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Great Rubrics of Sundays.
History of Kings.

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Great Rubrics of Sundays.

¶ *From this day until the Advent of the Lord whether on ferias or on Feasts of iij. Lessons without Rulers of the Choir and on Octaves and within <Octaves> when the Choir is not ruled let these following Memorials be sung, namely of the Cross, of Saint Mary, and of All Saints. [247], [404].*

When however on a Feast of three Lessons some other Feast of Saints without Rulers of the Choir should fall, first let a Memorial be made of the Saint and afterwards the aforementioned Memorials.

¶ *However during the Octave of the Relics whether it be of a Feast or of a feria, always let a Memorial first be made of the Relics before the Memorial of the Cross.*

¶ *At j. and at the other Hours let all be made as indicated above on Monday after the History Domine ne in ira. 714.*

¶ *At ij. Vespers Antiphons and Psalms of the feria.*

Chapter. The Lord direct your hearts. [450].

Hymn. O God, Creator of the sky. [450].

℟. Let my prayer. [452].

On the Psalm Magnificat. is sung the Antiphon of that feria as above after the History Domine ne in ira.

Prayer of the Sunday.

Let this order be preserved on all ferias until the Advent of the Lord when the service is of the feria.

Memorial of the Cross, of Saint Mary, and of All Saints as above.

N Saturday moreover during all of this season the Full Service of Saint Mary is customarily made in convent : unless such a service should coincide with one of which nine Lessons should be made : or an Octave with Rulers of the Choir or a Feast of iij. Lessons without Rulers of the Choir which has proper Responsories or proper Lauds : or the Feast of the Eleven Thousand Virgins, or the fast of Ember Days, or a Vigil of the Saints shall impede. But when on the Saturday itself because of the aforesaid impediments the service of Saint Mary cannot be made, then it shall be made on another feria of the same week where it may conveniently be made : where it is able to have its j. Vespers if it is

made. In such a way that when the Full Service of Saint Mary is made on Monday or on the morrow of any Saint of ix. Lessons or three Lessons with Rulers of the Choir, then Vespers will be of Saint Mary : with a solemn Memorial of the Feast or the Sunday : unless by chance that Sunday or Feast : shall miss its first Vespers : then let Vespers of the Feast or of the Sunday be made, with a solemn Memorial of Saint Mary with this Antiphon, Under thy protection. XX. Nevertheless on the Octaves of the Epiphany, the Ascension of the Lord, and the like : let ij. Vespers of the Octave be said as is indicated above on the Octave of Epiphany after ij. Vespers. And when there shall be a Feast of any Saint or Octave of iij. Lessons without Rulers of the Choir and a Full Service of Saint Mary shall be said : then let only a Memorial be made of the Feast or the Octave without Rulers of the Choir.

¶ *But if during the whole summer season, whether on Saturday or on any feria of the whole week, ix. Lessons are made, no Memorial then shall be made, neither at Vespers nor at Matins, unless on the very day any Feast of Saints of three Lessons shall occur at that place, such that on the Feast of Saint Mary Magdalene a Memorial of Saint Wandregesilus should be made. On the Feast of Saint James a Memorial of the Martyrs Christopher and Cucuphas should be made, and in similar cases, and on Feasts of ix. Lessons which fall within Octaves of Saints : then indeed a Memorial shall be made of the Octave, except on Double Feasts : then indeed no Memorial shall be made of the Octave, unless the Octave be made with Rulers of the Choir : as is indicated below. But after Vespers of the day at Vespers of Saint Mary : and after Matins of the day at Matins of Saint Mary : Memorials should be made of the Holy Spirit, of the Feast of the Place, of Relics, of All Saints, and of Peace, as is indicated above on the first Sunday of the Advent of the Lord.*

¶ *But if from the Feast of the Holy Trinity until the Advent of the Lord any Double Feast should fall on a Sunday, let all be made of the Feast and nothing of the Sunday : unless by chance the Mass of the Sunday shall be sung on that very Sunday or in the same week of necessity : then indeed at both Vespers and at Matins let a Memorial be made in silence of the Sunday and of the Holy Trinity : evidently at First Vespers : and at Matins likewise privately. Nevertheless the Procession all the way to the Cross whether the above-mentioned Memorials are made or not, is entirely deferred on Double Feasts.*

Nevertheless if the Feast of the Exaltation of the Holy Cross should fall on a Sunday, then at First Vespers while the first Let us bless the Lord. is said let a Memorial be made in silence of the Sunday and of the Holy Trinity, and a solemn Memorial of the

Martyrs, and afterward let a Procession be made before the Cross as is indicated on the Feast of the Exaltation of the Holy Cross, with the Mass of the Sunday in Chapter, at which a Memorial will be made of the Trinity and of All saints only. At Second Vespers of the Cross let a Memorial be made in silence of the Sunday and of Saint Nichomede, Martyr, and a solemn Memorial of the Octave. If however this Feast of the Exaltation of the Holy Cross should fall on a Monday let a Memorial be made of the Sunday in silence while the first Let us bless the Lord. is said, with a solemn Memorial of the Martyrs : and afterward let a Procession be made before the Cross whatever day will come to pass.

¶ *It is noted that on Double Feasts of the Saints moreover, those which have Memorials attached to them, as on the Feasts of Saints James Apostle, Bartholomew Apostle, Saint Augustine, Doctor, and Saints Matthew, Apostle and Luke, Evangelist and the like, those Memorials should be made solemnly in hearing nor should the Secrets and Post-communions of the Saints be omitted in the Masses to which they are entitled. Still, when Double Feasts of this sort are celebrated on Sundays, then the Memorials should be made of the adjacent Saints together with the Memorials of the Sunday and of the Trinity in silence : and nothing is made of the Procession before the Cross. And if the Mass of the Sunday is said in Chapter on these aforesaid Double Feasts, then Memorials of the Saints are not said at Mass in Chapter, but the Memorials of the Saints that are attached are said at the High Mass. And if the Mass of the Sunday is not said in Chapter : nevertelless the Memorials of the Feasts of Saints that are attached at the Mass of the Feast should always be said, whether it be a Sunday or not.*

¶ *On the Feast of Saint Augustine, Doctor, let a solemn Memorial of Saint John the Baptist be made, and of Saint Sabina, at ij. Vespers of Saint Augustine. If however the Feast of Saint Augustine, Doctor, should fall on a Saturday, at ij. Vespers of the same a Memorial will be made privately of the Sunday and of the Trinity, with a solemn Memorial of Saint John the Baptist and of Saint Sabina. The same manner will be made of course whether of the Memorial of the Sunday, or of Saint John the Baptist and of Saint Sabina, when the same Feast should fall on Sunday.*

At Vespers on Saturdays, when a Memorial is made of the Holy Trinity, the Antiphon Our hope. is always sung. 1616.

℟. Let us bless the Father. 1609.

Prayer. O almighty and everlasting God, who hast given. 1610.

And at Matins is said the Antiphon Deliver us. 1616.

℟. Blessed be the Name of the Lord. 1631.

Prayer as above.

And whenever on Saturday at Vespers or on Sunday at Matins during the aforesaid season a Memorial is said of the Sunday : likewise will be said a Memorial of the Trinity with the aforesaid Antiphon, V. and Prayer.

¶ *If a Double Feast should fall on a Saturday let a Memorial be made of the Sunday and of the Trinity in silence and no Procession before the Cross.*

¶ *At ij. Vespers of the Feasts of the Purification and the Nativity of Blessed Mary, and the Sunday in White (Low Sunday), and the Holy Trinity, and Corpus Christi, and the Dedication of the Church : let nothing at all be made of a Feast of iij. Lessons without Rulers of the Choir that should fall on the morrow unless a Feast of ix. Lessons shall be conjoined, then a Memorial of each will be made in silence, as on the Feast of the Apostles Peter and Paul ; no Memorial will be made of the Octave of Saint John the Baptist unless the Octave be made with Rulers of the Choir, nor is it the custom to make a Memorial of the Holy Trinity on the Feast of Corpus Christi, except where the Octave of the Holy Trinity be made with Rulers of the Choir, then indeed let a solemn Memorial of the Octave be made, granted that the Feast of the Place shall be made on that day : nor on the Nativity of Saint John the Baptist shall a Memorial be made of the Octave of Corpus Christi, unless the Octave be made with Rulers of the Choir.*

The Memorials of Double Feasts and of other Feasts and of Octaves with Rulers of the Choir and of Commemorations of Blessed Mary and the Feast of the Place, likewise on Double Feasts, shall be solemn.

¶ *If however a Simple Feast of ix. Lessons of any Saint and even a Minor Double should fall on a Sunday within the aforesaid season and a History shall be begun on that very Sunday, let the Feast be deferred until the morrow unless it be the Feast of Saint Peter in Chains, or else the Beheading of Saint John the Baptist : for which the custom in the Quire of Salisbury is to defer the beginning of the History if it should occur, and unless it should be such a Feast of ix. Lessons that another Feast of ix. Lessons should fall on the morrow, and unless there be Octaves with Rulers of the Choir which customarily have their full service on a Sunday within the Octave.*

¶ *If however a Feast of ix. Lessons and the beginning of a History should fall on the same Sunday, within an Octave with Rulers of the Choir, at the same time, let a service be made of the Feast, with a Memorial of the Octave and of the History, and of the rest*

that pertain <to it>.

¶ *When therefore for any cause the aforementioned History can not be begun with its Responsories on its Sunday, then let it be begun during the week if a feria be vacant. If however no feria be vacant and the History shall last for more than seven days, then let it be deferred until the next Sunday or the following week : but even so if the History should not last but for one week only : then it is necessary on the three middle ferias of the week that all of the History should be sung with the Exposition of the Gospel, and the ferial Responsories shall not be sung that year, except for one ferial Responsory which shall be sung on the final feria in place of the ix. R̃. In such a way that if any Feast of three Lessons should fall at that very place, in that year let all of them be omitted.*

¶ *When however a Simple Feast of ix. Lessons of any Saint of ix. Lessons shall be celebrated on a Sunday, and if on the same day another Feast of three Lessons or an Octave without Rulers of the Choir should occur, then first a Memorial will be made of the Feast or of the Octave at First Vespers and at Matins, and then of the Sunday and of the Holy Trinity, and let a Procession before the Cross always be made unless all of the Mass of the Sunday in that very week must be entirely deferred : and except on Double Feasts. Then indeed let no Procession be made on Saturday except on the Feast of the Exaltation of the Holy Cross. If during the very same season any Double Feast should fall on a Saturday a Memorial will be made of the Sunday and of the Holy Trinity in silence : whether a new History shall be begun or not, but let no Procession be made before the Cross. If however the Feast of Saint James or the Feast of Saint Bartholomew, Apostles, and the like, should fall on a Monday, those Memorials of those contiguous Feasts should be made solemnly as is aforementioned, with a Memorial of the Sunday in silence.*

But if a Simple Feast of ix. Lessons should be celebrated on Saturday, then at First Vespers of the Sunday on its very Saturday will be made first a Memorial of the Feast of ix. Lessons and afterwards of the Feast of any Saint of three Lessons, if any be had on the morrow, and then of the Octave without Rulers of the Choir, if any be had, and then of the Holy Trinity.

If however such a Simple Feast of ix. Lessons is celebrated on a Monday, and another Feast of iij. Lessons or an Octave as we have said beforehand should happen on the same day, then at Vespers on the Sunday first will be made a Memorial of the Feast of three Lessons, then of the Octave without Rulers of the Choir if one be had, and afterwards of the Sunday only. This indeed is to be observed on all Sundays of this season, except on Double Feasts accompanying each other by turns : namely that when the Memorial of the

Sunday is made at both Vespers and at Matins then a Memorial of the Holy Trinity is said at First Vespers and at Matins, and a Procession before the Cross should be made at First Vespers, except on Double Feasts that fall on Saturday or Sunday : then no Procession should be made before the Cross and the Mass of that Sunday to be sung is said on any feria during the week if it be vacant, or on Sunday the Mass is said in chapter : if no feria be vacant. But if it turns out that no mention be made of the Sunday Mass during the whole week and the season is lengthy, that is to say on the Sunday not in Chapter because of a Double Feast nor on ferias during the week because of a Feast of ix. Lessons, or iij. Lessons, or the Octaves of Saints with Rulers of the Choir : and the season be lengthy, then on the preceding Sunday let the aforesaid Memorials, of course of the Sunday and of the Trinity, and the Procession before the Cross, be deferred until First Vespers. Nevertheless if the season be short then on Sunday the Mass of the Sunday is said in Chapter : or during the week on any feria when there will be an Octave with Rulers of the Choir, and let a Memorial be made at Vespers and at Matins of the Sunday itself and of the Holy Trinity, and a Procession before the Cross. Nevertheless if a Simple Feast of ix. Lessons or an Octave with Rulers of the Choir should fall on a Sunday and during the following week no feria is vacant for this : and if the time be brief, then on Sunday the Mass of the Sunday is said in Chapter, and let a Memorial be made at Vespers and at Matins of the Sunday itself and of the Holy Trinity, with a Procession before the Cross. Let it be likewise on the Exaltation of the Holy Cross whenever it should fall on a Sunday, granted that it be a Double Feast. If during this same season any Double Feast should fall on a Saturday : then no Procession before the Cross shall be made at Second Vespers, which will be of the Feast, neither a Memorial audibly of the Sunday nor of the Trinity in silence whether a new History will be begun or not : except on the Exaltation of the Holy Cross, then indeed a solemn Memorial of the Octave of the Nativity of Blessed Mary will be made : and the Memorials will be said in silence : to be sure of Saint Nicomedes, Martyr, and of the Sunday, and of the Trinity : but let no Procession be made before the Cross. And whenever at Vespers on Saturday or at Matins on Sunday during the aforesaid season a Memorial of the Sunday is said : a Memorial of the Trinity is likewise said.

¶ *And it is noted that when on account of the beginning of a History a Simple Feast of ix. Lessons is deferred from Sunday until Monday : and the same feast is conjoined to another Feast of iij. Lessons : the Feast of iij. Lessons must not be deferred, but on the very Sunday let a solemn Memorial be made of the same at Vespers and at Matins as we have*

said above, with the middle Lessons if propers are to be had : if on the contrary however only a Memorial, nevertheless if that History is not going to continue, in such a way that that the Responsories of the ij. Nocturn are not able to be sung on the Sunday nor on the ferias : then the middle Lessons of the Saint will not be made on the First Sunday in which the History is begun, but on the Sunday let all be sung of the History of the Sunday : with only a Memorial at First Vespers and at Matins and at Mass on Sunday of the Feast of iij. Lessons. Which let be observed on all Sundays of this season in which the Histories are begun. Nevertheless if during the whole season that the History continues, a place not be vacant for the Responsories of the ij. Nocturn of the History of the Sunday, in such a way that they are not able to be sung on the Sundays or on the ferias : then on the Sunday in which the History is begun let nothing be made of the middle Lessons of this Feast : whether it have proper Lessons or not, but only a Memorial of the Feast of iij. Lessons at First Vespers and at Matins and at Mass of the Sunday : which precedes the Memorial of the Holy Trinity : which likewise is to be observed on all Sundays of the season in which the Histories are begun.

¶ In addition it is to be considered that the Responsories of the Second Nocturn in no way are sung during the week except when two ferias at the least are vacant : for always during every week first let the Responsories of the j. Nocturn be sung, then of the second : and afterwards of the third Nocturn, which is to be observed throughout the whole year : of course when all the Responsories of the History of the Sunday are sung during the week.

¶ However on middle Sundays when the service is of the Sunday : no matter what Feast of iij. Lessons or octave without Rulers of the Choir may occur, always let a Memorial and middle Lessons be made of the same whether it have proper Lessons or not : unless the Responsories of the ij. Nocturn will be sung as we have said above. Nevertheless if that History will continue for eight Sundays or for four Sundays : and if any Sunday will be vacant, then let a Memorial and middle Lessons be made of whatever Feast of iij. Lessons may fall at that place, nevertheless on the first Sunday in which the new History is begun let a Memorial be made of the Feast of iij. Lessons unless it should have proper Lessons.

¶ When however on account of the beginning of a History a Simple Feast of ix. Lessons is deferred from Sunday until Monday : and a Feast of iij. Lessons should occur on the same Monday : thereupon let a Memorial and middle Lessons be made if propers are to be had ; if to the contrary only a Memorial.

¶ When however within the aforesaid season a Simple Feast of ix. Lessons is celebrated

on Saturday : and on the immediately preceding Friday vespers of the same cannot be made because of any Feast of ix. Lessons : then on Saturday let Vespers of the same be made, whether the beginning of a new History will be made or not, with a Memorial of the Sunday and of the Holy Trinity : and a Procession as is aforementioned. The other Vespers will be of the Sunday : with a Memorial of the Feast.

¶ *This indeed is generally observed throughout the whole year : that whichever Feast of ix. Lessons or three Lessons with Rulers of the Choir, and all Sundays, should have at the least one Vespers : unless any Double Feast should impede : as on the vj. day of the Nativity of the Lord or if a Sunday should fall on the Vigil of the Epiphany or if the Feast of the Apostles Philip and James should fall on a Saturday : then on that very Saturday Vespers will be of the Apostles : and on the following Sunday Vespers will be of the Invention of the Holy Cross : and then the Sunday has no Vespers. Let it be likewise when the Octave of the Assumption of Blessed Mary should fall on a Saturday : then on the same Saturday Vespers will be of the Octave, and on Sunday Vespers will be of Saint Bartholomew : and let it be thus on similar occasions.*

¶ *When however a Double Feast should fall on a Saturday and a Simple Feast of ix. Lessons on the following Monday, and any Double Feast on the immediately following Tuesday, then on Sunday Vespers will be of the Feast of Nine Lessons, and thus the Sunday will be without either Vespers. It is likewise for the Feast of Saint Gregory in the Octave of Easter and also when the Feast of Saint Aldelm, Bishop, should by chance fall on the morrow of the Ascension of the Lord or the Holy Trinity or Corpus Christi : then the Feast shall be without either Vespers : and let it be thus concerning other Simple Feasts of nine Lessons which fall between two Double Feasts : which are entirely without either of their Vespers. And thus note that all Sundays and not other Feasts may be without either Vespers : except when a Simple Feast of nine Lessons of or iij. Lessons with Rulers of the Choir should fall between two Double Feasts, as is aforementioned. For on all Double Feasts throughout the whole year, First and Second Vespers will be of the very Feast unless another Double Feast should impede, as in the week of the Nativity of the Lord and the like : and except on the Feast of Saint Andrew, Apostle, when it should fall on Saturday before the first Sunday of the Advent of the Lord : and except when a Double Feast should fall on the Saturday of the Passion and of Palm Sunday, and on the Wednesday next before Easter : which will always have First Vespers as is indicated above at that very place : unless the Feast of the Place or the Dedication of the Church shall be made. If however the Feast of the Place should fall by chance on the Feast of the Holy Trinity : let the Feast*

of the Place be deferred until the morrow if it be free from a Feast of ix. Lessons, and Vespers will be of the Feast of the Place : with a solemn Memorial of the Holy Trinity : let it be made likewise on similar occasions : as is indicated below on the Feast of the Dedication of the Church.

¶ *And it is to be noted that on Octaves with Rulers of the Choir, evidently the Epiphany, the Ascension of the Lord, and Corpus Christi where the Octave will be made with Rulers of the Choir, the Visitation, Assumption, and Nativity of Blessed Mary, and the Dedication of the Church : Second Vespers will always be of the Octave with only a Memorial of the Feast or of the Sunday following on the morrow : except when a Double Feast should fall on the morrow or on the Octave : or such a Feast of ix. Lessons will occur : which cannot have Second Vespers. In the same way let the the Octave of the Dedication of the Church be made : certainly when the Octave will be with Rulers of the Choir as is indicated below in that place. And when a Commemoration is made of Blessed Mary or of the Feast of the Place on the morrow of any Saint of ix. Lessons or three Lessons with Rulers of the Choir : of which First Vespers was not said : then let a solemn Memorial only be made of this sort of Commemoration. But when the Commemoration of Blessed Mary or of the Feast of the Place is made on a Monday : then indeed let Vespers of this sort of Commemoration be said with a Memorial of the Sunday : except when First Vespers was not said of the Sunday : then indeed let a Memorial be made of this sort of Commemoration. If however the Feast of Saint Mary Magdalene : or Saint Margaret, or Saint Lawrence, or Saint Martin, Bishop, or Saint Katherine should fall on a Sunday : having said the customary Memorials, first let a Procession be made to the Altar of the same : and then to the Cross.*

¶ *It is understood that there are two reasons which compel the Mass of a Sunday to be completely deferred from one Sunday to another : of course the extent of the season and the occurrence of the Assumption, and the Nativity of Blessed Mary or the Dedication of the Church on Sunday.*

Whenever the Assumption or the Nativity of Blessed Mary : or the Dedication of the Church falls on a Sunday, then of necessity it ought to be the case in that year on account of Octaves which are with Rulers of the Choir : that one Mass of the Sunday or two shall be deferred from one Sunday to another whether the season be short or lengthy : of course comprising xxiiij. or xxv. or more Sundays. Likewise whenever from the beginning of the History Deus omnium. until the Advent of the Lord comprises xxvj. or xxvij. Sundays,

then indeed for the feast of the Nativity of Blessed Mary it ought of necessity to be the case that one or two Masses of the Sunday be deferred to wherever they may be conveniently be able to be deferred : as appears below. If there will be xxvj. Sundays, then within the Octaves of the aforementioned Festivals of Blessed Mary or the Dedication of the Church let one be deferred. If however there will be xxvij. Sundays, then let two be deferred : both, if it be possible, within the aforementioned Octaves. And if in that place it is not possible except for one Mass to be deferred : only then let it be deferred whenever it can more conveniently be deferred elsewhere, whether during the Octave of Saint John the Baptist : or of the Apostles Peter and Paul, or of Saint Lawrence, or of Saint Martin, which is not able by any means to be made : except when the feasts of those <Saints> coincide with a Sunday. Nevertheless when the Nativity of Saint John the Baptist should fall on a Friday, and the Feast of Saints John and Paul will fall on a Sunday : then in that place one Sunday Mass will be able to be deferred : because the whole of the following week will be able to be used up in Octaves or in feasts of the Saints which coincide at the same time, or if the Octave of Saint Lawrence coincides with a Sunday then on that occasion the Sunday Mass should be deferred : and the Mass of the Octave of Saint Lawrence will be said in Chapter : as is indicated below in that very place.

¶ *Likewise outside the Quire of Sarum where the service of the Feast of the Place is said during the week : another Sunday Mass deferred within the Octave of Corpus Christi may be able to be said on the morrow of the Octave of the Feast of the Place by saying it in the final week of the ferial service of Friday, with the Prayer of the preceding Sunday and the Mass of the Cross. When however xxvij. Sundays occur with Sunday Letter **D**. then let one Sunday Mass within the Octave of the Assumption and another within the Octave of the Dedication of the Church of Sarum be deferred, as one may see if the Feast of Saint Jerome should be translated to the morrow of the Octave of the Dedication as it was in the Year of our Lord 1383.*

¶ *But if there will be xxv. Sundays or fewer then the Mass of the Sunday will be said in Chapter : and the Mass of the Octave of Saint Lawrence, if it shall be on a Sunday in that year, should be entirely omitted, or let it be said in Chapter on the very day, and let the Mass of the Sunday be said on the Vigil of Saint Bartholomew.*

If there will be xxv. Sundays or less : then let nothing at all be deferred of the Masses of Sundays : unless by chance one or the other Festival : evidently the Assumption or the Nativity of Blessed Mary or the Dedication of the Church, as we have said before, shall

fall on a Sunday.

¶ When however there are xxv. Sundays or less : and the Feast of Saint John the Baptist or the Apostles Peter and Paul falls on a Sunday, let all be made of the service of the Feast : and let the Mass of the Sunday be sung on another feria which is vacant within the Octave of the Feast for the High Mass of that day.

If however the Commemoration of Saint Paul or the Feast of Saint Lawrence or the Feats of Saint Martin should fall on a Sunday, let all be made of the service of the Feast with the Mass of the Sunday in Chapter.

¶ When however there will be xxij. Sundays with Sunday Letter **C**. then one Sunday Mass ought to be deferred on account of the Feast of the Assumption of Blessed Mary, and the two Masses which have proper Offices ought to be sung in the final week on either the Wednesday or the Friday, and let Matins of the Feast of iij. Lessons and the Masses of the Sundays which remain to be sung be made as takes place between the Octave of the Epiphany and lxx. when only one Sunday occurs at that place.

¶ When however there will be xxiiij. Sundays or less : then the Prayer Stir up, we beseech thee, O Lord. **XX.** is said at Vespers and at Matins and at all the other Hours of that final Sunday, with the Exposition of the Gospel of the final Sunday at Matins, and the Antiphon on the Psalm Benedictus. at Matins is sung on the Psalm Magnificat. of course at ij. Vespers.

¶ If however the season will be so lengthy, that for each day there are sufficient Sunday Prayers : if the Sunday next before the Advent of the Lord or another preceding Sunday shall not be empty of a Feast of ix. Lessons, on the third Sunday preceding the Advent of the Lord will not be said the Collect Stir up, we beseech thee, O Lord. nor at Mass the Epistle Behold, the days come. nor the Gospel When Jesus lifted up. whatever service is made of the last Sunday. Nevertheless all the Antiphons at Lauds must be said then, and the last *R*. To the supreme Trinity. 1625. with the Prayer of Sunday in its order.

¶ Let this therefore be well kept whenever one or more Sunday Masses be deferred : none the less let the other Masses that remain be sung be sung in their order : in such a way that the Officium The Lord saith. together with its Prayer Stir up, we beseech thee, O Lord. and Epistle Behold, the days come. and Gospel When Jesus lifted up. together with the rest that is aforementioned be sung on the final Sunday before the Advent of the Lord if it be vacant.

¶ If however the Sunday next before the Advent of the Lord be not vacant of a Feast of ix. Lessons, then let it be sung in the first place in the ferias : then let the rest of the Masses

that remain be sung in their order. If however it should happen that the Officia of two Sunday Masses, omitted on account of the brevity of the season, cannot be sung, it is not inconvenient if they be entirely omitted.

¶ *When however because of the length of the time they can be sung, then the Officium The Lord saith. will be sung on three Masses of the Sundays ; nevertheless on the Sunday next before the Advent of the Lord let the Antiphon When Jesus lifted up. **XX.** be sung and the Antiphon Those men. 1088. on the Psalms Benedictus. and Magnificat. or at the Memorial of the Sunday when a service is made of any Feast of ix. Lessons with the Prayer Stir up, we beseech thee, O Lord. **XX.** And then this Prayer is said daily during the week on ferias at Vespers and at Matins and at all the other Hours, granted that during the week itself two or three Sunday Masses are sung.*

¶ *It is understood that this aforementioned History Deus omnium., whenever it be begun, will always be sung until the j. Sunday after the fifth of the Kalends of August, however the first Sunday which is called 'of August' does not always begin within August. For it sometimes is that the Sunday begins in July : and in July ij. or iij. ferias are made, and yet the whole week is called August, not July, because if the Month of August begins on the Thursday or Friday, then the Sunday itself is not in August but in July. Whence on the first Sunday after the Fifth of the Kalends of August the History In principio. is always begun. In fact no Month has full and perfect weeks in its beginning or on the Wednesday. And on the nearest Sunday after the Fifth of the Kalends of September the History Si bona. is begun. And the on nearest Sunday after the iij. Ides of September the History Peto Domine. is begun. And on the nearest Sunday after the xj. Kalends of October the History Adonay. is begun. And on the nearest Sunday after the Fifth of the Kalends of October the History Adaperiat. is begun. And on the nearest Sunday after the Fifth of the Kalends of November the History Vidi Dominum. is begun. And on the nearest Sunday after the v. Kalends of December the History Aspiciens. is begun.*

¶ *It is understood also that at the beginning of each History of this following season one R̃. of the History which is begun is always to be sung at First Vespers as is indicated below in the Histories : except when a History is begun on the middle ferias of a week or is deferred to another week as is fully indicated at the end of the Great Rubrics before the History Domine ne in ira.*

History of Kings.

Lesson j. Legend 5. 1. Kings ij. 26.



AND the child Samuel grew on, and was in favour both with the Lord, and also with men. And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house ? and did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me ? and did I give unto the house of thy

father all the offerings made by fire of the children of Israel ? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation ; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people ? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings ij. 30.

BUT now the Lord saith, Be it far from me ; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth

which God shall give Israel : and there shall not be an old man in thine house for ever. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart : and all the increase of thine house shall die in the flower of their age. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings ij. 34.

AND this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas ; in one day they shall die both of

them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind : and I will build him a sure

house ; and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel

of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread. But thou, O Lord, have mercy upon us.

Lesson j. Legend 6. and let it be read in order. 1. Kings. iij.



ND the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days ; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see ; and ere the lamp of God went out in the temple of the Lord,

where the ark of God was, and Samuel was laid down to sleep ; that the Lord called Samuel : and he answered, Here am I. And he ran unto Eli, and said, Here am I ; for thou calledst me. And he said, I called not ; lie down again. And he went and lay down. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings iij. 6.

AND the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I ; for thou didst call me. And he answered, I called not, my son ; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third

time. And he arose and went to Eli, and said, Here am I ; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down : and it shall be, if he call thee, that thou shalt say, Speak, Lord ; for thy servant heareth. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings iij. 9.

SO Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak ; for thy servant

heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all

things which I have spoken concerning his house : when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not. And therefore I have

sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. But thou, O Lord, have mercy upon us.

Lesson j. Legend 7. 1. Kings iij. 16.



Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee ? I pray thee hide it not from me : God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing

from him. And he said, It is the Lord : let him do what seemeth him good. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings iij. 21.

AND the Lord appeared again in Shiloh : for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

1. Kings. iv.

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer : and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel : and when they joined battle, Israel was smitten before the Philis-

tines : and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines ? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings iv. 4.

SO the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims : and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews ? And they understood that

the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us ! for there hath not been such a thing heretofore. Woe unto us ! who shall deliver us out of the hand of these mighty Gods ? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you : quit yourselves like men, and fight. But thou, O Lord, have mercy upon us.

Lesson j. Legend 8. and let it be read in order. 1. Kings iv. 10.



AND the Philistines fought, and Israel was smitten, and they fled every man into his tent : and there was a very great slaughter ; for there fell of Israel thirty thousand footmen. And the ark of God was taken ; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Benjamin out of the army, and came

to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching : for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings iv. 14.

AND when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult ? And the

man came in hastily, and told Eli. Now Eli was ninety and eight years old ; and his eyes were dim, that he could not

see. And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son ? And the messenger answered and said, Israel is fled before the Philistines, and

there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. But thou, O Lord, have mercy upon us.

Third Lesson. 1. Kings iv. 18.

AND it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died : for he was an old man, and heavy. And he had judged Israel forty years. And his daughter in law, Phinehas' wife, was with child, near to be delivered : and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed ; for her pains came upon her. And

about the time of her death the women that stood by her said unto her, Fear not ; for thou hast born a son. But she answered not, neither did she regard it. And she named the child Ichabod, saying, The glory is departed from Israel : because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel : for the ark of God is taken. But thou, O Lord, have mercy upon us.

Lesson j. Legend 9. 1. Kings v.



ND the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was

fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings v. 4.

AND the head of Dagon and both the palms of his hands were cut off upon the threshold ; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon

them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us : for his hand is sore upon us, and upon Dagon our god. But thou, O Lord, have mercy upon us.

Third Lesson. 1. Kings v. 8.

They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel ? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great

destruction : and he smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. But thou, O Lord, have mercy upon us.

First Lesson. Legend 10. 1. Kings Chap. v. 11.



SO they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people : for there was a deadly destruction throughout all the city ; the hand of God was very heavy there. And the men that died

not were smitten with the emerods : and the cry of the city went up to heaven.

And the ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord ? tell us wherewith we shall

Cap. 6.

send it to his place. But thou, O

Lord, have mercy upon us.

Second Lesson. 1. Kings vj. 6.

AND the priests and diviners said unto them, Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts ? when he had wrought wonderfully among them, did they not let the people go, and they departed ? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them : and take the ark of the Lord, and lay it

upon the cart ; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof ; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil : but if not, then we shall know that it is not his hand that smote us : it was a chance that happened to us. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings vj. 10.

AND the men did so ; and took two milch kine, and tied them to the cart, and shut up their calves at home : and they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left ; and the lords of the Philistines went after them unto the

border of Bethshemesh. And they of Bethshemesh were reaping their wheat harvest in the valley : and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone : and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord. But thou, O Lord, have mercy upon us.

Lesson j. Legend II. 1. Kings vij. 3.



Amuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only : and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim

and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings vij. 6.

AND Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and

offered it for a burnt offering wholly unto the Lord : and Samuel cried unto the Lord for Israel ; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel : but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them ; and they were smitten before Israel. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings vij. 11.

AND the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Bethcar. Then Samuel took a stone, and set it between Mizpeh and Shen, and called

the name of it Ebenezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued, and they came no more into the coast of Israel : and the hand of the Lord was against the Philistines all the days of

Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath ; and the coasts thereof did Israel deliver out of the hands of the

Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. But thou, O Lord, have mercy upon us.

First Lesson. Legend 12. 1. Kings viij. 1.



ND it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel ; and the name of his second, Abiah : they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted

judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways : now make us a king to judge us like all the nations. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings viij. 6.

BUT the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee : for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I

brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice : howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings viij. 10.

AND Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king

that shall reign over you : He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen ; and some shall run before

his chariots. And he will appoint him captains over thousands, and captains over fifties ; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his

officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep : and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you ; and the Lord will not hear you in that day [because you desired unto yourselves a king]. But thou, O Lord, have mercy upon us.

Lesson j. Legend 13. 1. Kings viij. 19.



Nevertheless the people refused to obey the voice of Samuel ; and they said, Nay ; but we will have a king over us ; that we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the

words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings ix. 1.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly : and there was not

among the children of Israel a goodlier person than he : from his shoulders and upward he was higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. But thou, O

Lord, have mercy upon us.

Lesson iij. 1. Kings ix. 3.

AND he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not : then they passed through the land of Shalim, and there they were not : and he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him,

Come, and let us return ; lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man ; all that he saith cometh surely to pass : now let us go thither ; peradventure he can shew us our way that we should go. But thou, O Lord, have mercy upon us.

First Lesson. Legend 14. 1. Kings ix. 7.



Then said Saul to his servant, But, behold, if we go, what shall we bring the man ? for the bread is spent in our vessels, and there is not a present to bring to the man of God : what have we ? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver : that

will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer : for he that is now called a Prophet was beforetime called a Seer.) But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings ix. 10.

THEN said Saul to his servant, Well said ; come, let us go. So they went unto the city where the man of God was. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here ? And they answered them, and said, He is ; behold, he is before you :

make haste now, for he came to day to the city ; for there is a sacrifice of the people to day in the high place : As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat : for the people will not eat until he come, because he doth bless the sacrifice ; and afterwards they eat that be

bidden. Now therefore get you up ;
for about this time ye shall find him.

And they went up into the city. But
thou, O Lord, have mercy upon us.

Third Lesson. 1. *Kings ix. 14.*

AND when they were come into
the city, behold, Samuel came
out against them, for to go up to the
high place. Now the Lord had told
Samuel in his ear a day before Saul
came, saying, To morrow about this
time I will send thee a man out of the
land of Benjamin, and thou shalt
anoint him to be captain over my
people Israel, that he may save my

people out of the hand of the
Philistines : for I have looked upon
my people, because their cry is come
unto me. And when Samuel saw
Saul, the Lord said unto him, Behold
the man whom I spake to thee of !
this same shall reign over my people.
But thou, O Lord, have mercy upon
us.

First Lesson. Legend 15. 1. *Kings ix. 18.*

THEN Saul drew near to
Samuel in the gate, and
said, Tell me, I pray thee,
where the seer's house is. And
Samuel answered Saul, and said, I am
the seer : go up before me unto the
high place ; for ye shall eat with me
to day, and to morrow I will let thee

go, and will tell thee all that is in
thine heart. And as for thine asses
that were lost three days ago, set not
thy mind on them ; for they are
found. And on whom is all the desire
of Israel ? Is it not on thee, and on
all thy father's house ? But thou, O
Lord, have mercy upon us.

Lesson ij. 1. *Kings ix. 21.*

AND Saul answered and said, Am
not I a Benjamite, of the smal-
lest of the tribes of Israel ? and my
family the least of all the families of
the tribe of Benjamin ? wherefore
then speakest thou so to me ? And
Samuel took Saul and his servant, and
brought them into the parlour, and
made them sit in the chiefest place

among them that were bidden, which
were about thirty persons. And Sa-
muel said unto the cook, Bring the
portion which I gave thee, of which I
said unto thee, Set it by thee. And
the cook took up the shoulder, and
that which was upon it, and set it
before Saul. But thou, O Lord, have
mercy upon us.

Third Lesson. 1. *Kings ix. 24.*

AND Samuel said, Behold that which is left ! set it before thee, and eat : for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early : and it came to pass about the spring of the day, that Samuel called Saul to the

top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on), but stand thou still a while, that I may shew thee the word of God. But thou, O Lord, have mercy upon us.

Lesson j. Legend 16. 1. *Kings x.*



Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance ? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in

the border of Benjamin at Zelzah ; and they will say unto thee, The asses which thou wentest to seek are found : and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son ? But thou, O Lord, have mercy upon us.

Second Lesson. 1. *Kings x. 3.*

Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine : and they will salute thee, and give thee two loaves of

bread ; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines : and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a

pipe, and a harp, before them ; and they shall prophesy : and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and

shalt be turned into another man. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings x. 7.

AND let it be, when these signs are come unto thee, that thou do as occasion serve thee ; for God is with thee. And thou shalt go down before me to Gilgal ; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings : seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt

do. And it was so, that when he had turned his back to go from Samuel, God gave him another heart : and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him ; and the Spirit of God came upon him, and he prophesied among them. But thou, O Lord, have mercy upon us.

Lesson j. Legend 17. 1. Kings x. 14.



ND Saul's uncle said unto him and to his servant, Whither went ye ? And he said, To seek the asses : and when we saw that they were no where, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what

Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings x. 17.

AND Samuel called the people together unto the Lord to Mizpeh ; and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them

that oppressed you : and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations ; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands. And

when Samuel had caused all the tribes of Israel to come near, the tribe of

Benjamin was taken. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings x. 21.

When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken : and when they sought him, he could not be found. Therefore they enquired of the Lord further, if the man should yet come thither. And

the Lord answered, Behold he hath hid himself among the stuff. And they ran and fetched him thence : and when he stood among the people, he was higher than any of the people from his shoulders and upward. But thou, O Lord, have mercy upon us.

Lesson j. Legend 18, and let it be read in order. 1. Reg. x. 24.



ND Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people ? And all the people shouted, and said, God save the king. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every

man to his house. And Saul also went home to Gibeah ; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us ? And they despised him, and brought no presents. But he held his peace. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xj.

AND it came to pass about a month after this that Nahash the Ammonite came up, and encamped against Jabeshgilead : and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash

the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. But thou, O Lord, have mercy upon us.

Third Lesson. 1. Kings xj. 3.

AND the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel : and then, if there be no man to save us, we will come out to thee. Then came the messengers to Gibeah of Saul, and told the tidings in the ears

of the people : and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field ; and Saul said, What aileth the people that they weep ? And they told him the tidings of the men of Jabesh. But thou, O Lord, have mercy upon us.

First Lesson. Legend 19. 1. Kings xj. 6.



ND the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after

Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xj. 9.

AND they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh ; and they were glad. Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that

seemeth good unto you. And it was so on the morrow, that Saul put the people in three companies ; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day : and it came to pass, that they which remained were scattered, so that two of them were not left together. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xj. 12.

AND the people said unto Samuel, Who is he that said, Shall Saul reign over us ? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day : for to day the Lord hath wrought salvation in Israel. Then said Samuel to the people, Come, and let us go to Gilgal,

and renew the kingdom there. And all the people went to Gilgal ; and there they made Saul king before the Lord in Gilgal ; and there they sacrificed sacrifices of peace offerings before the Lord ; and there Saul and all the men of Israel rejoiced greatly. But thou, O Lord, have mercy upon us.

First Lesson. Legend 20. 1. Kings. Cap. xij.



ND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you : and I am old and grayheaded ; and, behold, my sons are with you : and I have walked before you from my childhood unto this day. Behold, here I am : witness

against me before the Lord, and before his anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blind mine eyes therewith ? and I will restore it you. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xij. 4.

AND Israel said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness. And Samuel said unto the people, It is the Lord that advanced Moses and

Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of

Egypt, and made them dwell in this place. But thou, O Lord, have mercy

upon us.

Third Lesson. 1. Kings xij. 9.

AND when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord,

and have served Baalim and Ashtaroth : but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. But thou, O Lord, have mercy upon us.

First Lesson. Legend 21. 1. Kings xij. 12.



ND Samuel said unto the people of Israel, When ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay ; but a king shall reign over us : when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired ! and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his

voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God : but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings xij. 16.

NOW therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to day ? I will call unto the Lord, and he shall send thunder and rain ; that ye may

perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord ; and the Lord sent thunder and rain that day : and all the people

greatly feared the Lord and Samuel.
And all the people said unto Samuel,
Pray for thy servants unto the Lord
thy God, that we die not : for we have

added unto all our sins this evil, to
ask us a king. But thou, O Lord,
have mercy upon us.

Lesson iij. 1. Kings xij. 20.

AND Samuel said unto the
people, Fear not : ye have done
all this wickedness : yet turn not aside
from following the Lord, but serve
the Lord with all your heart ; and
turn ye not aside : for then should ye
go after vain things, which cannot
profit nor deliver ; for they are vain.
For the Lord will not forsake his
people for his great name's sake :
because it hath pleased the Lord to
make you his people. Moreover as for

me, God forbid that I should sin
against the Lord in ceasing to pray for
you : but I will teach you the good
and the right way : only fear the
Lord, and serve him in truth with all
your heart : for consider how great
things he hath done for you. But if
ye shall still do wickedly, ye shall be
consumed, both ye and your king.
But thou, O Lord, have mercy upon
us.

First Lesson. Legend 22. 1. Kings xij.



SAUL was a child of one year
when he began to reign ;
and when he had reigned
two years over Israel, Saul chose him
three thousand men of Israel ;
whereof two thousand were with Saul
in Michmash and in mount Bethel,
and a thousand were with Jonathan in
Gibeah of Benjamin : and the rest of

the people he sent every man to his
tent. And Jonathan smote the garri-
son of the Philistines that was in
Geba, and the Philistines heard of it.
And Saul blew the trumpet
throughout all the land, saying, Let
the Hebrews hear. But thou, O
Lord, have mercy upon us.

Second Lesson. 1. Kings xij. 4.

AND all Israel heard say that Saul
had smitten a garrison of the
Philistines, and that Israel also was
had in abomination with the Phi-

listines. And the people were called
together after Saul to Gilgal. And the
Philistines gathered themselves to-
gether to fight with Israel, thirty

thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude : and they came up, and

pitched in Michmash, eastward from Bethaven. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xiiij. 6.

WHen the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. And

he tarried seven days, according to the set time that Samuel had appointed : but Samuel came not to Gilgal ; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. But thou, O Lord, have mercy upon us.

Lesson j. Legend 23. 1. Kings xiiij. 10.

AND it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came ; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done ? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days

appointed, and that the Philistines gathered themselves together at Michmash ; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord : I forced myself therefore, and offered a burnt offering. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xiiij. 13.

AND Samuel said to Saul, Thou hast done foolishly : thou hast not kept the commandment of the Lord thy God, which he commanded thee : for now would the Lord have

established thy kingdom upon Israel for ever. But now thy kingdom shall not continue : the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be

captain over his people, because thou hast not kept that which the Lord

commanded thee. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xiiij. 15.

AND Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Gilgal to Gibeah in the hill of Benjamin. And Saul number-

ed the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin. But thou, O Lord, have mercy upon us.

First Lesson. Legend 24. 1. Kings xiiij. 16.

BUT the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies : one company turned unto the way that leadeth to Ophrah, unto the land of Shual : and another

company turned the way to Bethhoron : and the third turned to the way of the border in the land of Sabaa, that looketh to the valley of Zeboim toward the wilderness. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xiiij. 19.

NOW there was no smith found throughout all the land of Israel : for the Philistines said, Lest the Hebrews make them swords or spears : but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter,

and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. But thou, O Lord, have mercy upon us.

Third Lesson. 1. Kings xiiij. 22.

SO it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul

and Jonathan : but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of

Michmash.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to

the Philistines' garrison, that is on the other side. But he told not his father. But thou, O Lord, have mercy upon us.

First Lesson. Legend 25. 1. Kings xiv. 8.



AND Jonathan said, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you ; then we will stand still in our place,

and will not go up unto them. But if they say thus, Come up unto us ; then we will go up : for the Lord hath delivered them into our hand : and this shall be a sign unto us. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xiv. 11.

AND both of them discovered themselves unto the garrison of the Philistines : and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his

armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me : for the Lord hath delivered them into the hand of Israel. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xiv. 13.

AND Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him : and they fell before Jonathan ; and his armourbearer slew after him. And that first slaughter, which Jonathan and his

armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. And there was trembling in the host, in the field. But thou, O Lord, have mercy upon us.

Lesson j. Legend 26. 1. Kings xiv. 15.



AND among all the people : the garrison, and the spoilers, they also trembled, and

the earth quaked : so it was a very great trembling. And the watchmen of Saul in Gibeah of Benjamin looked ;

and, behold, the multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him, Number now, and see who is gone

from us. And when they had numbered, behold, Jonathan and his armourbearer were not there. But thou, O Lord, have mercy upon us.

Second Lesson. 1. *Kings xiv. 18.*

AND Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased : and Saul said unto the


priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle : and, behold, every man's sword was against his fellow, and there was a very great discomfiture. But thou, O Lord, have mercy upon us.

Third Lesson. 1. *Kings xiv. 21.*

Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in

mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day : and the battle passed over unto Bethaven. And the men of Israel were joined together that day. But thou, O Lord, have mercy upon us.

Lesson j. Legend 27. 1. *Kings xiv. 24.*

ND Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. And all they of the land came to a wood ; and

there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped ; but no man put his hand to his mouth : for the people feared the oath. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings. xiv. 27.

BUT Jonathan heard not when his father charged the people with the oath : wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth ; and his eyes were enligh-


tened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xiv. 29.

THen said Jonathan, My father hath troubled the land : see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found ? for had there not been now a much greater slaughter among the Philistines ? And they smote the Philistines that day from Michmash to Aijalon : and the people

were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground : and the people did eat them with the blood. Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed : roll a great stone unto me this day. But thou, O Lord, have mercy upon us.

First Lesson. Legend 28. 1. Kings xiv. 34.

Aul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat ; and sin not against the Lord in eating with the blood. And all the people

brought every man his ox with him that night, and slew them there. And Saul built an altar unto the Lord : the same was the first altar that he built unto the Lord. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xiv. 36.

AND Saul said, Let us go down after the Philistines by night,

and spoil them until the morning light, and let us not leave a man of

them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the


Philistines ? wilt thou deliver them into the hand of Israel ? But he answered him not that day. But thou, O Lord, have mercy upon us.

Third Lesson. 1. Kings xiv. 38.

AND Saul said, Draw ye near hither, all the chief of the people : and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among

all the people that answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. But thou, O Lord, have mercy upon us.

First Lesson. Legend 29. Kings xiv. 41.

Aul said unto the Lord God of Israel, Give a sign, by which we may know, what the meaning is, that thou answeredst not thy servant to day. If this iniquity be in me, or in my son Jonathan, give a proof : or if this ini-

quity be in thy people, give holiness. And Saul and Jonathan were taken : but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xiv. 43.

THen Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die. And Saul answered, God do so and more also : for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great

salvation in Israel ? God forbid : as the Lord liveth, there shall not one hair of his head fall to the ground ; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines : and the Philistines went to their own place. But thou, O Lord, have mercy upon us.

Third Lesson. 1. Kings xiv. 47.

SO Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines : and whithersoever he turned himself, he vexed them. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. Now the sons of Saul were Jonathan, and Ishui, and Melchishua : and the names of his two daughters

were these ; the name of the firstborn Merab, and the name of the younger Michal : and the name of Saul's wife was Ahinoam, the daughter of Ahimaaz : and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. And Kish was the father of Saul ; and Ner the father of Abner was the son of Abiel. And there was sore war against the Philistines all the days of Saul : and when Saul saw any strong man, or any valiant man, he took him unto him. But thou, O Lord, have mercy upon us.

Lesson prima. Legenda 30. 1. Kings xv.



Amuel said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel : now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him

in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xv. 4.

AND Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get

you down from among the Amalekites, lest I destroy you with them : for ye shewed kindness to all the children of Israel, when they came up out of Egypt. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xv. 6.

SO the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them : but every thing that was vile and refuse, that they destroyed utterly. But thou, O Lord, have mercy upon us.

Lesson j. Legend 31. 1. Kings xv. 10.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king : for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel ; and he cried unto the Lord all night.

And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings xv. 13.

AND Samuel came to Saul : and Saul said unto him, Blessed be thou of the Lord : I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I

hear ? And Saul said, They have brought them from the Amalekites : for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God ; and the rest we have utterly destroyed. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xv. 16.

Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in

thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel ? And the Lord sent thee on a journey, and said, Go and utterly

destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord ? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord

sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. But thou, O Lord, have mercy upon us.

Lesson j. Legend 32. 1. Kings xv. 22.



Amuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord,

he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned : for I have transgressed the commandment of the Lord, and thy words : because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xv. 26.

AND Samuel said unto Saul, I will not return with thee : for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour


of thine, that is better than thou. And also the Strength of Israel will not lie nor repent : for he is not a man, that he should repent. Then he said, I have sinned : yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xv. 31.

SO Samuel turned again after Saul ; and Saul worshipped the Lord. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As the sword hath made women childless, so shall thy mother be childless among women. And

Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah ; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death : nevertheless Samuel mourned for Saul : and the Lord repented that he had made Saul king over Israel. But thou, O Lord, have mercy upon us.

Lesson j. Legend 33. 1. Kings xvj.

ND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel ? fill thine horn with oil, and go, I will send thee to Jesse the

Bethlehemite : for I have provided me a king among his sons. And Samuel said, How can I go ? if Saul hear it, he will kill me. But thou, O Lord, have mercy upon us.

Second Lesson. 1. Kings xvj. 2.

AND the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do : and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came

to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably ? And he said, Peaceably : I am come to sacrifice unto the Lord : sanctify yourselves, and come with me to the sacrifice. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xvj. 5.

AND he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on

Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his

stature ; because I have refused him :
for the Lord seeth not as man seeth ;
for man looketh on the outward

appearance, but the Lord looketh on
the heart. But thou, O Lord, have
mercy upon us.

First Lesson. Legend 34. 1. Kings xvj. 8.

Then Jesse called Abinadab,
and made him pass before
Samuel. And he said,
Neither hath the Lord chosen this.
Then Jesse made Shammah to pass
by. And he said, Neither hath the
Lord chosen this. Again, Jesse made
seven of his sons to pass before

Samuel. And Samuel said unto Jesse,
The Lord hath not chosen these.
And Samuel said unto Jesse, Are here
all thy children ? And he said, There
remaineth yet the youngest, and,
behold, he keepeth the sheep. But
thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xvj. 11.

AND Samuel said unto Jesse,
Send and fetch him : for we will
not sit down till he come hither.
And he sent, and brought him in.
Now he was ruddy, and withal of a
beautiful countenance, and goodly to
look to. And the Lord said, Arise,
anoint him : for this is he. Then

Samuel took the horn of oil, and
anointed him in the midst of his
brethren : and the Spirit of the Lord
came upon David from that day
forward. So Samuel rose up, and
went to Ramah. But thou, O Lord,
have mercy upon us.

Lesson iij. 1. Kings xvj. 14.

BUT the Spirit of the Lord
departed from Saul, and an evil
spirit from the Lord troubled him.
And Saul's servants said unto him,
Behold now, an evil spirit from God
troubleth thee. Let our lord now
command thy servants, which are
before thee, to seek out a man, who is
a cunning player on an harp : and it

shall come to pass, when the evil
spirit from God is upon thee, that he
shall play with his hand, and thou
shalt be well. And Saul said unto his
servants, Provide me now a man that
can play well, and bring him to me.
Then answered one of the servants,
and said, Behold, I have seen a son of
Jesse the Bethlehemite, that is cun-

ning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and

the Lord is with him. But thou, O Lord, have mercy upon us.

First Lesson. Legend 35. 1. Kings xvj. 19.



Then Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David

came to Saul, and stood before him : and he loved him greatly ; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me ; for he hath found favour in my sight. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xvj. 23.

AND it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

Cap. 17. Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which

belongeth to Judah, and pitched between Shochoh and Azekah, in Ephesdammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xvij. 3.

AND the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed

with a coat of mail ; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam ; and his spear's head weighed six hundred shekels of iron : and one bearing a shield went before him. But thou, O Lord, have mercy upon

us.

Lesson j. Legend 36. 1. Kings xvij. 8.



Oliath stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array ? am not I a Philistine, and ye servants to Saul ? choose you a man for you, and let him come down to me. If he

be able to fight with me, and to kill me, then will we be your servants : but if I prevail against him, and kill him, then shall ye be our servants, and serve us. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xvij. 10.

AND the Philistine said, I defy the armies of Israel this day ; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse ; and he had eight sons : and the man went among

men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Sham-mah. And David was the youngest. But thou, O Lord, have mercy upon us.

Third Lesson. 1. Kings xvij. 14.

SO the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten

loaves, and run to the camp of thy brethren ; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. But thou, O Lord, have mercy upon us.

First Lesson. Legend 37. 1. Kings xvij. 20.

DAVID therefore rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him ; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. But thou, O Lord, have mercy upon us.

Lesson ij. 1. Kings xvij. 23.

AND as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words : and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the

men of Israel said, Have ye seen this man that is come up ? surely to defy Israel is he come up : and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. But thou, O Lord, have mercy upon us.

Lesson iij. 1. Kings xvij. 26.

AND David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel ? for who is this uncircumcised Philistine, that he should defy the armies of the living God ? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard

when he spake unto the men ; and Eliab's anger was kindled against David, and he said, Why camest thou down hither ? and with whom hast thou left those few sheep in the wilderness ? I know thy pride, and the naughtiness of thine heart ; for thou art come down that thou mightest see the battle. But thou, O Lord, have mercy upon us.

Lesson j. Legend 38. Kings xvij. 29.



AND David said, What have I now done ? Is there not a cause ? And he turned from him toward another, and spake after the same manner : and the people answered him again after the former manner. And when the words were

heard which David spake, they rehearsed them before Saul : and he sent for him. And David said to Saul, Let no man's heart fail because of him ; thy servant will go and fight with this Philistine. But thou, O Lord, have mercy upon us.

Second Lesson. I. Kings xvij. 33.

AND Saul said to David, Thou art not able to go against this Philistine to fight with him : for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a

bear, and took a lamb out of the flock : and I went out after him, and smote him, and delivered it out of his mouth : and when he arose against me, I caught him by his beard, and smote him, and slew him. But thou, O Lord, have mercy upon us.

Third Lesson. I. Kings xvij. 36.

THY servant slew both the lion and the bear : and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will

deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. And Saul armed David with his armour, and he put an helmet of brass upon his head ; also he armed him with a coat of mail. But thou, O Lord, have mercy upon us.

Lesson j. Legend 39. I. Kings xvij. 39.



DAVID girded his sword upon his armour, and he assayed to go ; for he had not proved it. And David said unto Saul, I cannot go with these ; for I have not proved them. And David put them

off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip ; and his sling was in his hand : and he drew near to the

Philistine. But thou, O Lord, have mercy upon us.

Second Lesson. 1. *Kings xvij. 41.*

AND the Philistine came on and drew near unto David ; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him : for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a

dog, that thou comest to me with staves ? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. But thou, O Lord, have mercy upon us.

Third Lesson. 1. *Kings xvij. 45.*

THen said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the

carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear : for the battle is the Lord's, and he will give you into our hands. But thou, O Lord, have mercy upon us.

Lesson j. Legend 40. 1. *Kings xvij. 48.*



AND it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine

in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. But thou, O Lord, have mercy upon us.

Second Lesson. 1. *Kings xvij. 50.*

BUT there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose,

and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. But thou, O Lord, have mercy upon us.

Lesson iij. 1. *Kings xvij. 53.*

AND the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent. And when Saul saw David go forth against the Philistine, he said

unto Abner, the captain of the host, Abner, whose son is this youth ? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is. But thou, O Lord, have mercy upon us.