,  
And all their flockes & herbes like  
with thunder boltes ful hote: (wyle,

He cast vpon them in his ire,  
and in his fury strong,  
Displeasure, wraath, and Angels yll  
to trouble them among.

Then to his wraath he made away,  
and spared not the least,

But

*in Metre.*

But gaue vnto the pestilence,  
the man and eke the beast.

He strake also the fyrst borne all,  
that by in Egypt came:  
And all that they had laboured for,  
within the tentes of Ham.

But as for all his owne dere folke  
he dyd preserve and kepe,  
And caryed them through wildernes  
euen lyke a flocke of shepe.

Without all feare both safe & sound  
he brought them out of thral,  
wheras theyz foes with rage of sea,  
wet ouerwhelmed all.

And brought them out vnto þ boz-  
ders, of his holy lande,  
Guen to þ mount whiche he had pur-  
chased with his right hande.

And there cast out þ heathen folk,  
and did theyz lande deuide,  
And in theyz tentes he set the tribes  
of Israel to abyde.

Pet for al this theyz god most high  
they styred and tempted syl,

D. 1.

And

*Psalms of David*

And woulde not kepe his testamente  
no; yet obey his will.

But as they; fathers turned back,  
even so they went astray.

Muche lyke a bowe that woulde not  
but brake and starte away. (bend

And greued him with their hil and  
their lightes & with their fier, (ters  
And wth their Idols vehementlye  
prouoked hym to yre.

Then with his wroth began agayn  
to kynde in his brest,

The naughtines of Israel,  
he dyd so muche detest.

Then he forsoke the tabernacle  
of Silo, where he was  
Right conuersant with earthly men  
even as his dwellyng place.

Then suffered he they; might and  
in bondage for to stand. (power  
And gaue the bett of his folke  
into they; enemies hande.

And dyd comit them to the sword,  
wroth with his heritage,

The

*In Metre.*

The younge men wer deuoured with  
maydes had no marriage. (tyer;

And wth the sworde the prestes also  
dyd peryshe euerychone.

And not a widdow left alyue,  
they; faute for to be none.

And than the lord began to wake  
lyke one that slept a tyme,  
Or lyke a souldier that had ben  
restred wel with wyne;

With emerauldes in the hynde  
he strake his enemies all: (partes  
And put them than vnto a shame,  
that was perpetual.

Then he the tent and tabernacle,  
of Joseph dyd refuse.

As for the trybe of Ephraim,  
he woulde in no wyse chuse.

But chose the trybe of Iuda;  
whereas he thought to dwell:

Even the mount of Syon,  
whiche he dyd loue so well.

Where as he did his temple byld,  
both sumptuously and sure;

D. 116

Lyke

Psalmes of David

Lyke to the grounde whiche he hath  
foz euer to endure. (made

Chan chose he David him to serue  
his people foz to kepe,

whiche he toke vp & brought away,  
cuen from the foldes of Shepe,

As he did folow the ewes w yong  
the lozde dyd hym auaunte,

To feede his people of Israel  
and his inheritaunce.

Chan David with a faythful hart  
his flocke and charge dyd feed:  
And prudently with all his power  
dyd gouerne them in deed.

Benedic anima mea psalm. ciii

To God foz all his benefites,  
we render thankes eche one,  
Who knoweth the frailtie of vs al,  
and helpeth vs alone.

**M**y soule geue laude vnto y lord  
my spirite shall do the same,  
And all the secretes of my hearte  
praysse ye his holy name.

Geue

In Metre.

Geue thankes to god foz al his gif,  
Shewe not thy selfe vnkynde, (tes,  
And suste not his benefites,  
to flyp out of thy mynde.

That gaue the pardon foz thy faute  
and the restozed agayne,  
Foz al thy weak and frayle disease  
and healed the of thy payne.

That dyd redeme thy lyfe fro deth  
from whiche thou couldest flee,  
Hys mercy and compassion both,  
he dyd extend to the.

That filled with goodnes thy de-  
and dyd prolong thy youth, (lyre,  
Lyke as the Eagle casteth her bil,  
wherby her age renueth.

The lord with iustice doth reuenge  
all suche as be opprest,  
The patience of the perfect man,  
is turned to the best.

His wayes & his cōmaundmentes  
to Moyles he dyd shewe,  
His counceles eke with his consentes  
the Israelites do knowe.

The lord

Psalmes of Dauid

The lord is kynde and mercyfull,  
When sinners do hym greue,  
The slowest to conceyue a wyath,  
and redyest to forgeue.

He chydeth vs not continually,  
though we be full of stryfe,  
Nor kepeth oure faultes in memoze,  
for all our synful lyfe.

Nor yet accordyng to oure synnes  
the lord doth vs regarde,  
Nor after our iniquities,  
he doth not vs rewarde.

But as y space is wondrous great  
twixt erth and heuen aboue,  
So is his goodnes much moze large  
to them that do hym loue.

He doth remoue our synnes fro vs  
and our offences all,  
As farre as is the sunne rysyng  
full distant from his fall.

And loke what pitie parentes bere,  
vnto theyr chyldzen beare,  
I yke pitie beareth the lord to suche  
as wurshyp hym with feare.

The

in Metre.

The lord y made vs knoweth oure  
our mould & fashon iust. (Shape  
Howe weak and frayle our nature is  
and how we be but dust.

And howe the tyme of mortal men  
is lyke the wydderyng hay,  
Or lyke the flour ryght fayre in felde  
that fadeth ful soone away.

whose glosse and beautye stormye  
doe vtterly disgrace, (wyndes  
And make that after theyr assaultes,  
suche blossomes haue no place.

But yet the goodnes of the lord,  
with his shal euer stande,  
Theyr chyldzens chyldzen do receyue  
his righteousnes at hande.

That they may kepe their promi-  
with al theyr whole desyre, (les  
And not forget to do the thyng,  
that he dyd them requyre.

The heuens hye are made the seat  
and footstole of the lord,  
And by his power imperial

He

Psalmes of David

he governeth all the worlde.

Ye angels and ye vertuous men,  
laude ye the lord I saye,  
That ye maye both fulfyl his hestes,  
and to his wordes obey.

His hoste and eke his ministers  
ceasse not but laude hym still,  
And ye also that execute  
his pleasure and his will.

Let all his workes in euery place  
geue laude vnto the Lorde,  
My harte my mynde & eke my soule,  
Shall ther vnto accord.

Ad

in Metre.

Ad dominum cum tribulacione. psal. cxx.

The good men crye, and muche lament,  
that they so long do dwell,  
In company of carnal men,  
the sounes of Ismael.

In trouble and in thral,  
Vnto the lord I cal,  
And he doth me comforte:

Deliuere me I say,  
From lyars lippes alway,  
And tongue of falle reporte,

How hurtful is the thyng,  
Or els how doth it syng,  
The tongue of suche a lyar

It hurteth no lesse I wene,  
Than arrowes sharpe and keene  
Of whote consumyng fier.

Alas to long I dwel,  
with the sonne of Ismael,  
That Chedai is to name.

By whom the folke elect  
And all of Isaacks sect,  
Are put to open shame.

With them that peace did hate,  
I came a peace to make,

And

Psalmes of Dauid

And set a quiet life,

But whan my worde was tolde,

Causelesse I was controlde,

By them that would haue strife.

At te lauui. psal. cxvii.

The poore in spirite maye for the lord,  
all they some grace attaine,

The proude and welthy wharises,  
the simple folke disdaine.

**O** Lord that heauē doest possesse,

I lift myne eyes to the,

Euen as the seruaunt listeth his,

his masters handes to se.

As hādmaidēs watch their mastres  
handes, some grace for to atcheue,

So we beholde the lordē our God,  
till he do vs forgeue.

Lordē graunt vs thy compassion,  
and mercy in thy sight,

For we be filled and overcome,

with hatred and despise.

Our mindes be stuffed with great

the riche & worldely wyse. (rebuke,

Do make of vs theyz mocking stock

the proude do vs dispise.

The

in Meter,

The. Cxxvii. Psalme

Beati omnes.

God bleffeth with his benefites,  
the man and eke the wyfe,  
That in his wayes do rightly walke  
and feare him all their life.

**B**lessed art thou that fearest god -  
and walkest in his way,  
For of thy labour thou shalt eate,  
happy art thou I say.

Lyke fruitteful vynes on the house  
so doth thy wyfe spryng out, (sides  
Thy children stand like Olive bud=  
thy table round about. (des

Thus art thou blessed that fearest  
and he shall let thee see (God

The promise of Ierusalem,  
and his felicitie.

Thou shalt thy childrens children  
to thy great loyes encrease, (see  
Full quietly in Irael,  
to passe their tyme in peace.

Finis.