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THE PENITENTIAL PSALMS.

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THE

SEVEN PENITENTIAL PSALMS.

IN VERSE.

BEING

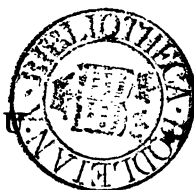
SPECIMENS OF A NEW VERSION
OF THE PSALTER.

Fitted to the Tunes used in Churches.

WITH

AN APPENDIX OF CORRELATIVE MATTER
AND NOTES.

By M: MONTAGU



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PREFACE.

THE following Psalms are offered as a Specimen of A New Version of The entire Psalter: "Fitted to the tunes used in Churches":* and intended—that is to say proposed—to supersede the two Authorised Versions now in use, respectively called The OLD and The NEW.

I am of course not at all unaware of the existence of numerous other Versions—some very recent—with pretensions similar to my own, and some of them† with very good claims and that have found warm advocates in their support; but all which I presume to consider—in one respect or another—equally faulty or deficient, and, generally speaking—taking them each altogether as a whole, not at all to be preferred to at least Brady and Tate's.

* This to appear D.V. early next year. Any suggestions, whether critical or otherwise, upon it (addressed thro the Publishers) will be thankfully received.

† Chiefly those of Sandys, 1636. Rouse, 1650. Denham, 1714. Merrick, 1765. Mant, 1824. and Keble, 1839.

Having thus briefly stated the object of that Version, it would be premature—and perhaps out of place—here to anticipate the reasons that will be given with it for making it at all, for assuming that those older ones should be set aside, and stating the pretensions that this may have to supplant them. Their substance, however, may be inferred from the fact of the present Publication,—that it is thought those Versions are not what they should be; the one—THE OLD, however generally true to the sense of the Text, yet more generally still—indeed almost invariably—much below the standard of poetical or even ordinarily good language in which that should be given; and the other—THE NEW, tho much superior to its antecessor in harmony and diction, yet below it in soberness gravity and truth, and not so faithful to their common Original; and that in this new one the faults or deficiencies of those Versions are endeavoured to be avoided, and their good points emulated and still farther improved, by combining a close attention to the Text—both as to its letter and spirit—with as much poetical ornament as could be used consistently with such a design and—more

especially still—with its Scriptural character, which latter point has been by far the chief object in view, and that in real fact leaves very little room for any addition to include the rest.

It has, in short, been aimed at to give the very words of the Text*—and those alone—neither more nor less, wherever practicable, merely throwing them into the form of one or other of the usual singing stanzas or verses. And it is remarkable that, almost as if it were designedly or destinatedly so, those, that is—the three Measures more generally used in our Church, the *Common—Long—*and *Short*, besides their general suitableness for the purpose in a just sufficient length or extent, are peculiarly adapted correspondingly to render the Hebrew Text; one or the other of them for the most part answering precisely to its verses or lines: which particular has not been taken sufficient notice of by those who contend for a greater variety in them.

* This, whether the Bible or Liturgy Version, sometimes one, sometimes the other, and occasionally—where admitting of the combination—both; tho more generally the second, from its greater hold on the public mind thro long acquaintance and familiarity with it.

And this is what I persuade myself to have done—at least to some extent—with success: which, if I did not, would only be trifling with the Reader to challenge his judgement upon it, and exposing in myself foolishness as well as incapacity.

Neither have I here to claim the usually asked-for indulgence for failure—if need be—on the score of good intention, as this is premised of course, and nothing else could either move or justify the attempt; nor for inexperience, as this is by no means my first essay in verse; and still less for any “request of friends”: but I come before him entirely on my own merits such as they here are; and all I ask is justice—a fair trial, a patient hearing and a candid comparison with others; and, however perhaps disappointed in it, I shall not complain of his verdict.

My reason for choosing these—The Seven Penitential Psalms—for a specimen of the Work, is not at all because they may be a favourable one; for, on the contrary, they are—from their nature—by no means so; but from

their being a Selection more complete than would be any other, as a specific number set apart to be used on particular occasions and not infrequently thus seen by themselves.*

It is obvious that there are several—many others,† which, from their subjects, their greater degree of interest—of variety—and poetical beauty, would, assuming them to be properly done, convey a much better idea of the Performance than these: but, to give them would perhaps hardly be fair, tho really not more partial to myself than these are the contrary. But I am quite content to let it be tested by these samples; and can honestly and confidently assert that they are patterns to which the whole Piece—such as it is—will not in any way be found unequal.

* In the Romish Church, where they are more used, they pretty often thus occur—at least in prose, with glosses or expositions. For instances with us, of both kinds, for the most part anterior to the Reformation, see below p. xiii.

† As, for instance, the xix. xxiv. xxix. xxxiii. l. lxviii. xc., with twice as many more.

One of the earliest productions of the English Press, 1505,* and about twenty years antecedent to the printing of any part of The Scriptures in English,† occurs in connection with The Penitential Psalms, in the following Work, abridging the Title.—

The fruchtfull sayinges of Dabvd the kynge and prophete in the seben penitentpall psalmes. Bedyded in seben sermons. By the ryght reberente fader in god Johan tyszser† doctoure in dyghnite and bpsshop of Rochester.

It is, of course, a Black-Letter Book, as above: a Quarto of 288 pages; the first and second of which are occupied by the title and a prologue, and beginning with the subject at the third.

* The Copy from which the above title is taken, in the British Museum, is dated 1509; but which, according to Cotton (List of the Editions of the Bible etc. 8vo. Oxford. 1821.) appears to be the third edition, the first being as aforesaid.

† The first book printed in England was a work on Chess, by Caxton, 1474, about thirty years after the invention of the art: the first New Testament in 1526: and the first whole Bible, called Coverdale's, in 1535.

‡ Born 1459. Died 1535.

This has been described as a poetical composition—a rhymed version of these Psalms: but erroneously, it being strictly what the title announces, namely—a series of Sermons, or Discourses, of which those are the text; each headed with the first words of the Psalm, and giving all the verses in latin successively, expounding upon them as they occur, and further illustrating the exposition by quotations—in latin—from other parts of Scripture.

There are, however, some old poetical Versions of these Psalms, which it may be interesting to notice: namely—those of HAMPOLE or MAIDSTONE. BRAMPTON. WYATT. HUNNIS. VERSTEGAN. and DANIEL:* besides a translation by CHAPMAN from Petrarch on a similar subject.

* There exists in MS., in the possession of the Author's descendants, a Metrical Version of Thirteen Psalms, including the Penitential ones—and which stand first, of the first half of the 16th century, by one J: Croke; all in *Long Measure*, alternate rhymed. But, as not confining itself to these Seven, I have not thought myself bound to give it further notice than this. It has just been printed by The Percy Society.

Of the First of those (and that does not seem to have ever been printed) there are several Copies extant; but especially Two, both in the Bodleian Library at Oxford; of which, as a difference in them involves the question of its authorship, it will be well here to give some account.*

The first is part of an M.S. in the Digby Collection (No. 18. fol: 37.) containing several pieces by the same author (assumed to be Hampole) but the Seven Psalms alone in verse. The other is in one, much larger, in the Rawlinson Collection (A. 389. fol: 13.) consisting of several pieces attributed to Hampole, but some of which are known not to belong to him.

This Composition is in every respect highly curious and interesting, as probably the oldest specimen extant of the versification of any part of the Scriptures—and certainly of the

*For this I am indebted to the kindness of The Rev. Dr. Bliss, the learned Registrar of the University, thro whose obliging instrumentality I have also been enabled to bring some of the others under the notice of the Reader.

Psalms—in what may fairly be called English, however of course old, being of the early part of the 14th Century: always excepting (certainly a very large salvo—at least in sound) the “Translation of The Old and New Testament in verse.”, spoken of by Warton, in his History of English Poetry (v. 1. p. 19. 4to. Ed.): as being in the Vernon* M.S. in the Bodleian, in that part entitled *Salus Animæ* or *Soule-hele*; and which he believes to have been done before 1200, but is probably much later.

The Psalms are given, the Original (latin) first—in rubric, verse by verse; each of these being rendered by a stanza of eight octosyllabic lines on alternate and two rhymes alone; respectively so throughout the whole.

* The Vernon M.S., as described to me by Dr. B.: is “One huge Volume; containing prose and poetry—mostly “the latter, Scripture history, lives of the Saints, briefs—as “it were—of the Psalms, The pricke of conscience, Pierce “Plowman, etc: etc: In short it is a library in itself. It “is so called after the name of the donor.”

Psalm cxxx is thus given in it: The first two sentences of V. 1 from the latin; then an invocation, or address, apparently to The Virgin with allusion to The Saviour, in four latin leonine verses on the same rhyme; with a

The difference above alluded to is in the title and prologue.

The first (the Digby) is thus headed—

*'Here bigynneth the prologe of the
'sevene salmys in englysche by Richard
'hampole heremyte.'*

This "prologe" is of one stanza, of the same kind as the Text; and ends with these two lines, referring to the subject—the Psalms:

*'And into englysche thei ben brought
'For synne in man to be fardon.'*

which leaves the claim of the authorship to rest on the title or heading.

translation of these in the english of that day in eight equivalent lines alternate rhymed, which modernized would run thus.—

*'Hail! thou bearer of the flower,
'At whose scent—to make alive,
'Thro' its renovating power,
'Straight the dead to life revive.
'List their cries imploring thee:
'List: and, thro' that flower, us make
'Nought to fear—but joy'd to be
'Of death's realm for thy dear sake.'*

Of course the Poet has sacrificed something to his rhymes in both the latin and english.

The Second (the Rawlinson) has no title: but the prologue is of two stanzas; the first (in its previous lines the same) ending thus—

'And in englishhe thei ben broughte

'By frere Richarde Maydenston.'

and continuing the sense in the second, thus—

'In Mary order of the Carme

'That bachilere is in divinitie.'

The rest of the stanza does not bear upon the point.

It will have been observed that in Maidstone's first stanza the sense is perfect and complete,

There is, however, a Complete Metrical Version of The Psalms done about this time—the middle of the 14th. Century, without any Author's name (spoken of by Warton V: i. P: 23.) which may by some be thought to compete for priority with that now under review: But as—if this be Hampole's—that would be later, and—as a Version of the whole Psalter—not exactly in the category here treated of, we shall not consider it further than thus to mention its existence. The verse throughout is octo- and hexa-syllabic—but with a prevalence of the former, and in successive rhymes or couplets. There are Copies of this in the British Museum, the Bodleian, and Corpus Christi College Cambridge.

while in Hampole's it is defective: tho how far this is to be ascribed to the truth of the facts, or the accidents of transcription, is more than there are data to determine; the accounts handed down to us of the Writers being very scanty and in this point ambiguous.

The only notices we have of them are in Leland;* whence they are copied verbatim, with the addition of some Notes, by Bp. Tanner in his *Bibliotheca Britannico-Hibernica*.†

HAMPOLE's (Richard) proper name was Rolle: but so surnamed from the place of his abode near Doncaster; where was a Nunnery, in which he was buried; and usually called "Hampole the hermit." He was a brother of the order of St. Augustine. He appears to have been a

* *Commentarii de Scriptoribus Britannicis*. 2. 8vo. 1709.

† Folio. London. 1748.

‡ Ritson, in his article on Hampole;* which seems derived solely from Tanner, as his is from Leland; says that —" he was a hermit, of the Order of St. Augustine, residing in or near the Nunnery of Hampole etc.:" which is a strangely loose way of talking, indeed: for there is an

* *Bibliographia Poetica*. 12mo. *Pel-Mel*. 1813. P: 33.

learned—at least in the latin tongue, pious, and laborious divine; having written numerous devotional Pieces (all enumerated, tho with some errors, in Tanner) besides a Prose Translation in english of the Psalter—of course from the Vulgate—with a gloss or commentary upon it, and this Metrical Version or Paraphrase of

immense difference between the conditions separated by this *or*: and, tho he may have lived *near* (and which, tho it is not stated, is to be inferred from his being called after the place and buried there) it is pretty certain that it was not *in* it: the utmost that can be supposed is that he was the father confessor or ghostly director to the Convent and thus frequently visited it.

It is not unlikely that *eremita*, a solitary Religious, is used by Leland (as after him by Tanner) in the sense of *cœnobitus*—one living in a Community; as shown by his not separating the word by any stop from what follows: “*eremita ejus sectæ quam vocant Augustinam.*” But Ritson, improving upon this, tells us 1^o. that “he was a “hermit,” (with a comma) and 2^o. “of etc:” thus making him an “eremite” absolutely, and “of the order of St. “Augustine” besides, and “resideing in or near the Nunnery etc:”; which is not what Leland says, nor at all likely to be true.

The name does not appear in all the Gazetteers: and Carlisle’s Topographical Dictionary calls it *Hampall*. Some remains of the place, and still called *Hampole Priory*, are yet in existence. It is in the Parish of Adwick le Street.

the Penitential Psalms. He seems moreover to have enjoyed a great reputation for sanctity; and is said, tho indistinctly, as it is not clear whether this was during his life or afterwards when in the tomb—both perhaps being liable to question, to have worked miracles, and to have been reputed—if not absolutely canonized—a Saint. His solitude, however, must be taken in a very large sense, unless it was confined to the close of his life; as his literary pursuits, including the great number of books he wrote, could certainly not have been carried on in any common “hermitage.” The probability is that in his old age he went into retirement, and occupied himself only in preparing for his end; which would explain both. His birth is not given: but he lived in the reigns of the first three Edwards, dying in 1349.

Of MAMSTONE (Richard also) still less is told. His family name is not recorded. He is said to have been so called from his native place the Town of that name in Kent. He was a fellow of Merton College, Oxford, where he subsequently became D.D.; being also a Carmelite Friar in a House of that Order at Aylesford, where he seems to have been held in great

honour for his learning and writings (enumerated in Tanner) all on theological subjects: Here he died in 1396.

The only authority in Tanner for the ascription to Maidstone of the Performance in question is a short and not very clear Note, as follows: "In M.S. Bale Sloan: there is the title "*Letania quædam metricæ. In septem Psalmos.*" (anglicè) 1 Book."

The Sloane M.S.S., with the exception of a few in the Bodleian, are in the British Museum: the Compilation by Bp: Bale, here referred to, is among the former; but no such Work by whatever hand is now in it. On the Rawlinson M.S. therefor must his title depend.

It is not easy to settle the point and reconcile these conflicting claims, as they seem to rest on nearly equal authority. Tanner ascribes such a Work to each of them; only—more distinctly to Hampole, and stating where it is to be found—in the Digby M.S. above named: and in which he is followed by Warton and Ritson;*

* Ritson does not notice Maidstone at all: from which one might infer that he did not consider him the author of this or any Metrical Version of The Psalms and therefor not entitled to a place in a Poetical Bibliography. But it is

tho these, truth constrains to say, not always safe authorities: while his mention of it in reference to Maidstone is altogether vague, and might be understood of a Work in prose as much as verse. The general character also and greater number of Hampole's Writings seem to favour its ascription to him rather than his less prolific and versatile competitor. On the other hand it is known that, from Hampole's reputation and popularity among the learned, anonymous Compositions were frequently ascribed to him without any sufficient authority, as therefor this also may have been.

If the dates of the differing Copies could be ascertained, assuming they were contemporaneous with the Composition, that might lead to a solution of the query; as there is an interval of nearly fifty years between the time of their deaths: but this evidence can now hardly be hoped for.

more likely that, in consulting Tanner, it not being prominent—he overlooked the point* altogether.

* At the end of the Article: which is under the head of Richardus P: 627.

The question therefor must remain *sub judice*: Maidstone having in the mean time the claim legally belonging to him of being positively named in the Text as the author, while the moral weight perhaps lies with Hampole.

As to the Composition itself, at its earlier date it would be anterior to Chaucer;* in which case its author had at least no english lyrical model before him whereon to frame or polish his versification, which gives his performance a merit and respectability that otherwise might perhaps be denied to it—tho at the very worst it is far from contemptible; and at its later would be about contemporaneous with him.

The Second, BRAMPTON's, is also a Manuscript. Of this there are two known Copies, one in Trinity College† Cambridge, and the other in the British Museum.‡ There is indeed a third, among the Harleian M.S.S.; but imperfect, and apparently of a much later date.§

* Born 1328. Died 1400.

† R: 3. 20. Art: 71.

‡ Sloan: 1853. 4. D.

§ It is, however, well to observe that there are several differences and variorums in the two Copies, as always and

It is a Paraphrase of the most diffuse kind; every verse of the Psalm, which is regularly given—from the latin—before the text, sometimes two short ones being combined into one and at others a long one divided into two, being rendered by a stanza* of eight lines, the last of which is always

Ne reminiscaris, Domine.†

unavoidably the case with Manuscripts: but they are evidently one and the same Composition.

* This of a form but little—tho very elegantly—differing from the *Ottava Rima* of the Italians. And the noble and numerous Spenserian Stanza might seem to have been only varied from this. It seems, however, to be much older than the present Piece; for an anonymous Elegy on the death of Edward 1st, who died in 1307, given by Warton (V: i. P: 103. 4to. Ed:) is in the same. It occurs in Chaucer in *The Monk's Tale* and some other Pieces.

† “*Ne reminiscaris, Domine.*”

This sentence (which is taken for the burthen or *refrain* of the whole Piece) is the beginning of the prayer in the Litany “Remember not, Lord! etc:” after the invocation to the Trinity, and of course stands for the whole of it.

The Penitential Psalms stand together in the old Breviaries and Primers; and this prayer is at their end, as the *antiphona* or general response.

The Psalms, however, are prefaced by a Prologue of six similar stanzas, in which the Poet very prettily introduces the subject.*

As the authorship of this Piece has hitherto been involved in some obscurity; from the Writers† who have given an account of it having only known of the British Museum Copy, where the rubric (heading or title) from which that is to be derived is imperfect; it will be well to say a few words to clear this away, while at the same time confirming their conjectures on the point.

In an old Hymn to the Virgin in the Vernon M.S. (quoted by Warton, V. i. P. 314. 4to. Ed.; as an instance of alliterative measure with rhyme) every stanza has a burthen line of the same kind.

* Before this, in the British Museum Copy, there are two pages of precepts moral and religious in english intermixed with latin: and at the end are four pages of prayer, one latin and three english.

† Mr. T. Holland, in his "Psalms of Britain." 8vo. Lond: 1843. a most valuable and interesting Work: And Mr. W. H. Black, in an Impression of the M.S. itself, printed for the Percy Society, under his able editorship, in 1842.

The Cambridge Copy has the following title—

‘Loo heere begynnen ye sevene salmes translated oute of latyne into Englisshe by an hooly and grate clerke yat was reclused in ye west ptie of Englande.’

Then (here giving the contractions at length) follows in another and later hand—

*‘Whosse name was Frater Thomas brampton
sacre Theologie doctor frater minorum pauper-
culus confessor, de Latino in Anglicum anno
domine M.CCCCXIII ad dei honorem & incremen-
tum devocionis.’*

The British Museum Copy has only the second part of this title, from *‘Frater etc.’*; and part of which retouched by another hand, while some of it remains obliterated altogether: but, the hiatuses being filled up by the corresponding words in the other, as they have rightly been assumed by Messrs. H: and B:, represent it exactly the same: so that there is no reason whatever to doubt its correctness.

That second or additional part in the Cambridge Copy, and the retouched portion of the British Museum one, are in the hand-writing of

John Stowe* the antiquary and historian, in whose possession both these M.S.S. once were.

Of Brampton personally nothing whatever is known beyond the brief record of him connected with this Piece.

SIR THOMAS WYATT,† the well-known friend and poetical compeer of the gallant—accomplished—and ill-fated Surrey, has had the honour of being the first acknowledged versifier of any part of The Psalms in english;‡ tho, as we

* Of this I am informed by Sir F: Madden, of the latter Establishment; who on these matters is

“Judice te, non sordidus auctor”

and as obligingly communicative of information as capable of affording it: And confirmed to me by the Revd. J. J. Smith, the present Librarian of Trinity, who has also in the most obliging manner furthered my researches on the point—first directed thither by Sir F. M.

† Born 1503. Died 1541. Generally called Sir T: Wyatt “the elder”; to distinguish him from his son Sir T: W:, who was beheaded for high treason in the reign of Elizabeth. The name is now usually written Wyatt: but in his autographs in the Harington Collection (in which the M.S. of these Psalms still exists) the signature is *Tho: Wiat.*

‡ He has indeed been said to have versified the whole Psalter: but which Work, if ever done, is not now known, nor is there any record of it: and a such would have been

have just seen, that palm belongs in fact to another; but Sir T: W: had the advantage of first appearing in print.*

His Composition is entitled—

“Certaine Psalmes chosen out of the Psalter
“of David: commonlye called the VII Peny-
“tentiall Psalmes. Drawen into Englyshe
“Meter by Sir Thomas Wyat knight. Where-
“unto is added a prologe of the auctore before
“every Psalme, very pleasant and profittable
“to the Godly Reader.”

The Work seems to have been posthumous, being published in 1549, eight years after his death; but it must have been in circulation some time before.

These are written in ten-syllable lines, in the *Terza Rima*† of the Italians. They are pre-

most unlikely to perish, especially as so many of his minor Pieces have been preserved. In all probability the loose mention of the present performance gave rise to the notion of the other.

* In this same year, however, 1549, appeared the first impression of Sternhold's Psalms, about fifty in number; the Complete Version, as we have it now, not coming out till 1562: but the priority is usually assigned to Wyatt.

+ The measure of Lord Byron's "Prophecy of Dante,"

faced, as announced in the Title, by a Prologue of nine eight-line stanzas in *Ottava Rima*: and every Psalm, but the last, has an Epilogue of four similar stanzas.

They are, with the rest of his Works, in Chalmers's and other Collections.

as of the Tuscan bard's (who was its inventor) great Poem the "Divina Commedia."

This (and in some others of Wyatt's Pieces) appears to be the first occurrence of that measure in our Poetry: It was of course brought from Italy by Sir T. W.; along with the Sonnet and the *Ottava Rima*, and (a much less profitable importation) the *concelli*—the unnatural thoughts, the strained metaphors, and forced expressions of the Cisalpine school.

It may not be considered out of place here to give Surrey's* Sonnet in praise of his friend's Psalms; probably written after the latter's death, which was only a few years before his own, both being cut off in the bright noon of life.

This little Piece, tho not without defects, is in its elements of the highest merit; and one that the polishing file, which probably he had not time to give it, might easily have smoothened to an entire perfection.

Considering the life and character of HENRY, a nowise scrupulous proscriber of epigrammatists, it seems not at all unlikely that the moral at its close may have influenced his tyrannical and barbarous execution of the noble Poet.

* Born 1519. Died 1546.

HUNNIS. W: was only some years later than Wyatt, having lived under Edward 6th. and Elizabeth. His Work was published in 1583, about thirty years after a first Essay on some other of the Psalms.

It is thus entitled—

“Seven Sobs of a Sorrowful Soule for Sin.
“Comprehending those Seven Psalmes of the
“Princelie Prophet David commonlie called
“Pœnitentiall: framed into a forme of familiar

Praise
of certain Psalmes of David
Translated by Sir T: W: the elder.
Sonette.

The great Macedon, that out of Persie chased
Darius of whose huge power all Asie rong,
In the riche arke Dan Homer's rimes be placed,
Who feigned gestes of heathen Princes' song.
What holy grave—what worthy sepulture—
To *Wyate's* Psalmes should Christians then purchase!
Where he doth paint the lively faith and pure—
The stedfast hope—the swete returne to grace—
Of just David by perfite penitence.
Where Rulers may see in a myrrour clere
The bitter frute of false concupiscence,
How Jewry bought Uria's death ful dere.
In Princes' hartes God's scourge emprinted depe
Ought them awake out of their sinfull slepe.

“praiers and rendered into meeter.* By William Hunnis, one of the Gentlemen of hir Maiesties honourable Chappell, and maister to the children of the same.”

As may be inferred from the Title, taking it as a whole—it is a Paraphrase of the loosest and most diffuse kind: But yet in no way so if its parts be separated, and the real Translations or Versifications of the Psalms confined to themselves; for these are done very closely, verse by verse; each being followed, and the Psalm itself preceded, by several more stanzas—from two or three to eleven or twelve—composing the “forme of familiar praiers” named in the Title, and that are a sort of commentary or “improvement” on the Text.

All the Psalms are in *Common Metre*, but the 38th. and 130th. that are in *Short*. And tunes are given with them.

VERSTEGAN.R: is the author of the well-known “Restitution of Decayed Intelligence,” a very

* 24mo. London. 1583. In the same Volume, after these, is his “Handfull of Honisuckles etc.”

curious and valuable work on English Antiquities in general. The time of his birth is not given: he died in Holland (where the Work here in question appears to have been printed) about 1634.

His Version is thus entitled—

“Odes: in imitation of the Seaven Penitential Psalmes.” Printed with “Sundry other Poems and Ditties tending to devotion and piety. Imprinted Anno Domini M.D.C.I.” 8vo. Supposed at Antwerp.

The Piece we have given, Ps: 130, will be noticed as being remarkably tender and pathetic.

This Work of Verstegan's is of very rare occurrence.

The Work of CHAPMAN. G.* here in question does not properly come within the category of the compositions under our notice; being, not a Version of The Penitential Psalms, but a Translation in verse of (to make a distinction) Seven Psalms Penitential, in latin prose, by Petrarch.

* The Poet and Dramatist: but chiefly known as the translator of Homer. Born 1557. Died 1634.

It is not easy to conceive what could induce the Italian Bard, with such beautiful and pathetic compositions before him as the Scripture Psalms, to write Penitential Pieces in imitation—or rather rivalry—of them, and which, as might be expected, fall in every respect infinitely short of their inspired exemplars; and still less what could move his English Copier to chuse those for his models rather than “the sweet songs of Zion”: but so it was, that the former wrote such; and the latter translated them, giving however his Version the advantage of a poetical dress.

Nevertheless, as being on a similar subject, and both the Writers—especially the Italian—of high eminence, it has been thought that a notice and specimen of their Works would here be not unacceptable.

Petrarch’s Psalms are in his collected Latin Works. And Chapman’s are thus entitled:

“Petrarcke’s seaven penitentiall psalms in
“verse paraphrastically translated. With other
“poems philosophicall and a hymne to Christ
“upon the crosse.” Small octavo. London. 1612.

This also is a book of extreme rarity.

The last of our Poets who has occupied his pen—or his lyre—on the Penitential Psalms in an exclusive form is Dr*. R: DANIEL D.D.; who, as appears from the title to his Work, was then Dean of Armagh. But this is all we know of him; as he is not mentioned in any of the usual repositories of such information.

He seems to have published two Poetical Versions of some of the Psalms: the first in 1722, entitled “A Paraphrase on some Select Psalms.”; consisting of fifteen, being part or forerunners, as he says in his Preface, of about fifty that he designed to paraphrase: and the second the Work here in question, in 1727, entitled “The Royal Penitent.”

These two Works, it would appear, have been printed both separately and together: the former, of 1722, by itself, is sufficiently common and to be found in most large Libraries: but the latter (first printed singly, as abovesaid, in 1727;† and afterwards, conjointly with the

* “Doctor.” So designated by Cotton, Lowndes, and Holland: but in the Editions both of 1722 and 1737 (from which latter our specimen is taken) he is only called *Mr. Richard Daniel*.

† See Holland’s *Psalms*. V: 2. P: 169.

preceding, in 1737) is extremely rare, not being possessed even by the Bodleian, and indeed seems to be generally unknown: there is, however, a Copy of it, in the latter shape, on some private shelves at Oxford; for an acquaintance with which these pages are again indebted to Dr. B.

The Seven Psalms are respectively entitled vi. The Penitent pardoned. xxxii. The Instructor. xxxviii. The Distress. li. Uriah. cii. The Captive. cxxx. The Sinner. cxliii. The Persecution. They are written in various measures, but all lyric.

This, as appears by the date, is a modern production, and comparatively recent, being about thirty years subsequent to the NEW VERSION by Brady and Tate: and, so far as our inquiries have been able to ascertain, the latest Separate Version of The Penitential Psalms.

Thinking that a comparison of these several Versions with one another, and with the Authorised ones—THE OLD and THE NEW, as well as with our own, will be interesting to the Reader,

and as marking alike the progression of the language and poetical taste,—we have here given, at the end, a Copy of one of these Psalms—the 130th.—as the shortest, from them all, and one of Chapman's from Petrarch, in their chronological order. And, that he may the more readily judge of their respective degrees of closeness to the Text—whether of the Bible or Liturgy Version, both these are also given.

May the whole not only please as a literary matter—but be of far higher interest and advantage in its own specific character.

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THE PENITENTIAL PSALMS.

PSALM VI.

BIBLE VERSION.

LITURGY VERSION.

To the chief Musician* on
Neginoth upon Shemi-
nith.† A Psalm of David.

Domine, ne.

O LORD, rebuke me not in
thine anger,‡ neither chasten
me in thy hot displeasure.

O LORD, rebuke me not in
thine indignation : neither
chasten me in thy displea-

2 Have mercy upon me, sure.

O LORD ; for I *am* weak :

2 Have mercy upon me,

* * The Seven Penitential Psalms. All these Psalms are of a plaintive and mournful character, and generally the expression of contrition and repentance and imploring pardon for sin ; and are therefor called " Penitential." They are also sometimes called " Prostrate : " from, it is to be supposed, the suppliant posture suitable to a Penitent. They are accordingly all used in our Church Service on the First Day of Lent—or Ash Wednesday.

* The titles to the Psalms in the Bible Version are also from the hebrew. They are, however, generally not considered of unquestionable authority as to genuineness : but neither is it at all material that they should be ; and they at least serve the purpose, however unnecessary, of a collateral corroboration of the Sacred Text.

† " Neginoth. Sheminith." The meaning of these names is disputed, some taking them to refer to musical stringed instruments and others to tunes.

‡ The discrepancy between the two Authorised Versions of the Psalms is owing to the interval of their dates : that

PSALM VI.

A PSALM OF DAVID: ON THE OCCASION OF SOME SICKNESS, OR GREAT
GRIEF OF MIND FOR SOME SIN COMMITTED.

1

Lord! ne'er rebuke me in Thy wrath,
Nor in Thine ire chastise.
Thine anger, Lord! in mercy sooth',
Nor let it 'gainst me rise.

2

O heal me, Lord! my strength restore:
For I am worn and weak.
My soul also is troubled sore,
Nor knows where comfort seek.

3

O Lord! do Thou forgive my wrong;
Release me from Thy frown.
'Neath Thy displeasure, Lord! how long
Wilt still Thou bow me down!

of the Liturgy being much the older, as taken from the so-called Great-Bible, or Cranmer's, of 1539, a translation chiefly from the greek: while the Bible one, with the rest of the Old Testament, nearly a century later—1611, was made directly from—or at least with principal reference to—the hebrew; and is accordingly more close to it, as occasionally with more hebraisms of style. But the difference generally is very immaterial, and much more in the words than the meaning.

O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: Oh save me for thy mercies sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groanings; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity: for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication: the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed; let them return *and* be ashamed suddenly.

O Lord, for I am weak: O Lord, heal me; for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake:

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble, and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back and put to shame suddenly.

4

Turn Thee, O Lord ! turn from Thy wrath :
Me in Thy mercy save :
None may remember Thee in death,
None thank Thee in the grave.

5

I'm worn with groaning : nought upcheers :
By night as day still shed,
My couch I water with my tears ;
Therewith I bathe my bed.

6

Because of all my many woes,
Mine eye is worn away ;
Because of my so many foes,
'Tis dimm'd and in decay.

7

Hence from me, ye ! all who rejoice
In vanity and ill.
The Lord hath heard my weeping's voice,
He will my prayer fulfil.

8

My foes shall all confounded be,
Sore vex'd, and mark'd of blame :
They shall be made turn back and flee,
And sudden put to shame.

PSALM XXXII.

BIBLE VERSION.

*A Psalm of David, of Maschil.**

BLESSED *is he whose transgression is forgiven, whose sin is covered.*

2 Blessed *is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.†

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one

LITURGY VERSION.

Beati, quorum.

BLESSED is he, whose unrighteousness is forgiven, and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin; and in whose spirit there is no guile.

3 For, while I held my tongue, my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

* "Maschil." This word means giving instruction—or understanding—or prudence. It occurs again in the titles to several other Psalms. Some, however, consider it as having reference to an instrument, and others again to a tune.

† "Selah." See Notes to the Psalms.

PSALM XXXII.

A PSALM OF DAVID. ON THE BLESSEDNESS OF PARDON FOR SIN, AND
THE MEANS OF OBTAINING IT THRO CONFESSION AND REPENTANCE.

1

Blest they, who His forgiveness win,
Whose wrong is cover'd o'er by this;
To whom The Lord imputes no sin,
Nor guile there in their spirit is.

2

While I impenitent remained,
Nor, Lord! would for Thy pardon pray,
Thro still complaining, anguish-pained,
My very bones consumed away.

3

For, on me heavy lay Thy hand;
By night as day it weigh'd me down:
As dries 'neath summer drougt the land,
Was I up-parch'd beneath Thy frown.

4

Then I my wrong before Thee laid,
And did my iniquity confess:
'I will avow my sin.' I said.
So Thou forgav'st my wickedness.

5

Therefor, the godly one to Thee
Shall pray, while yet Thou may'st be found:
So, when the water floods shall be,
Him shall they not come nigh around.

that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall come nigh unto him.

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, *which* have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in: thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding; whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful all ye that are true of heart.

6

Thou art my hiding-place, O Lord !
 Thou from me trouble dost shut out :
 And, with deliverance-songs* forth-pour'd,
 Dost Thou encompass me about.

7

Now listen† : Thee will I instruct,
 And teach thy way wherein to bide :
 Thee will I in thy paths conduct,
 And with mine eye directing guide.

8

Be not ye as the horse or mule ;
 Who sense and understanding lack ;
 Whom bit and bridle still must rule,
 Lest on their rider turning back.

9

Great ills are for the wicked stor'd :
 Them trouble encircles and embounds.
 But, he that trusteth in The Lord,
 Him mercy on every side surrounds.

10

Ye righteous all ! upwake your song :
 Be glad and in The Lord rejoice.
 All ye—the pure and free from wrong !
 To God lift up your praiseful voice.

* † See Notes to the Psalms.

* * The last verse of this Psalm has been conjectured rather to belong to the next one, Ps: xxxiii., as its first: and with some probability, as it has no immediate relation to the context here ; while it may with all appropriateness open that, which moreover has no title and thus seems to be without its intended beginning.

PSALM XXXVIII.

BIBLE VERSION.

A Psalm of David, to bring
to remembrance.*

O LORD, rebuke me not in
thy wrath: neither chasten
me in thy hot displeasure.

2 For thine arrows stick
fast in me, and thy hand
presseth me sore.

3 *There is* no soundness
in my flesh because of thine
anger; neither *is there any*
rest in my bones because of
my sin.

4 For mine iniquities are
gone over mine head: as an
heavy burden they are too
heavy for me.

5 My wounds stink *and*
are corrupt because of my
foolishness.

6 I am troubled; I am
bowed down greatly; I go
mourning all the day long.

LITURGY VERSION.

Domine, ne in furore.

PUT me not to rebuke, O
Lord, in thine anger: nei-
ther chasten me in thy heavy
displeasure.

2 For thine arrows stick
fast in me: and thy hand
presseth me sore.

3 There is no health in
my flesh, because of thy dis-
pleasure: neither is there
any rest in my bones, by
reason of my sin.

4 For my wickednesses
are gone over my head; and
are like a sore burden, too
heavy for me to bear.

5 My wounds stink, and
are corrupt; through my
foolishness.

6 I am brought into so
great trouble and misery,

* "To bring to remembrance." Or rather—To call to remembrance; as a commemoration of former sicknesses or troubles, out of which delivered by the goodness of God. This is also the Title to Psalm lxx.

PSALM XXXVIII.

A PSALM OF DAVID. THIS PSALM SEEMS WRITTEN UNDER GENERALLY SIMILAR CIRCUMSTANCES AS PSALM VI.*

1

Lord ! ne'er rebuke me in Thy wrath,
Nor in Thine ire chastise.
Thine anger, Lord ! in pity sooth',
Nor let it 'gainst me rise.

2

For in me fast Thine arrows stick,
And hand me presses sore ;
Whence am I wounded to the quick,
E'en to my inmost core.

3

Thro Thy displeasure, there within
My flesh no health is left :
My bones, by reason of my sin,
Are of all rest bereft.

4

My wickednesses are so great,
They overwhelm me and outwear.
They like a burthen are, of weight
Too much for me to bear.

5

My wounds corrupt are, smelling ill,
Thro mine own foolish wrong.
So troubled am I, grieving still,
I mourn the whole day long.

* The first verse in both are identical.

7 For my loins are filled with a loathsome *disease* : and *there is* no soundness in my flesh.

8 I am feeble and sore broken : I have roared by reason of the disquietness of my heart.

9 *Lord*, all my desire is before thee ; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me : as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore ; and my kinsmen stand afar off.

12 They also, that seek after my life, lay snares *for me* : and they, that seek my hurt, speak mischievous things and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not ; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For in thee, O *Lord*,

that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 *Lord*, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength has failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also, that sought after my life, laid snares for me : and they, that went about to do me evil, talked of wickedness and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not ; and as one that is dumb, whodoth not open his mouth.

14 I became even as a man that heareth not : and

6

My loins with painfulness are fill'd ;
 With hurts I'm cover'd o'er ;
 I'm faint and weak : with ills unheal'd,
 For inward grief I roar.

7

Thou, Lord ! my inmost thoughts dost know :
 My groaning 's heard by Thee.
 My heart beats small ; my strength 's laid low ;
 Mine eyes refuse to see.

8

My neighbours, and associates all,
 Unmov'd in my behoof,
 Look on my trouble : and, withal,
 My kinsmen stand aloof.

9

My foes, also, my life who seek,
 Their snares still for me lay ;
 And they, that seek my hurt, still speak
 Of mischief all the day.

10

For me—I heard them not, e'en as
 To one whose ear is surd ;
 As one who 's dumb ; nor utterance has,
 Wherewith to make him heard :

11

I am as one whose lips are shut,
 Whence no reproofs proceed.
 But, Lord ! in Thee my trust I put :
 Thou, Lord ! shalt for me plead.

do I hope: thou wilt hear, in whose mouth are no re-proofs.
O LORD my God.

16 For I said, *Hear me*, 15 For in thee, O Lord,
lest *otherwise* they should have I put my trust: thou
rejoice over me: when shalt answer for me, O Lord
my foot slippeth, they my God.
magnify *themselves* against me. 16 I have required that
they, even mine enemies,
should not triumph over me:

17 For I *am* ready to halt, and my sorrow *is* continually before me. 17 And I, truly, am set
in the plague: and my
heaviness is ever in my sight.

18 For I will declare mine iniquity; I will be sorry for my sin. 18 For I will confess my
wickedness, and be sorry
for my sin.

19 But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. 19 But mine enemies live,
and are mighty: and they,
that hate me wrongfully,
are many in number.

20 They also that render evil for good are mine adversaries; because I follow *the thing that good is*. 20 They also, that reward
evil for good, are against
me; because I follow the
thing that good is.

21 Forsake me not, O LORD: O my God, be not far from me. 21 Forsake me not, O
Lord my God: be not thou
far from me.

22 Make haste to help me, O LORD my salvation. 22 Haste thee to help me:
O Lord God of my salvation.

12

To Thee, O Lord my God ! I call ;
To Thee uplift my voice :
Lest, when I slip, they mark my fall,
And o'er me so rejoice.

13

For now I faint : my wickedness
Is still mine eyes before :
My iniquity do I confess,
And all my sin deplore.

14

Mine enemies still multiply,
Nor to assail me cease ;
And they, that hate me wrongfully,
Are many—and still encrease.

15

Yea—those, that good with evil pay,
My adversaries are ;
Because I follow the upright way,
And keep my footsteps there.

16

O Lord ! my God ! be near me now :
Forsake me not, nor leave :
Lord God of my salvation Thou !
Now haste Thee to relieve.

PSALM LI.

BIBLE VERSION.

To the chief Musician, A
 Psalm of David, when
 Nathan the prophet came
 unto him, after he had
 gone in to Bathsheba.

HAVE mercy upon me, O
 God, according to thy loving-
 kindness : according unto
 the multitude of thy tender
 mercies blot out my trans-
 gressions.

2 Wash me thoroughly
 from mine iniquity, and
 cleanse me from my sin.

3 For I acknowledge my
 transgressions : and my sin
 is ever before me.

4 Against thee, thee only,
 have I sinned, and done *this*
 evil in thy sight : that thou
 mightest be justified when
 thou speakest, *and* be clear
 when thou judgest.

LITURGY VERSION.

Miserere mei, Deus.

HAVE mercy upon me, O
 God, after thy great good-
 ness : according to the mul-
 titude of thy mercies do
 away mine offences.

2 Wash me thoroughly
 from my wickedness : and
 cleanse me from my sin.

3 For I acknowledge my
 faults : and my sin is ever
 before me.

4 Against thee only have
 I sinned, and done this evil
 in thy sight : that thou
 mightest be justified in thy
 saying, and clear when thou
 art judged.

5 Behold, I was shapen

PSALM LI.

A PSALM OF DAVID : UNDER DEEP CONTRITION FOR SIN COMMITTED.*

1

As Thy great goodness is, O Lord !
Thy mercy to me now display :
As are Thy mercies—numerous stor'd,
Now my transgressions do away.

2

Wash me from all my wickedness,
And cleanse me from whate'er amiss.
For I my iniquity confess;
And still my sin before me is.

3

Yea I 'gainst Thee have sinn'd—'gainst Thee,
And done this evil in Thy sight :
So here Thou justified may'st be,
And prov'd in all Thy judgements right.

4

In wickedness was I achieved ;
In evil shapen ere my birth.
In sin my mother me conceiv'd,†
And in iniquity brought forth.

5

But Thou requirest truth within,
In the inward parts and in the heart.
Thy ways then teach me, leading in ;
And wisdom to my soul impart.

* * This may be called the chief of The Penitential Psalms : and as such is inserted in the Communion Service, that proper for Ash-Wednesday.

* † See Notes to the Psalms.

5 Behold, I was shapen in wickedness; and in sin in iniquity; and in sin did hath my mother conceived me. my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. 6 But lo, thou requirest truth in the inward parts; and shalt make me to understand wisdom secretly.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. 8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities. 9 Turn thy face from my sins: and put out all my misdeeds.

10 Create in me a clean heart, O God; and renew a right spirit within me. 10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me. 11 Cast me not away from thy presence: and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. 12 O give me the comfort of thy help again: and establish me with thy free Spirit. 13 Then shall I teach thy

6

With hyssop* do Thou purify
And purge me, Lord ! me cleansing so :
Yea, do Thou wash me ; so thereby
Shall I be whiter than the snow.

7

Yea—send me tidings, to console ;
A message send me, by Thy voice,
Of joy and gladness ; that, made whole,
The bones Thou 'st broken may rejoice.

8

See not my sin : thence turn Thy view.
All mine iniquities blot out.
Within me a clean heart renew,
And a right spirit pure of thought.

9

Ne'er from Thy presence cast me away :
Nor from me Thy holy spirit take.
Give me again Thy saving stay,
And 'stablish me and steadfast make.

10

That to transgressors I may show
Thy ways, them bringing back to Thee ;
And sinners may Thy goodness know,
And to Thy law converted be.

11

Deliver me from guilt of blood,
Thou, my salvation's God and king !
So shall my praiseful tongue aloud
Of Thy great righteousness still sing.

* See Notes to the Psalms.

13 *Then* will I teach ways unto the wicked: and transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thy lips, O Lord: and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice; else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifices of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

12

Lord ! open Thou my lips shut fast :
So shall my mouth Thy praise declare.
No joy Thou in burnt-offerings hast :
Else I to give them would not spare.

13

Thine is, O God ! from the inward part,
A troubled spirit's sacrifice :
A broken and a contrite heart,
Thou, O my God ! wilt not despise.

14

O God ! to Thee Thy Sion calls :
Gracious and favouring to her be :
Build up Jerusalem her walls,
And be her strength—uprear'd in Thee.

15

So to Thine altar shall they then
Bring bullocks, and oblations make :
And so shalt Thou, well-pleased, from men
Their righteous sacrifices take.

. The first Verses of this Psalm are the famous *Miserere** performed in the Sixtine Chapel at Rome on Wednesday in The Holy Week. It is a fine instance of the power of music when directed by skill—judgement—and taste : for, this consists but of a few simple notes ; but, combined as they are in a scientific—sustained—and perfectly executed harmony, their effect is wonderfully fine—quite overpowering—and seeming almost more than earthly.

* Composed by Allegri circa 1635.

PSALM CII.

BIBLE VERSION.

A prayer of the afflicted,
when he is overwhelmed,
and poureth out his com-
plaint before the LORD.

HEAR my prayer, O LORD,
and let my cry come unto
thee.

2 Hide not thy face from
me in the day *when* I am in
trouble: incline thine ear
unto me; in the day *when*
I call answer me speedily.

3 For my days are con-
sumed like smoke, and my
bones are burned as an
hearth.

4 My heart is smitten,
and withered like grass; so
that I forget to eat my bread.

5 By reason of the voice

LITURGY VERSION.

Domine, exaudi.

HEAR my prayer, O Lord:
and let my crying come un-
to thee.

2 Hide not thy face from
me in the time of my trouble:
incline thine ear unto me
when I call; O hear me,
and that right soon.

3 For my days are con-
sumed away like smoke:
and my bones are burnt up
as it were a firebrand.

4 My heart is smitten
down, and withered like
grass: so that I forget to eat
my bread.

PSALM CIL.*

A PSALM OF COMPLAINT FOR THE AFFLICTION OF THE CHURCH
AND PERSONALLY THAT OF THE PSALMIST.

1

Lord! hear my prayer: now, when implor'd,
Ne'er from me turn aside.
Now in my troublous time, O Lord!
Thy face ne'er from me hide.

2

Now to my call incline Thine ear,
O hear and answer me:
O hear me, Lord! my crying hear;
Make haste and set me free.

3

For, e'en as smoke—to vapour turn'd,
My days consume away;
As 'twere a brand with fire up-burn'd,
My wasting bones decay.

4

My heart is stricken down as dead,
Like wither'd grass and dry;
That I forget to eat my bread,
Nor seek my food's supply.

5

I sorrow with incessant moans:
I nothing do but grieve:
For my e'er-groaning's voice, my bones
Unto my skin do cleave.

* See Notes to the Psalms.

of my groaning, my bones cleave to my skin. 5 For the voice of my groaning, my bones will

6 I am like a pelican of the wilderness : I am like an owl of the desert. 6 I am become like a pelican in the wilderness ;

7 I watch, and am as a sparrow alone upon the house top. 7 I have watched ; and am

8 Mine enemies reproach me all the day ; and they, that are mad against me, are sworn against me. 8 Mine enemies revile me

9 For I have eaten ashes like bread, and mingled my drink with weeping ; 9 For I have eaten ashes all the day long : and they, that are mad upon me, are sworn together against me.

10 Because of thine indignation and thy wrath : for thou hast lifted me up, and cast me down. 10 And that because of

11 My days *are* like a shadow that declineth ; and I am withered like grass. 11 My days are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever ; and thy remembrance unto all generations. 12 But thou, O Lord,

6

I'm like the wilderness's fowl—
The Pelican—become ;
And like unto the desert's Owl,
Where in his lonely home.

7

I've watch'd, till wearied and outworn :
I'm like the sparrow, where
She on the house-top sits forlorn,
All solitary there.

8

Yea all the day, confederate 'mong,
Mine enemies me revile ;
And they, that hate me and would wrong,
Upon me wreak their guile.

9

For, still, on grief and sorrow fed,
In mournfulness nought cheers,
I 've eaten ashes as my bread,
And mix'd my drink with tears.

10

And that because of Thy dread wrath—
Thine indignation's frown:
For Thou didst raise me up : Thou both
Hast rais'd and cast me down.

11

As fades a shadow lengthening out,
My days consume away ;
I'm e'en as grass, of wither'd sprout,
Cut down and in decay.

13 Thou shalt arise, shalt endure for ever; and
and have mercy upon Zion: thy remembrance through-
for the time to favour out all generations.

her, yea, the set time is 13 Thou shalt arise, and
come. have mercy upon Sion: for

14 For thy servants it is time that thou have
take pleasure in her stones, mercy upon her, yea, the
and favour the dust there- time is come.

of. 14 And why? thy ser-

15 So the heathen shall vants think upon her stones:
fear the name of the LORD, and it pitieth them to see her
and all the kings of the earth in the dust.

thy glory. 15 The heathen shall fear

16 When the LORD thy Name, O Lord: and all
shall build up Zion, he the kings of the earth thy
shall appear in his Majesty;

glory. 16 When the Lord shall

17 He will regard the build up Sion: and when
prayer of the destitute, his glory shall appear;

and not despise their 17 When he turneth him
prayer. unto the prayer of the poor

18 This shall be written destitute, and despiseth not
for the generation to come: their desire.

and the people which shall 18 This shall be written
be created shall praise the for those that come after:
LORD. and the people which shall

12

But Thou, O Lord ! for aye as now,
Mak'st Thy memorial sure :
Throughout all generations Thou
Shalt evermore endure.

13

Now do Thou rise, O gracious Lord !
And mercy on Sion have :
Her time* is come to be restor'd,
Thy appointed time to save.

14

Yea—do Thy servants love her stones ;
They mourn her fall'n to see ;
And them, where in the dust she moans,
It pitieth sore to see.

15

The heathen so shall fear Thy Name,
Thereof with dread shall hear ;
And every where Earth's kings, the same,
Thy Majesty shall fear :

16

When He His Sion shall upbuild,
And claims the Lord His own ;
When shall His glory be reveal'd,
In all its brightness shown :

17

When He, regardful of their tears,
The wretched's prayers have heard ;
Nor have rejected with shut ears
Their humble suit preferr'd.

* See Notes to the Psalms.

19 For he hath looked be born shall praise the Lord.
down from the height of his 19 For he hath looked
sanctuary; from heaven down from his sanctuary:
did the LORD behold the out of the heaven did the
earth: Lord behold the earth:

20 To hear the groaning 20 That he might hear
of the prisoner; to loose the mournings of such as
those that are appointed to are in captivity, and deliver
death; the children appointed unto

21 To declare the name death;
of the Lord in Zion, 21 That they may declare
and his praise in Jerusa- the Name of the Lord in
lem; Sion, and his worship at

22 When the people Jerusalem;
are gathered together; and 22 When the people are
the kingdoms, to serve the gathered together, and the
LORD. kingdoms also, to serve the

23 He weakened my Lord.
strength in the way; he 23 He brought down my
shortened my days. strength in my journey, and

24 I said, O my God, shortened my days.
take me not away in the 24 But I said, O my God,
midst of my days: thy years take me not away in the
are throughout all genera- midst of mine age: as for
tions. thy years, they endure

25 Of old hast thou laid throughout all generations.

18

So this for them shall written be,
And after times record ;
And unborn Nations, as they see,
For this shall praise the Lord.

19

For, from His sanctuary on high,
The Lord adown look'd forth :
From out His Heaven, still to us nigh,
The Lord beheld the Earth :

20

That He the prisoners' groans might hear,
And bid their thraldom cease ;
That might to the condemn'd give ear,
And them from death release.

21

So they the Lord's great Name aloud
In Sion shall declare ;
And in Jerusalem, avow'd,
Exalt and worship there :

22

Together when the kingdoms all
Assembled there attend ;
To serve the Lord, and on Him call,
And at His altars bend.

23

He, on my journey, has my strength
Brought down and prostrate laid :
My days, abridging of their length,
He in their course has stay'd.

the foundation of the earth : 25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt endure : yea, all heavens are the work of thy hands.

of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed : 26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment :

27 But thou *art* the same, and thy years shall have no end. 27 And as a vesture shalt thou change them, and they shall be changed : but thou

28 The children of thy servants shall continue, and their seed shall be established before thee. art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

24

But, O my God ! yet all too soon,
(Unto Him do I say)
Now in my age's midst and noon
O take me not away.

25

For Thee, O Lord ! without a close,
Thy years continue sure ;
Throughout all generations those
Shall evermore endure.

26

'Twas Thou* in the beginning—first—
That Earth's foundations laid'st :
The Heavens are Thy hands' work from erst :
Thou all Creation mad'st.

27

They all shall perish, neither hold :
While Thou continuest still :
They, as a garment, shall wax old—
And chang'd be at Thy will.

28

Yea Thou shalt change them, and new frame,
As worn out vestures frail :
But Thou, unchanged, art still the same ;
Nor shall Thy years e'er fail.

29

Here let Thy servants' children last,
Firm settled in the land ;
And, in Thy sight, establish'd fast,
Their seed for ever stand !

* See Notes to the Psalms.

PSALM CXXX.

BIBLE VERSION.

A Song of degrees.*

LITURGY VERSION.

De profundis.

OUT of the depths have I cried unto thee, O LORD.

OUT of the deep have I called unto thee, O Lord: Lord,

2 LORD, hear my voice:

hear my voice.

let thine ears be attentive to the voice of my supplications.

2 O let thine ears consider well the voice of my complaint.

3 If thou, LORD, shouldst mark iniquities, O LORD, who shall stand.

3 If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who

4 But *there is* forgiveness with thee, that thou mayest be feared.

may abide it.

4 For there is mercy with thee: therefore shalt thou

5 I wait for the LORD, my be feared.

* See Notes to the Psalms.

PSALM CXXX.

A PSALM GENERALLY OF PRAYER UNTO GOD.

1

From woe's abyss,* O Lord !
I unto Thee have cried.
Lord ! Thee have I with prayer implor'd,
To Thee for help applied.

2

Lord ! hear me, nor deny :
Lord ! hear my voice, O hear :
Now to my supplication's cry,
Lord ! open Thou Thine ear.

3

Hark to my prayer, O hark !
Lord ! stay Thy vengeful hand.
If Thou iniquities should'st mark,
Who might before Thee stand !

4

But, Lord ! Thou pardonest ;
Thou lettest sin be cleared :
That so, forgiving guilt confess'd,
Thou may'st be rightly feared.

* See Notes to the Psalms.

soul doth wait, and in his 5 I look for the Lord; my
word do I hope. soul doth wait for him : in

6 My soul *waiteth* for the his word is my trust.
LORD more than they that 6 My soul fleeth unto the
watch for the morning: *I* Lord : before the morning
say, more than they that watch, I say, before the
watch for the morning. morning watch.

7 Let Israel hope in the 7 O Israel, trust in the
LORD : for with the LORD Lord : for with the Lord
there is mercy, and with him there is mercy ; and with
is plenteous redemption. him is plenteous redemption.

8 And he shall redeem 8 And he shall redeem
Israel from all his iniquities. Israel from all his sins.

5

My soul* waits for Him still ;
Still wait I for the Lord :
My soul Him waits, bow'd to His will ;
My trust is in His word.

6

Before the early ray,
I seek the Lord, thro night :
My soul seeks for Him e'en ere day,
Before the morning light.

7

Trust in the Lord and wait :
Let Israel's trust be this :
For with the Lord, as mercy great,
There full redemption is.

8

The Lord the sinner frees ;
He will deliver him :
And from all their iniquities
He Israel will redeem.

* See Notes to the Psalms.

PSALM CXLIH.

BIBLE VERSION.

LITURGY VERSION.

A Psalm of David.

Domine, exaudi.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteous- ness.	HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.
--	---

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.	2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
---	---

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.	3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.
--	---

PSALM CXLIII.

A PSALM OF DAVID: UNDER OPPRESSION FROM HIS ENEMIES.

1

Lord! hear my prayer: In this distress
To my complaints give ear.
For Thy truth's sake and righteousness,
Lord! answer me as hear.

2

Nor judge Thy servant: since none can,
O Lord! be right with Thee:
For in Thy sight no living man
E'er justified can be.

3

For—the enemy, with ceaseless strife,
Doth vex my soul and wound:
Yea—he hath smitten down my life,
Down even to the ground.

4

To caverns doth He me compel,
Wherein to hide my head:
In darkness doth He make me dwell,
As those long since that dead.

4 Therefore is my spirit overwhelmed within me ;
vexed within me : and my heart within me is desolate.

5 Yet do I remember the

6 I remember the days of old ; I meditate on all thy works ; I muse on the work of thy hands.

time past ; I muse upon all thy works ; yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul *thirsteth* after thee, as a thirsty land. Selah.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee, as a thirsty land.

7 Hear me speedily, O LORD : my spirit faileth : hide not thy face from me, lest I be like unto them that go down into the pit.

7 Hear me, O Lord, and

that soon ; for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning ; for in thee do I trust : cause me to know the way

8 O let me hear thy lov-

ing-kindness betimes in the morning ; for in thee is my trust : shew thou me the way that I should walk in ;

5

Within me thence my spirit faints,
Oppress'd beyond to bear ;
My heart feeds on its e'er complaints,
All desolate and drear.

6

I mind the days of olden date :
The past I o'er-peruse.
On all Thy acts I meditate :
On Thy hands' work I muse.

7

To Thee do I stretch forth my hands :
I long with Thee to be :
As thirst for rain the drougthed lands,
My soul still thirsts for Thee.

8

Ne'er from me turn : but hear my call :
O hear me, Lord ! and soon.
Lest I be like to them withal,
That to the pit go down.

9

At early morning, gracious Lord !
Thy mercy to me show :
Yea—let me speedily, restor'd,
Thy loving-kindness know.

wherein I should walk ; for I lift up my soul unto thee.
I lift up my soul unto thee. thee.

9 Deliver me, O LORD, 9 Deliver me, O Lord,
from mine enemies : I flee from mine enemies : for I
unto thee to hide me. flee unto thee to hide me.

10 Teach me to do thy 10 Teach me to do the
will ; for thou *art* my God : thing that pleaseth thee ; for
thy spirit *is* good ; lead me thou art my God : let thy
into the land of upright- loving Spirit lead me forth
ness. into the land of righteous-

11 Quicken me, O LORD, 11 Quicken me, O Lord,
for thy name's sake : for thy for thy Name's sake : and
righteousness' sake bring for thy righteousness sake
my soul out of trouble. bring my soul out of trouble.

12 And of thy mercy 12 And of thy goodness
cut off mine enemies, and slay mine enemies ; and des-
destroy all them that afflict troy all them that vex my
my soul : for I *am* thy soul : for I am thy servant.
servant.

10

On Thee I trust, my hope ne'er balk :
Lord ! let me have Thine aid :
Show me the way wherein to walk :
For but on Thee I'm stay'd.

11

Deliver me from my enemies ;
Protect me 'gainst their blows :
To Thee my soul affrighted flees,
To hide me from my foes.

12

Teach me, O Lord ! Thy will to do,
And guide me with Thy rein :
Let Thy good spirit lead me into,
And in Thy paths maintain.

13

For Thy Name's sake, O Lord my God !
And for Thy mercy's sake,—
My soul, uplifting where down trod',
From out its troubles take.

14

And my enemies smite ; their rage controul :
Me from the oppressor free.
Destroy all them that vex my soul :
For, Lord ! I wait on Thee.

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NOTES TO THE PSALMS.

* * The Punctuation in both The Bible and Liturgy Versions of the Psalms, especially the latter, is confessedly incorrect, in many cases extremely so—so as very much to obscure and confuse the sense. A remarkable instance of this occurs here in Verses 15. 16. and 17. of Ps: cii. (which, for the purpose of this illustration, are left with their stops unaltered) where, in the Bible Version, those Verses, ending respectively with a full stop, present three separate and distinct sentences having no necessary relation whatever: while, in the Liturgy Version, the first and second (V: 15. and 16.) being stopped at the end with a semicolon, make the former (V: 15.) to be conditionally dependant on the other two—V: 16. and 17., completing the proposition with the latter: making the general sense in the two Versions quite different. The Liturgy reading, as governed by the stops, being much the better of the two, as evidently the sense equally intended in both and that generally understood by the Commentators, has here been adopted: and the numbers of the Verses correspond.

This, tho perhaps an extreme case, shows the importance of correct Punctuation: a real art, however often lightly regarded by those who have not given it attention, and affectedly depreciated by some who ought to know better: an art, however apparently simple—and really so if rightly apprehended, if to be judged of by its practice, in general very little understood; as hitherto taught upon entirely mistaken principles; tho founded upon laws as certain as those of language, and that may be considered a part—however secondary—of that science itself, belonging in fact to the thought still more than to its expression.

It may further be remarked, on this, that Stops in general are much more necessary in Verse than in Prose; from the former's construction, its compression of the sense—inversions—and frequent ellipses; and therefor require to be employed with corresponding accuracy. Moreover what may be called the 'Inscriptive Style,' or a greater use of periods and colons than in Prose, will often be found particularly suitable to Verse; as occasionally—the diffidently—here introduced. But all this said only in passing, and it is hoped not obtrusively.

In the Psalms here given, their Punctuation (with the exception of the above-mentioned passage in Ps: cii.) has been corrected in all the material parts, so as to make the sense perfectly clear; and only leaving it unchanged where it is a matter of mere grammatical precision.

This is a point by no means unworthy of consideration in future Impressions of whether The Bible or Prayer-Book.

THE PENITENTIAL PSALMS.

When Galileo was imprisoned by the Inquisition at Rome, for asserting the Copernican System, he was enjoined, as a penance, to repeat the Seven Penitential Psalms every week for three years. This must have been intended as extorting a sort of confession from him of his guilt and acknowledgement of the justice of his sentence: and in which there certainly was some cleverness—and indeed humour, however adding to the iniquity (or foolishness) of the proceeding: Otherwise it is not easy to understand what idea of painfulness or punishment the good Fathers could attach to a devotional exercise such as this, which, in whatever way, could only have been agreeable and consoling to their prisoner.

PSALM XXXII.

Selah. This word, which occurs at V: 4. 5. and 7. of this Psalm, as frequently elsewhere in the Bible Version,* is not known as what referring to, some supposing one thing and some another, but is more generally thought to be merely some annotation for the music.

Its position at V: 7. here (as at Ps: lxxv. 3. and a few other places) might seem to imply that it is a mark for a division of the subject; for there is there an entire change in it: tho, where it occurs at V: 4. and 5., there is, as generally, none such at all: this therefor can go for nothing. Indeed from the very arbitrary—not to say accidental—use of the word, the entire promiscuousness of its presence, sometimes occurring three or four times and at very short intervals in the same Psalm, and in by far the greater number not at all (from Ps: xc. to cxxx. inclusive not once) it is evident that it is not used with any method whatever as referring to the sense of the Text.

It also appears in some of the Prayers still in use among the Jews, and particularly in those called “The Eighteen” or more commonly “The Blessings”: where the meaning generally attached to it is that of “completeness”—as the nearest single word for the idea, an expression of full acquiescence or consent on the part of the Worshipper to either what he has been pouring forth himself or what has been declared to or for him; in much the same sense, only more emphatically, as we use *Amen*—also a Hebrew word;

* It occurs there, after the Hebrew Text, about seventy times, and three times in Habakkuk: but in the Septuagint, where rendered by *Diapsalma* or ‘Change of song,’ oftener still; clearly shewing that it was there thought to refer—not to the sense—but the music.

and that coupled with an idea of endurance or perpetuity, however in most of the cases nothing seems particularly to call for or point to this. Tho the above is against the notion of its being a musical annotation ; unless it be considered—what is the fact—that those Prayers are said in a sort of chaunt and may thus be subject to such marks. But all this only shows its real unintelligibleness.

For a very minute—tho not the more satisfactory—dissertation upon the word, see Horne's "Introduction to the Scriptures." Art: Psalms. Ed: 1825.; where it seems *i.a.* that Professor Wilson supposes it to stand for *Hallelujah*: but which, however ingenious the idea, in by far the greater number of instances is not in the least borne out by the context.

If we might here indulge in a speculation of our own on the subject, it would be that—In its origin the word was probably a musical mark, and so in some measure arbitrary: but that, insensibly, in course of time, from some change in the chaunt or the manner of annotation, it came to have a conventional and prescriptive meaning; which, not being amenable to the general laws of the language, would naturally be used with some vagueness and thus be liable to further varieties of signification—as in fact we find it now used.

In the Latin Vulgate it does not appear at all: no doubt the reason of its being omitted in our Liturgy: a like evidence of its not being thought to have any reference to the sense: as neither in the Romish Bibles in general; tho it does in all the Protestant ones, from their conference with the Hebrew. It might perhaps well be dropped in future Impressions of our own, as but serving to perplex and encumber and thus only in the way.

V: 6. L. 3. "deliverance songs."

The Commentators are very much at a loss satisfactorily to explain these words. But, if their more obvious meaning be taken, instead of searching for all the senses they may bear, it will appear plain enough, namely—an elliptical manner of expression for giving the Psalmist occasion to sing "songs of rejoicing for deliverance" from whether enemies affliction or whatever other evil.

The true sense of such passages is not unfrequently missed by supposing it to lie very deep while it is in fact on the surface.

V: 7. It cannot be necessary to point out to those who read The Psalms with any attention—that they are often broken into parts (as in what is called *Antiphonal* singing) which belong to different interlocutors or speakers, such as—for illustration—the personages in a drama, but in fact here the several persons—Priests Worshippers or others—by whom they were recited or sung. This will account for and serve to explain many of the transitions, that otherwise would seem disjointed or be unintelligible. For instance here V: 7. and 8. are assumed to be uttered from the altar as an oracle; while the previous ones have been the Worshipper's confession, and those subsequent are the exhortation either of himself or the Psalmist or Priest for him.

As, however, it is not at all necessary that such divisions should be constantly marked in a Version intended for modern singing, they are here (as usually done) blended with the general burthen of the Song, as they are—tho more abruptly—in The Authorised Versions.

PSALM LI.

This Psalm is generally—and indeed has always been—
ascribed to David* in his penitence for his crime against
Uriah. Bp. Horsley,† however, chooses to consider this
erroneous: from, as he contends, V: 4. (here 3.) not being
applicable to him: as it speaks of God *alone* being sinned
against; and the two last, which, he says (with Mudge) can
only refer to the time of the Babylonian captivity.‡

But these are the weakest possible reasons for attempting
to subvert the well-grounded and long-established opinion
on its occasion and subject, and which seems—not only
unnecessary—but wantonly rash and presumptuous. The
exclusive reference to God in V: 4. is obviously only an
emphatical declaration of the Psalmist's sinfulness before
Him whom he had chiefly and far more than Man
thereby offended. And—as to the last two Verses, tho
their connection with what precedes them is not at first
sight very apparent, yet, taking them in a figurative sense
as imploring generally the favour of God for the City
and kingdom over which the penitent king ruled, there
is no violence whatever done to the general sense and
leading idea of the Piece but only giving it a consoling
and satisfactory close.

This is an instance of the insufficiency of mere learning
—of cold hard dry and unimaginative and unsympathetic

* The Title in The Bible Version so referring it is in the
Hebrew.

† The Book of Psalms, Translated from the Hebrew etc., 1815.

‡ Ps: cxxx. also is by some referred to that event, tho only
conjecturally.

minds, however well-intentioned—this of course, to judge of these Compositions (or indeed of such in general) which are of the very highest order of Poetry, however perhaps not tricked out in all the embellishments of modern Verse—so often merely meretricious and false.

Poetry, to be rightly judged of, must be *felt*—as well as the meaning of its words understood: and, where the intuitive faculty for this is wanting, nothing will ever enable the Critic to anticipate and divine—as it were—the intention and meaning of the Writer and to understand his true sense. This the learned and excellent Bishop, with all his attributed sagacity, certainly did not possess; or at least he has not exhibited it here.

At all events the Psalm is a beautifully pathetic strain of penitential devotion.

V: 4. L: 3. “In sin my mother me conceiv’d.”

This of course is only a periphrasis, a circuitous or figurative manner of speech, for ‘I am a great sinner: I have been so from my youth up.’ To take it literally would be doing violence to other the very words of Scripture.

V: 6. L: 1. “With hyssop.”

This is said by metonymy: hyssop not being here named with reference to its medicinal properties, tho so imagined by some of the Commentators, but only from its use as an instrument of aspersion. (See Leviticus. C: xiv. V: 6-7. and xlix. 51-2. and Numbers. C: xix. V: 18., where it is clearly used in that sense.) Persons under uncleanness, whether from having touched a dead body or being infected with leprosy, were purified by being sprinkled with a branch or bunch of hyssop dipped in consecrated water.

PSALM CII.

This Psalm is not one of David's, and is not assigned to any particular author. It is not unlikely to have been written by one of the Prophets during the Babylonian captivity.

V: 13. L: 3. "Her time is come to be restor'd."

This 'time' is supposed to refer to the expiration of the seventy years appointed for the Babylonian captivity.

V: 26. 27. 28. "'Twas Thou in the beginning first. etc.:"

These verses are quoted, or at least repeated, in Hebrews C: i. V: 10. 11. and 12., as addressed to The Saviour.

PSALM CXXX.

This Psalm is one of those (from the 120th. to the 134th. inclusive) called "of Degrees" or Gradual, or of the Steps; also of Ascents—or Ascensions—or Heights: For what reason is not known; and Commentators differ about it, some giving one and some another. But what is most discouraging about some of these is that (as in so many other cases they say it means—this, *or* that, *or* the other, as if it could have more than *one* signification and *which* was a matter of indifference.

The sense more generally leant to is that...those Psalms were sung on the *steps* of the Temple in ascending to it, and therefor called "of Degrees" etc.; tho this is quite unsatisfactory, as there is nothing peculiar in them from many others that are not so called.

We must therefor be content to remain in the dark about it; and which we can very well do, as it is a point so entirely immaterial.

V: 1. L: 1. "From woe's abyss."

In the Bible Version 'Out of the depths', and the Liturgy 'Out of the deep': that is—calamities, troubles, or afflictions; figured by floods or overwhelming waters, evidently a traditionary remembrance of the deluge.

V: 5. L: 1. "My soul."

The word 'soul' is used in The Old Testament in a great variety of senses; that is—all these inferring whatever modification of the sentient faculty, whether 1°. the immortal spirit, 2°. the mind—or intellectual power, or 3°. the heart—or affections, as also for life—or the vital spark, and for the material body alone; and sometimes more or fewer of these in combination; often leaving the precise one intended to be determined by the context. To quote instances of all these would be superfluous, as they are of constant occurrence and especially in The Psalms.

In the Pieces here given, it occurs at Ps: vi. 3., and V: 5. and 6. of this, in the second and third of these senses combined: and at Ps: cxliii. 3. for existence, the "life" immediately following being evidently a parallellal duplication of it; while at the last two Verses it seems to stand for life in general—both mind and body, as it may apply to either.

APPENDIX.

R: HAMPOLE. *circa* 1280 to 1349.

OR

R: MAIDSTONE. *circa* 1330 to 1396.

PSALM CXXX.

*De profundis clamaui ad te dñe: dñe exaudi
uocem meam.*

Fro dalis* depe to thee I criede.

Lord! lord! listene the uois of me.

The depe prison that I in abide,

Breke it up, lord! for thi pite.

Be thou my gouernour & my gide,

Agen my foos, whan I schal fle;

And late† out of thin herte glide

That I haue don agens thee.

*Fiant aures tue intendentes: in uocē depre-
cacionis meæ.*

Late thine eeris be listenynge

Unto the vois of my prayer.

What euer I rede, what euer I synge,

Listene, lord! with loueli chere;

And vouche-saif, at myn askyng,

The lyf that I schal leden here,

* "dalis." dales.

† "late." let.

. It has been thought best, to preserve the distinctive character of all these Versions, to give them in their own orthography: but giving the older ones, the two M.S.S., the benefit of stops; which, except an unmeaning and improper period-mark at the end of each line, they are

APPENDIX.

T: BRAMPTON. 1414.

PSALM CXXX.

De profundis clamavi ad Te, Domine!
Domine! exaudi vocem meam.

To thé, lord! I calle and cry,
Fro the depe vale of sorow.
Here my voys gracyously,
And schelde me from all woe.
I preye for me and many moe,
That ben in payne and mowe* *not flee*,
To dredefull dome whan we should goe,
NE REMINISCARIS, DOMINE!

Fiant aures Tue intendentes in vocem deprecationes meæ.

Bowe thin crys hyderward,
And here my prayerys, whan I have nede.
Of mercy thou were nevere so hard;
Thi grace thou woldyst nevere man forbede,
That wolde be sory of his mysdede:
Thi mercy is redyere than he:

*"mowe." may. '*not flee*.' conjecturally supplied.

wholly without. In the originals of these latter the Latin Text of the Psalms is in rubric; and the lines rhyming with each other are tied together by a brace or bracket (a common custom in old manuscript poetry) here supplied by the arrangement of the lines.

HAMPOLE OR MAIDSTONE.

Mi soule also, to clense & clere,
That jt may be to thi likyng.

*Si iniquitates obseruaueris dñe : dñe
quis sustinebit.*

Gif thou gelde* al wickidnesse,
Lord ! lord ! who schal it susteyne ?
For, bi the lawe of rightwisnesse,
Endeles than† were al oure peyne.
But euē I hope to thi goodnesse,
Whanne thou schalt this world afreyne‡,
With mercy & with myldenesse,
Thi rightful dome thou schalt restreyne.

*Quia apud te ꝑꝑiciacio est : & propter legē
tuam sustinui te dñe.*

For whi§ with thee is forgiuenesse,
I thee, lord ! susteyne for thi lawe.
Thi lawe unrightis schal redresse :
Was neuer seid no sothir|| sawe :
Therefore, whanne thou schalt bodies blesse
And dede men out of dennes drawe,
Thou, that sauerest al swetnesse,
Late neuer no fendis¶ oure goostis gnawe.

* "gelde." repay.

† "than." then.

‡ "afreyne." curb. rule.

§ "For whi." Because.

|| "sothir." soother. truer.

¶ "fendis." fiends.

BRAMPTON.

Him thar† no more but speke and spede
Of NE REMINISCARIS, DOMINE !

*Si iniquitates observaris, Domine ! Domine !
quis sustinebit ?*

Gyf thou woldyst venge thé anon,
Whan we have synned, and no thyng spare,—
Oure lyif in erthe schulde sone be gon,
Oure merthe schulde turne to sorwe and care;
Thi rightwysnes wolde us forfare*;
We durst nought byde, we myghte nought fle :
Than schulde many on be ful bare
Of NE REMINISCARIS, DOMINE !

*Quia apud Te propiciacio est ; et propter
legem Tuam ; sustinui Te, Domine !*

A law of mercye thou hast gyven
To him that wyll no synnes hyde,
But clenly to a preest be schryven,
And leve rebellyoun and his pryde.
Thi mercy is bothe long and wyde :
Thereof alle men hav gret plente,
That wyll nought lese† ne caste asyde
NE REMINISCARIS, DOMINE !

* "thar." need.

† "forfare." destroy.

‡ "lese." lose.

HAMPOLE OR MAIDSTONE.

*Sustinuit anima mea in uerbo eius: spāuit
anima mea.*

Mi soule hath suffrid in his word:
In god my gost hath hadde his truste.
For synne is scharpe as knyues oord*;
It maketh thē lame that lyuē īn luste.
Therefore, Ihū, my loueli lord!
There I am rot—rubbe of the ruste;
Ar† I be brougt withine schippe bord,
To seile in to the dale of dust.

*A custodia matutina usq: ad noctē spēt
Israel in dño.*

Fro morow tide unto the nyghte
Late israel in god trustē & trowē.
Israel bitocneth‡ euery whichte
That schal se god & gostili knouē.
To knowe god is mannes right,
That wole his wittis wel bestowen:
Therefore I hope, as he hath highte§,
That mannes blisse is mannes owen.

* "oord." point.

† "Ar." Ere. before.

‡ "bitocneth." betokeneth.

§ "hichte." promised.

BRAMPTON.

Sustinuit anima mea in verbo ejus: Speravit anima mea in Domino—

I am in hope of thi beheste :

Thi wordys fully I beleve,—

That thou wylt save both moste and leste,†

That wyfully thé wyll nought greve.

There is no man that may myscheve,

Whyll thou of mercy art so fre ;

With sorwefull herte gyf he wyll meve*

NE REMINISCARIS, DOMINE !

A custodia matutina usque ad noctem. Speret Israel in Domino.

I truste fully thou wylt me kepe

Fro all myscheef bothe day and nyght.

Wher so evere I wake or slepe,

Wyth me is evere an aungyl bryght :

Thowgh he apere nought to my syght,

Ful tendyrly he kepyth me :

He steryth myn herte with al his myght

TO NE REMINISCARIS, DOMINE !

* "leste." least.

† "meve." move.

HAMPOLE OR MAIDSTONE.

*Quia apud dñm m̄ia & copiosa apud
eū redempcio.*

For with oure lord is grete mercy,
And raunsū eke in grete plente ;
That payede for us his owne bodi,
That oughte be take in greet dente*:
His blood he schedde wilfulli,
To make our former fadir† free ;
And alle oure raunsomes bi & by
He quitte‡ hī silf, and non but he.

*Et ipse redimet israel ex omnibus iniqui-
tatibus eius.*

And he schal agenbie§ israel
From his mys-dedis euerych oon ;
Whanne we schule rise up in fleisch & fel,
And eft be glad in bodi & bon.
Than schal the fend, that now is snelle,||
To fier be flemed¶ with al oure fon; **
And we schul up to heuene I telle:
Ihú geue grace that I (be) oon.

* "dente." dainty. † "former fadir." first father.
‡ "quite." acquitted. § "agenbie." rebuy. redeem.
|| "snelle." quick. ¶ "flemed." driven ** "foon." foes.

BRAMPTON.

*Quia apud Dominum misericordia, et copiosa
apud Eum redemptio.*

Thou art mercyfull and pyteuous,

Gyf we oure lyving will amende.

Our raunsoum is ful copyous,

For thou art redy thi grace to sende.

But, gyf we wyllle oure synne defende,

And dyspise thi lawe and thé,

Thanne must rightwysnesse suspende

NE REMINISCARIS, DOMINE !

*Et Ipse redimet Israel ex omnibus iniqui-
tatis ejus.*

Lord ! ful bytterly thou hast bought

Wrecchyd mannes forfeiture :

Whan he was lost—thou hast hym sought :

Thi lyif thou potyst in aventure.

There myghte no pore creature,

Whan we were thralle, make us fre :

For on our syde was no recure,*

But NE REMINISCARIS, DOMINE !

* "recure." recovery.

SIR T: WYATT. *circa* 1535.

PSALM CXXX.

From depth of synne, and from a depe dispayre,
From depth of deeth, from depth of harte's sorrowe,
From this depe cave of darknes' depe repayre,
Thee have I calde, O Lorde! to be my borowe.*
Thou in my voyce, O Lorde! perceave and heare
My harte__my hope__my playnte__my overthrowe__
My wyll to ryse; and lette, by graunte, appeare
That to my voyce Thine eares do well attende.
No place so farre, that to Thee is not near.
No depthe so depe, that Thou ne mayste extende
Thyne eare therto: Heare, then, my wofull playnte
For, Lorde! yf Thou do observe what men offende,
And putte Thy natyve mercye in restreynte,—
Yf juste exactyon demaunde recompence,—
Who may endure, O Lorde! who shall not fainte

* "borowe." surety. bail.

W: HUNNIS. 1583.

PSALM CXXX.

Out from the deepe likewise
Of sinne and wickednesse,
To Thee I call: Lord! hear my voice,
And free me from distresse.

And let Thine eares, sweet Lord!
To hear *attentive bee*
The voice and praier of my plaint,
That now I make to Thee.

If thou, Lord! be extreme
To mark what *sinnes be done,*
Alas! no flesh shall saved bee
That is under the sonne.

For mercie is with Thee,
Increasing more and more;
Wherewith Thou didst vouchsafe to come,
Mankind for to restore.

* * This Piece is given, omitting the Prefatory Stanzas (eight) and those after every Verse of the Psalm proper (as described in P: xxxi of Preface) opposite to which, in the margin, the Latin Text is given. The passages here in italics are so printed in Hunnis; apparently to distinguish them, as strict translations, from the more additional and explanatory matter.

WYATT.

At soche accompte? So drede, not reverence,
 Shouldraigne at large. But Thousekestrather love.
 For in Thy hande is mercye's resydence;
 By hope whereof Thoudoeste our hartesekemove.
 I in The Lorde have sette my confidence:
 My soule soche truste doth evermore approve.
 Thy holye worde of eterne excellence,
 Thy mercye's promise that is all-waye juste,
 Have been my staye—my pillar—and defence.
 My soule in God hath more desyrous truste
 Than hath the watchman loking for the daye,
 By the relief to quenche of slepe the thurst.
 Lette Israell truste unto The Lorde alwaye:
 For grace and favor are Hys propertie.
 Plenteouse ransomes shall comewith Hym, Isaye,
 And shall redeme all our iniquitie.

HUNNIS.

And so Thy lawe, which was
 In tables written deepe;
 That everie one, accordinglie,
 The same should hold and keepe.

I hope after this life
 My soule shall then obtaine,
Which hope abides still in Thy word,
 An everlasting gaine.

Such hope my soule hath had,
 By grace Thou gav'st to me;
 And, by the same, I firmlie trust
 My soule shall saved be.

E'en still from morning watch
 Untill the night of death;
 Which is—from youth unto mine age;
 When life shall pass with breath.

And verie meet it is—
 That *Israëll* also,
 Which is—all faithfull Christians,
 This hope should feele and knowe.

For mercie is with GOD,
 And grace abundant store;
With which Israël is redeem'd
 From sinne for evermore.

F: PETRARCH. 1304—1374.

PSALMUS V.

Noctes meæ in mœrore transeunt, & terrores
agitant innumeris, conscientia concutat insom-
nem, & malè mihi est. Somnis meus illusionib:
variis turbatur, non mihi quietem afferens sed
laborem, signum pestiferi eventus. Exhibe,
Domine! & occurre, quoniam adventatis mortis
est juditium. Dies meæs in amaritudinib:
exegi, consumpserunt me curæ immortales,
& animæ meæ litigio exasperatus sum. Corpo-
ris mei sarcinæ defessus ac curvatus ingredior,

G: CHAPMAN. 1612.

PETRARCH. HIS PSALME V.

Yet, Lord! vnquiet sinne is stirring;
My long nights longer grow, like evening shades:
In which woe, lost, is all waies erring;
And varied terror euery step invades.

Wayes, made in teares, shut as they ope;
My lodestarre I can no way see;
Lame is my faith, blind loue and hope:
And, Lord! 'tis passing ill with me.

My sleepe, like glasse, in dreames is broken;
No quiet yielding, but affright and care;
Signes that my poore life is forspoken:
Lord! courbe the ill, and good in place prepare:
No more delay my spent desire;
'Tis now full time for thee to hear:
Thy loue hath set my soule on fire,
My heart quite broke twixt hope and feare.

* * A little violence has here been done to the chronological order, in placing Chapman before Verstegan (tho, after all, the difference between them is only about ten years) for the sake of letting the different Versions face each other, as a better means of comparing them.

PETRARCH.

& terra invitus aspicio. Intus & extra mihi
ipsi sum molestus, utrobiq: hostes domesticos
inveni, qui me pessunderunt. Persecutionib:
alienigeniis patuit ingressus, & murorum
custodia devicta est. Et ego somno gravis,
atque incautus, inter tenebras noctis oppressus
sum. Nulla mihi spes salutis nullum presidium
aliudne, sed in misericordia tua sperabo. Suc-
curre, accelera, fer opem, et miserere mei.

Gloria Patri et Filio et Spiritui Sancto.

CHAPMAN.

No outward light my life hath graced ;
My mind hath ever bene my onely sunne ;
And that so farre hath enuie chaced,
That all in clouds her hated head is runne.

And, while she hides, immortall cares
Consume the soule that sense inspires ;
Since outward she sets eyes and eares,
And other ioyes spend her desires.

She musters, both without and in me,
Troubles and tumults: she's my household theefe,
Opes all my doores to lust and enuie,
And all my persecutors lends releefe.

Bind her, Lord ! and my true soule free :
Preferre the gift thy hand hath giuen :
Thy image in her, crowne in me ;
And make us here free, as in heauen.

All glorie to the Father be !
And to the Sonne as great as he,
With the coequall sacred Spirit :
Who all beginnings were before,
Are, and shall be euermore.
Glorie, all glorie to their merit !

R: VERSTEGAN. 1601.

PSALM CXXX.

De profundis clamaui ad Te, Domine!

Ev'n from the depth of woes
Wherein my soule remaines,
To thee, in supream blis,
O Lord, that highest raignes!

I do both call and cry:
'Tis deep hart-sorrowes force
That moues me thus to waile:
'Tis pittie, Lord! in thee
Must make it to auaille;

Thyne eares therefore aply.

If stricktly thou, o Lord!
Observed haest my sinne,
Alas, what shal I do!
What case then am I in,
If rigour thou extend!
But wel, o Lord! I know
Sweet mercy dwelles with thee;
And with thy justice then
It must expected bee;

And I therefore attend.

My soule doth wait on thee:
Thy grace confirms my trust;
My warrant is thy woord:
Thou keepest promis just,

R: DANIEL. 1727.

THE SUPPLICATION.

PSALM CXXX.

Buried in Darkness, and opprest with Care,
To thee, my gracious God! I bend in Pray'r.
Nor Pray'rs nor Sighs can jealous Saul assuage:
Save me, oh save me from the Tyrant's Rage!
Friends I have none to take my injur'd Part:
And sure no Soul like mine can plead Desert;
If Merit must my Intercessor be,
Vain are my wretched hopes and lost in thee.

Ah no! in such a Light I ne'er must shine;
Let others claim Desert, let shame be mine;
For oh! should'st thou inspect the inward Part,
And nicely weigh each Failing of the Heart,
Should'st thou our vain and idle Actions scan,
And let thy vig'rous Justice loose on Man,
The purest Mind can no Perfection boast,
And ev'n the whitest Innocence is lost.

But see—thy tender mercy intervenes,
Covers our Failings, and our Follies screens;
Mercy and Pity in thy Bosom move,
And all thy Godhead stands confest in Love,—
Love, wondrous Love, the Fav'rite of thy Breast,
Love felt by all—too great to be exprest.

VERSTEGAN.

Keep me, o Lord ! secure :
Let thy afflicted flock
Comfort in thee retaine ;
From dauning day to night,
From night to day againe,
Let stil their hope endure.

There is with our good God
Much mercie stil in store :
Redemption doth remaine
With him for euer more :
Abondant is his grace :

His people he affects ;
He wil not leave distrest :
The thrall'd he wil fre,
With ease of their unrest,
And all their faultes deface.*

All glory be, therefore,
O Father ! unto thee :
And so, unto the sonne,
The lyke great glory bee,
And to the holy Ghoste :
Such as it wonted was,
Before the world began ;
Such as now yet it is,
And euer shal remaine,
Aboue all glorie moste.
Amen.

* "deface" for efface: in which sense the word is constantly used in the OLD VERSION.

DANIEL.

Come, mighty God! and take thy Servant's part:
Come, mighty God! and triumph o'er my Heart;
Sieze, take it all, and let the Wand'rer be
Close knit in sweetest Bonds to Truth and Thee:
Not so thy Priests, which in the Temple pray,
Watch for the early Blush of rising Day,
As my Soul pants and struggles to be free,
Full of thy wish'd approach, and full of thee.
Come, mighty God! and take my injur'd Part;
Oh come, and reign for ever in my Heart.

Oh Isra'! mourn, like me, your Conduct past,
Implore his Pardon, and his Bounty taste:
All-gracious is the God in whom we trust,
Mild and forgiving, Merciful and Just;
His Arm will strike this grand Oppressor down,
Confirm our Israel, and secure the Crown:
Then hostile Rage and Jealousies shall cease,
And the glad Land shall taste the Sweets of Peace.

OLD VERSION.

PSALM VI.

1. Lord! in Thy wrath reprove me not,
Tho' I deserve Thine ire:
Nor yet correct me in Thy rage,
O Lord! I Thee desire.
2. For I am weak; therefore, O Lord!
Of mercy, me forbear:
And heal me, Lord! for why? Thou know'st
My bones do quake for fear.

. Not to "set down aught in malice", but to let my rivals have every fair play, I have here given them—all I could—the benefit of at least a correct punctuation, the want of which often shows them to an injurious disadvantage.

At the same time, "nothing to extenuate," while forbearing to point out their principal faults, I have underlined some of the most prominent of the minor ones; as the Reader, from early and long intimacy, may never have observed them, while he naturally would take notice of—and perhaps seek for—any such in a new competitor.

It is but just to myself also to observe that the present Version (meaning the Whole Version, as announced in the Title) is *fully rhymed* throughout; while theirs, except the Psalms in *Long Metre*, are very seldom so (in a proportion of not more than one to four in the whole) but only rhyming in the second and fourth lines; as instanced in these here given: an immense abridgement and facilitation this of the Versifier's labour; but which, if admitted—as will hardly be denied—that rhyme is a source of beauty, leaves their Versions correspondingly deficient in that particular. This partial freedom from the fetters of rhyme also enables them to express many things easily and happily and in a single line; which could not be so

NEW VERSION.

PSALM VI.

1. Thy dreadful anger, Lord! restrain,
And spare a *wretch forlorn*;
Correct me not in Thy fierce wrath,
Too heavy to be born'.
2. Have mercy, Lord! for I grow faint;
Unable to endure
The anguish of my aching bones,
Which Thou alone can'st cure.

done with those shackles, from the necessity of making the other lines of the Verse *consonant* to that, and must therefore be said in another and probably less felicitous manner: But even this advantage I here freely concede to them to make the most of; content to try the merits of our respective Versions on every other point absolutely as they are.

These remarks, however, must be confined to the NEW VERSION: as it is not too harsh to say that the OLD can hardly be considered in Court.

Again, a single line, or detached sentence, or even occasionally a whole Verse, may always be selected out of any one of such rival Performances as better than that of another: but the test of superiority is not in such partial instances; but on the general character of the whole, and considering all the points that by common consent are required or admitted to constitute excellence in such a Work, and here with particular reference to the Sacred Original.

And on this ground, trusting to the justice and candour of the Reader, the dresent Performance fearlessly joins issue with The NEW VERSION; and therefor with all or any other; that (as already said) being here considered not to have been surpassed as a Whole by any which has yet appeared.

OLD VERSION.

3. My soul is troubled very sore,
And vex'd exceedingly :
But, Lord ! how long wilt Thou delay
To cure my misery ?
 4. Lord ! turn Thee to Thy wonted grace ;
Some pity on me take :
O save me ; not for my deserts,
But for Thy mercy's sake.
 5. For why ? no man among the dead
Rememb'reth Thee at all :
Or who shall worship Thee, O Lord !
That in the pit do fall ?
 6. So grievous is my plaint and moan,
That I grow wondrous faint :
All the night long I wash my bed
With tears of my complaint.
 7. My sight is dim, and waxeth old,
With anguish of my heart :
For fear of them, that be my foes
And would my soul subvert.
 8. But now depart from me, all ye
That work iniquity !
Because the Lord hath heard the voice
Of my complaint and cry.
 9. He heard not only the request
And prayer of my sad heart ;
But it received at my hands,
And took it in good part.
 10. And now my foes, that vexed me,
The Lord will soon defame :
And suddenly confound them all,
With great rebuke and shame.
-

NEW VERSION.

3. My tortur'd flesh distracts my mind,
And fills my soul with grief.
But, Lord ! how long wilt Thou delay
To grant me Thy relief?
 4. Thy wonted goodness, Lord ! *repeat*,
And ease my troubled soul :
Lord ! for Thy wondrous mercy's sake,
Vouchsafe to make me whole.
 5. For after death no more can I
Thy glorious acts proclaim :
No pris'ner of the silent grave
Can magnify Thy Name.
 6. *Quite tir'd* with pain, with groaning faint,
No hope of ease I see :
The night, *that quiets common griefs*,
Is spent in tears by me.
 7. My beauty fades, my sight grows dim,
My eyes with weakness close ;
Old age o'ertakes me, whilst I think
On my insulting foes.
 8. Depart, ye wicked ! in my wrongs
Ye shall no more rejoice ;
For God, *I find*, accepts my tears,
And listens to my voice.
 9. He hears, and grants my humble pray'r :
And they, that wish my fall,
Shall *blush* and rage, to see that God
Protects me from them all.
-

OLD VERSION.

PSALM XXXII.

1. The man is blest, whose wickedness
The Lord forgiven hath ;
And he, whose sin is likewise hid
And cover'd from His wrath.
2. And blest is he, to whom the Lord
Imputeth not his sin ;
Who in his heart hath hid no guile,
Nor fraud is found therein.
3. For, whilst that I kept close my sin
In silence and constraint,
My bones did wear and waste away
With daily moan and plaint.
4. Both night and day Thy hand on me
So grievous was and smart ;
My moisture, like the summer's heat,
To driness did convert.
5. I did therefore confess my faults,
And all my sins reveal :
Then Thou, O Lord ! didst me forgive,
And all my sins conceal.

NEW VERSION.

PSALM XXXII.

1. He's blest, whose sins have pardon gain'd,
 No more in judgment to appear;
 Whose guilt remission has obtained,
 And whose repentance is sincere.
2. While I conceal'd the fretting sore,
 My bones consumed without relief;
 All day did I with anguish roar;
 But no complaints assuag'd my grief.
3. Heavy on me Thy hand remain'd,
 By day and night alike distress'd;
 'Till *quite* of vital moisture drain'd,
 Like land with summer's drought oppress'd.
4. No sooner I my wound disclos'd,
 The guilt that tortur'd me within,
 But Thy forgiveness interpos'd,
 And mercy's healing balm pour'd in.
5. True penitents shall thus *succeed*,
 Whose seek Thee whilst Thou may'st be found;
 And, from the common deluge freed,
 Shall see remorseless sinners drown'd.

OLD VERSION.

6. The humble man shall pray, therefore,
And seek Thee in due time :
So that the floods of waters great
Shall have no pow'r on him.
 7. When trouble and adversity
Do compass me about,
Thou art my refuge and my joy,
And Thou dost rid me out.
 8. Come hither, and I will thee teach
How thou shalt walk aright :
I will thee guide, as I myself
Have learn'd by proof and sight.
 9. Be not so rude and ignorant
As is the horse and mule ;
Whose mouth, without a rein or bit,
From harm thou canst not rule.
 10. The wicked man shall manifold
Sorrows and grief sustain :
But unto him that trusts in God,
His goodness shall remain.
 11. Be merry therefore in the Lord,
Ye just ! lift up your voice :
And ye, of pure and perfect heart !
With chearfulness rejoice.
-

NEW VERSION.

6. Thy favour, Lord! in all distress,
My tow'r of refuge I must own :
Thou shalt my haughty foes suppress,
And me with songs of triumph crown.
7. In my instruction then confide,
You—that would truth's safe paths descry!
Your progress I'll securely guide,
And keep you in my watchful eye.
8. Submit yourselves to wisdom's rule,
Like men that reason *have attain'd* ;
Not like the ungovern'd horse and mule,
Whose *fury* must be curb'd and rein'd.
9. Sorrows, on sorrows multiply'd,
The hardened sinner shall confound ;
But them, who in His truth confide,
Blessings of mercy shall surround.
10. His saints, that have performed His laws,
Their life in triumph shall employ :
Let them (*as they alone have cause*)
In grateful raptures shout for joy.

OLD VERSION.

PSALM XXXVIII.

1. Put me not to rebuke, O Lord !
In Thy provoked ire;
And in Thy wrath correct me not ;
I humbly Thee desire.
2. Thy arrows do stick fast in me,
Thy hand doth press me sore ;
And in my flesh no health at all
Appeareth any more.
3. And all this is by reason of
Thy wrath that I am in ;
Nor any rest is in my bones,
By reason of my sin.
4. For lo, my wicked doings, Lord !
Above my head are gone ;
A greater load than I can bear,
They lie me sore upon.
5. My wounds do stink and are corrupt,
And loathsome are to see :
Which, all thro' my own foolishness,
Doth happen unto me.
6. And I in careful wise am brought
Into such great distress,
That I go wailing all the day
In doleful heaviness.

PSALM XXXVIII.

1. Thy chast'ning wrath, O Lord ! restrain,
 Though I deserve it all ;
 Nor let at once on me the storm
 Of Thy displeasure fall.
2. In ev'ry wretched part of me
 Thy arrows deep remain ;
 Thy heavy hand's afflicting weight
 I can no more sustain.
3. My flesh is one continued wound,
 Thy wrath so fiercely glows ;
 Betwixt my punishment and guilt,
 My bones have no repose.
4. My sins, *which to a deluge swell,*
 My sinking head o'erflow ;
 And, for my feeble strength to bear,
 Too vast a burden grow.
5. Stench and corruption fill my wounds,
 My folly's just return ;
 With troubles I am wrap'd and bow'd,
 And all day long I mourn.

OLD VERSION.

7. My loins are fill'd with sore disease,
My flesh hath no whole part ;
I feeble am and broken sore,
And roar for grief of heart.
8. Thou know'st, Lord ! my desire ; my groans
Are open in Thy sight :
My heart doth pant, my strength doth fail,
My eyes have lost their light.
9. My lovers, and my wonted friends,
Stand looking on my woe :
My kinsmen they do far away
From me depart also.
10. They, that do seek my life, lay snares ;
And they, that go the way
To do me hurt, speak lies, and think
On mischief all the day.

The Second Part.

11. But as a deaf man I became,
That cannot hear at all ;
And as one dumb, that opens not
His mouth to speak withal.
12. For all my confidence, O Lord !
I wholly place in Thee :
Therefore, O Lord ! who art my God,
Do Thou give ear to me.

NEW VERSION.

6. A loath'd disease afflicts my loins,
 Infecting ev'ry part ;
 With sickness worn, I groan and roar,
 Through anguish of my heart.
7. But, Lord ! before Thy searching eyes
 All my desires appear ;
 And sure my groans have been too loud
 Not to have reach'd Thine ear.
8. My heart's opprest, my strength decay'd,
 My eyes depriv'd of light ;
 Friends, lovers, kinsmen, gaze aloof
 On such a dismal sight.
9. Meanwhile the foes, that seek my life,
 Their snares to take me set,
 Vent slanders, and contrive all day
 To forge some new deceit.
10. But I, as if both deaf and dumb,
 Nor heard, nor once replied ;
 Quite deaf and dumb, like one whose tongue
 With conscious guilt is tied.
11. For, Lord ! to Thee I do appeal,
 My innocence to clear ;
 Assur'd that Thou, the righteous God,
 My injur'd cause wilt hear.

OLD VERSION.

13. This do I crave—that they my foes
Triumph not over me :
For, when my foot doth slip, then they
Rejoice my fall to see.
14. And I am ready for to halt ;
I cannot stand upright :
Also my grievous heaviness
Is ever in my sight.
15. For, while that I my wickedness
In humble wise confess,
And while I for my sinful deeds
My sorrows do express :
16. My foes do still remain alive,
And mighty are, I know :
And they, that hate me wrongfully,
In number hugely grow.
17. They stand against me, that my good
With evil do repay,
Because that good and honest things
I do pursue alway.
18. Forsake me not, O Lord my God !
Be Thou not far away :
Make haste to help me, O my God !
My safety and my stay.
-

NEW VERSION.

12. 'Hear me,' said I. 'lest my proud foes
 ' A spiteful joy display ;
 ' Insulting, if they see my foot
 ' But once to go astray.'
13. And, with continual grief oppress,
 To sink I now begin :
 To Thee, O Lord ! I will confess,
 To Thee bewail my sin.
14. But, whilst I languish, my proud foes
 Their strength and vigour boast ;
 And they, who hate me without cause,
 Are grown a dreadful host.
15. Ev'n they, whom I oblig'd, return
 My kindness with despite ;
 And are my enemies, because
 I choose the path that's right.
16. Forsake me not, O Lord my God !
 Nor far from me depart :
 Make haste to my relief, O Thou !
 Who my salvation art.
-

OLD VERSION.

PSALM LI.*

1. O Lord! consider my distress,
And now with speed some pity take :
My sins forgive, my faults redress,
Good Lord! for Thy great mercy's sake.
2. Wash me, O Lord! and make me clean,
From this unjust and sinful act ;
And purify me once again
From this foul crime and bloody fact.
3. Remorse and sorrow do constrain
Me to acknowledge my excess ;
Because my sin doth still remain
Before my face without release.
4. Against Thee only have I sinn'd,
And done this evil in thy sight :
And, if I should no mercy find,
Yet were Thy judgments just and right.
5. It is too manifest, alas !
That first I was conceiv'd in sin ;
Yea—of my mother so born was ;
And yet, vile wretch, remain therein.
6. Also behold, Lord! Thou dost love
The inward truth of a pure heart :
Therefore Thy wisdom from above
Thou hast reveal'd, me to convert.

* There are two Versions of this Psalm in The OLD VERSION: the first by Whittingham, and the second by Hopkins: The former is that here given; being, however faulty, much the better one.

NEW VERSION.

PSALM LI.

1. Have mercy, Lord ! on me,
As Thou wast ever kind ;
Let me, oppress'd with loads of guilt,
Thy wonted mercy find.
2. Wash off my foul offence,
And cleanse me from my sin :
For I confess my crime, and see
How great my guilt has been.
3. Against Thee, Lord ! alone,
And only in Thy sight,
Have I transgress'd ; and, tho' condemn'd,
Must own Thy judgments right.
4. In guilt each part was form'd
Of all this sinful frame ;
In guilt I was conceiv'd, and born
The heir of sin and shame.
5. Yet Thou, whose searching eye
Does inward truth require,
In secret didst with *wisdom's laws*
My tender soul inspire.
6. With hyssop purge me, Lord !
And so I clean shall be :
I shall with snow in whiteness vie,
When purifi'd by Thee.

OLD VERSION.

7. If Thou with hyssop purge this blot,
I shall be cleaner than the glass :
And if Thou wash away my spot,
The snow in whiteness I shall pass.
8. Therefore, O Lord ! such joy me send,
That I may praise Thee with my voice ;
And that my strength may now amend,
And broken bones also rejoice.
9. Turn back Thy face and frowning ire ;
For I have felt enough Thy hand ;
And purge my sins, I Thee desire,
Which do in number pass the sand.
10. Make new my heart within my breast,
And frame it to Thy holy will ;
And let Thy spirit in me rest,
Which may my soul with comfort fill.

The Second Part.

11. Cast me not, Lord ! out from Thy sight ;
But speedily my torments end :
Take not from me Thy holy Sp'rit,
Which may from dangers me defend.
12. Restore me to those joys again,
Which I was wont in Thee to find :
Let me Thy free spirit retain,
Which unto Thee may draw my mind.
13. Thus, when I shall Thy mercies know,
I shall instruct others therein ;

NEW VERSION.

7. Make me to hear with joy
Thy kind forgiving voice ;
That so my bones, which Thou hast broke,
May with fresh strength rejoice.
8. Blot out my crying sins,
Nor me in anger view ;
Create in me a heart that's clean,
And upright mind renew.

Part II.

9. Withdraw not Thou Thy help,
Nor cast me from Thy sight ;
Nor let Thy Holy Spirit *take*
Its everlasting flight.
10. The joy, Thy favour gives,
Let me again obtain ;
And let Thy spirit's firm support
My fainting soul sustain.
11. So I Thy righteous ways
To sinners will impart ;
Whilst my advice shall wicked men
To Thy just laws convert.
12. My guilt of blood remove,
My Saviour and my God !

OLD VERSION.

- And men, that are likewise brought low,
By my example shall flee sin.
14. O God ! that of my health art Lord ;
Forgive me this my bloody vice :
My heart and tongue shall then accord
To sing Thy mercy and justice.
15. Touch Thou my lips, my tongue untie,
O Lord ! I do Thee humbly pray :
And then my mouth shall testify
Thy praise and wondrous works alway.
16. And as for outward sacrifice,
I would have offer'd many one ;
But thou esteem'dst them of no price,
And therein pleasure takest none.
17. The heavy heart, the mind opprest,
O Lord ! Thou never dost reject :
This sacrifice indeed is best,
And that Thou chiefly dost expect.
18. Lord ! unto Sion turn Thy face ;
Pour out Thy mercies on Thy hill,
And on Jerusalem Thy grace ;
Build up its walls, and love it still.
19. Thou shalt accept then our off'rings
Of peace and righteousness alway :
Yea, calves and many other things,
Upon Thy altar we will lay.
-

NEW VERSION.

- And my glad tongue shall loudly tell
Thy righteous acts abroad.
13. Do Thou unlock my lips,
With sorrow clos'd and shame ;
So shall my mouth Thy wond'rous praise
To all the world proclaim.
14. Could sacrifice atone,
Whole flocks and herds should die ;
But on such off'rings Thou disdain'st
To cast a gracious eye.
15. A broken spirit is
By God most highly priz'd ;
By Him, a broken contrite heart
Shall never be despis'd.
16. Let Sion, Lord ! Thy favour find,
Of Thy good will assur'd ;
And Thy own City flourish long,
By lofty walls secur'd.
17. The just shall then attend,
And pleasing tribute pay,
And sacrifice of choicest kind
Upon Thy altar lay.
-

OLD VERSION.

PSALM CII.

1. Hear Thou my pray'r, O Lord! and let
My cry come unto Thee :
In time of trouble do not hide
Thy face away from me.
2. Incline Thine ear to me ; make haste
To hear me, when I call :
For, as the smoke doth fade, so do
My days consume and fall.
3. And, as an hearth, my bones are burnt ;
My heart is smitten dead,
And withers like the grass ; that I
Forget to eat my bread.
4. By reason of my groaning voice,
My bones cleave to my skin :
As pelican in wilderness,
Such case now am I in :
5. And as an owl in desert is,
Lo I am such an one :
I watch, and as a sparrow on
The house-top am alone.
6. For daily, in reproachful wise,
My foes they do me scorn ;
And them, that mad upon me are,
Against me they have sworn.

NEW VERSION.

PSALM CII.

1. When I pour out my soul in pray'r,
Do Thou, O Lord ! attend ;
To Thy eternal throne of grace,
Let my sad cry ascend.
2. O hide not Thou Thy glorious face,
In times of deep distress ;
Incline Thine ear ; and, when I call,
My sorrows soon redress.
3. Each *cloudy portion* of my life
Like scatter'd smoke expires ;
My shrivell'd bones are like a hearth
That's parch'd with constant fires.
4. My heart, like grass that feels the blast
Of *some infectious wind* ;
Does languish so with grief, that scarce
My needful food I *mind*.
5. By reason of my sad estate,
I spend my breath in groans ;
My flesh is worn away, my skin
Scarce hides my starting bones.
I'm like a pelican become,
That does in deserts mourn ;
Or like an owl, that sits all day
On *barren* trees forlorn.

OLD VERSION.

7. Surely with ashes, as with bread,
My hunger I have fill'd ;
And mingled have my drink with tears,
That from my eyes distill'd :
8. Because of Thy displeasure, Lord !
Thy wrath and great disdain :
For Thou hast set me up on high,
And cast me down again.
9. The days, wherein I pass my life,
Are like the fleeting shade ;
And I am wither'd, like the grass
That soon away doth fade.
10. But Thou, O Lord ! for ever dost
Remain in steady place ;
And Thy remembrance ever doth
Abide from race to race.

The Second Part.

11. Thou wilt arise, and mercy Thou
To Sion wilt extend :
The time of mercy, now the time
Foreset, is come to end.
12. For in the very stones thereof
Thy servants do delight ;
And on the dust thereof they have
Compassion in their sight.

NEW VERSION.

7. In watchings, or *in restless dreams*,
The night by me is spent ;
As *by* those solitary birds,
That *lonesome* roofs frequent.
8. All day, by railing foes, I'm made
The subject of their scorn ;
Who, all possess with furious rage,
Have my destruction sworn.
9. When *grov'ling on the ground* I lie,
Opprest with grief and fears ;
My bread is *strew'd* with ashes *o'er*,
My drink is mix'd with tears.
10. Because on me with double weight
Thy heavy wrath does lie ;
For Thou, to make my fall more great,
Didst lift me up on high.
11. My days, just hast'ning to their end,
Are like an ev'ning shade ;
My beauty does, like wither'd grass,
With waning lustre fade.
12. But Thy eternal state, O Lord !
No length of time shall waste :
The mem'ry of Thy wond'rous works,
From age to age shall last.

OLD VERSION.

13. Then shall the heathen people fear
The Lord's most holy Name;
And all the kings on earth shall dread
His glory and His fame.
14. Then, when the Lord, the mighty God,
Again shall Sion rear :
And then, when He most nobly in
His glory shall appear :
15. To pray'r of the poor destitute
When He Himself shall bend ;
When He shall not disdain unto
Their suits for to attend :
- 16 This shall be written for the age
That after shall succeed ;
The people that are yet unborn
The Lord's renown shall spread.
17. From His high sanctuary He
Hath looked down below ;
And out of heav'n most high He hath
Beheld the earth also.
18. That of the mourning captive He
Might hear the woful cry :
And that He might deliver those
That were condemn'd to die.

NEW VERSION.

13. Thou shalt arise, and Sion view
 With an unclouded face : (?)
For now her time is come, Thy own
 Appointed day of grace.
14. Her scatter'd ruins by Thy saints
 With pity are survey'd ;
They grieve to see her lofty *spires*
 In dust and rubbish laid.
15. The name and glory of the Lord
 All heathen kings shall fear ;
When He shall Sion build again,
 And in full state appear :
16. When He regards the poor's request,
 Nor slights their earnest pray'r :
Our sons, for this recorded grace,
 Shall His just praise declare.
17. For God, from His abode on high,
 His gracious beams display'd ;
The Lord from heav'n, His lofty throne,
 Hath all the Earth survey'd.
18. He listen'd to the captives' moans,
 He heard their mournful cry ;
And freed, by His resistless pow'r,
 The wretches doom'd to die.

OLD VERSION.

19. That they in Sion may declare
The Lord's most holy Name,
And in Jerusalem set forth
The praises of the same.
20. Then, when the people of the land,
And kingdoms, with accord,
Shall be assembled, to perform
Their service to the Lord.

The Third Part.

21. My former force of strength He hath
Abated in the way ;
And shorter he did cut my days.
Thus I therefore did say :
22. My God ! in midst of all my days,
Now take me not away :
Thy years endure eternally,
And never do decay.
23. Thou the foundations of the Earth,
Before all time hast laid :
The heav'ns also they are the work
Which Thy own hands have made.
24. They all shall perish and decay :
But Thou remainest still :
And they shall all in time wax old,
Even as a garment will.

NEW VERSION.

19. That they, in Sion, where He dwells,
Might celebrate His *fame*,
And thro' the holy city sing
Loud praises to His Name :
20. When all the tribes assembling there,
Their solemn vows address ;
And neighb'ring lands, with glad consent,
The Lord their God confess.
21. But ere my race is run, my strength
Through His fierce wrath decays ;
He has, when all my *wishes bloom'd*,
Cut short my hopeful days. \
22. Lord! end not Thou my life (said I)
When half is scarcely pass'd.
Thy years, from worldly changes free,
To endless ages last.
23. The strong foundations of the earth
Of old by Thee were laid ;
Thy hands the beauteous arch of heav'n
With wond'rous skill have made :
24. Whilst Thou for ever shalt endure,
They soon shall pass away ;
And, like a garment *often worn*,
Shall tarnish and decay.

OLD VERSION.

25. Thou as a garment shalt them change ;
 And changed shall they be.
 But Thou dost still abide the same ;
 Thy years do never flee.
26. The children of Thy servants shall
 Continue and endure ;
 And in Thy sight their happy seed
 For ever shall stand sure.
-

PSALM CXXX.

1. Lord ! unto Thee I make my moan,
 When dangers me oppress ;
 I call, I sigh—complain—and groan ;
 Trusting to find release.
2. Hearken, O Lord ! to my request ;
 Unto my suit incline ;
 And let Thine ears, O Lord ! be prest
 To hear this pray'r of mine.
3. O Lord our God ! if Thou survey
 Our sins and them peruse,
 Who shall escape ? or who dare say—
 ‘I can myself excuse’ ?

NEW VERSION.

25. Like that, when Thou ordain'st their change,
 To Thy command they bend :
 But Thou continu'st still the same,
 Nor have Thy years an end.
26. Thou to the children of Thy saints
 Shalt lasting quiet give ;
 Whose happy race, securely fix'd,
 Shall in Thy presence live.
-

PSALM CXXX.

1. From lowest depths of woe,
 To God I *sent* my cry :
 Lord, *hear* my supplicating voice,
 And graciously reply.
2. Should'st Thou severely judge,
 Who can the trial bear ?
 But Thou forgiv'st, lest we despond
 And quite renounce Thy fear.
3. My soul with patience waits
 For Thee the living Lord ;
 My hopes are on Thy promise built,
 Thy never-failing word.

OLD VERSION.

4. But Thou art merciful and free,
And boundless in Thy grace :
That we might always careful be
To fear before Thy face.
 5. In God the Lord I put my trust ;
My soul waits on His will ;
His promise is for ever just ;
And I hope therein still.
 6. My soul to God hath great regard ;
Wishing for him alway,
Much more than they that watch and ward
To see the dawning day.
 7. O Israel ! trust in the Lord :
With Him there mercy is ;
And He doth plenteously afford
Redemption unto His.
 8. E'en He it is that Isr'el shall,
Thro' his abundant grace,
Redeem from his offences all—
And wholly them deface.
-

NEW VERSION.

4. My longing eyes look out
For thy enliv'ning ray ;
More duly than the morning watch
To spy the dawning day.
 5. Let *Israel* trust in God:
No bounds His mercy knows ;
The plenteous source and spring from whence
Eternal succour flows :
 6. Whose friendly streams to us
Supplies in want convey ;
A healing spring, a spring to cleanse
And wash our guilt away.
-

OLD VERSION.

PSALM CXLIH.

1. Lord ! hear my pray'r and my complaint,
Which I do make to Thee ;
And, in Thy native truth, and in
Thy justice, answer me.
2. In judgment with Thy servant, Lord !
O enter not at all :
For justify'd be in thy sight
Not one that liveth shall.
3. The enemy pursu'd my soul ;
My life to ground hath thrown,
And laid me in the dark, like them
That are to grave gone down.
4. Therefore my spirit in me is
In great perplexity ;
My heart within me also is
Afflicted grievously.
5. Yet I record time past, and on
Thy works I meditate :
Yea, I do muse upon the works
That Thy hands have create.
6. To Thee, O Lord my God ! do I
Stretch forth my craving hands :
My soul desireth after Thee,
As do the thirsty lands.

NEW VERSION.

PSALM CXLIII.

1. Lord ! hear my pray'r ; and, to my cry,
Thy wonted audience lend ;
In Thy accustom'd faith and truth,
A gracious answer *send*.
2. Nor at Thy strict tribunal bring
Thy servant to be try'd ;
For in Thy sight no living man
Can e'er be justify'd.
3. The spiteful foe pursues my life,
Whose comforts all are fled ;
He drives me into caves as dark
As mansions of the dead.
4. My spirit therefore is o'erwhelm'd,
And sinks within my breast ;
My mournful heart grows desolate,
With heavy woes oppress.
5. I call to mind the days of old,
And wonders Thou hast wrought ;
My former dangers and escapes
Employ my musing thought.
6. To Thee my hands in humble pray'r
I fervently stretch out ;
My soul for Thy refreshment thirsts,
Like land oppress'd with drought.

OLD VERSION.

7. Hear me with speed : my spirit fails :
Hide not Thy face ; lest I
Be like to them, that in the pit
Sink down and there do lie.
8. Let me Thy loving-kindness in
The morning hear and know :
For in Thee is my trust : shew me
The way that I shall go.
9. For unto Thee I lift my soul :
O Lord ! deliver me
From all mine enemies : for I
Have hid myself with Thee.
10. Teach me to do Thy will : for Thou—
Thou art my God alway :
Let Thy good Spirit to the land
Of mercy me convey.
11. For Thy name's sake, with quickening grace,
Alive do Thou me make ;
And out of trouble bring my soul,
Even for Thy justice sake.
12. And of Thy mercy slay my foes ;
Let them destroyed be,
That do oppress my soul : for I
A servant am to Thee.

THE END.

NEW VERSION.

7. Hear me with speed : my spirit fails :
Thy face no longer hide ;
Lest I become *forlorn*, like them
That in the grave *reside*.
8. Thy kindness early let me hear,
Whose trust on Thee depends ;
Teach me the way where I should go :
My soul to Thee ascends.
9. Do Thou, O Lord ! from all my foes
Preserve, and set me free ;
A safe retreat against their rage
My soul implores from Thee.
10. Thou art my God : Thy righteous will
Instruct me to obey ;
Let Thy good Spirit lead, and keep,
My soul in Thy right way.
11. O ! for the sake of Thy great Name,
Revive my drooping heart ;
For Thy truth's sake, to me distress'd,
Thy promiss'd aid impart.
12. In pity to my suff'rings, Lord !
Reduce my foes to shame ;
Slay them, that persecute a soul
Devoted to Thy Name.

THE END.

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