At the Committee of the House of Commons in Parliament concerning Printing, April 3, 1644.

It is this day ordered by the said Committee that the Poetical Translation of the Psalms by W. B. &c. be entered into the Register book of the Company of Stationers, and printed.

JOHN WHITE.
Tunes for Psalms of pure Eights, i.e. Eight Syllables in a line.

I. The first French tune is the tune of the old 100 Psalm, used everywhere, and may serve for all the Psalms in Eights.

O come sing we with joyful noise, To our Salvation surest rock: With Psalms of praise and Hours of joy, To our God's presence let us flock.

II. The second French tune is the old tune of the 10 Commandments, used oft in London.

A God's King of great Command, Above all Kings and Gods he is: The earths deep places

In his hand, The strength of hills is also his.
Sweet tune and Choice tune.

III. Sweet tune to the tune of the old 43. Psalms. Used in such places, Proper for the 7th, 16th, 24th, 42d; Psalms, and for the 14th, 31st, 32d, 39th, 45th, 55th, 66th, 67th, 102d, 146d. 

When as your fathers tempted me, They prov'd me and my work did feel forty years was griev'd. 

and said, This tempting age has wholly stray'd. 

V. 1. Stream tune, L. i. a strain, the 7th, 16th, and 42nd Tune of the old 43d. Psalms, is proper for all Psalms in the form of the 14th. 

VI. 1. Stream tune, viz. a strain of the old 44th. Psalms. 

VII. Single tunes of Eights and Sixes.

VIII. Martyrs tune (proper for fasting and sad distresse) used commonly in all places.
Coventry tune, and York tune.

The victory hath marvailed done; His holy hand and arm most strong, The victory hath won.

VIII. Coventry tune (proper for fast and solemn duties) mine with fours (like the 4th) used in private families in London.

The Lord Almighty hath made known, His likeness, health and might; His truth he openly hath shown, In all the Heavens sight.

IX. York tune (proper for joyful duties) used every where, and may be sung for both the Coventry tunes, in shafts that cannot sing them.

Yow'dis Israel's honour'd house hath he, Remembered truth and grace: The earth did his salvation see, Declared in every place.

Davids tune. Cambridge old tune. Pauze to.

X. Davids tune (most proper for joyful duties) most now frequently in London.

Make joyful notes unto the LORD, All doers in the earth; Make joyful notes, his praise record, in songs of joy and mirth.

XI. Cambridge old tune (proper for fast and solemn duties, mine with fours, like the 4th and 4t) used in most places.

With harp, and flutes melodious voice, And Trumpets to him sing; With sound of cornets the rejoice, Before the LORD the King.

XII. Pauze tune, used in Coventry, most proper for the 49st and 111th Psalms.

Let fife and flutes rejoice their songs, And both roar out with noise; Let waving branches, with towring,

XIII. London long tune, prayer for solemn dances, sung every where.

Before the LORD, whole comming thall, The earth with judgement try, judging the world, and people all, Wash rump and equine.

XIV. Oxford tune, prayer for solemn dances, (such as the 6. and 7. Epistles) used commonly in all places.

Behold, how much is doth excell, And what great joy weel: When brethren do together dwell, In perfect unire.

XV. Dutch bust tune, used commonly in Cambridge, and of late in Aldermanbury, it is agree to contain with the tune following, so that it is all one whether you take, for they may be sung both together.

In use the previous omen, which was pow'd.

Dutch tune, and finers tune.

on Agarest crown: Which to his head and garments rich. Even to the sheets, run down.

XVI. Dutch tune (prayer for solemn dances) is the most excellent and ordinary tune in all England.

Like pearly dew ofHammon hill, Or Siuts silver bowes: Blessings of life his ever hill.

The LORD upon them pour's.

-Doubt tunes of Eights and Sixen,

XVII. Siuns sew (prayer for solemn dances in the form of 8., 9., 88.) in the case of that which was called, The humble sage of a fineness: A most excellent tune, much used of old.

Hard by the brooks of Babylon, We sit down weeping there: When Siuns hill we thought upon, Each month enforce its way. Amidst it there green.
Old England tune. New tune. Or

Te Deum tune. Magnificat tune. [Note: The text is too faded to transcribe accurately.]

And they that walked us that day, Did ask and urge us that; Sing one of Sion's songs, said they, and make some music for us. What tongue can tune or utter them? In foreign land what heart;

If I forget Jerusalem, My right hand lose heart. [Note: The text is too faded to transcribe accurately.]

O daughter Isbel, thou whole fall. And reign is design'd: O happy is the man that shall, reward once in the kind. He shall be blessed for his pains,

That takes thy little ones, And dash'd out their life.
Short Staffe tune. London short tune.

Infants in arms, Against the pavement flows,

Tunes of Sixes and Fours.

XXI. Short Staffe tune is the same with, Where true
men's hearts doth hay, only perfected in the 4. and 7.
Hence: As it is proper for most duties, so the 56
Psalms.

O praise the LORD all lands; All people
praise his Name, Whole marvellous kind love
is, Doth everlast fame. This trump eternal
flutes, So shall the Lord be praised for ever more.
Do ye therefore, Give praises to the LORD.

XXII. London short tune, as the tune of the old 68.
Psalms, with all voices: And may serve for all the
tunes of Sixes and Fours.

I by Church Lord blest and kept; So that a
praise never, Nor only sleep, but feel thy
Sleep.

Southwell tune, and New verse tune.

Sleep, And lift them up for ever.

XXIII. Southwell tune, proper for sad duties, at the
13. Psalm.

Lord God of hosts incline, And cause my fa
to shine; Turn us to thee, And then shall we,
For ever saved be.

XXIV. New verse tune, a most sweet tune, fit for
difficult duties; as the 57. Psalm.

So we whose thou dost call, Thy flock and peo
ple shall Blest thee always, and spread thy
praise, To generations all.

XXV. Tune of the old 113. Psalm, is proper for the
98. Psalm, and for the 99. and 100. parts of the 119.
Psalms, but they that cannot sing it at large, may effec
tively sing first measure.

Unto
An Apologetical Preface
To the Reader.

Courteous and Christian Reader,

It is pleasing to understand, that I have collected the most choice and exquisitely tunes that are now in use in all England; I have only added or altered a little in some, to make them edifying and suitable to several forms of metre, and to bring some choice strains and divers into more frequent use, feeling, as managers of tunes (as Ravcrocoth) we are more necessary to burden in.

The Tunes part of these tunes I have here prefixed, both for reasons to his interest, and the benefit of the people, with which I believe no one, who can write in verses, without being a flutist-tune, can be all flutist-tunes. The rest of such as are not in the book, the Clerk to flutist so much upon the same tunes, and to sing joyful and delightful divers and solos, and make the congregation often to meditate, and all sometimes into several tunes at once, which discords the parts and disturb the division.
To the Reader.

And (Reader) were it but before what an easy task it is to understand the life and
meaning of the Psalm, intitles, (thousands) that
have good cause (might) observe, properly, and
exactly so much, as to be able to find all those
Prophetpsalmists that are not of those who are
here referred to, and also in so far as to think,
that one may easily fall out of one tune into
another alto-long.

And whenever this wouldst learn a tune by
itself, repeat thou or do, that hear the
burden of it, be assured of those who
wouldst learn David's tune, let it be.

Make joyful noise unto him, &c. by hand or
feet, the same words, as a tune is more easily
learned. Company and saying, the effect of an
influence, or observation of a change, are
excellent and speedy means to learn tunes, let it
leave them to that art, and to them their future.

Nevertheless, for such as are not, or cannot
attain, and still love learning, he beheld,

An old Dutch song that "sings of four of their times (certain
where known and heard of) with two and
three lines of the old 111. Psalm, will serve

New left by any man (in this flourishing age),
should strive at the usefulness of this
Psalm (an unfortunate to our opinions) he
himself to understand that express, Scripture, 5
Chrom. 15. 59. which fully be not their
sufferings and trouble of, and by arguments,
abuse, and the way, will convince this of their full advantage and excellence,

for
To the Reader.

None should be of that mind to vie us so strictly in the fruit and rent, as must constrain us to rend it in such rigid and unfeeling way, as many judicious men have already much indulged, and such as multitudes of plain people would deem to have under some re-son.

One translation I find more pleasant, compacted through than this word:

And will deliver them: He shall

Them all deliver from

The wicked, and shall love them all,

Because they trust in him.

Another translation is full of uncouth literaturn.

Ps. 45. -

A good word blows fervently,

I to the King do say mine adorns:

My tongue the pen of writers speak,

Much asart thou then be Adams sons.

Other are full of extravagancies and in-congruities:

He hath in thee shew'd wonders great,

O Egypt (void of vaunt)

For thou art God, in wickedness

That takest no delight, &c.

Daughters therefore if you please give me

And Multijudicious, to make it sound, clear,

And all the word, so that every line may contain

Difficult fable as it self, or life entirely so

The word in the next, that no disordered

Writers, (which darkest, difficult, and debater we may find there,)

Ps. 10.

To the Reader.

which is it the most clearly, if it is the

most difficult piece of learned of all other, and

is only found fault with by many, because

it is (so hard to hit; and for my liking,

and the taking thereof, I pray thee give me

leave to print this making consideration.

The holy Scripture affords an much diffe-

ence and indistinctness in 'recitations of Scrip-

tures following, &c. I desire to be allowed me in this trans-

lation, Ps. 48. 18. Thou hast received gifts for men, is rendered Eph. 4. 8. And gave gifts for men, Psal. 40. 6. Mine ears hast thou opened. Ps. 40. 5. A body hast thou trans-

formed me, 1 Thess. 2. 16. In the Old Testament, Elelun, even in the torus of the Commandments, Exod. 20. 8. Remember the Sabbath day to keep it holy, Deut. 5. 12. Keep the Sab-

bath day to sanctify it, as the Lord thy God hath commanded thee. Exod. 4. That

thy servant and thy maid-servant may rest as well as thou. And remember that

thou wilt a servant in the land of Egypt, and that the Lord thy God brought thee

hence, through a mighty hand, and by a stretched-out arm: therefore the Lord

thy God commanded thee to keep the Sab-


give us our infirmities. Matt. 6. 14. There were they in great fear, for God in the heavens, Psal. 14. 1. There were they in great fear, where no fear was: for

God had scattered the bones, &c.

Ps. 10.6.
To the Reader.

I. I have been a word of the translation, yet possibly it may be as proper, perspicuous, and significant, as that which is taken in the present translation. Psa. 18:2. I have translated the word, &c. Psa. 119:111. I protest.

To the Reader.

But to follow the ideas of his own language, otherwise he should not keep to histories but correct it rather: if it is true, some words and phrases are peculiar to a language, and no other may be found to render it genuinely: I know no in what language to render this phrase without an Hendecas. Psa. 146:11. Thy vows are upon me, &c. God.

And some phrases are here understood by metaphor of other language. I can see no paronomastic or metaphorical expression of the Lord be upon you, to be well understood in our language. Psa. 119:15. Should put off the right hand to requite; in order to make sense. Psa. 28:7. Should they care not for God? Psa. 44:3.

As for many Hebrew phrases, (Men of bloods, &c. bloody bones, an heart and an heart, &c. a double heart. Speak rice into wind, &c.) I leave against the word that is in the script. Psa. 51:16. I pray let me, in what other language learn a man have done: whether it be. Psa. 26:5. Shalt be angry with gold, but &c. curst with gold, &c. therefore being not well-pleased to alter the drift of the sort, into that beginning, and others, &c. &c. &c. But to follow the ideas of his own language, otherwise he should not keep to histories but correct it rather: if it is true, some words and phrases are peculiar to a language, and no other may be found to render it genuinely: I know no in what language to render this phrase without an Hendecas. Psa. 146:11. Thy vows are upon me, &c. God.
To the Reader.

Gist thereof yet being so obvious (by what I hear from good authors) I have receded, and lay down my first venture in the other balance, which I think is more according to the manuscripts presented to the reverend Assembly.

Take which you will.

Hecman hath God pronounced blest,
That doth not walk astray;
By docket which lewd men liggeth,
New truths in former ways.

TO
The High and Honourable Court
OF
PARLIAMENT.

An Epigram.

Great scholars, I now devoutly pray ye,
For both the House's honourable chairs,
Their Order and furthering these State-affairs.

I know not yet, what friendship get between,
Hath set me down to far beyond the forest,
That fierce enough I may be heard or seen.

But if I can appear, I may appeal,
And venture something for the Churches weal,
In some case it is capital to conceal.

I dare not parley, but I dare proffer,
I aim God should be served with the best;
The judgment is referred to your breast.

Your beams are bright, and day light doth appear,
A
TO

THE RIGHT HONORABLE

EDWARD Earl of MANCHESTER

Speaker (pro tempore) of the House of Peers in Parliament.

A double Epigram.

Now I see that virtuous man,
A worthy soldier from the skies,
Newly rising where he lies,
So firm he stood before his face.
Here is a pattern of the neck,
Here is a corner on his cheek,
Bravely borne by gentle earl,
An offering to his state.
As an eagle his mind is firm,
As the sun his constancy,
To his country, to his name,
All his days and to his fame.
As a star in his empire,
So in his nearness to his seat,
Till his name shall all men call.

I'll not speak of his virtues,
In this world delivered true,
For his name has not been seen,
Nor ever was as he hath been.

A l
THE BOOK OF PSALMES IN METRE.

PSALM I. TO DACTYL TUNE.

Argument.

David shows the solidity and fruitfulness of the godly, the defection and destruction of the wicked.

Reader vouchsafe to see, and look on, and take a sup of Hymns, and creamy blessings, made up in the full fleet of all the book, with directions given to make all even, if the Reader also please to see the titles and the prefaces.

The man is blest and blest again. Heb., verses.

That doth not walk after false judgments, Much less practices and pleasures.

By counsel of ungodly men, Nor stands in slanders way.

Nor fits in tears of sorrow full states: But in God's law delights.

And upon he meditates.

Continual days and nights.

Like planted tree by waters springs,

Such one shall he be made,

Which in his season fruit forth brings,

Whole leaf shall never fade,

All that9 feared by him despised:

Th' ungodly are not so,

But like the chaff which by violent winds,

Drives east and west and so.

Therefore all the godly never must.

Not any better way.

In Congregation of the Lord, Stand up as judgment day.

B

6 For all the Lord.

My Lord, and stacks, of my honor and more,

I felt some marvellous truth in my breast before,

Oh let me, Lord, do praise in my eyes

That scatters clouds and makes bright sun-looks rise.

To the tribunal of fame a look,

I will adorn the Imperial bost,

For which elsewhere I have presented twice,

And in the third time shall not love the yoke.

I care not, I, although I bearers for,

True odes are crowned for Apotheosis.

I lack no more, but when you were consulted,

The place to let them sing Omnion with.

My (4) ambition is to be seen,

Great grandam to the Parliament;

And all this prais'd and prais'd they come,

I leave the blizzing poetry to dumb.

Reader vouchsafe to see, and look on, and take a sup of Hymns, and creamy blessings, made up in the full fleet of all the book, with directions given to make all even, if the Reader also please to see the titles and the prefaces.
PSAL. II.

6. For to the way of men upright,
The Lord with favour knowes;
Whereas the way shall perish quite
Wherein the iniquity.

PSAL. III.

7. Thou hast decreed, and wilt fulfill,
And I declare the thing.
The Lord hath spoken thus to me,
Thou art my only Sonne.

This day have I begotten thee;
A son but to have it done,
All heathen kingdoms I will make
The piv'ledge of thy birth:
And thou shalt in possessions take,
The unmoist parts on earth,
To truth thy foes that thou lif' up,
Thy weighty iron rod:
And dash them, like a potter's cup,
In pieces small, a God.

Now therefore, o ye Kings, take care
That ye may understand:
Be well instructed ye that are
The judges of the Land.

See that the LORD have service done
With reverence and respect:
Left ye in wrath be checkt.
So should ye perish from the way,
This last anger flame,
O blessed, blessed are they
That trust upon his Name.

PSAL. II. To Zachariah.

David comptains of Abraham, and his adherents,
Confessing against his way, his confidence in God, that defeateth the foolish, and destroyeth the wicked.

LORD, how their number multiplies
That vex and grieve me sore!
PSAL. IV.

Yea, thou that do against us strive,
Wax hourly more and more,
2. There's many of my soul do say,
His God no help shall yield,
Nor bring him Succour any way:
3. But Lord, thou art my shield,
Thou art the Uplifter of my Head,
My glory and my guide:
My voice to God I uttered,
4. Into the Lord I cry'd,
He heard me from his holy Hill:
I laid me down and slept,
And wak'd again in safety still,
5. By him shall I be kept,
Although ten thousand of my foes
Behold me round about,
I will not be afraid of thee,
6. O Lord my God awake, awoke,
Defend my righteous Cause;
As for enmity,
Upon the very jaws,
7. Break thou the teeth of all the strong
That work ungodliness:
8. Salvation doth to God belong;
Thou dost thy people blest.

PSAL. IV. To London long since.

Argument.
David apprehends–or prays to God, his King's Safety,
Chair'd for delivering the Nation of God to the Kingdom; Admonishes them
to repent: prefers Christ and bears to carnal.

PSAL. IV.

O God, the strength of my right arm,
Hearken when I call to thee:
In full time of my distress,
Thou hast enlarged me,
Hast mercy and salve to ease,
Thro' the prayer's I frame;
1. O save me, O Lord;
How long will ye yea
My glory turn to shame?
How long will ye yea
2. Vain things affect,
And follow after lies?
3. Know who the Lord is:
And he will hear my cry,
4. All flesh is vanity:
And stand in awful dread;
In solemn commune with your heart,
5. Upon thy secret bed,
For inincea offer innocence,
6. And righteousness present;
And wholly put your confidence
In God omnipotent.
7. What way they may themselves advance
Great multitudes inquire
But Lord thy shining Countenance
Is all the we desire.
8. For thou hast made my heart to trust
With fared comforts more,
Then wond'ring when they were increat
With comfort and with joy good store.
9. I'll both lie down, I'll rest me to take,
And also sleep secure;

Winters
Judge, Protector, and
Sunder of the

Speak butter
of my
unto ingto.
So do the

the

of Christ and
his

B 3 For
Psa. 115.

The Lord is the Most High, within His sanctuary.
Praise Him, O praise the Lord most high.
Within His sanctuary.
In the midst of His praises.
With the joyful sound.
Excellently, with great joy.
According to His greatness.
Praise Him with trumpets.
Praise Him with the sound of joy.
With the sound of music.
And let the dance.
And with the sound of melody.

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