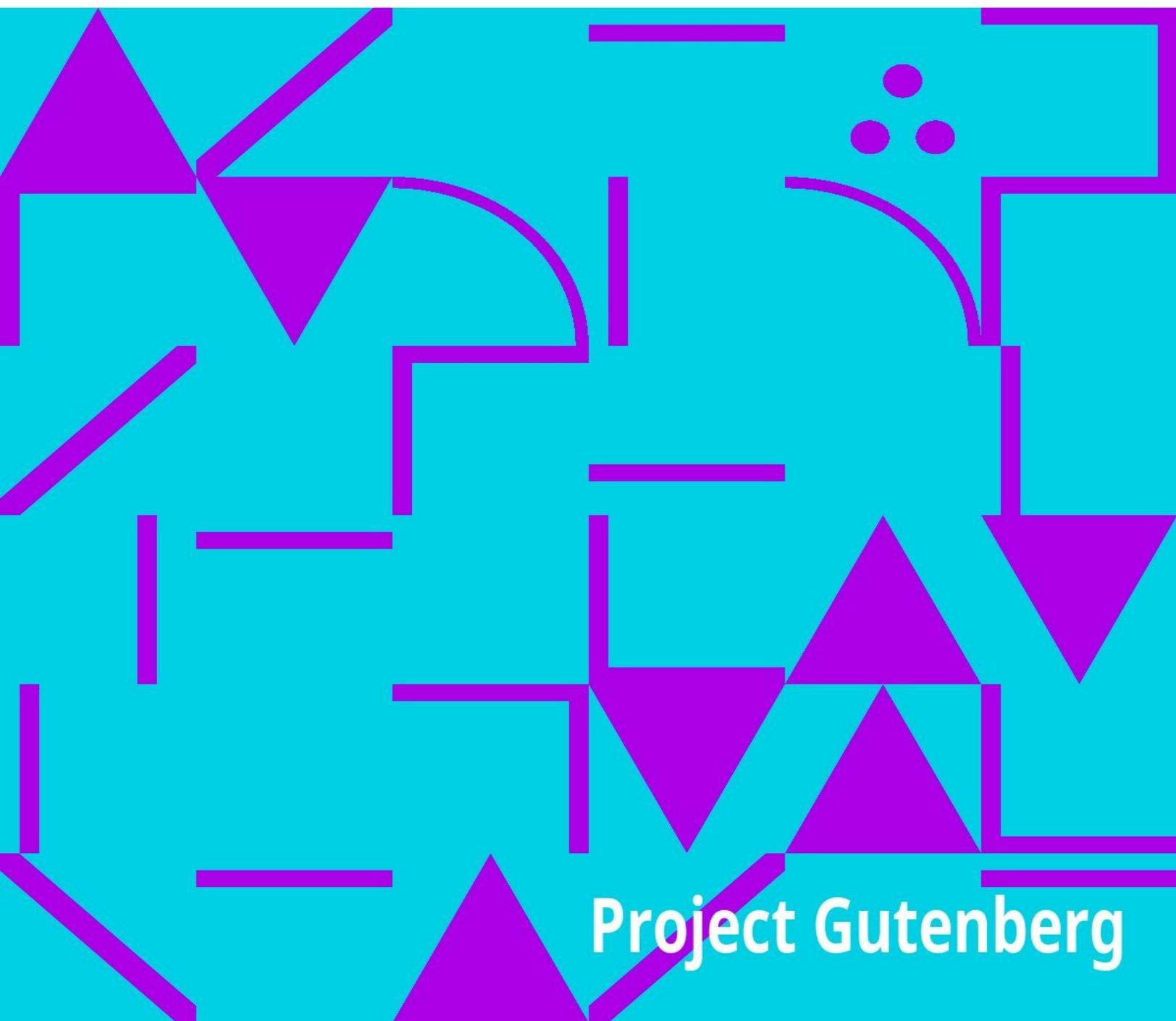


# An Exposition of the Last Psalme

John Boys



Project Gutenberg

The Project Gutenberg EBook of An Exposition of the Last Psalme, by John Boys

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.net](http://www.gutenberg.net)

Title: An Exposition of the Last Psalme

Author: John Boys

Release Date: December 10, 2005 [EBook #17273]

Language: English

\*\*\* START OF THIS PROJECT GUTENBERG EBOOK AN EXPOSITION OF THE LAST PSALME \*\*\*

Produced by Louise Hope, Jason Isbell and the Online Distributed Proofreading Team at <http://www.pgdp.net>

In addition to the ordinary page numbers, the printed text labeled the recto (odd) pages of the first four leaves of each 16-page signature. These will appear in the right margin as A, A2, A3...

A few typographical errors have been corrected. They have been marked in the text with mouse-hover popups. Some details about transcription are given at the end of the text.

AN  
EXPOSITION

OF THE LAST  
PSALME.

DELIVERED IN A SERMON  
PREACHED AT PAVLES  
Crosse the fifth of Nouember 1613.  
*Which I haue ioyned to the Festiualls*  
as a short Apologie for our  
*Holy daies in the Church*  
*of England.*

DEDICATED VNTO MY HONORABLE  
friend and most respected kinsman Sir *William*  
*Monins Baronet.*

---

---

By IOHN BOYS, *Doctor*  
of Diuinitie.

---

---

decoration

AT LONDON

Imprinted by FELIX KYNGSTON, for  
*William Aspley.* 1615.

---

---

decoration

# GVNPOWDER

## TREASON DAY.

PSALME 150.

*O praise God in his holinesse, &c.*

capital A LL the Psalmes of *David* are comprised in two words, <sup>a</sup>*Halleluiah*, and *Hosanna*, that is, blessed be God, and God blesse; as being for the greater part either praier vnto God for receiuing mercies, or else praises vnto God for escaping miseries. This our present Hymne placed as a <sup>b</sup>Conclusion of the whole booke; yea, the beginning, middle, end, to which all the rest (as <sup>c</sup>*Musculus* obserueth are to be referred) inuiteth vs in prescript and postscript, in title, in text, in euery verse, and in euery Clause of euery verse to *praise the Lord*. Teaching these two points especially:

1. For what
  2. With what
- God is to be magnified.

For what, vers. 1, 2. *O praise God in his holinesse, praise him in the firmament of his power, praise him in his noble acts, praise him according to his excellent greatnesse.*

a *Gueuara.*  
b *Lyra in loc.*  
c *In loc.*

With what, euen with all that is

Without vs, vers. 3. 4. 5. *Praise him in the sound of the trumpet, &c.*

Within vs, vers. 6. *Omnis spiritus, &c. Let euery spirit praise the Lord, praise yee the Lord.*

This in briefe is the whole texts *Epitomie*, I come now to the words *Anotomie*, cutting vp euery part and particle seuerally,

d *Chrysost. Basil.*  
*Euthym. Arabs apud*  
*Muscul. Lyra. Hugo*

beginning first at the first, *O praise God in his holinesse*. Of which one sentence the Doctors haue many (though not aduerse yet diuerse) readings, especially three: *Praise God in his Saints, praise God in his sanctitie, praise God in his sanctuarie*. S. Hierome, Augustine, Prosper, and <sup>d</sup>other as well ancient interpreters as moderne translate here praise God in his *Saints*. For if he must be praised in all his creatures, how much more in his new creatures? if in the witlesse wormes, and senselesse vapours, Psal. 148, much more doubtlesse (as *Theodorit* here collects) in men, in holie men, in *Saints*, vpon whom hee hath out of his <sup>e</sup>vnsearchable riches of mercie, bestowed the blessings of the <sup>f</sup>life present; and of that which is to come.

First, almightie God is to be blessed for giuing his Saints such eminent gifts of grace for the good of his Church, and for the setting forth of his glorie. So *Chrysostome, Basil, Euthymius, Prosper, Placidus, Parmensis* expound it. <sup>g</sup>Euery good and perfit gift is from aboue, descending from the father of lights, a good thought in a saint is *gratia infusa*, a good word in a saint is *gratia effusa*, a good deed in a saint is *gratia diffusa*, through his grace which is the God of <sup>h</sup>all grace, saints are <sup>i</sup>whatsoever they are. Wherefore praise the Lord in his Saints, often remember their vertues as their true *reliques*, and as it were bequeathed <sup>k</sup>legacies vnto Gods people. So the wise man, Ecclesiasticus 44. *Let vs now commend the famous men in old time, by whom the Lord hath gotten great glorie, let the people speake of their wisdom, and the congregation of their praise*. So the Confession of Bohemia, chap. 17. <sup>l</sup>Wee teach that the Saints are worshipped truly, when the people on certaine daies at a time appointed, doe come together to the seruice of God, and doe call to minde and meditate vpon his benefits bestowed vpon holie men, and through them vpon his Church, &c. And for as much as it is kindly to consider, *opus diei in die suo*, the worke of the day<sup>m</sup> in the same day it was wrought; it is well ordered by the Church of England, that the most illustrious and remarkable qualities of the saints are celebrated vpon

*Card. Turrecremat.*  
*Anonymus.*  
<sup>e</sup> *Ephes. 3. 8.16.*  
<sup>f</sup> *1. Tim. 4. 8.*

<sup>g</sup> *James 1. 17.*  
<sup>h</sup> *1. Pet. 5. 10.*  
<sup>i</sup> *1. Cor. 15. 10.*  
<sup>k</sup> *Euseb. Emisen.*  
*hom. de S. Maximo.*  
<sup>l</sup> *See Harmon.*  
*confess. sect. 16.*  
*pag. 486.*  
<sup>m</sup> *Maiores præsat. in*  
*Psal. 22.*  
<sup>n</sup> *Owin epigram. lib.*  
*3.*  
<sup>o</sup> *Ser. on Christmas*  
*day preached at*  
*Bexterly, & ser. on S.*  
*Stephens day at*  
*Grimstorpe.*

their proper festiuals, that on S. *Stephens* day, we may learne by S. *Stephens* example to loue our enemies: on S. *Matthewes* day, to forsake the world and to follow Christ: on S. *John the Baptist* his day, to speake the truth constantly, and to suffer for the same patiently. Thus in stedfastnes of faith and godlinesse of life (*non legere modò sed degere sanctorum vitas*, as <sup>n</sup>one wittily) to bee followers of them as they were followers of Christ; is (as <sup>o</sup>blessed *Latymer* was wont to say) the right worshipping of Saints, and of God in his Saints.

Againe, for as much as there is a *communion of Saints*, as we cōfesse in the Creed, a knot of fellowship betweene the dead Saints and the liuing; it is our dutie to praise God for their good in particular, as they<sup>p</sup> pray to God for our good in generall. It is required on our part I say, to giue God most humble thanks for translating thẽ out of this <sup>v</sup>alley of teares into Hierusalem aboue, where they be <sup>r</sup>clothed with long white robes, hauing palmes in their hands, and <sup>s</sup>crownes of gold on their heads, euer liuing in that happie kingdome without either dying or crying, Apocal. 21. 4. and this also (in the iudgment of *Augustine*, *Hierome*, *Hugo*, *Raynerius*, and other) is to *praise God in his Saints*.

These reasons are the grounds of certaine *holy daies* established in England by law, namely to blesse God for his Saints eminent grace while they were liuing, and exceeding glorie now they be dead. Wherein our Church ascribes not any diuine worship to the Saints, but all due praise to the sanctifier: in celebrating their memorie (saith *Augustine*) we neither adore their honour, nor implore their helpe: but (according to the tenour of our text) wee praise him alone, <sup>t</sup>who made them both men and martyrs. In the words of <sup>u</sup>*Hierome* to *Riparius*: *Honoramus reliquias martyrum, vt eum cuius sunt martyres adoremus: honoramus seruos, vt honor seruorum redundet ad dominum*: If thou desire to doe right vnto the Saints, esteeme them as paternes, and not as

p *Apocal.* 6. 10.

q *Psal.* 84. 6.

r *Apocal.* 7. 9.

s *Apocal.* 4. 4.

<sup>t</sup> *De ciuit.* lib. 8. cap. 27.

<sup>u</sup> *Tom.* 2 fol. 118.

x *Philip Mornæus de missa*, lib. 3 cap. 11. See *Melanct resp. ad art. Bauar.* art. 25.

patrones of thy life; honour them only so farre, <sup>x</sup>that thou maist alway praise God in them, and praise them in God.

The gunpowder men erre very much in this one kinde of honouring God, for either they worship *his Saints* as himselfe, or else their owne saintlings, and not *his Saints*. In praying to the dead, in mingling the blood of their martyrs with the precious blood of their Maker, in applying their merits, and relying vpon their mercies; it is plaine that they make the Saints (as *Melancthon* tels them in his <sup>y</sup>Apologie for the Confession of *Auspurge*) quartermasters with God, and halfe mediatours with Christ, I say ioynt mediatours not of intercession only but of <sup>z</sup>redemption also. Nay they make the blessed Virgin vpon the poynt their only *mediatrix* and *aduocate*, so they sing, and so they say. They sing in their publique seruice, <sup>aa</sup>*Maria mater gratiæ, mater misericordiæ,* &c. the which is Gods owne stile, 1. Pet. 1. 10. & 2. Cor. 1. 3. so they likewise say, *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus vniuersorum.* <sup>ab</sup>*Giselbertus in lib. altercationis Synagogæ et ecclesiæ, cap. 20. Maria quasi maria,* saith *Augustinus de Leonissa,* sermon 5 vpon *Aue maria,* for as all riuers come from the seas, and returne to the seas againe, Ecclesiastes 1. 7: <sup>ac</sup>so forsooth (if you will vndertake to beleuee him) all grace is deriued from *Mary,* and ought to be returned againe to *Mary.* We finde so much in <sup>ad</sup>*Rosario Mariæ, reparatrix & saluatrix desperantis animæ,* &c. That which is worse, their owne Pope (who cannot, as they teach, erre in a poynt of doctrine as Pope) calleth her expresly *Deam. Pet. Bembus* in his epistles written in Pope *Leo 10.* name, *lib. 8. epist. 17.* printed at *Strasburg an. 1609.* that which is worst of all, in their most approued Bible: they translate Gen. 3. 15. *ipsa conteret caput tuum:* she shall breake thine head, although (as their owne Iesuit <sup>ae</sup>*Ribera* confesseth honestly) the *Hebrew* text, the *Chaldee* paraphrase, the translation of the *Septuagint,* and all good *Latin* copies reade *ipse conteret,* he shall bruise the serpens head, applying it to Christ, according to that of *Paul, The God of peace shall tread downe Satan vnder your feete,* Rom.

y *Tit. de sanct. inuocat.*  
z *See D. Fulke in 1. Tim 2. 5.*  
aa *Bellar. de sanct. beat. cap. 17.*  
ab *Apud Magdeburg. Cent. 10. Coll. 275.*  
ac *See Gospell Annunciat.*  
ad *Chemnit. exam. Con. Trident. part. 3. pag. 151.*  
ae *In Habacuc. cap. 1. num. 32.*

16. 20. by this evidence you may see that the gunpowder crue praise not God in the saints, nor the saints in God: but on the contrarie the saints as God.

Againe these S. *Peter* men (and as I haue warrant to terme them on this day *Salt Peter men*) erre from the true meaning of our text, because they doe not praise God *in sanctis eius*, in his saints: but dishonour God *in sanctis eorum*, in saints of their owne making, vsually praying vnto some who were no men, and to many who were not holy men. It is doubted by the two great lights in their glorious firmament, *Bellarmino* and *Baronius*, whether there were euer any such man as S. *George*, or such a woman as S. *Catharine*. *Cardinall Bellarmine lib. de beatitudine sanct. cap. vlt. §. respondeo sanctorum* doth acknowledge that they worship certaine saints whose stories are vncertaine, reputed the legend of S. *George* apocryphall according to the censure of Pope <sup>af</sup>*Gelasius*: and *Cardinall Baronius ecclesiast. annal. Tom. 2. ad an. 290.* according to the impression at Rome, fol. 650. as also *de Martyrologio Romano, cap. 2.* confesseth as much of *Quiriacus* and *Iulitta*, declaring plainely that their acts are written either by fooles or heretikes, and in his annotations vpon the *Romane Martyrologie* 23. Aprill, he taketh vp *Iacobus de Voragine* for his leaden Legend of our English S. *George*, concluding in fine, that the picture of Saint *George* fighting with a Dragon is *symbolicall*, and not *historicall*. If the Scripture be true <sup>ag</sup>*whatsoever is not of faith is sinne*: then assuredly these men (as <sup>ah</sup>*Paul* speaks) *are damned of their owne selues* in their owne conscience, who (notwithstanding all their doubts) pray still in their publike seruice, <sup>ai</sup>*Deus, qui nos beati Georgij martyris tui meritis & intercessione lætificas, Concede propitius, &c.* An Idoll as *Paul* affirmes, 1. Cor. 8. 4. is nothing, *Ergo*, the Papists in worshipping S. *George* which is nothing, commit (euen themselues being Iudges) abominable Idolatrie.

As they worship some who were no men, so many who were not <sup>ak</sup>holy men, as a reuerend <sup>al</sup>Doctor of our Church

af *Can. sanct. Roman. dist. 15. ag Rom. 14. 23. ah Tit. 3. 11. ai Missal. Roman. ex Con. Triden. decret. restit. in festo Georgij.*

ak *Dr. Sutclif examin. of Rom. cap.*

accutely, *Non martyres domini sed mancipis diaboli*: the Souldiour who peirced Christs holy side was a Pagan,<sup>am</sup> neither doth any storie which is authentically speake of his conuersion, and yet they worship him vnder the name of S. *Longinus*, or *Longesse*, March 15. *Papias* (as <sup>an</sup>*Eusebius* and <sup>ao</sup>*Hierome* report) held the heresie of the *Millenarians*, and yet he is honoured as a saint in the Romane Calender vpon the 22. of Februarie. *Becket* was a bad subiect in his life, and no good Christian at his death, in that hee commended himselfe and the cause of his Church vnto S. <sup>ap</sup>*Denys* and our Lady. Yet S. *Thomas of Canterburie* was honoured at Canterburie in the daies of popish ignorance more then either the worlds Sauour, or the blessed Virgine his mother: in which relation I appeale to the records of that Church, as also to the very stones vnder his shrine worne with the knees and hands of such as came thither to worship him. *Boccace* reporteth how one Sir *Chappelet* a notorious Italian Vsurer and Cousoner came to be honoured as a Saint in France. *Sanders* among them is a saint, albeit he liued in plotting, and dyed in acting rebellion against his gracious Soueraigne Queene *Elizabeth* of famous and blessed memorie. Nay *Dauus* is *Diuus*, *Saul* is among the Prophets, *pater personatus*, father *Parsons* all the daies of his life was a perpetual Martyr, as his fellow <sup>aq</sup>*Ribadeneira* termeth him: and yet one (who sometime was his inner man, and knew him as I presume, better then euer did *Ribadeneira*) transposing the letters of *Robertus Parsonius Iesuita*, found this *anagramme*, *Personatus versuti oris abi*: the wit-foundred drunkard, *Henry Garnet* (who did not according to the Counsell of <sup>ar</sup>*Paul* vse *vino modico*: but as <sup>as</sup>*Paulinus* pretily *modio*) that lecherous treacherous Arch-priest, Arch-traitor, Arch-diuell in concealing, if not in contriuing: in patronizing, if not in plotting the powder intended massacre, is returned a Saint from beyond the seas with <sup>at</sup>*sancte Henrice intercede pro nobis*: his action is iustified, his life commended, his death honoured, his miracles and memorie celebrated by that *Ignatian* spirit, (<sup>au</sup>*portentum nominis portentum hominis*,

7.  
al *Dr. Abbot Antilog.*  
pag. 3.  
am *Sutclif. vbi sup.*  
an *Hist. lib. 3. cap.*  
vlt.  
ao *Catalog. scrip. in*  
*vita pap.*  
ap *Houenden annal.*  
part. poster. pag.  
298.  
aq *Catalog. scrip.*  
*Iesuit. in vita*  
*Parsonij.*  
ar 1. *Tim. 5. 23.*  
as *Epist. lib. 3. epist.*  
6.  
at *Sheldon preface*  
*before his motiues.*  
au *Eliens. epist.*  
lector. ante resp. ad  
*Bellar. apol.*  
ax *Essay 49. 16.*  
ay *Deut. 32. 10.*  
az *Psal. 124.*  
ba *Judith. 13. 4.*  
bb *Iudges 5. 31.*  
bc *Psalm. 126. 2.*

hauing a great deale of name, though a very little modestie) *Andreas Eudæmon Ioannes Cydonius*: but notwithstanding his apologie, the saintship of *Henry Garnet* is so buffeted by the replies and antilogies of our accuratlie learned diuines, as that his straw face will hereafter hardly be worth a straw. *Catesbie, Winter, Rookwood*, and the rest of the Cole-saints and hole-saints (who laboured in the diuels mine by the Popes mint) are numbred among the holy ones also: Babilon and Egypt praise God in them, and for them. I haue heard much of *roaring* gentlemen in *London* and *Canterburie*, but if the Lord himselfe had not watched ouer his Church, if the Lord himselfe had not written England in the <sup>ax</sup>palmes of his hands, if the Lord himselfe had not kept King *Iames* as the <sup>ay</sup>apple of his eye, <sup>az</sup>if the Lord himselfe had not been on our side (now may Gods Israell in England say) if the Lord himselfe had not been on our side, when they rose vp against vs, if the Lord himselfe had not (out of his vnspeakeable goodnesse toward vs and our posteritie) broken their snares, and deliuered our soules out of that horrible gunpowder pit; these bellowing Bulls of Basan, and Canon-mouthed hell-hounds would haue made on this day such a roare, that all Christendome should haue felt it, and the whole world haue feared it. <sup>ba</sup>*O Lord God of all power, blessed be thy name, which hast this day brought to nought the enemies of thy people,*<sup>bb</sup> *so let all thine enemies perish. O Lord, that our*<sup>bc</sup> *mouthes may be filled with laughter and our tongue with ioy. Sint diui modo non viui,* let England hang such, although afterward Rome hallow such, he that hath an eye to see without the spectacles of a Iesuit, will affoord as good credit to the register at *Tiburne* as to the Calender of *Tyber*: for if these be Martyrs, I wonder who are Murtherers? If these be Saints, I pray you who are Scythians? If these bee Catholikes, who are Canibals?

I passe to the second exposition of these wordes, *O praise God in his sanctitie*, so *Munster, Pagninus, Beza, Tremelius* and our old translation heere, *Praise God in his holinesse*:

*bd Lib. de legend. libris gentilium. be De Ciuit. Dei lib. 6. cap. 6.*

now God is holy *formaliter & effectiuè*, holy in himselfe, and making other holy; the Lord is glorious in holinesse Exod. 15. 11. Wheras other Gods are famous for their vnholinesse, *Venus* was a wanton, *Mercurius* a theefe, *Iupiter* a monstrous adulterer, an ingenious man (as<sup>bd</sup> *Basile* writes) would blush to report that of beastes, which the Gentiles haue recorded of their Gods. If such imputations are true saith <sup>be</sup>*Augustine*, *quàm mali* how wicked are these Gods: if false *quàm malè* how wretched and foolish are these men, adoring the same things in the temple, which they scoffe at in the theater, *in turpitudine*<sup>bf</sup> *nimum liberi*, *in superstitione nimum serui*: so that their Gods are not as our God, euen our enemies being Iudges Deut. 32. 31. there is none holy as the Lord 1. Sam. 2. 2. called<sup>bg</sup> often in holy Scripture *the holy one*, yea thrice holy; *holy, holy, holy, is the Lord of hosts* Esay. 6. 3. his <sup>bh</sup>name is holy, his <sup>bi</sup>law is holy, his <sup>bk</sup>spirit is holy, his will holy, his word holy, *righteous in all his waies, and holy in all his workes* Psalm. 145. 17. making vs also which are his seruants an *holy people* Deut. 7. 6. an *holy priest-hood* 1. Pet. 2. 5. *his holy temples* 1. Cor. 6. 19. our bodies, our soules, our selues, our whole <sup>bl</sup>seruice holy, wherefore *praise God in his holinesse*.

<sup>bm</sup>*Luther*, *Caluin*, *Vatablus*, your *English-Geneua* bibles, & our new translation haue praise God in his *sanctuarie*, the which in holy scripture signifieth either heuen, or the temple, heauen is often called in sacred writ *Gods sanctuarie*, for <sup>bn</sup>thus saith he that is high and excellent, he that inhabiteth eternitie, whose name is the holy one, *I dwell in the high and holy place*. Christ in comming to vs is said to *breake the heauens* Esay 64. 1. and when he went from vs vnto his father *a cloud tooke him vp into heauen* Acts 1. and *frõ heauen* he shal come againe to iudge the quicke and the dead 1. Thes. 4. 16. That *his sanctuarie* may be taken heere for heauen, is gathered out of the very next clause (*praise him in the firmament of his power*) the which (as <sup>bo</sup>*Caluin* & <sup>bp</sup>other expositors haue well obserued,) is exegeticall, and expoundes the former, as if *Dauid* should haue said, praise the Lord in

<sup>bf</sup> *August. contra faust. man. li. 12. cap. 40.*  
<sup>bg</sup> *Esay 1. 4. & 10. 20.*  
<sup>bh</sup> *Luk. 1. 49.*  
<sup>bi</sup> *Psal. 19. 7.*  
<sup>bk</sup> *Mark. 12. 36.*  
<sup>bl</sup> *1. Pet. 3. 2.*

<sup>bm</sup> *Idem Genebrard et alij.*  
<sup>bn</sup> *Esay 57. 15.*  
<sup>bo</sup> *In loc.*  
<sup>bp</sup> *Bellarmino in loc.*  
<sup>bq</sup> *Genebrard Agellius Acernensis epist. in loc.*

his sanctuary, that is *in the firmament of his power*, for the heuens declare the glory of God and the firmament sheweth his handy worke Psalm. 19. 1. let all people praise God our father in heauen, especially such as dwell with him <sup>bq</sup>in heauen, O praise the Lord all ye blessed Angels and Saints inhabiting his sanctuarie which is highest and holiest.

<sup>br</sup>Other apply the word *sanctuary* to the Temple, so termed for two respects especially. 1. because God manifesteth *his holines* toward vs in that holy place more principally, calling it expresly <sup>bs</sup>*his house*. 2. a *sanctuarie* in regard of our *holie seruice* toward God, for albeit euery day be to the good man a sabbath, and euery place a temple; yet the God of Order hath appointed certaine times, and certaine places also, wherein hee will bee worshipped publicquely, saying Leuiticus 19. 30. *Ye shall obserue my sabbaths, and reuerence my sanctuary*. For our holines toward God concerneth vs <sup>bt</sup>one way in that we are men, and another way in that we are ioyned as parts to that visible mystical body which is his Church as men, wee are at our owne choyce both for time, and place, and forme, according to the exigence of our owne occasions in priuate, but the seruice which is to bee done of vs as the members of a publique body, must of necessity bee publique, and so consequently to bee performed on holy daies in holy places, and for this doctrine the scriptures afford both patent and paterne, the patent is reported by the Prophet *Esay*: Chap. 56. vers. 7. and repeated by Christ in <sup>bu</sup>three seuerall Euangelists: *my house shall be called an house of prayer for all people*. The paterns are manifold, *I will enter into thine house in the multitude of thy mercies, and in thy feare will I worship toward thine holy temple*, saith our Prophet, Psal. 5. 7. The Publican and the Pharisie went *into the temple to pray*, Luke 18. *Peter and Iohn* went vp together *into the temple at the ninth houre of prayer*, Acts 3. *Anna* fasted and *prayed in the temple*, Luke 2. This one word, *sanctuarie* teacheth vs how we should behaue our selues in the Church as in Gods presence: Doest thou

<sup>br</sup> *Luther Vatablus*  
*Chald. apud*  
*Genebrard english*  
*Com. dedicated to*  
*Mr. Herlakinden.*  
<sup>bs</sup> *Esay. 56. 7.*  
<sup>bt</sup> *Hooker eccles.*  
*pol. lib. 5. §. 24.*  
<sup>bu</sup> *Mark 11. 7. Luke*  
*19. 46. Matth. 21.*  
*13.*  
<sup>bx</sup> *1. Cor. 11. 22.*  
<sup>by</sup> *Ecclesiastes 4.*  
*17.*  
<sup>bz</sup> *1. Thess. 2. 13.*  
<sup>ca</sup> *Rom. 1. 6.*  
<sup>cb</sup> *Canon 88.*

come to that holie place to receiue the blessed Supper of our Lord? remember that the temple is *sanctuarium*, *non promptuarium*, a sanctuarie, not a buttrie, <sup>bx</sup>*haue ye not houses to eate and drink in, despise yee the Church of God?* Doest thou come to pray? <sup>by</sup>*take heede to thy foote when thou entrest into Gods house*, compose thy knees, and eyes, and hands, and heart after such a deuout manner: as that thou maist not onely praise God vpon the loud cymbals, but (as it is vers. 5.) *praise him vpon the well tuned cymbals* also. Doest thou come to heare the sermon? remember that the preaching of the Gospel is <sup>bz</sup>not the word of a mortall man, but the <sup>ca</sup>power of the immortall God vnto saluation: and albeit the Preacher be neuer so simple, neuer so sinfull; yet the word is holy, the action holy, the time holy, the place holy, ordained by the most holy to make thee holy. Vpon whatsoever occasion thou comest into the Temple, remember alwaies that the ground is holy whereon thou standest, it is a *sanctuarie*, the habitation of God, and place of his *holinesse*: and therefore not to be <sup>cb</sup>prophaned with ordinarie though lawfull worldly businesse, much lesse with vnlawfull pastimes and enterludes, it is a place for praise, not for playes, *O praise God in his sanctuarie*.

Or (as <sup>cc</sup>*Martine Luther* interprets it) praise God *in his sanctuarie*, that is, *for his sanctuarie*, for <sup>cd</sup>shewing his word vnto *Iacob*, his statutes and ordinances vnto *Israel*, for his adoption, and his couenants, and his promises, and his seruice, Rom. 9. 4. O praise the Lord for his <sup>ce</sup>true Church established for the present among the Iewes, and hereafter in the fulnesse of time to be constituted among Christians vntill the worlds end. For this clause may bee construed of the mysticall heauen and temple, so well as of the materiall heauen and temple. The good man (I meane the true Christian) is not only Gods <sup>cf</sup>house, but also Gods <sup>cg</sup>temple, yea, Gods heauen, as <sup>ch</sup>*Augustine* expounds the words of Christ, *Our father which art in heauen*, that is, in holy men of heuenly conuersation, in whose sanctified hearts hee dwelleth as in his <sup>ci</sup>sanctuarie. *Archimedes* in his conference with

<sup>cc</sup> *In loc.*  
<sup>cd</sup> *Psal. 147. 19.*  
<sup>ce</sup> *Christ. Corn. in loc.*  
<sup>cf</sup> *Heb. 3. 6.*  
<sup>cg</sup> *1. Cor. 3. 16*  
<sup>ch</sup> *Lib. 2. de ser. dom. in mont.*  
<sup>ci</sup> *Bellarm. & Corn. in loc. vel hoc dicit de populo, vel de vita sancta Chrysost. Basil. in loc.*  
<sup>ck</sup> *Coloss. 3. 1.*  
<sup>cl</sup> *Mat. 5. 16.*

*Hiero said, Giue me a place where I may stand out of the world, and I will moue the whole earth.* In like manner, he that will bee reputed a Saint, and so take vpon him to remoue men earthly minded from their worldinesse, must himselfe at the least haue one foote out of the world, seeking (as the blessed <sup>ck</sup>Apostle speakes) the things aboue, that <sup>cl</sup>other may see his good workes, and glorifie God which is in Heauen, that is (according to the true soule of our text) *praise God in his Saints* which are his sacrarie, his sanctuarie, his house, his heauen.

Heere then all the three diuers lines (*praise God in his Saints, praise God in his sanctitie, praise God in his sanctuarie*) meet in one centrie; namely, God is to be praised in his sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as <sup>cm</sup>lights in this heauen on earth, and shine like <sup>cn</sup>starres in that heauen of heauen. If I were not (according to the text and the time) foreward to prosecute the Gunpowder men, as the more dangerous enemies of God and his Gospell, I might vpon this ground take vp the bucklers against idle *Nouelists*, vtterly condemning the *festiualls of holie Saints*, established in our Church by good order of law. Their principal obiection is taken out of *Pauls Epistle to the Galathians*, chap. 4. verse 10. *Yee obserue dayes and monethes, and times and yeaes, I am afraid of you, lest I haue bestowed vpon you labour in vaine.* To which answeere is made, that there is a <sup>co</sup>fourfold obseruation of

daies	Naturall.
	Politicall.
	Ecclesiasticall.
	Superstitious.

Of all which onely the superstitious is condemned, as *Aretius* and *Illiricus*, and <sup>cp</sup>other Protestant Diuines vpon the place. Now the superstitious obseruation is either *Iudaicall* or *Idolatricall*; it is apparant that *Paul* meant the first hereof especially, <sup>ca</sup>because the Galathians after they were conuerted

<sup>cm</sup> *Philip 2. 15.*  
<sup>cn</sup> *Dan. 12. 3.*  
<sup>co</sup> *Illiric. in Galat.*  
 4.  
<sup>cp</sup> See Sir *Christop.*  
*Heydons answer to*

vnto Christ, were seduced by false teachers vnto the ceremonies of the Iewes, as concerning the Sabbaths & the new Moones, and the like, the which were figures of Christ and had their end in him.<sup>cr</sup> *Are yee so foolish, that hauing begun in the spirit, yee would now be made perfit by the flesh?* As for *Idolatricall* obseruing of times, it is granted easily that the *Pagans* (in dedicating feasts vnto false gods, and in making <sup>cs</sup>differences of daies dismall and fortunate, either by curious arts, or by particular fansies, or popular obseruations) are worthily reputed superstitious. And the <sup>ct</sup>*Papists* also (solemnizing holie daies of the Saints in their Churches with idolatrous worshipping of the creatures, and their Images: and out of their Churches with Epicurelike belly-cheere, reuelling, & idlenesse) *turn againe to the beggarly rudiments and fashions of the world*: But the festiuals of England (celebrated according to the doctrine and Iniunctions of our Church) are verie farre from these and all other kindes of superstition. <sup>cu</sup>For then is God truly worshipped in the publike congregation, I say the true God is truly praised in his true Saints; on our holie daies the sacraments are rightly ministred, the Scriptures are fruitfully read, the Word is faithfully preached; all which are maine meanes to withdraw men not only from superstition and idolatrie, but also from all sortes of error and impietie whatsoever.

Yea, but the words of the Commandement are, *sixe daies shalt thou labour*: *Ergo*, there should be no holie day besides the Lords day. <sup>cx</sup>Protestant Diuines answere that the clause (*sixe daies shalt thou labour*) is a permission, or a remission of Gods right, who might chalenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Iewes beside the Sabbath had diuers other feasts; as *Easter, the feast of vnleauened bread, the feast of first fruits, Whitsuntide, the feast of blowing Trumpets, the feast of Tabernacles*; all which (as we reade Leuiticus 23) they kept by Gods appointment holie, notwithstanding these words of the law, *sixe daies shalt thou*

Mr. Chambers, pag. 368. and how the fathers answere this. Bellarmin. de sanct. Cultu, cap. 10. cq English glosse. cr Galat. 3. 3. cs See Ambrose in Galat. 4. & August. epist. 119. cap. 7. ct Dr. Fulke in Galat. 4. 10. cu See Dr. Whitgifts defence of his answere to the admonit. fol. 538. 539.

cx B. Babington in 4. com. Caluins Cat. Dr. Whitgift vbi supra fol. 542. & 553. six daies thou maiest labour. cy Perkins aur. Cat. cap. 23. cz From pag. 538. to 555.

*labour.* And so the Christian Church in all ages hath vpon iust occasions separated some weeke daies vnto the praising of the Lord, and rest from labour. Ioel 2. 15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie.*  
<sup>c</sup>yDaies of publike fasting for some great iudgement, daies of publike reioycing for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Whosoeuer doubts of the Churches libertie herein, or of the practise of this libertie, may peruse the ninth chapter of *Ester*, in which it will appeare, that Gods people by the commandement of *Mordecai*, did euey yeare solemnize and keepe holy the fourteenth and fifteenth day of the moneth *Adar*, in remembrance of their great deliuerie from the Treason of *Haman*. Vpon these grounds the last euer renoued Parliament enacted, That wee should for euer spend the prime part of this present fifth of Nouember in praying and praising the Lord, for his vnspeakable goodnesse in deliuering our King, Queene, Prince and States of this realme from that hellish, horrible, bloody, barbarous intended massacre by Gunpowder. Now that I may for my part execute the will of the Parliament (sparing the *Nouelists*, and referring such as desire to bee further satisfied in this argument of holy dayes, vnto the iudicious writings of my most honoured and honourable maister, *Archbishop Whitgift*, in the <sup>c</sup>zdefence of his answere to the Admonition) I proceede in the text, *praise him in his noble acts, praise him according to his excellent greatnesse.*

<sup>da</sup>Some reade *Laudate eum in* <sup>db</sup>*virtutibus eius*, praise him in his powers: <sup>dc</sup>other *ob fortitudinem eius*, praise him in his power; and according to these two diuerse translations, I find two different expositions; one construing it of Gods glorious <sup>dd</sup>Angels, and the other applying it to Gods glorious acts: For the first it is euident in holy writ, that there bee certaine distinctions and degrees of Angels in the quier of Heauen, there be *Seraphins*, Esay 6. 2. *Cherubins*, Gen. 3. 24. *Thrones, Dominions, Principalities, and Powers*, Colloss. 1.

<sup>da</sup> *Vulgar Latine Castalio.*  
<sup>db</sup> *Pagnin.* In fortitudinibus.  
<sup>dc</sup> *Vatablus Munster.*  
<sup>dd</sup> *Turrecremat. & Raynerius in loc. de Heb. 1. 14.*

16. in all which and for all which God is to be praised, as being his <sup>de</sup>ministering spirits for the good of such as shall be heires of saluation; as long as wee serue God, all these serue vs, euen the Cherubins, and Seraphins, Angels, and Archangels. I say, so long as we serue the Lord, these pages of his honour and parts of his courts attend vs, and pitch their tents about vs: a doctrine very profitable, very comfortable, yet for as much as I hold it lesse pertinent to the present occasion I thus ouerpasse it, and hast to that other exposition interpreting these words (as our Church readeth) of Gods *noble acts*.

Now the workes of God are of two sorts, *ad intra* & *ad extra*: some be confined within himselfe, other extended towards vs: works of the sacred Trinitie within it selfe (as that the Father begets, and the Sonne is begotten, and the holy Ghost proceeds from both) are wonderfull acts of such an high nature that it is our dutie rather simply to adore, then subtilly to explore them: all his acts extended toward vs are summarilie reduced vnto two, namely the works of creation and redemption. <sup>df</sup>The worke of creation is attributed in the Masse of the matter to God the Father, in the disposition of the forme to God the Sonne, in the preseruation of both to God the holy Ghost. So likewise that of redemption, in election vnto God the Father, in the consummation vnto God the Sonne, in the application vnto the holy Ghost, all which are very *noble acts*, and God is to be praised in them *according to his excellent greatnesse*. The worke of creation is so mightie, that none could bring it to passe but the Father almightie: that God should haue nothing but nothing, whereof, wherewith, whereby to build this high, huge, goodly, faire frame; is a principle which nature cannot teach, and Philosophie will not beleue. The worke of redemption is of farre greater might and mercy, for the making of the world was (if I may so speke) onely lip-labour vnto God, *he spake the word and it was done, he commanded and it stood fast*, Psalm. 33. 9. but Christ in redeeming the world said many words, and did many wonders, and suffered also many

df *Aduancement of learning lib. 2. pag. 116.*  
dg *Rom. 4. 25.*

wounds. It is true that the least ake of his least finger is *infiniti meriti, sed non definiti meriti*, that is of an infinite merit, yet not that determined ransome for the sinnes of the whole world. It cost him more to redeeme soules, *dghe dyed for our sinnes and rose againe for our iustification*, hee suffered for vs and that death, and that a violent death, and of all violent deaths the most accursed death on the Crosse.

The worke of sanctification is a noble act also, for euery man if you rightly consider his making is a wonder, I am saith our <sup>dh</sup>Prophet fearfully and wonderfully made: but a good man if you consider his new making is a wonderfull wonder, as <sup>di</sup>Paul speakes *a spectacle to men and Angels*, as the vulgar Latine runnes in the 68. Psalme, at the last verse, *mirabilis deus in sanctis*, O God wonderfull art thou in thy Saints.

But *Dauid* <sup>dk</sup>here meaneth especially the valiant acts of God in gouerning & garding his people from their enemies, <sup>dl</sup>O come hither and behold the workes of God, how wonderfull hee is in his doing toward the Children of men, he turned the sea into drye land so that his people went on foot thorough the middest of the sea, the <sup>dm</sup>waters were a wall vnto them on the right hand and on their left; but the waues of the Sea returned and couered the chariots and horsemen euen all the hoast of *Pharaoh* that pursued them. Almighty God rained hailstones out of heauen vpon the cursed Amorites at Bethoran, and they were more (<sup>dn</sup>saith the text) that dyed with the haile, then they whom the Children of Israell slew with the sword. And when Duke *Iosua* prayed, *Sunne stay thou in Gibeon, & thou Moone in the valey of Aialon: the Sunne abode and the Moone stood still vntill the people auenged themselues vpon their enemies*. When *Zenacherib* and his innumerable hoast came to fight against *Hezekiah* King of Iuda, Gods Angell in one night slew an hundred eighty and fiue thousand Assyrians. 2. Kings 19.

And vndoubtedly (beloued) there is no nation vnder the cope of Heauen hath had greater occasion to praise God in this

dh *Psalm. 139. 13.*  
di *1. Cor. 4. 9.*

dk *Placid. Parmen*  
*and the english*  
*Com. dedicated to*  
*M. Herlakinden.*  
dl *Psalm. 66. 4.*  
dm *Exod. 14. 29.*  
dn *Iosua 10.*

do *See M. Foxe*  
*Martyr. in fine.*  
dp *2. Sam. 22. 41.*

kind then England, the preservation of the most illustrious  
 princesse the Lady *Elizabeth* vnder the fiery triall of her  
 vnkind sister Queene *Marie* was a *noble act*, and the  
 seminary of much happinesse vnto this kingdome for many  
 yeares after, and so much the more noble because *Philip* King  
 of Spaine hath often confessed that he spared her life (when  
 wildy *Winchester* and bloodie *Bonner* had brought her into  
 the snare) not out of any pietie or pittie, but onely out of  
 policie. Her exaltation to the Crowne was another *noble act*,  
 so noble that some <sup>d</sup>Popish Prelats in their enuie burst a  
 sunder and dyed for very grieffe of heart. Well might that  
 good Lady sing and say with the blessed Virgine, *He that is*  
*mightie hath magnified me, and holy is his name, he hath put*  
*downe the mightie from their seat and hath exalted the*  
*humble and meeke*: her flourishing in health, wealth, and  
 godlinesse, more then 44. yeares (in despite of all her foes  
 abroad, at home, schismaticall, hereticall, open, intestine)  
 was another *noble act*: for after once the Bull of Pope *Pius*  
*Quintus* had roared, and his fat Calues had begunne to bellow  
 in this Island: there passed neuer a yeare, neuer a moneth,  
 neuer a weeke (I thinke I might say) neuer a day, neuer an  
 houre, but some mischiefe was intended either against her  
 person or her people: the resisting of the rebellion in the  
 Northerne parts of England, was a *noble act*: the discovering  
 and so consequently the defeating of *Campians* treason a  
*noble act*: of *Parris* treason a *noble act*: of the *Lupus Lopus*  
 his treason, a *noble act*: of *Squires* treason, a *noble act*. Her  
 glorious victories against her fell and insolent enemies the  
*Spaniards* in *Ireland*, in *Flanders*, in *France*, in their owne  
 dominions of *Portugal*, *Indies*, and *Spaine* were *noble acts*. It  
 was a wonder of wonders, that a *Mayden Queene* should at  
 one time be both a staffe to *Flanders*, and a stay to *France*, a  
 terror to *Pope*, a mirror to *Turke*, feared abroad, loued at  
 home, Mistresse of the Sea, wonder of the world. Shee might  
 truely bee called a *Prince of Peace*, for shee was Crowned in  
 Peace, shee liued in Peace, she dyed in Peace, she was buried  
 in Peace: and when shee had slept with her Fathers, it was

another *noble act* of the Lord to send vs in the midst of all our feare so learned, so meeke, so pious a Prince as King *Iames*, in such exceeding sweet peace, that neuer a sword was drawn, happily neuer a word spoken against him. All these were *noble acts*, and ought to be had in a perpetuall remembrance. But of all other noble preseruations, *Our deliuerance from that intended mercillesse and matchlesse Massacre both in fact and fiction, the fifth of Nouember, in the yeare 1605.* is most *noblie noble*. King *Iames* on this day might haue said with King <sup>dp</sup>*Dauid*, *O Lord which art my rocke and my fortresse, thou hast giuen me the necks of mine enemies, that I might destroy them that hate me, that I might breake them as small as the dust of the earth, and tread them flat as the clay of the streete.* <sup>dq</sup>*O giue thankes vnto the Lord, for he is gracious, and his mercy endureth for euer. Let Israel now confesse that he is gracious, and that his mercy endureth for euer. Let the house of Aaron now confesse that his mercy endureth for euer. Yea let all such as feare the Lord now confesse that his mercy endureth for euer.* All the Congregations of the Saints in the whole world, haue good cause to thanke God our strength and deliuerer. *Scotland* hath good cause, for if *England* had been but a *Tuesday breakefast*, assuredly *Scotland* should haue been but a *Fridaies drinking*, one morsell as it were for the greedy deuourer. The Churches in *France* relieued often by vs, haue good cause to reioyce with vs. Our neighbours of *Holland* haue good cause to triumphe as they doe, for if our house had been set on fire, their house being the next would haue been quickly pulled downe. The Churches in *Germanie*, *Denmarke*, *Hungarie*, *Geneua* likewise haue good cause to *praise God in this noble act according to his excellent greatnesse.*

More principally the Common-weale of England, and in it all men of all factions, and all fashions whatsoever. *Atheists* (if they think there be a God) haue good cause to thanke God, acknowledging his mercie toward them in sparing vs, and so sauuing the bad for the <sup>dr</sup>righteous sake. *Carnall Gospellers*

dr *Gen.* 18. 26.  
ds *Gen.* 19. 22.  
dt *Psalm.* 106. 23.  
du *Exod.* 32. 11.  
dx *Lucan.*

haue good cause to thanke God, confessing that so long as <sup>ds</sup>*Lot* is in *Sodome*, it can not be destroyed; and so long as *Moses* standeth in the <sup>dtg</sup>gap, and <sup>dup</sup>prayeth for his people, Gods wrathfull indignation can not deuoure vs. Yea, let the *Gunpowder men* themselues (if they haue any sparke of grace) confesse that God is to be praised in this *noble act*; for suppose (God be thanked, we may suppose and dispose thus of these matters vnto our comfort) I say suppose, their diuelish plot had been acted, I assure my selfe our cause had been farre better, and our number farre greater than theirs; and as for our sinnes (which are indeede our greatest enemies) they would haue brought into the field so many as we: so that hauing so much armour of light, and more armour of prooffe then they, <sup>dx</sup>*Causa iubet melior superos sperare secundos*.

But suppose the least and the worst part had ouercome the bigger and the better, yet (if they bee not hewen out of hard rockes) if these *Romanists* haue not sucked the milke of wolues (as it is reported of the first founder of Rome) they would haue relented to see their natiue Country made nothing else but a verie shambles of *Italian* and *Ignatian* butchers. When *Alexander* saw the dead corps of *Darius*; and *Iulius Cæsar*, the head of *Pompey*; and *Marcus Marcellus*, *Syracusa* burne; and *Scipio*, *Numantia* spoild; and *Titus*, *Hierusalem* made <sup>dye</sup>euē with the ground, they could not abstaine from weeping, albeit they were mortall enemies. But aboue all other in this kingdome, the truely zealous, and zealously true hearted protestants haue greatest occasion of reioycing; for if the Lord had not (*according to his excellent greatnes*, and according to his excellent goodnes too) deliuered vs out of this gun-powder gulfe, our bodies happily might haue beene made food for the foules, or else fewell for the fire; and that which would haue grieved our posteritie more, supersition and Idolatrie might in short time haue been replanted in this land; I meane that vpstart Antichristian religion of *Rome*, wherein many things, especially foure (as iudicious <sup>dz</sup>*Fox*

dy *Luc. 19. 44.*

dz *Martyr. pag. 1.*

well obserued) are most abominable.

1. Vnlimited jurisdiction, derogatorie to all Kings and Emperours.
2. Insolent titles, preiudiciall to all Bishops and Prelates.
3. Corrupt doctrine, injurious to all Christians.
4. Filthie lise, detestable to all men.

The greater was our danger, the greater was our deliuerance; the greater our deliuerance, the greater our thankes should be; for as it followeth in my text, *God is to be praised according to his excellent greatnes*. It is true that our most and best praises are few for the number, and little for the measure; whereas God is infinite for his goodnes, and in his greatnesse incomprehensible. So that the meaning of <sup>ea</sup>*Dauid* is, that we should praise him according to our capacitie, and not according to his immensitie; according to the grace bestowed vpon vs, and not according to the glorie which is in him. Ecclesiasticus 43. 30. *Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed. Exalt him with all your power, and be not weary, yet can ye not attaine vnto it.*

*ea Basil. Musculus,  
Placid. pannen.  
in loc.*

Now where the Lord giueth a greater meane, there he requireth a greater measure; where he bestoweth a greater portion of giftes, he doth expect a greater proportion of glorie. Wherefore seeing the Lord hath out of his abundant mercie conferred vpon this kingdome inestimable blessings, in the preaching of his word for the space of more then fiftie yeares; it is questionlesse he lookes for no little thankes or small praise, but for great thankes and great praise according to his excellent greatnesse manifested in this our deliuerance. I come therefore to the second part of this Psalme, shewing *with what* God is to be praised, *In the sound of the trumpet, &c.*

God is to be praised (saith <sup>eb</sup>*Augustine*) *totis votis de totis vobis* with all your soules, and with all your selues. That therefore we may manifest our inward affections by such

*eb In Psalm. 147.  
ec Cant. 4. 4.  
ed Haggai. 1. 4.*

outward actions as are commendable, where there be *trumpets*, let them sound: where there be *lutes* and *harpes*, let them strike vp: where there be *loud Cymbals* and *well tuned Cymbals*, let them ring, let them sing the praises of God for this our most happy deliuerance; let trumpet and tongue, viol & voice, lute & life, witnes our hartie reioycing in the Lord. If our true zeale were more fierie within, it would doubtlesse break forth into moe publike workes, then it doth, against that bloody brood of the Gun-powder crue. There haue been many collections in euery Dioces for the reedifying of the Churches of Saint *Albanes* and *Arthuret*, the which I assure my selfe were good workes: there haue been in this latter age many gorgeous, I might say glorious buildings erected about and in this honorable Citie, to the great ornament of our Country, the which I thinke you may number among your good workes: there haue bin Lotteries to further *Virginean* enterprises, and these (for any thing I know) were good workes also: there haue been many new play-houses, and one faire Burse lately built; *Paris-garden* in a flourishing estate makes a great noyse still, and as I heare *Charing Crosse* shall haue a new coat too: but in the meane time while so many monuments are raised, either to the honour of the dead, or else for the profit and pleasure of the lyuing: *Dic mihi musa virum*, I pray Muse and shew me the man, who ioynes with that euer zealous, reuerend, learned Deane in founding a Colledge for a Societie of writers against the superstitious Idolatries of the Romane Synagogue, the which happily might be like *the<sup>ec</sup>Tower of Daud*, where the strong men of Israel might haue shieldes and targets to fight the Lords battaile: <sup>ed</sup>*Is it time for your selues to dwell in your seiled houses, and this house lye wast?*

Remember I beseech you the words of <sup>ee</sup>*Azariah* vnto King *Asa* and the men of Iuda, *The Lord is with you while you are with him, and if yee seeke him, he will be found of you; but if yee forsake him, he will forsake you.* Benot cold in a good cause, flie not out of the field, play not the cowards in the

ee 2. Chron. 15. 2.

Lords holie wars; for albeit happily your selues are like for your time to do wel enough in despite of the Diuell, and the Pope his darling: yet your posteritie will assuredly rue it, and haue iust cause to curse their dastardly, spiritlesse and worthlesse progenitors. I say no more concerning this point, only I pray with our forefathers in the first English Letany, set out in the dayes of King *Henry the 8. from all sedition and priuie conspiracie, from the tyrannie of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.*

*Good Lord deliuer vs.*

Where note by the way, that the Popes abominable tyrannie is hedged in (as it were) on the one side with *sedition* and *priuie conspiracy*, and on the other side with *false doctrine* and *heresie*. I haue another prayer, and for as much as it is in Latine, I must entreat all such (if any such here be present, who loue *Bonauentures* psalter and the Romish seruice) to ioyne with vs in this orison. *Papa noster qui es Romæ maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in Cælo sic et in terra. Potum nostrum in Cæna dominica da nobis hodie, & remitte nummos nostros quos tibi dedimus ob indulgentias, sicut & nos remittimus tibi indulgentias, & ne nos inducas in hæresin, sed libera nos a miseria, quoniam tuum est infernum, pix & sulphur in secula seculorum.*

The word of God is a <sup>ef</sup>two edged sword, sharp in a literal, and sharp in an allegoricall exposition. Hitherto you haue heard the history, now there remaineth a mistery, *nihil enim hic ludicrum aut lubricum* saith <sup>eg</sup>*Augustine*, and therefore <sup>eh</sup>diuines vnderstand here by the *sounding of the trumpet*, the preaching of the Gospell, <sup>ei</sup>whose sound went out thorow all the earth vnto the endes of the world: at the seuenfold sounding of this trumpet the walles of <sup>ek</sup>*Iericho* fal, that is all the pompes and powers of this world are conquered &

ef *Heb. 4. 12.*

eg *In loc.*

eh *Prosper Luther*

*Hugo Card.*

ei *Rom. 10. 18.*

ek *Iosua. 6. Strictior*

*est tuba ex parte*

*buccinantis quàm ex*

*altera, quia*

*prædicator strictius*

*se debet examinare.*

brought to nought, this trumpet is mightie thorough God to cast downe holdes, and Imaginations, and euey high thing that is exalted against the knowledge of God. 2. Cor. 10. 4.

<sup>el</sup>Other say that the Saints are these *trumpets*, and *harpes*, and *Cymbals*, and that their <sup>em</sup>members make this musicke to the Lord, our eyes praies the Lord, while they be <sup>en</sup>lifted vp vnto their maker in heauen, and waite vpon his mercy: our tongues praise the Lord, in singing <sup>eo</sup>Psalmes, and hymnes, and spirituall songs vnto the Lord: our eares praise the Lord, while they <sup>ep</sup>heare the word of God with attention: our hands praise the Lord, while they be <sup>eq</sup>stretched out vnto the poore, and while they <sup>er</sup>worke the thing that is good: our feete praise the Lord, when they bee not <sup>es</sup>swift to shed blood, but <sup>et</sup>stand in the gates of Gods house, ready to <sup>eu</sup>run the wayes of his commandements. *In Tympano sicca & percussa pellis resonat, in choro autem voces sociatæ concordant* said <sup>ex</sup>Gregorie the great: wherefore <sup>ey</sup>such as mortifie the lusts of the flesh praise God *in tympano*, and they who keepe the <sup>ez</sup>vnty of the spirit in the bond of peace, praise God *in choro*: the *Brownist* in separating himselfe from the Church though he seeme to praise God *in tympano*, yet hee doth not praise God *in choro*: and the *carnall gospeller* albeit he ioyne with the Church *in choro*, yet he prayseth not God *in tympano*; they praise God in *well tuned Cymbals* who tune their soules before they preach or pray, whosoever desires to bee a sweete singer in Israel must bee learned in the schoole, before hee be lowd in the temple: the heart likewise must be prepared for praying, as the harpe for playing, if our instruments of praise be not in tune, then our whole deuotion is like *the* <sup>fa</sup>*sounding brasse or as the tinckling Cymbal*: in Gods quier there is first *tune well*, and then *sound well*, if once we can say with <sup>fb</sup>Dauid, *O God mine heart is ready, mine heart is ready*, then our lute and harpe will awake right early: let thy soule praise the Lord, and then all that is either without or about thee will instantly doe the same.

*Let euey thing that hath breath praise the Lord, that is*

*Hugo Card. in loc.*

<sup>el</sup> *Augustin in loc.*

<sup>em</sup> *Chrysost.*

<sup>en</sup> *Euthym. in loc.*

<sup>eo</sup> *Psalm. 123.*

<sup>ep</sup> *Colos. 3. 16.*

<sup>er</sup> *Mat. 13. 9.*

<sup>es</sup> *Ecclesi. 7. 32.*

<sup>et</sup> *Ephes. 4. 24.*

<sup>eu</sup> *Psalm. 14. 6.*

<sup>ex</sup> *Psalm. 122. 2.*

<sup>ey</sup> *Psalm. 119. 32.*

<sup>ez</sup> *Pastoral. part. 3.*

<sup>fa</sup> *admonit. 23.*

<sup>fb</sup> *August. Cassiod.*

*Hugo. Card. in loc.*

<sup>fc</sup> *Ephes. 4. 3.*

<sup>fd</sup> *1. Cor. 13. 1.*

<sup>fe</sup> *Psalm. 108. 1.*

<sup>fg</sup> *Agellius Vatablus.*

<sup>fc</sup>*omne spirans*, <sup>fd</sup>*omnis spiritualis*, <sup>fe</sup>*omnis spiritus*, let euery creature praise the lord for his estate of confection, euery Christian praise the Lord for his estate of refection, euery blessed spirit loosed out of the worldes misery praise the Lord for his estate of perfection, let euery creature, man aboue all the Creatures, and the soule of man aboue all that is in man praise the Lord. *Omnis spiritus*, *i.* <sup>ff</sup>*totus spiritus*, <sup>fg</sup>all the heart, all the soule, all the mind, as the psalmist <sup>fh</sup>elsewhere, I will thanke thee O Lord my God with all mine heart, euen with my <sup>fi</sup>whole heart, or *omnis spiritus* the spirit of euery man in euery place, for this saying is <sup>fk</sup>propheticall, insinuating that God in time to come, shall not only be worshipped of the Iewes at Ierusalem with outward ceremonies, *in the sound of the trumpet and vpon the lute and harpe*: but in all places, of all persons in spirit and truth as Christ expounds *Dauid* in the 4. of Saint *Iohns* Gospell at the 23. verse, whereas vnbeleeuing Iewes are the sonnes of *Abraham* according to the flesh only, beleeuing Gentiles are the <sup>fl</sup>seed of *Abraham* according to the spirit, and heires by promise, more Israel saith <sup>fm</sup>*Augustine* then Israel it selfe. The sonnes of *Abraham* (as Christ tels vs in the <sup>fn</sup>Gospell) are they who doe the workes of *Abraham*, and *Abrahams* chiefe worke was faith, *Abraham* beleued (saith the <sup>fo</sup>text) and it was imputed to him for righteousnes. *Ergo*, the true beleeuer is a right Isralite, blessed with faithfull *Abraham*. Galat. 3. 9. <sup>fp</sup>some stretch this further, applying it not onely to the spirits of men in the Church militant, but also to the blessed Angels and Saints in the triumphant, for this Psalmes consists of a threefold *apostrophe*.

1. *Dauid* inuiteth all the Citizens of heauen, *O praise God in his sanctuarie, praise him in the firmament of his power.*

2. All the dwellers vpon earth, *praise him in the sound of the trumpet, praise him vpon the lute and harpe, &c.*

3. Both and all, *let euery thing that hath breath*, euery thing which hath either the life of nature, or of grace, or of glorie, let *euery spirit* <sup>fq</sup>whether it be terrestriall or celestiall, of

<sup>fd</sup> *Hieron. August.*  
<sup>fe</sup> *Genebrard & alij*  
<sup>plerique.</sup>  
<sup>ff</sup> *Hugo. Iunius.*  
<sup>fg</sup> *Luk. 10. 27.*  
<sup>fh</sup> *Psal. 86. 12.*  
<sup>fi</sup> *Psal. 111. 1.*  
<sup>fk</sup> *Caluin.*  
*Genebrard. in loc.*  
<sup>fl</sup> *Galat. 3. 29.*  
<sup>fm</sup> *Psalm. 148.*  
<sup>fn</sup> *Iohn 8. 39.*  
<sup>fo</sup> *Gen. 15. 6. Rom.*  
*4. 3.*  
<sup>fp</sup> *Genebrard.*

<sup>fq</sup> *Placidus*  
*parmensis &*  
*Bellarmin. in loc.*

whatsoever condition, age, sexe, *praise the Lord.*

It is a <sup>fr</sup>*Rabbinical* conceit that this hymne consists of 13. *Halleluiahs*, answering 13. Properties of God mentioned Exod. 34. 6.7. verses, and in that our Prophet after a dozen *Halleluiahs* hath not done, but addeth a thirteenth, hee doth insinuate that when all our deuotion is finished, it is our dutie to begin againe with Gods praise, for as <sup>fs</sup>of him, and thorough him, and for him, are all things, euen so to him is due all glorie for euermore: as his mercies are from euerlasting to euerlasting, from euerlasting election, to euerlasting glorification: so likewise his praises are to bee sung for euer and euer. In this life we begin this hymne singing (as musitians speake) in *breifs* and *semibriefs* a staffe or two, but in the world to come standing before the throne of the Lambe, clothed in long white robes, accompanied with all the sweet voyces of heauens incomparable melodious quire: we shall eternally sing,

<sup>ft</sup>*Holy, holy, holy, Lord God almightie, which was, and which is, and which is to come, <sup>fu</sup>praise, and glorie, and wisdom, and power, and might, be vnto our God for euermore. Amen.*

FINIS.

fr *Genebrard.*  
fs *Rom. 11. 36.*  
ft *Apocalip. 4. 8.*  
fu *Apocalip. 7. 12.*

Notes on Transcription:

Years are always printed with following period (full stop), regardless of place in the sentence.

Sidenotes—here equivalent to footnotes—were labeled sequentially a-z, repeating as often as necessary. For this e-text they have been given unique identifiers by adding a, b, c... to successive series. Note that the 23-letter alphabet has no j, v or w.

End of Project Gutenberg's An Exposition of the Last Psalme, by John Boys

\*\*\* END OF THIS PROJECT GUTENBERG EBOOK AN EXPOSITION OF THE LAST PSALME \*\*\*

\*\*\*\*\* This file should be named 17273-h.htm or 17273-h.zip \*\*\*\*\*  
This and all associated files of various formats will be found in:  
<http://www.gutenberg.org/1/7/2/7/17273/>

Produced by Louise Hope, Jason Isbell and the Online  
Distributed Proofreading Team at <http://www.pgdp.net>

Updated editions will replace the previous one--the old editions  
will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away--you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

\*\*\* START: FULL LICENSE \*\*\*

THE FULL PROJECT GUTENBERG LICENSE  
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at <http://gutenberg.net/license>).

## Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.net](http://www.gutenberg.net)

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site ([www.gutenberg.net](http://www.gutenberg.net)), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm

License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

#### 1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

## Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <http://www.pgla.org>.

## Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at <http://pglaf.org/fundraising>. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email [business@pglaf.org](mailto:business@pglaf.org). Email contact links and up to date contact information can be found at the Foundation's web site and official page at <http://pglaf.org>

For additional contact information:

Dr. Gregory B. Newby  
Chief Executive and Director  
[gbnewby@pglaf.org](mailto:gbnewby@pglaf.org)

#### Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit <http://pglaf.org>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including including checks, online payments and credit card donations. To donate, please visit: <http://pglaf.org/donate>

#### Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

<http://www.gutenberg.net>

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.

\*\*\* END: FULL LICENSE \*\*\*