



174-5
8

Theological Seminary.
PRINCETON, N. J.
Part of the
ADDISON ALEXANDER LIBRARY,
which was presented by
MESSRS. R. L. AND M. STUART.

Case. Division.....
Shelf. Section.....
Book. No.....

ES175
2 J44
33

J. Addison Alexander,
bought of the American Sun-
day School Union, Philadel-
phia, 1849.

*American Sunday School
Union, Philadelphia.*

Λ

LITERAL TRANSLATION

OF THE

BOOK OF PSALMS.

VOL. I.

LONDON:
Printed by A. SPOTTISWOODE,
New-Street-Square.

Bible, O.T. Psalms English. 1846 Feb

A

LITERAL TRANSLATION

OF THE

BOOK OF PSALMS;

INTENDED TO ILLUSTRATE THEIR

POETICAL AND MORAL STRUCTURE:

TO WHICH ARE ADDED

DISSERTATIONS

ON THE WORD *SELAH*, AND ON THE AUTHORSHIP, ORDER, TITLES,
AND POETICAL FEATURES OF THE PSALMS.

BY

THE REV. JOHN JEBB, A.M.

RECTOR OF PETERSTOW, IN THE DIOCESE OF HERFFORD.

I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst.

HOOKER.

IN TWO VOLUMES.

VOL. I.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS,

PATERNOSTER-ROW.

1846.

Ἡ προφητεὺν τὰ μέλλοντα ἱστορίας ὑπομνήσκει νομοθετεῖ τῷ βίῳ ὑποτίθεται τὰ πρακτέα καὶ ἀπαξιαπλῶς κοινὸν ταμιεῖον ἐστὶν ἀγαθῶν διδαγμάτων, τὸ ἐκάστῳ πρόσφορον κατὰ τὴν ἐπιμέλειαν ἐξευρίσκουσα.

S. BASIL. Homil. in Psalm. I.

TO

THE REVEREND CHARLES FORSTER, B.D.

ONE OF THE SIX PREACHERS OF THE CATHEDRAL OF CHRIST,
CANTERBURY,

AND RECTOR OF STISTED, ESSEX.

MY DEAR MR. FORSTER,

AN almost instinctive feeling makes me desire to connect a work, which has occupied the leisure of several years, with the name of an old and constant friend; a name ever to be associated in my mind with its dearest and holiest recollections. In addition to this feeling, I must express how deep and consolatory is the reflection, that he, to whom above any one now living, I owe the early inculcation of principles in which I hope to live and die, has, by precept and example, shown to the children

of a faint-hearted and vacillating generation, how unswervingly those principles can be maintained: how a cordial allegiance can be paid to good old English theology, and to the real spirit, both in doctrine and practice, of the Church of England.

Believe me to be,

Your ever affectionate friend,

JOHN JEBB.

Peterstow Rectory,
26th September, 1846.

CONTENTS

OF

THE FIRST VOLUME.

	Page
INTRODUCTION - - - - -	ix
TRANSLATION OF THE BOOK OF PSALMS:	
Part I. Psalm i. to xli. inclusive - - -	1
Part II. Psalm xlii. to lxxii. inclusive - -	81
Part III. Psalm lxxiii. to lxxxix. inclusive -	147
Part IV. Psalm xc. to cvi. inclusive - - -	193
Part V. Psalm cvii. to cl. inclusive - - -	231
APPENDIX. The Prayer of Habakkuk - - -	313

INTRODUCTION.

It was not the original design of the author to undertake that which at present forms the principal feature in his work, the translation of the whole Book of Psalms. He is desirous of stating this, and of explaining the reasons for the enlargement of his original plan, from a consciousness that the attempt, on the part of a private individual, to give a new version of any part of Holy Scripture, requires the assignment of some very distinct and specific reason, to vindicate him from the imputation of presumption, or of a love of innovation.

About eleven years ago, while in the discharge of his parochial duties, he found it expedient, during the season of Lent, to deliver a course of four sermons upon the thirty-second Psalm, taking, as the subject of each, one of the four moral portions into which that Psalm is plainly divisible; the whole marking the progress, by certain defined stages, of true repentance, which begins in tears, but ends in joy. It was not till this course was nearly concluded, that it occurred to him to observe, that the word SELAH, three times used in this Psalm, clearly discriminated each of these moral portions. The fact, however, appeared so very remarkable, that he was induced to examine other Psalms, in order to see

whether the word in question discharged the same function, of marking the divisions of the subject with any degree of uniformity. This it clearly appeared to do, in many instances. Still a large number of cases seemed so very doubtful, and the reason of its partial insertion so very obscure, that he did not feel justified in drawing any universal conclusion from what might, after all, be only a particular premise. The subject, however, was one to which he recurred from time to time, and to which the study of other and independent parts of biblical criticism brought him back ; till at length the difficulties attending the elucidation of the word seemed naturally to clear up, and an uniform and consistent theory gradually to unfold itself. The proofs of this, supplied by the internal structure of the Psalms, were further confirmed, by the conjectural and traditional explanations given by the early writers, both Jewish and Christian ; explanations which, however apparently discordant, appeared not only easily reconcilable, but to be of mutual use in confirming a common truth.

The details of the theory which was at length matured, and which it is the business of the first Dissertation in the second volume of this work to explain, had so gradually and unconstrainedly fallen into their places in the author's mind, that he could not but feel a strong persuasion of their truth, especially as he was not prejudiced in favour of any system. After the delay of some years, during which time he frequently reconsidered and tested this theory, he proposed to make it the subject of an

Essay. In order to exhibit it fairly to the reader, it was found necessary to give those Psalms in which it occurred, at full length, arranged in the metrical order, and in the stanzas into which they are obviously divisible, as these arrangements were closely connected with the use of the word *Selah*. But it soon was found expedient also to arrange the *words* as nearly as possible in the sequence of the original; since upon this a great deal of the force of Hebrew poetry depends. Another particular soon suggested itself, which was, to render the same Hebrew word uniformly by the same English word, whenever the idiom of our language, and the propriety of the context, would so allow. The issue was a new translation of all the Psalms in which *Selah* occurred; not for the arrogant and unattainable design (which no one can more deprecate), of *improving* upon our two inimitable versions, but for the mere object of exhibiting to the eye the poetical structure of these divine poems. It is obvious that in the execution of this plan, many expressions must appear uncouth, and many arrangements awkward; but when the idiom of the language did not positively forbid these, the object of the proposed work required their adoption. But as no point of sacred criticism is wholly insulated, the progress of this partial translation suggested, before long, the translation of the whole. Had the essay on *Selah* continued to be the sole object of the critical part of the work, such a task would have appeared not wholly inexpedient, since that word is a key to poetical construction, which has place in Psalms where *Selah* is not found, and to the

illustration of which the same method of translation as that now described is subservient. But some other cognate topics, which had long lain in his mind, as that of the Titles of the Psalms, had meantime suggested themselves, as not altogether unconnected with the primary subject. These were accordingly taken up, and thrown into the form of the four succeeding Dissertations in the second volume, all having reference to the direct and obvious interpretation of the Psalms, and to the contemplation of that portion of Holy Scripture as one complete and connected book.

Whatever judgment from the learned these efforts may deserve, this, at least, can be said with all sincerity, that they are not the result of ideas suddenly or recently adopted. There is hardly any thing more injurious to the cause of theological soundness and sacred truth, than the crude and inconsiderate putting forth of doubts and difficulties, on the one hand, and of hasty and fanciful solutions, on the other. Any such error he has conscientiously endeavoured to avoid. At the same time, it is sufficiently notorious, that no theory, however impartially and honestly worked out, however diligently elicited by the Baconian method of experiment, altogether loses its enticing influence over the mind; and those who are most unprejudiced at the beginning of their labours, are unconsciously swayed more or less by ideal suggestions during their progress. From this influence the writer of these pages cannot hope to be altogether free.

It is here in place to state, that when the theory of

Selah had been altogether completed, and the essay nearly ready for the press, it occurred to the author to consult a work which he had hitherto known by name only, the *Gnomon Psalmorum* of Philip David Burkus, an eminent and able scholar of the school of Bengel, in those days when Germany still preserved much of her ancient theological dignity and soundness. He opened the book without any expectation of deriving more assistance from it than from other commentators, from none of whom had he received any confirmation of his own views, with the exception of St. Hilary, and one of the writers whose works are falsely attributed to St. Chrysostom. To his surprize, however, he found that Burkus had asserted, and elucidated in detail, the main principle illustrated in the present work, namely, that Selah is a mark of division. In the details of his theory, as might be expected, considerable differences were found; none of these, however, had the effect of disturbing the views already adopted. It has not been thought expedient to quote the explanations of Burkus in the present work. This main coincidence of opinions, being altogether undesigned, ought on that very account to be the more valuable, and make the soundness of the theory appear the more probable; and it therefore seems sufficient to refer the biblical scholar to a work, most valuable on many accounts, and fully deserving of holding a place by the *Gnomon Novi Testamenti* of the celebrated Bengel.

He must further state, that his consultation of St. Hilary, and a casual perusal of E. J. Greve, an accom-

plished Dutch critic^a, both of whom partially confirmed his view, were subsequent to his forming his conclusions.

The literal interpretation of Holy Scripture having been plainly avowed by the quotation from Hooker in the title-page, as the principle to which the present work adheres, it may be well to make a few observations, somewhat in detail, upon a subject much spoken of at present, and yet liable to great misconstruction, namely, the *mystical* method of interpretation.

No expression, perhaps, has been more variously understood. By some it is intended to signify the figurative and allegorical, the recondite and secondary meaning; by others it is taken to comprehend all that is moral and intellectual. These two classes of opinions have their various shades and degrees, some taking a more comprehensive, others a more limited acceptation.

If we take the scholastic interpretation of the word^b, it is said to mean that which is not proximate, but remote: it will designate therefore the secondary meaning of Scripture, which consists either of the antitype, or the reality (the type or allegory being the proximate meaning), and will also include that prophetic meaning, which does not consist of type and antitype, but is literal, though still remote, unfulfilled, and not yet understood.

The three divisions of this mystical sense are, —

^a Tractatus de Metris Hebræis, præsertim Jobæis. Appended to his *Ultima Capita Libri Jobi*. Daventriæ: 1788, 1791.

^b See Menochius, Proleg. in Sac. Script. Cap. xx.

First, the allegorical; which would seem to include *allegories* properly so called, that is, as Bishop Marsh observes^a, fictitious narratives or parables, which illustrate the real or secondary sense: and *types*, or realities, which are taken to represent or prefigure other realities.

Secondly, the tropological, which has reference to a moral meaning. Thirdly, the anagogical, which has reference to heaven, or the world to come.

Now these two last divisions at least seem inartificial and inadequate. For it is not always, or generally, that the moral meaning is remote: it is often proximate, and literal, and the only one which can be elicited from the passage. The same may be said of the anagogical. Both are frequently used in a direct and perfectly intelligible sense.

Mr. Jones of Nayland, in his first lecture on the figurative language of Scripture, defines "speaking in a mystery" thus: "to reveal some heavenly doctrine under some outward and visible sign of it."

But there is a far better classification of the subject by Bishop Van Mildert.^b He defines (1.) the literal meaning to be that which the words signify in their natural and proper acceptation: (2.) the figurative, that which they do not naturally denote, but which they nevertheless intend, under some figure or form of speech: a transfer of words from one signification

^a In his Fifth Lecture on the Interpretation of the Bible, p. 357. edit. 1828. There are many useful observations on the subject of Sacred Criticism in these Lectures. But it is more than questionable whether Bishop Marsh did service to the Church by making Michaelis familiar to the English reader; a writer, whatever his ability may be, most presumptuous and unsound.

^b Bampton Lectures, 7th Sermon, pp. 221—225. Edit. 1815.

to another. Both these belong to the verbal signification, in other words, to the direct and only meaning of the passages in which they occur. (3.) The spiritual and mystical (often improperly confounded with the figurative) stand in contradistinction to these; signifying the more recondite or remote sense, founded, not on the transfer of *words* from one signification to another, but on the entire application of the *matter* itself to a different subject. He makes here a distinction between *mysterious* and *mystic*; the former meaning something above our comprehension, though conveyed in the plainest language and in the literal sense; the latter, a sense superadded to the obvious signification.

Now it is in this sense that I would be understood as taking the words *mystic*, and *mystical interpretation*. The definition made by Bishop Van Mildert is best, for the sake of clearness (its etymological accuracy is quite another question). For if it be applied more extensively to every remote and recondite meaning, great confusion may arise. The prophetic meaning, for instance, of a large portion of the Psalms, was remote and hidden from the Jews before our Lord's Advent, as are a large portion of the yet unfulfilled prophecies to us: and yet these are often expressed as literally and plainly as words can convey them. Such are the prophecies of our Lord's Incarnation in Isaiah, and of his Crucifixion and the accompanying circumstances in the Psalms. Therefore, the literal interpretation of these passages must be identical with their prophetic sense; they are not the antitypes of any types: they are actual facts plainly

told. In the same manner, the more remote meaning is often the literal one, that which the words in their proximate sense, though not in their proximate application, signify. Such is the passage, "thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption:" a sense literally fulfilled in our Lord, whose body never underwent the decays of death; and only imperfectly applicable to the prophet who uttered them.

The mystical meaning, therefore, in the present work, is restricted to typical or allegorical passages. And when we speak of the literal meaning, we mean the type, or allegory, that signification of the passage, which, whether it be the presentation of a real object, or of a parabolical figure, immediately comes before our notice.

It must be admitted even by the most extravagant upholders of a mystical meaning, even of those who, like the Cabalists of old, would understand every the simplest passage of Scripture to contain a mystery, that in order rightly to understand the secondary meaning, we must have a full apprehension of the primary. It is well remarked by Bishop Marsh^a, that "in all cases the literal meaning of a word must be the first object of our inquiry, because its figurative" (or to speak more properly, its symbolical or secondary) "meaning is only an applied meaning; and to judge of the propriety of the application, we must understand the nature of the thing applied." This is the plain dictate of common

^a Lect. 4. on the Interpretation of the Bible, p. 336.

sense. We must measure that which is less known, or less distinct, or more remote, by that which is better known, more palpable, or proximate. We must have a clear conception of those more familiar features with which we are to seek an analogy; we must distinctly understand those circumstances of history or of biography which are made the types of things less historical or personal; those incidents of external life and of human nature, that are constituted the measures by which the concerns of the more hidden life and a more ethereal nature are brought to our apprehension. Indeed, unless this accuracy be observed, the study of God's Word, the knowledge of his Divine mysteries, the knowledge of ourselves and of Him who made us must be vague and inaccurate in the extreme; we must even become incapable of fixing the foundations of truth itself in our minds. As well might one hope to comprehend the higher branches of science, of astronomy in particular, without having a clear conception of lines and angles, and of those laws of motion which regulate the most humble operations of mechanics in this lower world, as to rightly understand the higher mysteries of God, without having a clear comprehension of those more proximate and inferior objects which he has appointed to be the means of learning first principles.

The progress of unhealthy mysticism has been such, that self-evident considerations like these require to be distinctly re-asserted at the present hour. That unrestrained licentiousness of thought, or rather of fancy, which deserves to be called by a less exalted

name than that of mysticism, so readily assumed, must be in the end auxiliary to rationalism. It has the same tendency to throw into the shade, and even to induce a scepticism of, the facts of Holy Scripture. For he who is so engrossed by the secondary meaning, as to overlook or neglect the historical (as in the events of David's life, so amply exhibited in the Psalms), will not only thus lose the important lessons which that history directly inculcates, but will learn to regard history itself as a thing of little importance, and may ultimately come to look upon it as a *fable*; or as a "*myth*," according to the indulgent term invented by the Germans, and introduced into, but it is to be hoped, not naturalized in our language. There is, however, another danger attending a similar treatment of those passages whose direct meaning has reference to the wants, the sins, the infirmities of human nature, the progress of repentance, the growth of grace, the advance in holiness, the resistance of temptation; in a word, all that is technically called *tropological*, all that refers to the moral nature of man. The direct teaching afforded by these passages is continually deserted, in order that their recedite reference, real or supposed, to the future mysteries of God's kingdom, to our blessed Lord's ministry, and to his divine and eternal nature, may be sought. Thus will men seek to pry into the higher things of God's spiritual dispensation, before they have endeavoured to discipline their minds, and prepare themselves for his future kingdom, by following in faith and humility the regular course of

teaching, the chain of connected and preparatory institution marked out in his Holy Word.

In fact, in much that is now called devotion, there is the most flagrant and wayward wilfulness. Some men are eclectics in the worst sense of the word; that is, they choose what part of Holy Scripture they think most edifying to themselves, to the neglect or disparagement of others. They say, "We care not for the circumstances of David's life, or for such or such facts of history; we do not want to dwell on the letter, but on the spirit;" or, "we care not for the imagery or the poetry of Holy Writ: we want the realities to which they refer: on this we dwell:" or, "the fortunes of the Church of Israel, or of the Church at large, are beyond our contemplation; we study what regards our individual salvation;" or, "the Church and not individuals is the real chief object of regard:" while some will cast every thing else into the shade, in order to satisfy the undefined cravings of a fanatical devotion, or meditation, as it is falsely called.

Combined with these fatal mistakes, there is one into which the extreme holders of very opposite opinions are prone to fall; that is, a disregard of the literal context of Holy Scripture. They become mere textuaries: for they, in fact, make the passages of God's Word mere pegs whereon they may hang their own incoherent or fanciful speculations, with which the passages in question can have but a very remote or obscure connection. Instead of tracing the outline afforded by Holy Scripture, and learning from connecting the text with its context to gain consistent ideas upon points of doctrine, of morals, and of

religion, whether practical or internal, they treat the passages of inspiration as the men in early ages did the stars of heaven, which they reduced to the fanciful constellations of lions, bears, and serpents, by connecting star with star by means of an imaginary line, choosing at their own discretion the angles and curves which defined these figures of their fancy. Such are the connecting lines of thought in which modern mysticism delights; so that it continually happens, that those results which are falsely represented as being deduced from the Word of God, are in fact nothing more than the mere creations of the most presumptuous private judgment.

The only safe way of studying Holy Scripture is, to receive what is therein written, in the method and order in which it is given to us by the Spirit; not choosing for ourselves this path or that, but following implicitly his guidance. If the reason, the imagination, or the affections, are appealed to, such appeal is an intimation that they must be severally cultivated: if restrained and checked, we must therefore learn to keep them within legitimate bounds; if the facts of history, if the laws of God's moral dispensation are placed before us, then these must be recognised as essential parts of Christian education: in a word, if we would walk by faith, we must cordially and humbly receive every component element as a part of that Scripture which was written for our learning.

The favourers of an exclusive or extreme mystical interpretation appeal to the Catholic principle, and to the examples of the Fathers for their vindication. Now it is acknowledged that mystical interpretation

is a Catholic principle. It is recognised by the Church Universal, plainly because it is taught in Holy Scripture by our Lord and his Apostles. And it is well remarked by Archbishop Leighton^a, who was no friend to the abuse of this method, that "there are many things in the Psalms and other parts of the Old Testament, applied by the Apostles to Christ, which, but for their authority, perhaps no one would have considered as referring to Him." And by using, with all discretion and sobriety, the key afforded by them, according to the analogy of wise interpretation, the prophetic application of many passages may be successfully vindicated. But though the principle is recognised by all Christendom, the measure and degree of its application has never been determined or defined. The Fathers are not at unity among themselves upon this matter. And to appeal to the opinion of any one or even of many, as decisive on the point, is to abuse the true doctrine of Catholic authority, which is, to receive the aggregate testimony given by those of the ancient Church, *as witnesses* to the fundamental verities of the Faith, in strict subordination to the written Word of God.

^a The whole passage in which this occurs is most valuable: —

"Unde Patres Græci et Latini psalmos sic inscriptos ad Messiam referunt omnes, tanquam finem legis, et omnium rerum complementum: pique quidem: sed psalmorum doctrina non raro in hunc sensum per violentia satis glossemata detorta. Nollem tamen omnia istiusmodi interpretamenta morose abdicare, cum multa e Psalmis reliquisque veteris Testamenti libris ad Christum applicent Apostoli, quæ, nisi illis auctoribus, eo spectare forte nemo nostrum unquam conjectasset. Nec verisimile est eos penitus omnes, sed perexiguam tantum partem illarum apud Prophetas de Messia prædictionum in medium protulisse; quorum tamen scripta omnia illum præcipue designasse asserunt."—*Medit. in Psalm. IV.* in Scholefield's Edition of his Prælectiones, p. 272.

But the Fathers are not only at variance upon the degree of this mode of interpretation (as for instance St. Augustine^a and St. Chrysostom); but they have been acknowledged by the most sober theologians of later times to be frequently wanting in profound critical knowledge, and to have a bias towards allegorical and fanciful meanings, often inconsistent with the context, and with the analogy of Scripture. And although no sound churchman can derogate from their aggregate authority, as witnesses of primitive and Catholic truth, a function which of course none but the earlier ages of the Church can discharge, yet we must not so derogate from the influence of the Spirit of God, and the powers of the Church of Christ, as to conceive that no illumination has visited it in later times. While the verities of the Faith remain unaltered and unmodified, we may believe that in later times a more accurate critical knowledge has been granted, introducing no new doctrines or principles, but more amply illustrating and reducing to a more harmonious order those which have ever been received, and must ever unchangeably stand.

Yet here let it be considered that the annotations on the Psalms, which form so large a department of patristic theology, are generally less to be regarded as formal commentaries, than as the vehicles for conveying sound Christian doctrines, practical exhorta-

^a The great advantage to be derived from the deep piety of St. Augustine's writings is not to be questioned. But so fanciful is he in his mystical interpretations in the Psalms, that he is anything but a safe or salutary guide to beginners in theology. The sound good sense of St. Chrysostom is much to be preferred.

tions, and food for religious meditation, not always strictly connected with the text. In fact, they are more to be regarded as collections of homilies than as regular treatises. So that by them the texts of the Psalms are treated as suggestive of reflections and of principles which the other parts of Holy Scripture more fully confirm. They are used continually as *accommodations*.

Very different, however, are the uses made of these passages of Scripture, however loose and fanciful may be their application, from the unrestrained liberty of thought assumed in later times and in our own. Never was there an age which more deserved the severe remarks of the learned Vitringa:

“ I do not deny that many men of uninstructed faculties and of shallow judgment have, in almost every age of the Church, commended to persons like themselves, under the name of allegorical interpretations of Scripture, certain silly, weak, and stupid fancies, in which there is neither unction, judgment, nor spiritual discernment: and have sought for those mysteries of theirs which spring from a most frigid invention, either in improper places, or promiscuously in every place, without any discrimination of circumstances, without any foundation in allegory, or in verisimilitude of language: so that I do not wonder that it has occurred to many sensible persons to doubt whether it would not be better to abandon this study altogether, to the skilful use of which experience teaches us the abilities of but very few are adequate, than to expose Holy Scripture to the senseless experiments of the unskilful, so as to cause great

injury to itself, and to excite the applause of the profane.”^a

This fanciful method of tampering with God’s Word cannot be too strongly deprecated, as an impious abuse of divinely implanted reason, as the surest means of undermining the foundations of truth, and of introducing, under the supposed form of religion, the wildest latitudinarianism, and infidelity itself.

It will be, therefore, the design of the following pages to illustrate, as occasion may serve, the literal meaning of the Psalms; by no means, however, excluding their prophetic application, since that, as has been already observed, is often consistent and identical with the literal. The allegorical sense will be given its due weight; and an endeavour will be made to shew that the poetical figures of Holy Scripture, unlike those of the less exalted secular poets, contribute to fix the principles of truth, and to strengthen the reason, even more than the imagination. The

^a Sane enim non nego, indocti ingenii et levis iudicii plures, per omnia fere ecclesie tempora, sub nomine interpretationum scripturae allegoricarum sui similibus commendasse cogitationes fuitiles, fatuas, stolidas, in quibus nihil inest salis, nihil iudicii et prudentiae spiritualis; tum quoque mysteria illa sua frigidissimae inventionis quæsivisse locis non suis; sive promiscue omnibus, absque ullo rerum discrimine, allegoriae fundamento, aut orationis *πιθανότητι*: adeo non mirer, viris sapientioris sensus in mentem venisse ut dubitaverint, an non praestet hoc studium totum missum facere, cui feliciter tractando paucorum sufficere facultatem ingenii docuit experientia, quam sanctissimam Scripturam insulsis imperitorum conatibus exponere, ad magnam ejus ignominiam et profanum plausum.— *Observ. Sacrae*, lib. vi. cap. xx. § iv. vol. ii. p. 460.

Again (§ viii. p. 464.): Imponunt multi humeris suis quod ferre recusant, et speculationum suarum dulcedine abrepti, sibi blandientes: quod fere commune est vitium mortalium: modum sibi nullum praescribi patiuntur; sed laxant luxurianti ingenio habenas, et solida incertis, vera falsis, permiscentes, omnia corrumpunt, ut tandem ne probabilia quidem amplius habeantur, quae si prudenter elaborata essent, non tantum pro probabilius, sed et pro certis admitterentur.

typical passages, that is, the realities of sacred history, which had their parallel in the more glorious realities of later times, will be examined as such, in their primary and literal meaning; for those plain reasons which have been already stated, and on which it would be superfluous further to enlarge.

Such being the incidental objects of the work, in subordination to the definite purposes of the translation and the essays, it may appear sufficiently evident why the writings of the Fathers are rarely quoted, except for purposes merely critical or illustrative. It required considerable forbearance and self-denial to abstain from the exquisite reflections and salutary lessons with which their writings, especially on the Psalter, abound. But to admit them would tempt too many digressions from the main subject, already treated, as it is to be feared, too diffusively by the author, but from which it was his desire and intention to wander as little as possible.

But far different are the reasons for abstaining from any reference to the contemporaneous theology of Germany, from which much critical aid might naturally be expected. I am not ashamed to confess, that of the modern divines and biblical scholars of Germany I know little; more however than I could wish, and quite enough to convince me, were it only from the admissions of their favourers in this country, that I should neither advantage my own mind, nor the cause of sound theology and criticism, by making use of them. This may be considered a bold confession, but it is one which I heartily wish more would be content to make: that more of our present divines

would be resolute enough to apply to that portion of modern literature the avowal of Bishop Watson as to the Scotch metaphysicians of his day: "Scotos istos metaphysicos nunquam legi, neque legam: quid igitur dixerint, nescio: quid autem dixisse debuerint, dicam." And there is learning enough in our Church to tell much more plainly and soundly what too many have been satisfied to leave to the mutilating dictation of crude and daring speculators. Yet whatever may be the distinguished merit of some (and in the department of philological science and criticism there are many names of eminence, and a few of sound discretion), I can by no means acquiesce in an opinion practically held, that for the sake of them we must desert or slight the rich and profound theology of England. For my own part, I fully acknowledge a want of sufficient ability or powers of acquirement to pay a due attention to the abundant literature of our Church, and at the same time to devote any considerable leisure to the teeming and redundant lucubrations of Germany. Nor should I attempt it, until I were far better versed in the Fathers of our own Church and of ancient times than I can now pretend to be. I may add, that the studies which have been subservient to the present work having been pursued very much from inclination, and from the course of circumstances, and a great dislike of what is called "getting up" a subject being perhaps morbidly operative, there never was any disposition to resort to those too popular quarters of information. The necessity of such a measure cannot be granted, unless it be ruled, that every critical work ought to

be a Synopsis Criticorum, and that a considerable portion of it should be devoted to the purpose of attacking theories which ought never to have existed. But controversy is the last object to which it would be desirable to devote these pages, which do not profess by any means to be exhaustive.

The tendency, however, is so plainly in the contrary direction: the ideality, the rationalism, the theoretical spirit fostered by modern Germany is so rife at present, that there are reasons quite sufficient to deter those who have been educated in the studies of sound English theology from throwing themselves into the popular stream. There are those who fear an injury to the wholesome powers of their mind, by becoming familiar with the debilitating productions of the Continent. If the cause of Christianity is really to be served, Germany must retrace her steps, and learn from the divines of England, not only those of more ancient date, but from such names as Routh, Van Mildert, Middleton, and Rose, and others of our own generation, and from her own ancient but neglected worthies. It is indeed but little to say that modern Germany has much to learn from the Catholicity of the reformed Church of England, who has been foremost in biblical scholarship, as Walton and Kennicott can testify; who can show a school of sacred criticism, in which Lowth, and Copleston, and Keble have taught; who can prove the possession of real genius, as ample and energetic as that of any nation in the world, far different from that laborious eccentricity, that indulgence in a wayward but plodding fancy, which usurps

the name; and who, in her best days, and in the persons of her noblest sons, has been the foremost to uphold the cause of sobriety and truth. To exemplars such as these, both at home and abroad, we must recur, if the genuine spirit of Christ's religion is to be upheld, and transmitted to ages to come. We must leave those turbid streams, whose shallowness is concealed by their muddiness, and seek again the smooth waters which run deep, and study that lucid and calm but profound philosophy, taught by those men who thought regularly, and wrote intelligibly. For it is from the influence of that indistinct and unsettling idealism, that many who have lately attempted to instruct others, have so written as to perplex, not to edify. They have had the cruelty to suggest to their younger disciples those doubts or half-formed thoughts which they were still excogitating, and have acted as if the business of theological instruction was little better than a system of intellectual empiricism, as if there were really nothing certain in theology or morality. We have great need to be reminded of the censure of Bishop Butler*: "Confusion and perplexity in writing is, indeed, without excuse, because any one may, if he pleases, know whether he understands and sees through what he is about; and it is unpardonable for a man to lay his thoughts before others, when he is conscious that he himself does not know whereabouts he is, or how the matter before him stands. It is coming abroad in disorder, which he ought to be dissatisfied to find himself in at home." But let us hope that better days may visit us, and that that noble

* Preface to his Fifteen Sermons.

nation with whom, in many of its moral and intellectual endowments, there are such strong features of resemblance to the English mind, to whose earlier scholarship and theology all Europe is so largely indebted, may at length co-operate with our Church in restoring to the world a sounder and more Catholic philosophy.

It is now time to dismiss these observations, and in conclusion to state more explicitly some particulars of the present work.

The translation of the Psalms has been conducted upon the principles already stated. The vocabulary of the two English translations has been mainly adhered to, the principal departures from it being those which the uniform rendering of the same Hebrew by the same English word required. This has been done whenever the idiom or the context would fairly allow. All differences from the vocabulary of our translation has been marked by an asterisk (*); but such differences only are so noted, as consist in the substitution of a word radically different; the change of a verb into a noun or adjective from the same root, or vice versâ, is not noticed.

From a reverence for the habitual usage of our Bible and Prayer Book, and also that of the Septuagint and other ancient versions, the word יהוה has not been translated "JEHOVAH," but LORD: distinguishing this from אֱלֹהֵי, as in our Bible, by printing it in capital letters.

The order of the Hebrew words is as nearly observed as our language will permit. Wherever this would be plainly anomalous, this order is given in the margin.

As the arrangement of the words is regulated by the strict laws of parallelism, it was important to exhibit this, and therefore in a few instances a change has been made for this purpose in the mood of the verb, or in some other way; for example, "which is scattered by the wind," instead of "which the wind scattereth;" the original being literally "which scattereth the wind." This literal rendering is given in the margin. But such a variation as "the hill of his holiness," instead of "his holy hill," is not so noticed.

The translator regrets that it did not occur to him till too late to apply Mr. Granville Sharp's^a admirable rule as to the use of the present tense in Hebrew, which he shows plainly to exist, and to be exhibited, not by any inflection, but by the place which the verb and noun relatively occupy. The past tense generally precedes the noun, the present generally follows it; to which there are regular exceptions.

When the personal pronouns are expressed in Hebrew, they are emphatic: the emphasis is represented therefore in the translation by some adjunct; for example, "I, *myself*," or, "*as for me*, I," &c. "Thou, *even thou*," or, "*it is* Thou *who*," &c.

The Psalter is divided into five portions, according to the tradition of the Jews, which is explained and vindicated in the third Dissertation.

^a Mr. Sharp's rules for the conversive Vau, and other peculiarities of Hebrew Syntax, are contained in two tracts: "A Letter to a Learned Friend," and "An Account of some other Particularities," both published in 1803. It is a pity that they are mixed up with so much extraneous matter, as they give a most clear and satisfactory solution to grammatical phenomena of no small difficulty. The exceptions to their application (if they be real exceptions) are so few, as to prove that the rules exist. Mr. Sharp's oriental learning was not extensive; but his grammatical acumen, as shewn both in these treatises and in his Essay on the Greek Article, has seldom been surpassed.

In the Appendix to the second volume is given that Psalm of David which occurs in the 16th chapter of the first book of Chronicles. It ought properly to have followed the translation in the first volume; but its insertion was an after-thought, after that volume had been printed. It seems necessary towards a complete illustration of the Psalms.

The prayer of Habakkuk forms the Appendix to the first volume. It is inserted, because containing the word *Selah*, which occurs only in that prayer and in the Psalms.

In the first Dissertation, those passages in which *Selah* occurs are repeated, for the most part, at full length. The author has felt the necessity of clearness in treating this subject; and he would sooner expose himself to the charge of repetition and redundancy, than fail in explaining his meaning distinctly; an object which might not be so conveniently effected by referring to the translation at every paragraph. He has, therefore, felt no scruple in adding, by this course, a few sheets to the bulk of the volume.

To any one at all versed in the study of sacred poetry, it will be evident, that the arrangement of the stanzas in the Psalms is capable of various adjustments. This must depend upon the points of apposition or contrast which may be selected, as appearing most prominent to the arranger. The translator has been rather desirous of adopting that method which would most clearly bring out the general structure of each Psalm, than to call attention to the more minute artifices of composition.

THE
BOOK OF PSALMS.

PART I.

PSALM I. TO XLI. INCLUSIVE.

PSALM I.

I.

HAPPY * is the man, that hath not walked in the counsel of
 And in the way of sinners hath not stood, [the ungodly,
 And in the seat of the scornful hath not sat.
 But in the law of the LORD is his delight,
 And in his law will he meditate day and night.

II.

And he shall be like a tree planted by ^arivers of waters,
 Which his fruit shall bring forth in his season :
 And his leaf shall not wither :
 And all that he doeth shall prosper.
 Not so the ungodly :
 But they are like the chaff ^b which is scattered by the wind.

III.

Therefore the ^cungodly shall not ^{*}rise up in the judgment,
 Nor sinners in the congregation of the righteous :
 For the ^dLORD knoweth the way of the righteous :
 But the way of the ungodly shall perish.

^a Or streams.

^b Heb. scattereth the wind.

^c Heb. shall not rise up the ungodly.

^d Heb. knoweth the LORD.

PSALM II.

I.

Why rage the heathen,
 And *why do* the * nations imagine vanity?
 They set themselves, the Kings of the earth,
 And the rulers take counsel together
 Against the LORD, and against his Anointed.
 Let us break asunder their bonds,
 And cast away from us their cords.
 He that sitteth in heaven shall laugh:
 The Lord shall have them ^ain derision.
 Then shall he speak unto them in his wrath,
 And in his *hot displeasure he shall vex them.

II.

Yet I myself have ^banointed my King
 On Sion the hill of my holiness.
 I will declare the * statute:
 The LORD hath said unto me,
 My Son art thou: I this day have begotten thee. [heritance,
 Desire of me, and I will give thee the heathen for thine in-
 And for thy possession the uttermost parts of the earth.
 Thou shalt bruise them with a rod of iron:
 As the vessel of the potter thou shalt *shatter them.

III.

And now, O ye kings, be wise:
 Be instructed, O ye judges of the earth.
 Serve the LORD with fear,
 And rejoice unto him with trembling.
 Kiss the Son, lest he be angry,
 And ye perish from the way:
 When there ^cis a kindling, *though* but a little, of his wrath,
 Happy* are all that trust in him.

^a Heb. laugh scornfully at them.

^b Heb. עַל emphatic.

^c Heb. is kindled but a little his wrath.

PSALM III.

A Psalm of David: when he fled from Absalom his son.

I.

LORD, how* many are they that trouble me :
 Many are they that rise against me,
 Many are they that say to my soul,
 There is no salvation for him in God.

SELAH.

II.

But thou, O LORD, art a shield about me,
 My glory, and the lifter up of my head.
 With my voice upon the LORD I did call,
 And he heard me from the hill of his holiness.

SELAH.

III.

As^a for me, I laid me down : I awaked :
 For the LORD sustained me.
 I will not be afraid for ten thousands of the people,
 Which round about have set themselves against me.
 Arise, O LORD :
 Save me, O my God :
 For thou hast smitten all mine enemies on the cheek bone :
 The teeth of the ungodly thou hast broken.
 To the LORD *belongeth* salvation :
 Upon thy people is thy blessing.

^bSELAH.

* Heb. **עַל** emphatic.

^b The Syriac here reads " for ever."

PSALM IV.

To the Chief Musician on Neginoth. A Psalm of David.

I.

When I call, hear me, O God of my righteousness :
 In trouble thou hast enlarged me :
 Have mercy upon me, and hear my prayer.
 O sons of men, how long my glory will ye put to shame,
 Will ye love vanity, will ye seek after deceit ?

SELAH.

II.

But know that the ^aLORD hath set apart the godly to him-
 The LORD will hear, when I call upon him. [self :
 Stand in awe, and do no sin :
 Speak * to your own heart upon your bed, and be still.

SELAH.

III.

Sacrifice * the sacrifices of righteousness,
 And trust in the LORD.
 Many there be that say, Who will show us good ?
 Lift up on us the light of thy countenance, O LORD.
 Thou hast * given gladness to my heart,
 More than in the time that their corn and wine increased.
 In peace I will both lay me down, and sleep,
 For thou, LORD, only, in * hope dost make me dwell.

^a Heb. hath set apart the Lord.

PSALM V.

To the Chief Musician on Nehiloth. A Psalm of David.

I.

To my words give ear, O LORD :
 Consider my meditation.
 Hearken unto the voice of my crying, my King and my God:
 For unto thee will I pray.

O LORD, in the morning thou shalt hear my voice :
 In the morning will I direct it unto thee, and will look up.
 For^a a God that hath no pleasure in wickedness art thou :
 There shall not dwell with thee evil :
 The ^bfoolish shall not stand before thine eyes :
 Thou hatest all that work iniquity.
 Thou shalt destroy them that speak lies : [LORD.
 The man of ^cblood and the deceitful thou shalt abhor, O

II.

But as for me, in the multitude of thy mercy I will come
 into thine house ;
 I will worship towards the temple of thy holiness in thy fear.
 O LORD, lead me in thy righteousness, because of thine
 Make straight before my face thy way. [enemies :
 For there is not in their mouth stedfastness :
 Their inward part is very wickedness :^d
 A sepulchre that is open is their throat :
 With their tongue they flatter.
 Make them guilty, O God :
 Let them fall by their own counsels :
 In the multitude of their transgressions cast them out,
 For they have rebelled against thee.

^a Heb. for not a God that hath pleasure in wickedness art thou.

^b Heb. shall not stand the foolish.

^c Heb. bloodshed.

^d Heb. wickednesses.

III.

But let there^a be gladness to all them that trust in thee ;
For ever they shall sing for joy, for thou defendest them :
And they shall be joyful in thee who love thy Name.
For *it is* Thou *who* shalt bless the righteous, O LORD :
As with a shield, with favour shalt thou compass him.

^a Heb. but be glad all those, &c.

PSALM VI.

To the Chief Musician on Neginoth upon Sheminith. A
Psalm of David.

I.

O LORD, do not thou in thine anger rebuke me,
Neither in thy hot displeasure chasten me.
Have mercy upon me, O LORD, for very weak am I:
Heal me, O LORD, for vexed are my bones,
And my soul is vexed sore:
But thou, O LORD, how long?
Turn thee, O LORD; deliver my soul:
Save me, for the sake of thy mercy.
For there is not in death remembrance of thee:
In hell who will give thanks to thee?
I am weary of my groaning:
I wash every night my bed:
With my tears my couch I water.
Mine^a eye is consumed for grief:
It waxeth old because of all them that trouble me.

II.

Away from me, all ye that work iniquity:
For^b the LORD hath heard the voice of my weeping.
The^c LORD hath heard my supplication:
The LORD my prayer will receive.
They shall be ashamed and vexed sore, all mine enemies:
They shall be turned back, and be ashamed suddenly.

^a Heb. is consumed for grief mine eye.

^{b, c} Heb. for hath heard the Lord.

PSALM VII.

Shiggaion of David, which he sang unto the LORD, concerning
the words of Cush the Benjamite.

I.

O LORD my God, in thee *do I seek refuge :
Save me from all my persecutors, and deliver me :
Lest he devour, like a lion, my soul,
Rending* it, and there be none to help.

O LORD my God, if I have done this :
If there be *indeed iniquity in my hands :
If I have rewarded unto him that was at peace with me evil :
(Yea, I have delivered him that *troubled me without cause :)
Then ^blet the enemy * pursue^c my soul, and * overtake^d it :
And let him tread down upon the earth my life,
And my *glory in the dust let him lay.

SELAH.

II.

Arise, O LORD, in thy wrath :
Lift up thyself, because of the rage of * those that trouble me :
And awake for me in the judgment that thou hast commanded.
And the congregation of the people^e shall be round about thee :
Therefore^f for their sakes do thou on high return.

The LORD shall *^grule the people :
Judge me, O LORD, according to my righteousness,
And according to the * perfectness that is in me.

^a יט emphatic.^b Heb. let pursue the enemy.^c, ^d These two words, "pursue" and "overtake," keep up the image of a wild beast.^e Heb. nations.^f Heb. and.^g Heb. judge, ירין ; but ישפט is the word in the next line.

Let there be an end now of the wickedness of the ungodly,
But establish thou the just.
For he trieth the hearts and reins, the ^arighteous God.
My *shield is of God,
Who saveth the upright in heart.
God is a righteous judge^b :
And God is provoked every day.

If he turn not, his sword he will whet :
His bow he hath bent, and made it ready :
Yea, for him he hath made ready the instruments of death :
His arrows against the persecutors he *prepareth.

Behold, he travaileth with iniquity,
And hath conceived mischief,
And brought forth falsehood.
A pit he hath graven and digged it :
But he hath fallen into the ditch that he *prepared :
His ^cmischief shall return upon his own head :
And upon his own pate his violence shall come down.

I will give thanks to the LORD, according to his righteousness :
And I will *make a psalm to the Name of the LORD Most High.

^a Heb. God righteous.

^b Heb. judge righteous.

^c Heb. shall return his mischief.

PSALM VIII.

To the Chief Musician upon Gittith. A Psalm of David.

O LORD, our Lord,
How excellent is thy Name in all the earth !
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings thou hast *per-
Because of thine enemies, [fected^a strength,
That thou mightest still the enemy and the avenger.
For I will consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained.
What is man, that thou art mindful of him ;
And the son of man, that thou visitest him ?
Thou madest him ^ba little lower than the angels,
And with glory and honour hast crowned him.
Thou gavest him dominion over the works of thy hands :
All things thou hast set under his feet :
Sheep and oxen, all of them :
The fowl of the heavens, and the *fish of the seas :
Whatsoever passeth through the paths of the seas.
O LORD, our Lord :
How excellent is thy Name in all the earth !

^a This is the rendering in St. Matth. xxi. 16.

^b Heb. madest him lower a little.

PSALM IX.

To the Chief Musician upon Muth-labben. A Psalm of David.

I.

I will give thanks unto the LORD with my whole heart :
 I will shew forth all thy marvels :
 I will be glad and rejoice in thee :
 I will *make a psalm to thy Name, O most High.

When ^amine enemies are turned back,
 They shall fall and *be destroyed from thy presence.
 For thou hast maintained my judgment and my cause :
 Thou art set in the throne, judging in righteousness.

Thou hast rebuked the heathen :
 Thou hast destroyed the ungodly :
 Their name thou hast *blotted out for ever and ever.
 O thou enemy, ^bthy *swords are come to a perpetual end :
 And cities thou hast *brought to ruin :^c
 Their ^dmemorial is destroyed with them.

But the LORD for ever shall endure :
 He hath prepared for judgment his throne :
 And HE *it is who* shall judge the world in righteousness :
 He shall ^e*rule the people in uprightness :
 And ^fthe LORD shall be a high place to the oppressed,
 A refuge in the times of trouble.
 And they will trust in thee who know thy Name :
 For thou hast not forsaken them that seek thee, O LORD.

^a Heb. when are turned back mine enemies.

^b Heb. are come to an end thy swords for ever.

^c Heb. rooted up.

^d Heb. is destroyed their memorial with them.

^e Heb. shall judge יָדִין.

Heb. and shall be the LORD.

II.

Make *a psalm to the LORD which dwelleth in Sion :
 Declare among *the nations his doings. [remember :
 For when he maketh inquisition for blood, them he doth
 He forgetteth not the complaint of the afflicted : *who say,*
 Have mercy upon me, O LORD :
 Consider the afflictions *I suffer* from them that hate me,
 O thou that liftest me up from the gates of death.
 That I may shew forth all thy praises in the gates of the
 I will be joyful in thy salvation. [daughter of Sion :

The ^aheathen are sunk down in the pit that they made :
 In the net which they hid their foot is taken.^b
 The ^cLORD is known by the judgment which he hath done :
 In the work of his hands the ungodly is snared.

HIGGAION. SELAH.

III.

The ^dwicked shall be turned into hell,
 All the *heathen who forget God.
 For not alway shall the needy be forgotten ;^e
 The *hope of the poor shall *not* *be destroyed for ever.

Arise, O LORD, let not man prevail :^f
 Let ^gthe heathen be judged in thy sight :
 Put fear in them :
 The heathen shall know^h that they are *but* men.

^a Heb. are sunk down the heathen.

^b Heb. is taken their foot.

^c Heb. is known the LORD.

^d Heb. shall be turned the wicked.

^e Heb. shall be forgotten the needy.

^f Heb. prevail man.

^g Heb. be judged the heathen.

^h Heb. shall know the heathen.

PSALM X.

I.

Why, O LORD, standest thou afar off?
 Thou hidest thyself in times of trouble.
 In his pride the ungodly doth persecute the poor:
 Let them be taken in the *thoughts that they have imagined.
 For ^athe ungodly boasteth of the desires of his soul,
 And the covetous he blesseth:
 God he contemneth.^b [God:
 The ungodly^c in the pride of ^dhis countenance seeketh not
 “There is no God,” are all his thoughts.
 Grievous are his ways at all times:
 Far above are thy judgments out of his sight,
 As for all who *trouble him, he puffeth at them.
 He saith in his heart, I shall not be moved for ^egenerations of
 I am he that shall have no evil. [generations,
 Of cursing his mouth is full, and of deceit, and of fraud:
 Under his tongue is mischief and iniquity.
 He sitteth in the lurking places of the villages:
 In secret places he murdereth the innocent:
 His eyes are against the *destitute.
 He *lurketh in secret:
 As a lion in his *covert he lurketh, to ravish the poor:
 He doth ravish the poor, when he draweth him into his net.
 He croucheth, he humbleth himself:
 And ^fthe *destitute fall by his strong ones.

^a Heb. for boasteth the ungodly.

^b In this I have followed Dathe: it corresponds with the third line of the second part, which is an antistrophe.

^c The received Hebrew text reads with the Septuagint כ, but the English Bible, with seventeen of Kennicott's copies, reads ב.

^d Heb. of his nostril נס.

^e Heb. to generation and generation.

^f Heb. and fall by his strong ones the destitute.

He saith in his heart, ^a God hath forgotten :
 He hideth his face, he will not see it for ever.^b

II.

Arise, O LORD God, lift up thine hand :
 Forget not the poor.
 Wherefore should the ^cwicked contemn God,
 Saying in his heart, Thou wilt not seek it out?
 Thou hast seen it: for Thou, *even Thou*, mischief and spite
 To requite it with thine hand. [dost behold,
 To thee ^{*}the destitute committeth himself:
 The fatherless,—*it is* Thou *who* art indeed his helper.
 Break the power of the ungodly and evil :
 Thou shalt search out his ungodliness, till thou find none.^d

III.

The LORD is King for ever and ever :
 The ^eheathen are perished out of his land.
 The desires ^{*}of the meek thou hast heard, O LORD :
 Thou wilt establish their heart :
 Thou ^fwilt cause thine ear to hear.
 That thou mayest judge the fatherless and oppressed :
 That ^gthe man ^hof the earth may terrify no more.

^a Heb. hath forgotten God.

^b It is remarkable that one of Kennicott's copies here reads "Selah:" which is the very place where it would appropriately occur.

^c Heb. contemneth the wicked.

^d Heb. thou shalt not find.

^e Heb. are perished the heathen.

^f Heb. thou wilt cause to hear thine ear.

^g Heb. shall not mere add to terrifying the man from the earth.

^h From the earth: that is, made of the dust of the ground.

PSALM XI.

To the Chief Musician. Of David.

I.

In the LORD * is my refuge :
 How say ye to my soul,
 Flee to your^a hill, O bird?
 For behold, the ungodly bend the bow,
 They make ready their arrow upon the string,
 To shoot at them in darkness, *even* at the upright in heart.
 For^b the foundations will be cast down :
 The righteous, what can he do?

II.

The^c LORD is in the temple of his holiness :
 The LORD, in heaven is his throne :
 His eyes behold,
 His eyelids try the children of men.
 The LORD the righteous trieth: [hate.
 But the ungodly, and the lover of violence his^d soul doth
 He shall rain upon the ungodly coals of fire,
 And brimstone, and a wind of horror,
 As the portion of their cup.
 For the righteous LORD righteousness^e doth love :
 The upright his countenance shall behold.^f

^a The pronoun is in the plural, the word rendered "bird" being a noun of number.

^b This is the speech of the ungodly.

^c Or else, The Lord, in the temple is his holiness. But this, though more consistent with the parallelism, is unsupported by any version, or by the common use of the words.

^d Heb. doth hate his soul.

^e Heb. righteousnesses.

^f Heb. shall behold his countenance.

PSALM XII.

To the Chief Musician upon Sheminith. A Psalm of David.

I.

Save me, O LORD, for there is a ceasing of the godly:
 For there is a minishing of the faithful from among the children of men.
 Vanity they speak, each man to his neighbour:
 With a lip of flatteries, with a ^adouble heart they speak.

II.

The^b LORD shall cut off all lips of flattery,
 The tongue that speaketh great things:
 Which say, With our tongue will we prevail:
 Our lips are our own: who is Lord over us?

III.

Because of the ^{*}desolation of the poor,
 Because of the ^{*}groaning of the needy,
 Now will I arise, saith the LORD:
 I will set him in safety from him that puffeth at him.

IV.

The words of the LORD are words ^eof purity, [times.
 Silver tried in the furnace from ^dthe earth, ^{*}refined seven
 Thou, O LORD, shalt keep them:
 Thou shalt preserve them from this generation for ever.
 On every side the ungodly walk,
 When^e the vilest^f of the sons of men are exalted.

^a Heb. heart and heart.

^c Heb. words pure.

^e Heb. when are exalted, &c.

^b Heb. shall cut off the LORD.

^d Heb. to, or, of the earth.

^f Heb. the vilenesses.

PSALM XIII.

To the Chief Musician. A Psalm of David.

I.

How long, O LORD, wilt thou forget me? for ever?
 How long wilt thou hide thy face from me?
 How long shall I take ^acounsel in my soul,
 With sorrow in my heart daily?
 How long shall ^bmine enemy be exalted over me?

II.

* Behold, hear me, O LORD my God:
 Lighten mine eyes, lest I have the sleep of death;
 Lest mine^c enemy say, I have prevailed against him;
 And those that trouble me rejoice when I am moved.

III.

But as for me, in thy mercy I trust:
 My ^dheart shall rejoice in thy salvation.
 I will sing to the LORD, for he hath *rewarded^e me:
 (And^f I will *make a psalm to the Name of the LORD Most
 High.)

^a Heb. counsels.

^b Heb. be exalted mine enemy.

^c Heb. lest say mine enemy.

^d Heb. shall rejoice my heart.

^e See English Psalter, Ps. cxvi. 7., where the Heb. is the same.

^f This is preserved in the English Psalter, and in the Septuagint, though obelized there. It seems to have fallen out of the Hebrew Text; for without it the Psalm is abrupt in its termination, and the uniformity of its structure is impaired.

PSALM XIV.

To the Chief Musician. Of David.

The^a fool hath said in his heart, There is no God.^b
 They are corrupt, they are abominable in their doings :
 There is none that doeth good.

The LORD from heaven looked down upon the children of men,
 To see if there was^c any that was wise, seeking after God.^d
 They are all gone aside together, they are become filthy :
 There is none that doeth good, not even one.

Have they no knowledge, all the workers of iniquity,
 Who eat up my people, *as* they eat bread ?
 Upon the LORD they have not called.

There they feared a fear :
 For God is in the generation of the righteous.
 The counsel of the poor ye have shamed,
 Because the LORD is his refuge.

Who will give from Sion salvation to Israel ?
 When^e the LORD turneth the captivity of his people,
 Rejoicing^f shall be in Jacob,
 Gladness in Israel.

^a Heb. hath said the fool.

^{b, d} See the 10th Psalm.

^c "was" is emphatic, וְיִיָּהּ.

^e Heb. when turneth the Lord.

^f Heb. shall rejoice Jacob ; shall be glad Israel.

PSALM XV.

A Psalm of David.

LORD, who shall sojourn^a in thy tabernacle?
 Who shall dwell in the hill of thy holiness?
 He that walketh uprightly,
 And doeth righteousness,
 And speaketh truth in his heart.
 He backbiteth not with his tongue,
 He doeth not to his neighbour evil, [him.
 And a reproach he taketh not up against *him that is near
 He^b is contemned in his own eyes, he is abased:
 And those that fear the LORD he honoureth.
 He sweareth to his neighbour, and changeth not:
 His money he giveth not upon usury:
 And a reward against the innocent he taketh not.
 He that doeth these things shall not be moved for ever.

^a גִּוּר, which, being joined to the word "tabernacle," signifies the temporary habitation of God on earth, of which the tabernacle of Moses may be considered a symbol; while "dwell" refers to the temple, the type of God's perpetual habitation in heaven.

^b Here the sense of the English Psalter is followed; though the Septuagint and English Bible alike translate it "in whose eyes a vile person is contemned."

PSALM XVI.

Michtam of David.

I.

Preserve me, O God: for * my refuge is in thee.
 Thou^a hast said unto the LORD, my Lord art thou:
 My goodness is nothing unto thee:
It^b is for the saints which are in the earth;
 Those, and the excellent, all my delight is in them.
 Many shall be their sorrows who after another god do hasten.^c
 I will not offer their drink-offerings of blood,
 And I will not take up their names into my lips.

II.

The LORD is the portion of mine inheritance, and of my cup:
 Thou thyself shalt maintain my lot.
 The lines are fallen to me in pleasant places:
 Yea, a heritage that is goodly is mine.
 I will bless the LORD, who hath given me counsel:
 Yea, in the night my reins chasten me.^d
 I have set the LORD before me continually,

^a The Septuagint and Syriac here read, "I have said," which reading is the most intelligible; and is confirmed by 21 or 22 of Kennicott's, and by 8 of De Rossi's MSS.

^b This very obscure passage I have rendered according to the sense of the English Bible translation. That is, all the good I can do or imagine, can in no way benefit thee. But it may benefit thy servants, the saints which are in the earth. It may also be rendered, according to the sense of the English Psalter, "I am for, or attached to, the saints that are in the earth." The Septuagint reads, *τοῖς ἀγίοις τοῖς ἐν τῇ γῆ αὐτοῦ*, *ἰθὺς μάλιστα* *πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς*, reading instead of *וְאֵרִירי* (*and the excellent*) *הַאֲרִירי*, and instead of *הַפְּצִיזוּ הַפְּצִיזוּ*.

^c "Or give gifts to another," as the margin of the English Bible gives it; the Heb. word *מָהַר*, signifying either to hasten, or to endow.

^d Heb. chasten me my reins.

For *he is on* my right hand; I shall not be moved.
Wherefore^a my heart was glad, and my glory rejoiced:
Yea, my flesh shall rest^b in hope.
For thou wilt not leave my soul in hell,
Thou wilt not suffer thy ^cHoly One* to see corruption.
Thou* shalt^d make known to me the path of life:
Fulness of joys is in thy presence:
Pleasures are at thy right hand for evermore.

^a Heb. was glad my heart, and rejoiced my glory.

^b Heb. dwell.

^c "Holy One" is plural among the received copies of the Jews; but Dr. Kennicott remarks that it is in the singular number in six editions of the printed Talmud. In 180 copies of Kennicott, in the LXX., and in the Syriac, it is singular.

^d This is the more literal rendering, as in Acts ii. 28.

PSALM XVII.

A Prayer of David.

I.

Hear, O LORD, *righteousness :
 Consider my cry :
 Give ear unto my prayer,
 That goeth not out of lips of deceit.
 From thy presence let *judgment come forth :
 Let thine eyes behold the things that are equal.
 Thou hast proved mine heart,
 Thou hast visited me in the night :
 Thou hast tried me, and shalt find nothing :^a [mouth,^b
 I am purposed that there shall not be transgression in my
 Concerning^c the works of man.
 By the word of thy lips
 I^d have kept me from the paths of the destroyer.
 Hold up my goings in thy paths :
 My ^efootsteps shall not be moved.

II.

As for me, I have called upon thee,
 For thou wilt hear me, O God :
 Incline thine ear to me,
 Hear my speech.
 Shew the marvels of thy mercies,^f

^a Heb. thou shalt not find.

^b Heb. shall not transgress my mouth.

^c The Septuagint is followed in taking this line in connection with the former. The Septuagint, however, reads, "that my mouth may not speak," instead of "transgress," יעבר for ידבר.

^d אני emphatic.

^e Shall not be moved my footsteps.

^f So read both our translations, the LXX., the Syriac, 35 and 37 of

O thou that savest them that *take refuge in thee
 From those that rise up against thy right hand.
 Keep me as the apple of the eye,^a
 Under the shadow of thy wings hide me :
 From the presence of the ungodly that waste me :
 Mine enemies my soul ^bdo * surround.
 In their own fat they are inclosed :
 Their mouths speak in pride.^c
 Our* goings they have now encompassed ;
 Their eyes they have set, turning down to the earth,
 Like as when a lion is greedy of prey,
 And as when a young lion lurketh in secret places.

III.

Arise^d, O LORD : °disappoint him : cast him down :
 Deliver my soul from the ungodly *by* thy sword :
 From the men, *by* thy hand, O LORD :
 From the men of this world :
 Their portion is in *this* life :^f
 And with thy hid *treasure* thou fillest their belly.
 They ^ghave children to the full,^h
 And they leave their* residue to their babes.
 As for me, in righteousness I will behold thy Presence :
 I shall be satisfied,ⁱ when I awake, with thy likeness.

Kennicott's MSS., and some of De Rossi's. But the received Heb. text is הפלה, not הפלא, which they read.

^a Heb. of the daughter of the eye.

^b Or, the enemies in soul surround me.

^c Plural in the Heb.

^d This is like the style of the circumjacent Psalms.

^e Heb. go before his face : but this idiom is so obscure, that the reading of our authorised translations is here retained.

^f Heb. lives.

^g Or, according to the margin of the English Bible, "Their children are full."

^{h, i} The same word in Heb. שבע.

PSALM XVIII.

To the Chief Musician. Of David the servant of the LORD ;
 who spake unto the LORD the words of this song, in the
 day that the LORD delivered him from the hand of all
his enemies, and from the hand of Saul. And he said,

I.

I will love thee, O LORD, my strength : [deliverer,
 The LORD is my^a stony rock, and my fortress, and my
 My God, my Rock ; I will *take refuge in him :
 My shield, and the horn of my salvation ; my high tower.
 With^b praise will I call upon God :
 And from mine enemies I shall be saved.

II.

They compassed me, ^cthe sorrows of death,
 And the floods of Belial affrighted me :
 The sorrows of hell came about me,
 They overtook me, the snares of death.

In my^d trouble I will call upon the LORD,
 And unto God will I cry :
 He shall hear, from his temple, my voice,
 And my cry shall be in his presence :
 It shall enter into his ears.

III.

Then did ^eshake and *quake the earth :
 And the foundations of the hills trembled,
 And did shake, because wrath was with him.

^a Heb. סלעי.

^b The Septuagint (*αἰρώ*) is here followed.

^c Heb. the pangs, or throes, חבלי.

^d Heb. in the trouble (that was) to me.

^e The similarity of sound of the two Hebrew words תרעיש and תנעיש is here imitated.

There went up a smoke from his nostrils,
 And a fire out of his mouth devoured :
 Coals were kindled by it.
 And he bowed the heavens, and came down :
 And there was darkness under his feet :
 And he rode upon the cherub, and did fly :^a
 And he came ^bflying upon the wings of the wind.
 He made darkness his secret place :
 Round ^cabout him were as a pavilion darkness of waters,
 Thick clouds of the skies.^d
 At the brightness before him the thick clouds passed,
 Hail, and coals of fire.
 And ^ethe LORD thundered in the heavens,
 And the Most High gave his voice,
 Hail, and coals of fire.
 And he sent out his arrows, and scattered them ;
 And his lightnings he ^{*}showered, and discomfited them.
 Then ^fwere seen the channels of the waters :
 Then were discovered the foundations of the world,
 At thy chiding, O LORD :
 At the blasting of the breath of thy nostrils.

He shall send from on high : he shall fetch me :
 He shall draw me out of many waters.^g
 He shall deliver me from mine enemy, *that was* strong,
 And from my haters : for they were too mighty for me :
 They overtook me in the day of my calamity :
 But ^hthe LORD was a stay for me.

IV.

For I have kept the ways of the LORD,
 And have not gone wickedly from my God.

^a עָפָה, a different word in the Hebrew from that in the next line.

^b רָפָא.

^c Heb. they surrounded him (*as*) his pavilion.

^d Or, the conflicting clouds : (*i. e.*) thunder clouds.

^e Heb. and thundered the Lord.

^f Heb. and were seen, and were discovered.

^g Heb. waters many.

^h Heb. but was (emphatic) the Lord a staff to me.

For all his judgments are before me,
 And his statutes I put not away from me.
 And ^aI was perfect before him :
 And I kept myself from mine iniquity : [righteousness,
 And ^bthe LORD hath rewarded me according to my
 According to the cleanness of my hands before his eyes.

With the merciful thou wilt be merciful :
 With the ^cman of perfectness thou wilt be perfect :
 With the clean thou wilt be clean :
 And with the froward thou wilt wrestle.

For thou, *even thou* the people of affliction wilt save,
 But the eyes of haughtiness wilt bring down :
 For thou, *even thou* shalt light my lamp :
 The LORD my God will lighten my darkness :
 For by thee I shall run through an host :
 And by my God I shall leap over the wall.

v.^d

GOD : . . perfect are his ways :
 The word of the LORD is tried *in the fire* ;
 A shield is He to all who *take refuge in him.

For who is God, save the LORD ?
 And who is the Rock, except our God ?
 It is God who girdeth me with strength,
 And maketh perfect my ways.
 He maketh my feet like *those of hinds*,
 And on my high places he maketh me to stand :
 He teacheth my hands to war,
 And ^ea bow of *brass is broken *by* mine arms.

^a I was (emph.).

^b Heb. and hath rewarded me the Lord.

^c Heb. נִבְרַר, a strong (or eminent) man perfect.

^d This v. division is antistrophical to the first: containing an enlargement of the epithets there, Strength, Rock, Shield, &c.

^e Heb. is broken a bow of brass.

And thou shalt give me the shield of thy salvation :
 And thy right hand shall hold me up,
 And thy gentleness shall be multiplied on me.

Thou shalt make room for my steps under me,
 And ^amy footsteps shall not slide.
 I will follow mine enemies, and overtake them :
 And I will not return till I have destroyed them.
 I will smite them, and they shall not be able to rise :
 They shall fall under my feet.

And thou hast girded me with strength to war ;
 Thou hast bowed down^b under me those who rose up against me.
 And mine enemies ; . . thou hast given me their neck,
 And those that hate me I ^{*}shall cut down.
 They shall cry : but there shall be none to save :
 Even to the LORD : but he shall not hear them.
 And I will beat them small as the dust before the wind :
 As the clay of the streets I will cast them out.

VI.

Thou shalt deliver me from the strivings of the people ;
 Thou shalt make me the head of the heathen :
 A people whom I have not known shall serve me :
 At the hearing of the ear they shall hear me ;
 The children of the stranger shall dissemble with me,
 The children of the stranger shall fail,
 And shall be afraid out of their close places.

VII.

The LORD^c liveth :
 And blessed be my Rock :
 And exalted be the God of my salvation :
 Even the God who giveth vengeance^d for me,
 And destroyeth the ^{*}nations under me,

^a Heb. and shall not slide my footsteps.

^b Heb. those that rose up against me under me.

^c Heb. liveth the Lord.

^d Heb. vengeancees.

Delivering me from mine enemies ;
Yea, above those that rise against me thou exaltest me ;
From the man of violence thou shalt rid me.

VIII.

Therefore will I give thanks to thee among the heathen, O
And to thy Name* will I make a psalm. [LORD:
He hath magnified the salvation^a of his King,
And he sheweth^b mercy to his Anointed,
To David, and to his seed for evermore.

^a Heb. the salvations.

^b Heb. doeth.

PSALM XIX.

To the Chief Musician. A Psalm of David.

I.

The heavens *are telling the glory of God ;
 And the works^a of his hands *declareth the firmament.
 Day unto day uttereth speech :
 And night unto night sheweth knowledge.

There is no speech, and there is no language :^b

It is not heard, their voice :

Through the whole earth goeth forth their voice :

And to the end of the world their words.

For the sun he hath set a tabernacle in them,
 And he as a bridegroom goeth forth from his chamber :
 He rejoiceth as a strong man to run *his* course.
 From the end of the heavens is his going forth,
 And his circuit unto the ends of them :
 And nothing is hid from the heat thereof.

II.

The law of the LORD is perfect, converting the soul :
 The^c testimony of the LORD is sure, making wise the simple :
 The *precepts of the LORD are right, *making glad the heart :
 The commandment^d of the LORD is pure, giving light to the
 The fear of the LORD is clean, enduring for ever : [eyes.
 The judgments of the LORD are true ; they are righteous
 altogether.

^a Heb. work : but it is here rendered in the plural, in order to observe without ambiguity the original sequence of the latter words of the line.

^b Heb. words.

^c So read both our versions, and the LXX ; but the Hebrew is in the plural number.

^d So read both our versions, and the LXX. The Heb., which is in the plural, is obviously wrong, since the adjective is singular.

More to be desired are they than gold, yea, than ^a much fine gold:
And sweeter than honey, and the dropping of honeycombs.
Moreover by them is thy servant taught ^b:
And in keeping them the reward is great.

The wanderings of *man* who can understand?
From secret faults O cleanse thou me.
Also from presumptuous sins keep back thy servant,
Let them not have dominion over me:
So shall I be perfect, and * clean from the great transgression.^c
Let ^d the words of my mouth, and the meditation of my heart
be acceptable
In thy sight, O LORD, my Rock, and my Redeemer.

^a Heb. fine gold much.

^b Heb. enlightened.

^c Heb. transgression great.

^d Heb. let them be acceptable the words, &c.

PSALM XX.

To the Chief Musician. A Psalm of David.

I.

1. The^a LORD shall hear thee in the day of trouble :
2. The Name of the God of Jacob *shall exalt thee :
He shall send thy help from the holy *place* ;
And out of Sion he shall *uphold thee.
3. He will remember all thy *gifts,
And thy burnt offering he will accept.^b

SELAH.

II.

3. He will grant thee according to thine heart ;
And all thy counsel he will fulfil.
We will *sing for joy in thy salvation,
And in the Name of our God we will set up our banners :
The^c LORD will fulfil all thy petitions.
2. Now know I, that the LORD saveth his Anointed :
He will hear him from the heaven of his holiness,
With the strength of the salvation of his right hand.

Some^d *trust* in chariots, and some in horses :

But as for us, the Name of the LORD our God we will
remember :

As for them, they are *bowed down, and fallen :

But as for us, we are risen, and stand upright.

^a Heb. shall hear thee the Lord, &c., shall exalt thee the Name, &c.

^b "make fat," marg. Eng. Bible.

^c Heb. will fulfil the LORD.

^d Or, some of chariots, and some of horses, but we of the Name of the LORD our God will be mindful.

1. O LORD, save the King^a:
Hear us in the day when we call.

^a This reading follows that of our offices for Morning and Evening Prayer, and the Septuagint. The translations both in our Bible and Psalter, "let the King hear us when we call," and "hear us, O King of heaven," &c., are opposed to the context both of this and the following Psalm, and with the general use of the word "King" in the Psalms: which, though applied to the second Person of the Trinity, is not used to express God the Father, unless coupled with some epithet or adjunct. The Syriac, however, supports our authorized versions.

PSALM XXI.

To the Chief Musician. A Psalm of David.

I.

1. O LORD, in thy strength the King shall be *glad:^a
2. And in thy salvation how shall he rejoice exceedingly!
3. The desires of his heart thou hast given him:
And the request of his lips thou hast not withholden.

SELAH.

II.

3. For thou shalt prevent him with the blessings of goodness:
Thou shalt set on his head a crown of pure gold.
Life he asked of thee:
Thou gavest him length of days for ever and ever.
2. Great is his glory in thy salvation:
Honour and majesty shalt thou lay upon him.
For thou set on him blessings for ever: [countenance.
Thou shalt make him* joyful with the *gladness of thy
For the King trusteth in the LORD: [moved.
And through the mercy of the Most High he shall not be
1. Thine^b hand shall find out all thine enemies:^c
Thy right hand shall find out them that hate thee. [wrath:
Thou shalt make them as a *furnace of fire in the time of thy
The LORD in his displeasure shall swallow them up:
And the fire shall devour them.
Their fruit from the earth shalt thou destroy;

^a Heb. shall be glad the King.

^b Heb. shall find out thine hand.

^c Literally, to, or by all thine enemies. "Thy right hand shall be felt by them," according to the LXX.; *ἐνρεθείῃ ἢ χεὶρ σου πᾶσιν τοῖς ἐχθροῖς σου.*

And their seed from among the children of men.
For they intended^a against thee evil:
They imagined mischief: they * cannot *do it*.
Therefore shalt thou put them to flight: [their face.
On thy strings shalt thou make ready *thine arrows* against
Be thou exalted, LORD, in thine own strength:
We will sing, and * make a psalm to thy power.

^a This is the rendering of both our translations: being the literal translation of the Heb. נָטוּ in the obsolete sense of "stretching out."

PSALM XXII.

To the Chief Musician on Aijeleth Shahar. A Psalm of David.

I.

1.

My God, my God, why hast thou forsaken me,
Far from my salvation, from the words of my roaring?
O my God, I cry in the day, and thou hearest not:
And in the night, and there is no rest to me.

But thou continuest holy,^a

Thou that art the praise^b of Israel.

In thee trusted our fathers:

They trusted, and thou didst deliver them:

Unto thee they cried, and were holpen:

In thee they trusted, and were not *ashamed.

But as for me, I am a worm, and no man:

The reproach of men, and despised of the people.

All they that see me laugh in scorn at me:

They shoot out the lip; they shake the head, *saying*,

He^c trusted in God: he will *rescue him:

Let him deliver him: for he delighteth in him.

But^d thou art he that took me out of the womb:

Thou didst make me hope, *when* on the breasts of my
mother.

Upon thee have I been cast from my birth:

Even from the womb of my mother my God art Thou.

^a Heb. holy dost continue . . . or, inhabitest the praises of Israel. Eng. Bible.

^b ὁ ἑπαίνοσ Ἰσραηλ; LXX. praises, Heb.

^c שׁ, a different word from that so rendered before, בָּטַח.

^d Heb. For.

2.

Be not far from me, for trouble is at hand:

For there is none to help.^a

Round about me are many oxen:^b

Fat bulls of Bashan have beset me.

They gape upon me with their mouths,

As a lion ravening and roaring.

Like water am I poured out,

And there^c is a sundering of all my bones:

My^d heart is like wax melted in the midst of my bowels:

There^e is a drying up, as of a potsherd, of my strength,

And my tongue is cleaving to my jaws;

And into the dust of death thou shalt bring me.

For round about me are dogs:

The assembly of the wicked is inclosing me.

They^f have pierced my hands and my feet:

I may tell all my bones:

As for them, they are looking and staring on me.

They are parting my garments among them;

And upon my vesture they are casting lots.

But thou, O LORD, be not far off:

O my succour, to help me hasten:

Deliver from the sword my soul:

From the hand of the dog mine only one:

Save me from the mouth of the lion,

* And from the horns of the unicorns hear me.^g

II.

1.

I will *tell of thy Name to my brethren;

In the midst of the congregation I will praise thee.

^a Heb. no helper.

^b Heb. oxen many.

^c Heb. are sundered all my bones.

^d Heb. my heart . . .

^e is dried up.

^f The received Heb. reading, (doubtless a falsification of the Jews,) is כַּאֲרִי, which may be translated, as "a liar:" but the LXX., Syriac, and both our translations read כַּאֲרִי, as also 7 or 8 of Kennicott's MSS., כַּרְו 5 of Kennicott's MSS. (4 of these marginal), and 10 of De Rossi's.

^g Or, "my humiliation," according to the LXX. and Syriac.

Ye that fear the LORD, praise him:
 All ye seed of Jacob, glorify him,
 And *stand in awe of him, all ye seed of Israel.
 For he hath not despised nor abhorred the afflictions of
 Nor hath he hid his face from him: [the afflicted,
 And when he called unto him, he heard.

2. —

Of thee is my praise in the great congregation:^a
 My vows will I perform before them that fear him.
 The ^bmeek shall eat, and be satisfied:
 They shall praise the LORD that seek him:
 Your heart shall live for ever. [ends of the earth :
 They shall remember, and turn unto the LORD, all the
 And they shall worship before him, all the kindreds of
 For the LORD's is the kingdom: [the heathen.
 And he *hath dominion^c among the heathen. [earth:
 They shall eat, and worship, all those that are fat *in* the
 Before *his face shall bow down all that go down to the
 But his own soul no one can keep alive. [dust:
 A seed shall serve him :
 It shall be ^dacounted unto the LORD for a generation.
 They shall come, and declare his righteousness ;
 Unto a people to be born, ^ethat he hath done it.

^a Heb. congregation great.^b Heb. shall eat the meek.^c Heb. is ruling, or having dominion.^d Heb. told : the same word ספר as was rendered "tell," in the first line of this division.^e Or, "for he hath done it."

PSALM XXIII.

A Psalm of David.

The LORD is my shepherd :
 I shall not want.
 In pastures of tender grass^a he shall make me lie down :
 By waters of quietness he shall lead me.
 My soul he shall restore :
 He shall bring me forth in the paths of righteousness,
 For the sake of his Name.
 Yea, though I walk through the valley of the shadow of death,
 I will not fear evil ;
 For thou art with me :
 Thy rod and thy staff they give * me quietness.
 Thou shalt prepare before me a table in the presence of them
 Thou hast anointed with oil my head : [that trouble me :
 My cup shall * overflow. [my life :
 Surely goodness and mercy shall follow me all the days of
 And I will * rest in the house of the LORD to the * end of days.^b

^a The Heb. is but one word, אֵשֶׁת, or, "In pleasant places of grass."

^b Heb. length of days, marg. Eng. Bible.

PSALM XXIV.

Of David. A Psalm.

I.

The LORD's is the earth, and the fulness thereof:
 The world, and they that dwell therein.
 For *it is* He *who* on the seas hath founded it,
 And on the floods hath established it.

Who shall ascend into the hill of the LORD,
 And who shall rise up in the place^a of his holiness?
 The clean of hands, and the pure of heart,
 Who hath not lifted up to vanity his soul,
 And hath not sworn deceitfully;
 He shall receive the blessing from the LORD,
 And righteousness from the God of his salvation.
 This is the generation of^b them that * require him,
 That seek thy face, [O God^c] of Jacob.

SELAH.

II.

Lift up, O ye gates, your heads;
 And be ye lift up, ye everlasting doors;^d
 And he shall come in, the King of glory.

Who is this King of glory?
 The LORD strong and mighty:
 The LORD mighty in battle.

^a The two words are similar in the Heb. יקום במקום.

^b Thus both our translations, and the Septuagint, and 21 or 22 of Kennicott's copies: but the received Heb. text reads "him that seeketh him." דרשן.

^c So the Septuagint (which Origen has not obelized) and the Syriac. It is necessary to adopt this reading, which is found in two of Kennicott's copies.

^d Heb. doors everlasting.

Lift up, O ye gates, your heads ;
And ^abe ye lift up, ye everlasting doors ;
And he shall come in, the King of glory.

Who is he, this King of glory ?
The LORD of hosts :
Even He is the King of glory.

SELAH.

^a The received Heb. text has "lift up:" but the present reading, which follows the LXX. and the English Psalter, is sanctioned by 5 or 7 of Kennicott's copies.

PSALM XXV.

Of David.

- 8 Unto thee, O LORD^a
 My soul I lift up, O God :
 2 In thee I trust : I shall not be ashamed ;
 Mine^b enemies shall not triumph over me.
 3 Yea, all that hope in thee shall not be ashamed :
 They shall be ashamed who transgress without cause.

 7 Thy ways, O LORD, * make me to know :
 Thy paths * learn me.
 7 Shew * me the way^c of thy truth, and learn me :
 For thou art the God of my salvation :
 In thee do I hope all the day.

 1 Remember thy loving-kindnesses, O LORD, and thy
 For * everlasting are they. [mercies :
 7 The sins of my youth and my transgressions remember not :
 According to thy mercy remember Thou me,^d
 For the sake of thy goodness, O LORD.

 2 Good and upright is the LORD :
 Therefore will he * guide sinners in the way :
 1 He will * shew the way to the meek in judgment :
 Yea, he will learn the meek his way.

^a This verse is evidently a fragment : so Dr. Kennicott marks it. The words, " O God," plainly belong to the first distich : as the word in thee, 7ב, begins the distich 7ב.

^b Heb. shall not triumph enemies to me.

^c Heb. guide me in thy truth : but it is thus paraphrased, to shew the connection of the verb with a noun preceding ; " thy ways : " the root of both being the same in the Heb.

^d Heb. remember me Thou.

- 2 All the paths of the LORD are mercy and truth,
 To those who keep his covenant and his testimonies.
- 3 For the sake of thy name, O LORD,
 Forgive mine iniquity; for * manifold is it.
- 4 Who is that man that seareth the LORD?
 He shall * guide him in the way that he shall choose.
- 5 His soul in goodness shall dwell:^a
 And his seed shall inherit the land.
- 6 The secret of the LORD is with them that fear him,
 And his covenant, that he may make them know it.
- 7 Mine eyes are * continually toward the LORD:
 For *it is* He *who* shall pluck from the net my feet.
- 8 Turn * thy face to me, and have mercy upon me:
 For desolate and afflicted am I.
- 9 The troubles of my heart are enlarged:
 Out of my distresses bring me.
- 10 Look^b upon mine afflictions and my pain:
 And * forgive^c me all my sins.
 Look upon mine enemies: for they are many:
 And with a hatred of cruelty they hate me.
- 11 O keep my soul, and deliver me:
 I shall not be ashamed, for * my refuge is in thee.
- 12 Let perfectness and uprightness preserve me:
 For I hope in thee.
 Redeem^d, O God, Israel from all his troubles.

^a "shall lodge" marg. Eng. Bible, making a transitory sojourn.

^b Here the letter ק ought regularly to occur; but of this there is no trace in the Heb. or the Septuagint. Bishop Horsley, with Dr. Kennicott and Houbigant, proposes to read, instead of ראה look upon, קצר cut short. This is ingenious, but merely conjectural. See Bishop Horsley's very able notes on this psalm, which propose solutions of many apparent anomalies.

^c Heb. take me out of . . . וישא.

^d This last line is redundant; it begins, as does the redundant couplet in Ps. xxxiv., with the letter פ. On this Michaelis has a very ingenious and plausible conjecture, that in ancient times the double power of the פ was marked by a distinction in the character. Of course the present Masoretical pointing would interfere with this theory, but that is a comparatively modern addition. See his notes to Bishop Lowth's xxii. Prælection.

PSALM XXVI.

Of David.

I.

Judge me, O LORD.

For I ^asurely in innocence have walked :
 And in the LORD I have trusted :
 I shall not slide.

II.

Examine me, O LORD, and prove me :
 Try my reins and my heart :
 For thy mercy is before mine eyes :
 And I have walked in thy truth.

III.

I have not dwelt with men^b of vanity,
 And with dissemblers I have not gone :
 I have hated the congregation of the wicked ;
 And with the ungodly I have not sat.
 I will wash in innocency my hands,
 And I will compass thine altar, O LORD :
 That I may shew, with the voice of thanksgiving,
 And that I may tell, all thy wonders.
 O LORD, I have loved the habitation of thy house,
 And the place of the dwelling of thy *glory.

Take not away with sinners my soul,
 Nor with men of blood my life :
 In whose hands is mischief,
 And their right hand is full of gifts.

IV.

But as for me, in my *perfectness I will walk :
 Redeem me, and be *gracious to me.
 My foot standeth in uprightness :
 In the congregations I will bless the LORD.

^a "surely" is inserted to represent the emphatic sense of אֲנִי.

^b literally, mortals, מֵתִי.

PSALM XXVIII.

Of David.

I.

Unto thee, O LORD, will I cry :
 O my Rock, be not silent to me :
 Lest if thou hearest not me,^a
 I then become like unto them that go down to the pit.

Hear the voice of my supplication, when I cry unto thee :
 When I lift up my hands towards the oracle of thy holiness.
 Draw me not away with the ungodly,
 And with the doers of iniquity,
 Which speak peace to their neighbours,
 But *evil is in their hearts.

Give to them according to their doings,
 And according to the *evil of their inventions ;
 According to the work of their hands give to them ;
 Render their *reward to them.

For they understand not the doings of the LORD,
 Nor the work of his hands :
 He shall break them down, and shall not build them.

II.

Blessed be the LORD :
 For he hath heard the voice of my supplication.
 The LORD is my strength and my shield :
 In him trusteth my heart, and I am holpen : [him thanks.
 Therefore rejoiceth my heart, and in my songs I will give

^a Heb. be silent from me.

The LORD is strength to them :^a
And the strength of the salvation^b of his Anointed is He.
O save thy people, and bless thine inheritance :
And feed them, and lift them up for ever.

^a Or, to him. The English Psalter reads " my strength." The Septuagint renders this *κραταίωμα τοῦ λαοῦ αὐτοῦ*, reading, with seven of Kennicott's copies, and one of De Rossi's, *מַעַל* for *מַלְא*, which seems the better reading.

^b Heb. salvations.

PSALM XXIX.

A Psalm of David.

I.

Give unto the LORD, ye sons of the mighty,^a
 Give unto the LORD glory and strength.
 Give unto the LORD the glory of his Name :
 Worship the LORD in the beauty of holiness.

II.

The Voice of the LORD is upon the waters :
 The God of glory thundereth :
 The LORD is upon many waters.^b
 The Voice of the LORD is with power :
 The Voice of the LORD is with majesty.
 The Voice of the LORD breaketh the cedars,
 Yea, the^c LORD breaketh the cedars of Lebanon.
 Yea, he maketh them to skip like a calf :
 Lebanon and Sirion like a young^d unicorn.
 The Voice of the LORD divideth the flames of fire :
 The Voice of the LORD shaketh the wilderness ;
 The^e LORD shaketh the wilderness of Kadesh.
 The Voice of the LORD^f maketh the hinds to bring forth,
 And discovereth the forests :
 But^g in his temple doth every thing therein speak of his glory.

^a Heb. of the gods.^b Heb. waters many.^c Heb. and breaketh the Lord.^d Heb. son of the unicorns.^e Heb. shaketh the Lord.^f Heb. maketh to bring forth the hinds.^g The idea is taken from the margin of the English Bible. כָּלֹךְ does not mean, literally, every one, but every one of him, or thereof. It seems as if this line was a climax : *i. e.* that great as is the glory of his voice, yet a greater glory than this, namely, his Presence, is shewed in his temple.

III.

The LORD upon the flood doth sit :
Yea, ^a the LORD doth sit a King for ever.
The LORD strength to his people shall give ;
The LORD shall bless his people in peace.

^a Heb. and doth sit the Lord.

* * The characteristic word, or that of frequent occurrence in this Psalm, is "Voice;" לִקוֹל.

PSALM XXX.

A Psalm of a Song *at* the dedication of the house of David.

I.

I will * exalt thee, O LORD, for thou hast lifted me up,
And hast not made glad those that were enemies to me.

O LORD my God, I cried unto thee,
And thou hast healed me.

O LORD, thou hast brought up from hell my soul,

Thou hast kept me alive from them that go down into
Make * a psalm to the LORD, O ye saints of his, [the pit.
And give thanks for a remembrance of his holiness.

II.

For there is *but* a moment in his anger :
Life is in his favour :
Through the night ^a endureth weeping,
But in the morning there is singing.

And as for me, I said in my prosperity,
I shall not be moved for ever ; [stand in strength.
O LORD, by thy favour thou hast made my hill to
Thou didst hide thy face :
Then ^b was I troubled :

III.

To thee, O LORD, I cried :
And to the LORD I made supplication : *saying*,
What profit is there in my blood,
When I go down to the pit ?
Shall ^c the dust give thanks to thee ?

^a Heb. sojourneth, ילין.

^b I was, הִיִּיתִי, emphatic.

^c Heb. shall give thanks to thee the dust ?

Shall it declare thy truth ?
Hear, O LORD, be gracious unto me :
LORD, be thou a help to me.

IV.

Thou hast turned my mourning into * music,
Thou hast put off my sackcloth :
Thou hast girded me with gladness. [silent.
Therefore^a *my* glory will * make a psalm to thee, and not be
O LORD my God, for ever will I give thanks to thee.

^a Heb. will make a psalm to thee glory. My glory means "my spirit."
The authors of the Prayer-book translation read doubtless גבור for כבוד,
"every good man."

PSALM XXXI.

To the Chief Musician. A Psalm of David.

I.

In thee, O LORD, I have * taken refuge :
 I shall not be ashamed for ever :
 In thy righteousness * rescue me.
 Bow down to me thine ear,
 Make haste to deliver me :
 Be thou to me a Rock of strength,
 A house of defence^a, to save me.
 For a * stony rock and * defence art thou,
 Therefore^b for the sake of thy Name lead me and guide me.
 Draw me out of the net which they have privily laid for me,
 For thou art my strength.
 Into thy hand I commend my spirit :
 Thou hast redeemed me,^c O LORD God of truth.
 I have hated them that hold vanities of falsehood ;
 But as for me, In the LORD I trust.
 I will * rejoice, and * be glad in thy mercy :
 For ^dthou hast * seen mine * affliction :
 Thou hast known * in troubles my soul.
 And thou hast not shut me up in the hand of the enemy ;
 Thou hast set in a large *room* my feet.

Be gracious unto me, O LORD, for trouble is upon me :
 Mine ^eeye is consumed with grief,
 My soul and my body.
 For ^fmy life is spent through heaviness,
 And my years through deep sighing.

^a Heb. fortress.^b Heb. and.^c עָיַן, emphatic.^d Heb. who hast seen.^e Heb. is consumed with grief mine eye.^f Heb. for is spent through heaviness my life.

My ^astrength faileth through mine iniquity,
 And my bones are consumed.
 Among all mine enemies I am become a reproach,
 But to my neighbours specially :
 And a fear to those who know me :
 They who saw me without fled from me.
 I am forgotten as a dead man ^bout of mind :
 I am become like a vessel that is broken.
 For I have heard the slander of many :
 Dread* was on every side :
 While they took counsel together against me :
 To take my *soul they devised.

II.

But as for me, in thee have I trusted, O LORD :
 I have said, my God art thou.
 In thy hand is my time : [secutors.
 Deliver me out of the hand of mine enemies and of my per-
 Make ^cthy face to shine upon thy servant :
 And save me in thy mercy : [thee :
 O LORD, I shall not be ashamed : for I have called upon
 The ungodly shall be ashamed and silent in *hell :
 They shall be dumb, the lips of lying, [contempt.
 Which speak against the righteous grievously in pride and

O how* manifold is thy goodness which thou hast laid up for
 them that fear thee :
 Which thou hast wrought for them that *take refuge in thee,
 Before the sons of men ! [from the provoking of man.
 Thou shalt hide them in the *hidden place of thy presence
 Thou shalt *lay them up in a pavilion from the strife of
 tongues.

III.

Blessed be the LORD : [strength.
 For he hath marvellously shewed mercy to me in a city of

^a Heb. faileth through mine iniquity my strength.

^b Heb. from the heart.

^c Heb. make to shine thy face.

But as for me, I said in my haste,
I am cut off from before thine eyes. [cried unto thee.
Nevertheless thou heardedst the voice of my prayer, when I

O love the LORD, all ye saints of his :
The^a faithful the LORD preserveth :
And rewardeth plenteously the proud doer.^b
Be of good courage, and he will strengthen your heart.
All ye that * wait for the LORD.

^a Heb. the faithful preserveth the Lord

^b Heb. doer of pride.

PSALM XXXII.

Of David. A Maschil.

I.

Happy* is he, whose^a transgression is forgiven;
 Whose sin is covered.
 Happy* the man, to whom the LORD will not impute iniquity,
 And^b in whose spirit there is no guile.
 When I kept silence, my bones were consumed^c
 Through my roaring all the day.
 For by day and night thy^d hand was heavy upon me;
 My^e moisture was turned into the drought of summer.

SELAH.

II.

My sin I will acknowledge to thee:
 And mine iniquity I have not covered:
 I said, I will confess my transgression to the LORD:
 And thou thyself didst forgive the iniquity of my sin.

SELAH.

III.

For this^f shall prayer be made by every godly man in the time
 of finding thee: [not come nigh.
 Surely, in the *overflowing of many *waters, to him they shall
 Thou art a hiding-place to me: from trouble thou shalt
 preserve me:
 With songs of deliverance thou shalt compass me.

SELAH.

^a Heb. is forgiven transgression, is covered his sin.^b Heb. and there is not in his spirit guile.^c Heb. were consumed my bones.^d Heb. was heavy upon me thy hand.^e Heb. was turned my moisture.^f Heb. shall make his prayer every godly man.

IV.

I^a will inform thee, and teach thee in the way which thou shalt go:

I will counsel thee: upon thee shall be mine eye.

Be ye not like horse, like mule, without understanding:

With bit and bridle their mouths must be held, lest they come near to thee.

Many plagues shall be on the ungodly:

But he that trusteth in the LORD mercy shall compass him.

Be glad in the LORD, ye righteous:

And *sing for joy, all that are upright in heart.

^a אשכיל. Has this word any connection with משכיל, the title of the Psalm?

PSALM XXXIII.

I.

Rejoice,^a ye righteous, in the LORD:
For to the upright* pleasant is praise.

Give* thanks unto the LORD with harp,
With a lute of ten strings* make a psalm to him.
Sing to him a song that is new:
Skillfully* play^b with a loud noise.

For right is the word of the LORD:
And all his works are *done* in truth.
He loveth righteousness and judgment:
Of the mercy of the LORD the^c earth is full.
By the word of the LORD the heavens were made:
And by the breath of his mouth all the hosts of them:
He gathereth, as an heap, the waters of the sea:
He layeth up in treasure-houses the depths.

Fear the LORD, all the earth:
Of him stand in awe, all the dwellers of the world:
For HE spake, and it was:
HE commanded, and it stood.

II.

The LORD* scattereth the counsel of the heathen:
He* breaketh the devices of the nations:
The counsel of the LORD for ever standeth:
The* devices of his heart to generations of generations.^d

^a Heb. sing for joy.

^b יָנַן, to play on a stringed instrument.

^c Heb. is full the earth.

^d Heb. to generation and generation.

Happy* is the people^a to whom the LORD is their God:
The* nation whom he hath chosen for an inheritance
to himself.

From heaven the LORD looked down; ^b
He beheld all the sons of men: [of the world:
From the place of his rest he considered all the dwellers
He fashioned alike their hearts:^c
He understandeth all their works.

No King is saved by the multitude of an host:

A mighty man is not delivered by greatness of strength:

A vain thing is a horse to save:

And in the greatness of his strength he shall not* rescue.

III.

Behold the eye of the LORD is upon them that fear him,
Upon them that* wait for his mercy:
To deliver from death their soul,
And to keep them alive in dearth.
Our soul tarrith for the LORD:
Our help and our shield is HE:
For in him shall be^d the gladness of our heart:
For in the Name of his holiness we trust.
Let^e thy mercy, O LORD, be upon us,
As we do* wait for thee.

^a The same word as is translated "heathen" before.

^b Heb. looked down the Lord.

^c Heb. their heart.

^d Heb. shall be glad our heart.

^e Heb. let be thy mercy, O Lord, upon us.

PSALM XXXIV.

Of David: when he changed his behaviour before Abimelech:
and he drove him away, and he departed.

I.

- 8 I will bless the LORD at all times:
 Continually his praise shall be in my mouth.
 9 In the LORD shall my soul * make her praise^a:
 The * meek shall hear thereof, and be glad.
 10 O magnify the LORD with me:
 And let us exalt his Name together.
 11 I sought the LORD, and he heard me:
 And from all my fears he delivered me.
 12 They looked unto him, and were enlightened:
 And their faces were not * cast down.
 13 This poor man crieth, and the LORD heareth:
 And from all his troubles he saveth him.
 14 The Angel^b of the LORD encampeth
 Round about them that fear him, and delivereth them.
 15 O taste, and see how good the LORD is:
 Happy * the man * that taketh refuge in him.
 16 O fear the LORD, ye saints of his:
 For there is no want to them that fear him.
 17 The lions do lack and hunger,
 But they that seek the LORD shall not want all good.^c

II.

- 18 Come, ye children, hearken to me:
 The fear of the LORD I will learn you.

^a Heb. shall make her praise my soul.

^b Heb. encampeth the angel of the Lord.

^c Here in the Septuagint a Diapsalma occurs, exactly in the place where it would be appropriate.

- ו Who is the man that desireth long life,^a
 Loving *many* days, that he may see good?^b
 ז Keep thy tongue from evil,
 And thy lips from speaking guile :
 ח Depart from evil, and do good :
 Search * for peace, and pursue it.

III.

- ט The eyes of the LORD are toward the righteous :
 And his ears are toward their cry.
 פ The face of the LORD is against the doers of evil,
 To cut off from the earth their remembrance.
 צ They * call aloud, and the LORD heareth :
 And from all their troubles he delivereth them.
 ק Nigh is the LORD to the broken in heart ;
 And the contrite in spirit he will save.
 ר Many are the afflictions of the righteous ;
 But from them all the LORD will deliver him.^c
 ש He keepeth all his bones :
 One of them is not broken.
 ת Evil shall slay the ungodly : ^d
 And the haters of the righteous shall be guilty :
 The^e LORD redeemeth the soul of his servants,
 And they shall not be guilty, all that take refuge in him.

^a Heb. lives.

^b Or, "loving *many* days to see good."

^c Heb. will deliver him the Lord.

^d Heb. shall slay the ungodly evil.

^e Heb. redeemeth the Lord.

* * The characteristic word of this Psalm is יהוה, the LORD.

PSALM XXXV.

Of David.

I.

Strive* thou, O LORD, with them that strive with me;
 Fight thou against those that fight against me.
 Lay hand upon the shield and buckler,
 And* arise for mine help.
 And draw out the spear,
 And stop *the way* against my persecutors:
 Say to my soul, Thy salvation am I.

Let them be *ashamed and *confounded, that seek after my
 soul:

Let them be turned back, and put down,^a that imagine my hurt.^b
 Let them be as the dust before the wind:

And let the Angel of the LORD chase them:

Let their way be dark and slippery:

And let the Angel of the LORD persecute them:

For without a cause have they hid for me *in* a pit their net:
 Without a cause have they digged^c for my soul.

Let there come upon him destruction whereof he knoweth not.

And let the pit which he hid, catch himself;

Into^d that very destruction let him fall.

II.

And my soul shall be joyful in the LORD:

It shall rejoice in his salvation.

All my bones shall say,

LORD, who is like unto thee,

Who deliverest the poor from him that is too strong for him,

Yea, the poor and needy from him that spoileth him.

^{a, c} יחפרו, same word in both places.

^b Heb. my evil.

^d Heb. into destruction let him fall into it.

III.

There arose witnesses of violence :
 Who of things that I knew not asked me :
 They rewarded me evil for good,
 To the despoiling of my soul.

But as for me, when they were sick, I put on sackloth,
 I afflicted with fasting my soul :
 And my prayer into my own bosom shall return.
 As though it had been a friend, as a brother I behaved ;^a
 As one mourning for a mother, in heaviness I bowed down.
 But when I went halting, they were *glad, and gathered
 themselves together.
 They were gathered against me, the abjects, and I knew it not :
 They did tear me, and ceased not.
 With^b the hypocritical mockers at feasts,
They gnashed upon me their teeth.

IV.

O LORD, how long wilt thou look upon this ?
 Turn* aside my soul from their destructions,
 From^c the lions mine only one.
 I will give thanks to thee in the great congregation :^d
 Among^e much people I will praise thee.

Let not them be glad over me who are mine enemies falsely,
 And let not those who hate me without a cause wink their eye.
 For not of peace do they speak :
 But against the quiet of the land speeches of deceit they devise.
 Yea, they opened wide against me their mouth :
 They said, Aha, aha, our^f eye hath seen it.

^a Heb. I walked.

^b with the profligate mockers of bread.

^c A strong resemblance is observable between this Psalm and the 22d, in this and the following distich.

^d Heb. congregation great.

^e Heb. people strong.

^f Heb. hath seen it our eye.

Thou hast seen, O LORD :

Keep not silence ; O LORD, be not far from me.

Stir up thyself, and awake to my judgment,

My God, and my Lord, to my cause.^a

Judge me according to thy righteousness, O LORD my God ;

And let them not be *glad over me.

Let them not say in their heart, Aha ! our soul !

Let them not say, We have devoured him. [at my hurt^b :

Let them be ashamed and *put down together that *are glad

Let them be clothed with shame and *confusion that magnify

themselves against me.

Let them *sing for joy, and be glad, that favour my righteousness.

And let them say continually, Let^c the LORD be magnified,

Who hath pleasure in the *peace of his servant.

And my tongue shall speak of thy righteousness ;

All the day of thy praise.

^a Heb. my striving.

^b Or, mine evil.

^c be magnified the Lord.

PSALM XXXVI.

To the Chief Musician. Of the servant of the LORD, even of David.

I.

The transgression ^a of the wicked saith within my heart,
 There is no fear of God before his eyes.
 For he flattereth himself in his own eyes,
 Until ^b his iniquity be found to be hateful.
 The words of his mouth are iniquity and deceit:
 He hath left off to be wise, to do good.
 Iniquity he hath devised upon his bed;
 He hath set himself in a way that is not good:
 Evil he doth not abhor.

II.

O LORD, in the heavens is thy mercy:
 Thy truth reacheth unto the clouds.
 Thy righteousness is like the mountains of God:
 Thy judgments are the great deep.^c
 Man and beast thou shalt save, O LORD:
 How precious is thy mercy, O God: [have refuge.
 And the children of men under the shadow of thy wings shall

III.

They shall *be refreshed^d with the plenteousness of thy house:
 And of the river of thy pleasures thou shalt make them drink.

^a Heb. saith the transgression: that is, causes this reflection that follows: but if we read, with the LXX, the Syriac, one of Kennicott's, and two of De Rossi's copies, "his" for "my" heart (as Dathe recommends), the sense will be more consistent. "Transgression saith to the ungodly לְרִשְׁעוֹ, within his heart; *i. e.* makes suggestions to his heart."

^b Or, that he may find out (*i. e.* systematize) his iniquity, and may hate.

^c Heb. deep great.

^d Heb. be watered: marg. Eng. Bible, יִרְוֶן.

For with thee is the well of life,
And in thy light shall we see light.
O continue^a thy *mercy to them that know thee,
And thy righteousness to the upright of heart.
Let^b not the foot of pride come against me,
And the hand of the ungodly, let it not remove me.
There are they fallen, the workers of iniquity ;
They are cast down, and shall not be able to rise.

^a draw out: marg. Eng. Bible.

^b let not come against me the foot, &c.

PSALM XXXVII.

Of David.

1. 8.

Fret not thyself because of the wicked :
 Be^a not envious against the doers of iniquity :
 For as the grass they shall soon be cut down :
 And as the green herb they shall wither.

2. 2.

Trust in the LORD, and do good :
 Dwell in the land, and^b be fed in truth :
 And delight thyself in the LORD,
 And he shall give thee the desires of thine heart.

3. 2.

Commit unto the LORD thy way :
 And trust in him : and He himself shall do it :
 And he shall bring forth, as the light, thy righteousness,
 And thy* justice as the noon day.

4. 7.

Hold thou still in the LORD, and wait for him :
 Fret not thyself at him who prospereth in his way :
 At the man who doeth after evil counsels.

^a Both our versions, the Septuagint, and 20 of Kennicott's copies, read "*And* be not:" but as the authorities for and against it seem equally balanced, and as the internal evidence of the structure of the Psalm is against it (vide stanzas 2, 4, 5.), I have followed the received Heb. text.

^b So both our translations read: the Hebrew רעה, he shall feed. The Septuagint, ποιμανθήσῃ.

5. 7.

Leave off from anger, and forsake wrath :
 Fret not thyself^a in any wise to do evil :
 For the wicked shall be cut off : [the earth.
 But those who *hope in the LORD, even they shall inherit

6. 1.

For yet a little while, and the ungodly shall not be^b :
 And thou shalt consider well his place, and it shall not be :
 But the meek shall inherit the earth,
 And shall delight themselves in the multitude of peace.

7. 1.

The^c ungodly *deviseth evil against the just,
 And gnasheth upon him with his teeth.
 The LORD shall laugh at him :
 For he seeth that his day is coming.^d

8. 7.

The^e ungodly have drawn the sword,
 And have bent their bow,
 To cast down the poor and needy,
 To slay the upright of way.
 Their sword shall go through their own heart,
 And their bow shall be broken.

9. 2.

Better is a little to the righteous,
 Than riches of many of the ungodly^f :
 For the arms of the ungodly shall be broken,
 But^g the LORD upholdeth the righteous.

^a 78, surely.^b Heb. shall not be the ungodly.^c Heb. deviseth evil the ungodly.^d Heb. is coming his day.^e Heb. the sword have drawn the ungodly.^f Heb. of the ungodly many.^g Heb. but upholdeth the righteous the Lord.

10. י.

The LORD knoweth the days of the *perfect,
 And their inheritance for ever shall be:
 They shall not be ashamed in the time of evil,
 And in the days of dearth they shall be satisfied.

11. כ.

For the ungodly shall be destroyed:
 And the enemies of the LORD as the fat of lambs shall consume,
 Into smoke shall they consume.

12. ל.

The ^a ungodly borroweth, and doth not repay:
 But the righteous is merciful, and giveth.
 For the blessed of him shall inherit the earth,
 And the cursed of him shall be cut off.

13. מ.

By the LORD the steps of a ^b good man are ordered,
 And in his way he *taketh pleasure:
 If he fall, he shall not be cast down:
 For the LORD upholdeth with his hand.

14. נ.

Young I have been: now am I old:
 Yet I have not seen the righteous forsaken,
 Nor his seed begging for bread.
 All his days he sheweth mercy and lendeth:
 And his seed is blessed.^c

15. ס.

Depart from evil, and do good:
 And dwell for evermore.
 For the Lord loveth *justice,
 And forsaketh not his saints.

^a Heb. borroweth the ungodly.

^b נבִּיר, a man, or a strong man: this word always signifies some excellence of mind or body, among the more ancient Hebrew writers.

^c Heb. for a blessing.

16. [ג.]

For^a ever they are preserved :
 But the seed of the ungodly shall be cut off.
 The righteous shall inherit the earth,
 And shall dwell for ever in it.

17. ד.

The mouth of the righteous^b will speak of wisdom,
 And his tongue will talk of judgment :
 The law of his God is in his heart :
 And^c his goings shall not be * moved.

18. ז.

The^d ungodly is watching for the righteous,
 And seeking to slay him :
 The LORD will not leave him in his hand,
 Nor condemn him when he is judged.

19. ח.

Hope in the LORD, and keep his way,
 And he will exalt thee to inherit the earth :
 When^e the ungodly are cut off, thou shalt see it.

^a This stanza does not begin with the letter ג in the Heb. But Dr. Kennicott places the ה in *לעולם* in brackets; intimating that the word should be *עולם*, which is probable. If so, however, the ה was inserted before the LXX was translated; since the reading there is *εις τον αιωνα*. But it is to be remarked, that the English Psalter, after the words "for ever they are preserved," reads "the unrighteous shall be punished," following the LXX reading, *ανομοι δι εκδικηθησονται* (the line "and the seed of the ungodly &c.," following). Rosenmüller and Dathe agree with Cappellus and Houligant in conjecturing that the words *עוילים שמרו* have fallen out of the Heb. text, and that these formed the first line of the stanza: a conjecture confirmed by Symmachus's reading: *οι δε ανομοι εξαρθησονται*. The Vulgate reads "injusti punientur." The reading however is obelized by Origen: and indeed from its great resemblance to the second line of this stanza, one or other would seem to be redundant. The parallelism is more perfect according to the Heb. text. I hold to Dr. Kennicott's view.

^b Or, meditate: *יהנה מלתישהי* LXX.

^c Heb. shall not be moved his goings.

^d Heb. is watching the ungodly.

^e Heb. at the cutting off of the ungodly.

20. ג.

I have seen the ungodly in great power ^a,
 And spreading himself like a tree that is green :
 Then ^b I went by, and behold, he was not,
 And I sought for him, and he was not to be found.

21. ש.

Keep perfectness, and behold uprightness :
 For the end thereof to a man is peace.
 But the transgressors shall be destroyed together :
 The end of the wicked is, that they are cut off.

22. ה.

[But] ^c the salvation of the righteous is from the LORD :
 Their strength in the time of trouble.
 And ^d the LORD shall help them, and *rescue them,
 He shall rescue them from the ungodly,
 And shall save them, because they seek *refuge in him. ^e

^a Heb. terrible, ערִיץ.

^b So the English Psalter and the LXX. read, and so the context requires. (Compare Psalm cxix. 8.) But the English Bible, and all existing Heb. MSS. read "he passed away," יעבר.

^c The ה of this stanza is obviously redundant: and though found in the LXX, is wanting in three of Kennicott's copies, and one of De Rossi's.

^d Heb. and shall help them the Lord.

^e It is to be observed, that this Psalm, like the 23d and 34th (which are also alphabetical), has a redundant line, expressing future salvation and redemption. This uniformity of design vindicates the last line of Ps. xxv. from being an insertion of later times.

PSALM XXXVIII.

A Psalm of David: to bring to remembrance.

I.

O LORD, in ^a thine anger rebuke me not:
 Neither in thy hot displeasure chasten me.
 For thine arrows press sore on me,
 Yea, thou dost press sore on me thine hand. ^b
 No health is there in my flesh, by reason of thy wrath:
 No peace in my bones, by reason of my sin.
 For mine iniquities are gone over my head:
 Like a burthen that is heavy are they heavy unto me.
 My ^c wounds stink, they are corrupt,
 By reason of my foolishness.
 I ^d am * distorted, I am bowed down greatly:
 All the day long mourning do I go.
 For my loins are filled with a sore disease:
 And there is no * health in my flesh:
 I am enfeebled, and broken * greatly:
 I have roared, from the disquietness of my heart.

II.

LORD, before thee are all my desires;
 And my groaning from thee is not hidden.
 My heart panteth, my strength * hath forsaken me: ^e
 And the light of mine eyes, even that is not with me.
 My lovers and my friends ^f looking on my * plague ^g do stand,
 Yea, my kinsmen afar off do stand.

^a Heb. not in thy foaming wrath, רַב־צַפְרָא, rebuke me.

^b So the LXX, ἐπιστήμισας.

^c Heb. stink my wounds.

^d "Wried" is the marginal rendering in the English Bible: but this, being an obscure word, an equivalent is here given.

^e Hath forsaken me my strength.

^f Confer St. Luke, x. 31, 32., as confirming this rendering of מַנְנֵג.

^g This is a literal rendering of נִגְעִי, "my stroke;" *plaga*.

And they lay snares, who seek after my soul : [things,
 And they that *endeavour^a to do me evil, speak mischievous
 And deceit all the day they imagine.

But as for me, as one that is deaf, I heard not ;
 And as one that is dumb, I opened not my mouth :
 And I became as one who heareth not :
 And^b in whose mouth are no reproofs.

For on thee, O LORD, do I wait :
 Thou thyself shall answer, O LORD my God.
 For I said, lest they should be glad * over me : [selves.
 At the slipping of my foot, against me they magnified them-

III.

For^c as for me, I am ready to halt :
 And^d my sorrow is before me continually.
 For mine iniquity I declare :
 I am * troubled for my sin.

But mine enemies are living ; they are strong :
 And many are they that hate me falsely.
 And they that render evil for good are mine adversaries :
 Because I follow *the thing that is good*.

Forsake me not, O LORD :
 O my God, be not far from me :
 Hasten to my help, O LORD, my salvation.

^a Heb. seek.

^b Heb. and there are not in his mouth reproofs.

^c Heb. for I (emphatic) to halt am ready.

^d Heb. my sore, טִכְאוֹבִי.

PSALM XXXIX.

To the Chief Musician : to Jeduthun. A Psalm of David.

I.

I said, I will^a take heed to my ways,
That^b I sin not in my tongue.
I will keep my mouth with a bridle,
While the ungodly is before me.

I was dumb with silence :
I held my peace, even from good :
And my pain was stirred.^c

My^d heart was hot within me :
While I was musing, the fire kindled ;
I spake with my tongue.

Make me to know, O LORD, mine end,
And the measure of my days, what it is,
That I may know how *short lived am I.

Behold, a span-long thou hast made my days :
And my * short life is as nothing before thee :
Surely * altogether vanity is every man living.^e

SELAH.

^a Heb. will keep.

^b Heb. from sinning.

^c That is, was exasperated, was renewed. This word, נִעְכַּר, occurs only here, and in Prov. xv. 6. This would seem a presumption for Solomon's authorship, particularly when taken in connection with הַבֵּל, "vanity," the burthen of this Psalm and of Ecclesiastes. But against this militate the internal evidence of David's authorship, the title, and the connection with circumjacent Psalms, unquestionably his. The styles of father and son, however, were naturally similar.

^d Heb. was hot my heart.

^e Heb. surely all vanity is all mankind living.

II.

Surely * in a shadow ^a man doth walk :
 Surely in vain are they disquieted :
 He heapeth up, and knoweth not who shall gather.^b

And now, what is my hope ?
 O LORD, my * waiting is even for thee.^c
 From all my transgressions deliver me ;
 The reproach of the foolish make me not.

I was dumb, I opened not my mouth :
 For it was thou who didst it.
 Remove from me thy plague :
 By the blow of thy hand I am even consumed.

When thou with rebukes for iniquity dost chasten man,
 Thou * destroyest, as a moth, his beauty :
 * Surely vanity is every man.

SELAH.

III.

Hear my prayer, O LORD :
 And unto my calling give ear :
 At my tears * hold not thy peace.^d
 For a stranger am I with thee,
 A sojourner, like all my fathers.
 O spare me, that I may recover strength,
 Before I go away, and be no more.

^a Heb. walketh man.^b Heb. gather them.^c Heb. in thee is it, הַיָּא.^d The word is not the same as the sixth line : there, הַחֲשִׁיתִי, here, הַרִיט.

PSALM XL.

To the Chief Musician. Of David. A Psalm.

I.

In* hoping *I hoped for the LORD:
 And he inclined unto me, and heard my cry.
 And he brought me out of the pit of noise,
 Out of the mire of clay,
 And set upon the *stony rock my feet, ordering my goings.
 And he hath put in my mouth a song that is new,
 Even praise to our God.

Many^a shall see, and shall fear,
 And shall trust in the LORD.

Happy* the man, who maketh the LORD his trust:
 And* looketh not unto the proud, and to those who go
 about with lying.

Many things hast thou done, even thou, O LORD our God;
 Thy wonders and thy thoughts which are to usward
 No man can set in order before thee.

I^b would declare *them*; and I would speak *of them*
 They are^c more than can be numbered.

II.

Sacrifice and offering thou didst not desire:

Mine ears hast thou opened:^d

Burnt-offering and sin-offering thou didst not require:

Then I said, Lo I come,

In the volume of the book it is written of me :

^a Heb. shall see many.

^b See Psalm cxxxix. 18.

^c Heb. are too strong.

^d The difference between the Heb and the Septuagint, as given by St. Paul, Heb. x. 5. "a body hast thou prepared me," is well known. The received Heb. reading, followed by both our translations, is very obscure, and puts a forced meaning upon this verb כָּרַה. Dr. Kennicott, Dissert. gener. § 18. [5.], considers the LXX, or true reading to have been, אָזְנוֹה אָזְנוֹה *aznoh aznoh*, instead of אָזְנוֹה. In a certain Syriac MS. instead of אָרְנָה, "ears," is read פְּנֵיה. "body."

To do thy will, O God, I desire:
And thy law is within my * reins.

I ^a have * published righteousness in the great congregation:^b
Lo, my lips I will not restrain, O LORD;
Thou thyself dost know.

Thy righteousness I have not hid within my heart:
Of thy truth and thy salvation I have spoken:
I have not concealed thy mercy and thy truth from the great
congregation.^c

Thou, O LORD, restrain not thy loving kindness from me:
Let thy mercy and thy truth continually preserve me.

III.

For there are compassing me evils without number:
Mine ^d iniquities have taken hold on me, and I am not able to
look up:

They are more than the hairs of my head:
And my heart hath forsaken me.

Be pleased, O LORD, to deliver me:
O LORD, to help me hasten. [my soul to destroy it:
Let them be ashamed and put down together that seek after
Let them be driven back and confounded, that * desire my
hurt:^e

Let them be desolate, for a reward of their shame,
That say unto me, Aha, Aha.

Let those rejoice and be glad in thee, all they that seek thee:
Let them say continually, The LORD be magnified:^f
Even those who love thy salvation.
But as for me, *I am* poor and needy:
The LORD careth for me.
My help and * rescue art thou:
My God, make no tarrying.

^a Compare Ps. xxii. 23.

^{b, c} Heb. congregation great.

^d Heb. hath taken hold upon me mine iniquity.

^e Heb. mine evil.

^f Heb. be magnified the LORD.

PSALM XLI.

To the Chief Musician. A Psalm of David.

I.

Happy * is he that considereth the destitute : *
 In the day of evil the LORD will deliver him.
 The LORD will * keep him, and give him life :
 He shall be happy upon earth :
 And thou wilt not * give him over to the ^a will of his enemies.
 The LORD will preserve him upon the couch of languishing :
 All his bed thou shalt make in his sickness.

II.

As for me, I said, O LORD, * be gracious to me :
 Heal my soul, for I have sinned against thee.
 Mine enemies speak evil of me :
 When shall he die, and his name perish ? ^b
 And if he come to see me, vanity he speaketh :
 His heart gathereth iniquity to itself :
 He goeth forth : he * speaketh it.
 They ^c whisper together against me, all my haters :
 Against me do they devise evil for me : (*saying,*)
 Let a thing of Belial cleave unto him :
 And now that he lieth, let him no more rise.
 Yea, the man of my peace, in whom I trusted,
 Who did eat of my bread, hath ^d lifted up against me his heel.

III.

But thou, O LORD, be gracious unto me :
 And raise me up, and I shall reward them.

^a Heb. soul.

^b Heb. perish his name.

^c Heb. together against me they whisper.

^d Heb. hath magnified against me his heel.

By this I know thou favourest me:
Even because ^a mine enemy doth not triumph over me.
And as for me, in my ^{*} perfectness thou upholdest me,
And settest me before thy face for ever.

Blessed be the LORD God of Israel,
From everlasting to everlasting:
Amen, and Amen.

^a Heb. doth not triumph mine enemy over me.

THE
BOOK OF PSALMS.

PART II.

PSALM XLII. TO LXXII. INCLUSIVE.



† PSALMS XLII and XLIII.

To the Chief Musician. Maschil of the Sons of Korah.

I.

As the hart *longeth for the brooks of waters,
 So my soul longeth for thee, O God.
 My^a soul is athirst for God, for the God of life :
 When shall I come and appear before the presence of God ?
 My^b tears have been meat to me day and night,
 While they say unto me all the day, Where is thy God ?
 These things I remember, and I pour out within me my soul :
 For^c I would go with the multitude :^d
 I would go^e forth into the house of God, [holiday.
 In the voice of joy and praise of the multitude keeping
 Why art thou cast down, O my soul ?
 And art disquieted within me ?
 Wait* thou for God : for I will yet praise him,
 The *salvation of my countenance, and my God.^f

† Both these Psalms form but one in 38 of Kennicott's, and in many of De Rossi's, copies. The LXX title of the xliii (forming here the 3d division) is a modern interpolation.

^a Heb. is athirst my soul.

^b Heb. have been to me my tears.

^c Heb. I will go.

^d סֶךְ; Dathe remarks almost all ancient interpreters render this word "a tabernacle." I am inclined to think this right.

^e This is a very obscure line, the first word, אֲדַרְדֵּר, being very uncertain in its meaning; if, indeed, it be the correct reading. The LXX connect it with the preceding word, here reading אֲדַרְת, and making the word here translated "multitudes" mean "tabernacle," so that their interpretation is, "I will go into the glorious tabernacle, even to the house of God." The received reading is here followed, but Bishop Horsley, in his learned note, shows that the construction of the word אֲדַרְדֵּר (though defended by Glassins), is altogether anomalous. Dr. Hammond gives the interpretation of Abu Walid, and R. Tanchum, "I caused them to go," which seems the most consistent reading.

^f Both our translations read "his countenance." The present division

II.

Within me my soul is cast down :
 Therefore will I remember thee from the land of Jordan,
 And of the Hermonites, from the hill of Mizar.^a
 Deep unto deep calleth, at the * voice of thy waterspouts ;
 All thy * breakers^b and thy billows over me have gone.
 In the day the^c LORD will command his mercy :
 And in the night his song shall be with me,
 A prayer to the God of my life. [me ?
 I will say to God, my stony rock, Why hast thou forgotten
 Why in mourning do I go, because of the oppression of the
 enemy ?
 As with a sword in my bones^d my * persecutors reproach me,
 While they say unto me all the day, Where is thy God ?
 Why art thou cast down, O my soul ?
 And why art thou disquieted within me ?
 Wait * thou for God : for I will yet praise him,
 The * salvation of my countenance, and my God.

III.

Judge me, O God, and plead my^e cause against a people
 without mercy ;
 From the man of deceit and iniquity deliver me. [me off ?
 For Thou art the God of my strength : Why hast thou cast

and reading is supported by the LXX and the Syriac, and by two or four of Kennicott's copies. It is most consonant with the parallelism of the Psalm.

^a Dr. Lightfoot observes that Mizar is the same as Zoar, near the extreme part of Jordan close to the Salt Sea. David went towards Hermon when flying from Absalom, towards Zoar or Mizar, in an opposite direction, when flying from Saul. 1 Sam. xxii. 3., Chorogr. Inquiry, c. iii. § 7. But see an ingenious interpretation, (which it would be out of place here to analyze,) in Mr. Vernon Harcourt's very learned Doctrine of the Deluge, vol. ii. p. 381.

^b This is literal: *breakers* and *rollers*. Bishop Horsley translates the words as in the present work. Thus we have the waters from above, the great deep beneath, the rolling waves, and the waves breaking against the rocks.

^c Heb. will command the Lord.

^d Heb. reproach me my persecutors.

^e Heb. pleading.

Why in mourning do I go, because of the oppression of the
enemy? [lead me:

O send forth thy light and thy truth: they, even they shall
They shall bring me unto the hill of thy holiness, and unto
thy tabernacles.^a

And I will go unto the altar of God,

Unto God, the gladness of my joy:

And I will give thanks to thee upon the harp, O God, my God.

Why art thou cast down, O my soul?

And why art thou disquieted within me?

Wait* thou for God: for I will yet praise him,

The *salvation of my countenance, and my God.

^a This would make the LXX rendering of $\eta\delta$ ("a tabernacle") in the first part more probable.

† PSALM XLIV.

To the Chief Musician. Maschil of the Sons of Korah.

I.

O God, with our ears we have heard, our fathers have told us
 The work thou *workedst in their days, in the *days of old.
It was Thou: thine hand the heathen did^a drive out, and
 plant them: *but 2d. person.*
 Thou didst^b afflict the nations, and cast them out.

For not by their own sword gat they the land in possession,
 And their own arm did not save them: [thy countenance,
 For *it was* thy right hand, and thine arm, and the light of
 Because thou favouredst them.

Thou art He, my King, O God :
 Command *salvation^c for Jacob.
 Through thee, *them that trouble us will we^d push down ;
 Through thy Name will we tread them under that rise up
 against us.

For not in my bow will I trust:
 And my sword shall not save me :
 For^e thou hast saved us from * them that trouble us,
 And them that hate us thou hast put to shame.
 In God we boast all the day,
 And thy Name for ever we praise.

SELAIL.

† The general character of this Psalm, and its triple Epode, resemble the 89th Psalm.

^a יָרַשׁ, the same word as in the fifth line, " gat they in possession."

^b תָּרַע break.

^c Heb. salvations.

^d נָנַח push down, as a horned animal does : κεραιόμην, LXX. The metaphor is kept up in the next line.

^e "Thou" is not emphatic here.

II.

1.

But thou hast cast us off, and puttest us to confusion,
 And goest not forth with our *hosts.
 Thou makest us to turn back from *him that troubleth us,
 And they which hate us take spoil for themselves.^a
 Thou hast given us, like sheep, for meat,
 And among the heathen thou hast scattered us.
 Thou sellest thy people for nought,
 And dost not make increase by their price.
 Thou makest us a reproach to our neighbours,
 A scorn and derision to them that are round about us.
 Thou makest us a bye-word among the heathen,
 A shaking of the head among the nations.
 All day my confusion is before me;
 And the shame of my face hath covered me;
 For the voice of him that reproacheth and blasphemeth,
 By^b reason of the enemy and avenger.

2.

All this is come upon us : yet we do not forget thee,
 Nor behave falsely in thy Covenant.
 Our^c heart is not turned back,
 Neither^d have our steps gone out of thy way:
 Though thou hast *shattered us in the place of dragons,^e
 And covered us with the shadow of death.

^a Our Prayer Book reads לָנוּ (instead of לָנוּ,) with four of Kennicott's copies.

^b The rendering of מַפְנֵי by ἀπὸ προσώπου seems preferable : though doubtless the word is often used in the meaning given in the text. Vide Ps. 38. 4.

^c Heb. is not turned back our heart.

^d Heb. nor declined our steps.

^e אַנְיָם. This word is used six times by Isaiah, six times by Jeremiah, twice in Job, rarely in other books. In the book of Psalms it occurs in the 72d, 89th, and 47th.

3.

If we have forgotten the Name of our God,
Or stretched out our hands to a god that is strange,
Then shall not God search out this?
For it is He who knoweth the secrets of the heart.
Yea, for thy sake are we killed all the day;
We are counted as sheep for the slaughter.

4.

Up, why sleepest thou, O Lord?
Awake, cast us not off for ever.
Wherefore thy face dost thou hide,
Dost thou forget our affliction and oppression?
For our soul^a is bowed to the dust,
Our^b belly cleaveth unto the ground.
Arise for a help unto us;
And redeem us, for the sake of thy mercy.

^a Heb. is bowed to the dust our soul.

^b Heb. cleaveth to the ground our belly.

PSALM XLV.

To the Chief Musician upon Shoshannim. Maschil of the
Sons of Korah. A Song of Loves.

I.

My ^aheart is inditing ^bof a matter *that is* good : [King.
I ^cmyself speak of the *things* which I have made for the
My tongue is the pen of a writer *that is* ready.

II.

Fair art thou above the children of men :
Grace ^dis poured out upon thy lips,
Because ^eGod hath blessed thee for ever.
Gird thy sword upon thy thigh,
O *thou that art* mighty *in* thy glory and thy majesty.
And *in* thy majesty prosper thou ; ride on, [ness,
Because ^eof the word of truth, and the meekness of righteous-
And thy right hand shall teach thee terrible things.
Thine arrows are sharp ;
The people under thee shall fall,
In the heart of the enemies of the King.

Thy throne, O God, is for ever and ever :
A sceptre of uprightness is the sceptre of thy kingdom :
Thou hast loved righteousness, and hated ungodliness,
Wherefore God, even thy God, hath anointed thee
With the oil of gladness above thy fellows.
Of myrrh, and of aloes, *and* of cassia, are all thy garments,

^a Heb. is inditing my heart.

^b Heb. is full, ἐξηπύξατο.

^c Heb. will speak I myself.

^d Heb. is poured out grace.

^e Heb. hath blessed thee God.

^f Or, because of, ἐνεκεν. The word may mean God's promises.

From palaces of ivory, whereby they have gladdened thee.
Daughters of Kings were among thine honourable women :
The ^aQueen stood on thy right hand in gold of Ophir.

III.

Hearken, O Daughter, and consider, and incline thine ear :
And forget thy people, and the house of thy fathers :
And ^bthe King shall have pleasure in thy beauty :
For he is thy LORD ; and worship thou him.
And the daughter of Tyre *shall be there* with a gift : [cation.
Before ^cthee shall the rich among the people make suppli-

All ^dglorious is the Daughter of the King within :
Of ^ewrought gold is her clothing.
In raiment of needlework she shall be brought to the King :
The virgins that follow her, her companions, shall come unto
They shall be brought with gladness and joy : [thee :
They shall ^fenter into the palace of the King.
Instead of thy fathers shall be thy children :
Thou shalt make them ^gprinces in all the earth.

I will make thy Name to be remembered for all generations :
Therefore shall the ^hpeople give thanks unto thee for ever
and ever.

^a Heb. stood the Queen.

^b Heb. and shall have pleasure the King.

^c Heb. before thy face—shall intreat.

^d Or (with the LXX), “all the glory of,” &c.

^e Heb. מַעֲשֵׂי צֹלָח workings of gold : embroidery.

^f Heb. be made to come.

^g Heb. for princes.

^h Heb. peoples.

PSALM XLVI.

To the Chief Musician. Of the Sons of Korah. Upon
Alamoth. A Song.

I.

God is to us a refuge and strength,
A help in troubles very present.^a
Therefore will we not fear, at the ^{*b}trembling of the earth,
Or at the ^{*}removing of the mountains into the heart of the
They rage, they are troubled, the waters thereof: [seas:
The ^{*c}mountains shake at the swelling thereof.

SELAH.

II.

A river there is, the streams whereof shall make glad the
City of God:
The holy place of the tabernacle of the Most High.
God is in the midst of her: she shall not be moved:
God ^dshall help her at the ^{*}dawn of the morning.
The ^eheathen raged: ^fthe kingdoms were moved:
He hath uttered his voice: the earth shall melt.^g
The LORD of hosts is with us:
A high place for us is the God of Jacob.

SELAH.

III.

O come, behold the works of the LORD:
What ^hdesolations ^{*}he hath made desolate on the earth:

^a Heb. to be found exceedingly.^b Heb. breaking.^c Heb. shake the mountains.^d Heb. shall help her God.^e Heb. raged the heathen.^f Heb. were moved the kingdoms.^g Heb. shall melt the earth.^h Heb. who hath made desolate desolations, אשר ישם שמונות

Making ^a wars to cease unto the end of the earth :
The bow he breaketh, and *snappeth the spear :
The chariots he burneth in the fire.
Be still, and know that I am God :
I will be exalted among the heathen :
I will be exalted in the earth.
The LORD of hosts is with us :
A high place for us is the God of Jacob.

SELAH.

^a Heb. making to cease wars.

Thanksgiving Day - 1845.

PSALM XLVII.

To the Chief Musician. Of the Sons of Korah. A Psalm.

I.

O all ye people^a, clap the hand:
Shout unto God with the voice of melody^b:
For the LORD Most High is to be feared:
A King who is great over all the earth.

He shall subdue the people^c under us,
And the nations under our feet.
He shall choose for us our inheritance,
The excellency of Jacob, whom he loveth.

SELAII.

II.

God^d is gone on high with a shout,
The LORD with the * voice of a trumpet.
Sing * psalms to God, sing psalms:
Sing * psalms to our King, sing * psalms.
For the King of all the earth is God:
Sing * ye psalms with understanding.^e

A king is God over the heathen:
God sitteth upon the throne of his holiness.
The princes of the people^f are gathered to the people^g of the
God of Abraham:
For of God are the shields^h of the earth: he is greatly exalted.

^a, ^c, ^f Plural in Heb.

^b Singing, רנה.

^d Heb. is gone on high God.

^e Heb. sing a "Maschil:" possibly the designation of a particular kind of tune or Psalm, as Dr. Hammond and Bishop Horsley conjecture. But see Diss. ii. § 2. in the second vol. of this work.

^f The Septuagint renders ⲙⲉⲧ "unto" instead of "people," *μετὰ τοῦ Θεοῦ Ἀβραάμ*, which appears to be right.

^h *Οἱ κραταῖοι τῆς γῆς*. LXX.

PSALM XLVIII.

A Song of a Psalm of the Sons of Korah.

I.

Great is the LORD, and to be praised exceedingly
 In the City of our God, the hill of his holiness.
 Fair is *that*^a place, the joy of the whole earth,
 The hill of Sion, *on* the sides of the north,
 The City of the great King^b:
 God in her palaces is known for a refuge.^c

For lo, the kings were gathered;
 They passed by together.
 They themselves saw it: so they marvelled:
 They were troubled: they hasted away:
 Trembling* came upon them there:
 Pain, as of one in travail.

With the^d east wind thou breakest the ships of Tarshish.^e
 As we have heard, so have we seen
 In the City of the LORD of hosts, in the city of our God.
 God will establish it for ever.

SELAH.

II.

We have waited, O God, for thy loving kindness
 In the midst of thy temple.

^a נֹף extension: an extended place.^b Heb. King great.^c מִשְׁנֵב vide Ps. xlvii.^d Heb. wind of the east.

^e "Qualis est cum ventis Orientis naves frangit Tartassenses:" Dathe so interprets with Schmurrer. He thinks that the breaking of Jehoshaphat's ships cannot be meant, as that took place some years after. "Sed si repetatur כְּחֵיל, ex antecedente versu, et ante תִּשְׁבֵּר suppleatur אֵינֶר, sensus est planus et facilis, quem in versione posui." See, however, Diss. i. § 2. of the present work.

According to thy name, O God,
 So is thy praise unto the ends of the earth :
 Of righteousness thy right hand is full. [^{*}rejoice,
 Let ^aMount Sion be ^{*}glad: let the daughters of Judah
 Because of thy judgments.

Walk about Sion, and go round about her ;

Tell the towers thereof :

Mark ^bye well her bulwarks: consider^c her palaces :

That ye may tell it to the generation following.

For this God is our God for ever and ever :

Even he shall be our guide unto death.^d

^a Heb. be glad Mount Sion, rejoice the daughters of Judah. The two verbs are transposed from the proper order in both our translations, as the rendering appropriated to each here, is that usually given.

^b "Set your heart on:" as the marginal reference remarks.

^c נסנן an ἅπαξ λεγόμενον; "periculum facite an evertere possit ejus palatia:" Dathe.

^d This reading shows the connection between this Psalm and the text, which discloses the secrets beyond death; though some critics suppose the last word to be part of the title of the next Psalm.

PSALM XLIX.

To the Chief Musician. A Psalm of the Sons of Korah.

I.

O hear ye this, all ye people :
 Give ear, all ye that dwell in the world :
 Sons * of Adam, and * sons of men,
 Rich ^a and poor together.
 My mouth shall speak of Wisdom ^b,
 And the meditations of my heart shall be Understanding.
 I will incline to a parable mine ear :
 I will open upon the harp my dark saying.

Wherefore should I fear in the days of wickedness,
When the iniquity of * those ^c who would supplant me compasseth me about ?
 Some ^d men trust in their wealth,
 And in the multitude of their riches boast themselves :
 But a brother no man can * by any redemption redeem : ^e
 He cannot give to God a ransom for him :
 [For precious is the redemption of their soul,
 And ^f he ceaseth to be for ever,]—
 Though ^g he may still live long,
Though he see not corruption.
 For ^h he seeth that wise men die,

^a Heb. together rich and poor

^b "Wisdom" and "Understanding" are both in the plural.

^c *יְקָרֵי*, so it is rendered by Bishops Lowth and Horne, and Mr. Parkhurst. The LXX give the same sense as in our translation.

^d If the foregoing meaning is right, this passage may be rendered, "even of those who trust," &c.

^e Heb. a brother shall not redeeming redeem a man.

^f Dr. Kennicott's meaning is here adopted.

^g Heb. and.

^h Or, "one sees," experience shows.

Both the foolish and brutish perish,
 And leave, to those who come after, their wealth.
 Their ^a inward *thought is*, that their houses *shall be* for ever :
 Their dwelling places from generation to generation :
 They ^b call after their own names the lands.

But man that is in honour shall not abide :
 He is like unto the beasts that perish.^c
 This their way is folly to them :
 Yet those that come after of their sayings approve.

SELAH.

II.

Like ^dsheep in the hell they lie :
 Death shall feed upon them : [morning :
 And the righteous ^e shall have dominion over them in the
 And their ^fbeauty shall consume :

^a "Their inward thought is," &c. The LXX has *τάφοι*, reading קברים for קרנם. "And their tombs are their houses for ever." The Syriac, Vulgate, Arabic, and Chaldee read the same. This reading seems plausible: apparently an allusion to the magnificent monuments of Egypt, &c.: but our received reading and translation are supported by Psalm lxii. 4.

^b Heb. they call in their own names on the lands.

^c Heb. are dumb, נדמו *ἀνοήτοις*.

^d "Like sheep in the hell," &c. It is worth while here to note Dr. Kennicott's note on this passage, to show into what absurdities a learned ingenuity may sometimes betray even the soundest critics. "Like cattle do they advance to the grave: Death is their Shepherd; and they go down. In straight rows to his flock he fasteneth them: till the grave cease from being a habitation to them." ירעם he renders, with the LXX, "is their Shepherd:" a meaning the word will bear. יררו the same, taking the root ירר, while our translators take רדה. But the rest is all forced. Instead of בם ישרים, "upon them the righteous," he reads במישרים something made straight: but not necessarily "straight rows." לבקר "to his herd," instead of "in the morning." For וצירם he reads, without authority, יצירם "he fastens them." And instead of translating לבלות שאול *for the destruction of the grave*, he renders these words, *till the ceasing of the grave*; an utterly constrained meaning.

^e Heb. shall have dominion over them the righteous.

^f Heb. their strength shall be for destruction.

Hell shall be a dwelling to them.

But ^a God shall redeem my soul from the hand of hell :

For ^b he shall receive me.

SELAH.

III.

Be not thou afraid, though a man be made rich : ^c

Though there be an increase to the ^dglory of his house :

For he shall not, when he dieth, ^ecarry any thing away ;

His ^fglory shall not descend after him.

Though his soul, while he lived, he blessed,

[For men ^g will praise thee, when thou doest well to thyself :]

Yet ^h she shall go to the generation of his fathers,

They shall not * for a long time see light.

Man that is in honour, and understandeth not,

Is like unto the beasts that perish.

^a אָשׁ, truly.

^b "He" is not emphatic here, as it is not found in the Hebrew.

^c Heb. be made rich a man.

^d Heb. be increased the glory.

^e Heb. receive all.

^f Heb. shall not descend after him his glory.

^g So both our translations read, אֲשֶׁר יִרְצֶה with 29 of Kennicott's Codices.

^h Heb. *i. e.* the soul ; vide margin of the English Bible.

PSALM L.

A Psalm of Asaph.

I.

The * God ^a of Gods, the LORD hath spoken, and called the earth

From the rising of the sun, unto the going down thereof.

Out of Sion, the ^b perfection of beauty, God hath shined.

He shall come, *even* our God, and shall not keep silence :

A fire before him shall devour :

And round about him shall be a mighty tempest.^c

He shall call to the heavens from above,

And to the earth, that he may judge his people :

“ Gather unto me my saints,

“ Those that have covenanted with me with sacrifice.”

And the heavens shall declare his righteousness,

For God is Judge^d himself.

SELAII.

II.

Hear, O my people, and I will speak ;

O Israel, and I will testify unto thee :

God, *even* thy God am I.

Not for thy sacrifices will I reprove thee :

For thy burnt offerings are before me continually.^e

^a So the LXX.

^b The LXX takes הוֹפִיעַ (hath shined), in connection with יָבֵא in the next line, ὁ Θεὸς ἐμφανῶς ἦξει. If it were translated “ From Sion is the perfection of beauty : God hath shined,” &c., the construction would be apparently more consistent.

^c Heb. there shall be a tempest, נִשְׁעָרָה mightily.

^d לָרִין, “ Judge,” in line 12. is שָׁפֵט.

^e וְ is here rendered “ for,” and the sense of the LXX, the most literal, is adopted.

I will not take out of thy house a bullock,
 Nor out of thy folds the he-goats.
 For mine is every beast of the forest,
 The cattle upon a thousand hills :^a
 I know every fowl of the * hills,
 And the wild beast of the field is * before me.
 If I be hungry, I will not tell thee :
 For mine is the world, and the fulness thereof.
 Will I eat the flesh of bulls,
 And the blood of goats will I drink ?
 Sacrifice* unto God thanksgiving,
 And perform to the Most High thy vows :
 And call on me in the day of trouble :
 I will deliver thee, and thou shalt glorify me.^b

But unto the ungodly saith God,
 What is it to thee to declare my statutes,
 Or to take my Covenant into thy mouth ?
 For it is thou who hatest instruction,^c
 And castest my words behind thee ?
 If thou seest a thief, then thou consentest unto him,
 And with adulterers is thy portion.
 Thy mouth thou ^dgivest to wickedness,
 And ^ethy tongue frameth deceit.
 Thou sittest : against thy brother thou speakest ;
 Against the son of thy mother thou settest forth slander.
 These things thou hast done ; and I kept silence ;
 Thou thoughtest, that I^f am altogether as thyself :
 I will reprove thee, and set them in order before thine eyes.

Consider now, ye that forget God,

^a Heb. hills thousand : the LXX and the Syriac render אֶלֶף oxen.

^b Here a Diapsalma occurs in the LXX. Though a modern interpolation, it occurs in a very appropriate place.

^c Discipline : παιδείαν, כּוּסֵר.

^d Or, "employest in."

^e Or, "And (*with*) thy tongue thou framest."

^f Heb. "being I am," הַיְוִת אֶהְיֶה : the Prayer Book reads הוּוֹת (wickedness) with the LXX.

Lest I tear in pieces, and *there be* none to deliver.
He that *sacrificeth praise, honoureth me :
And he that ordereth his way,
To ^ahim will I shew the salvation of God.

^a Or rather, "To him shall I be shewn."

PSALM LI.†

To the Chief Musician. A Psalm of David. When Nathan the Prophet came to him, after he had gone in to Bathsheba.

I.

Have mercy upon me, O God, according to thy *mercy :
According to the multitude of thy loving kindnesses blot out
my transgressions :

Thoroughly wash me from mine iniquity :

And from my sin cleanse me.

For my transgressions ^aI do acknowledge,

And my sin is before me continually.

Against thee, against thee only, have I sinned,

And this wickedness in thy sight have I done,

That thou mightest be justified in thy saying,

That thou mightest be clear when thou judgest.

Behold, in iniquity I was shapen,

And in sin ^bhath my mother conceived me :

Behold, truth thou desirest in the inward parts,

And in the hidden part wisdom thou shalt make me know.

Thou shalt ^cpurge me with hyssop, and I shall be clean :

Thou shalt wash me, and than snow I shall be whiter.

Thou shalt make me to hear of joy and gladness,

They shall rejoice, the bones which thou hast *bruised.

Hide thy face from my sins :

And all mine iniquities blot out.

A heart *that is* clean create in me O God,

† קטנ, "Sin," is the characteristic word of this Psalm.

יני emphatic.

^b Heb. hath conceived me my mother.

^c קטנ same word as "Sin."

And a spirit *that is* right renew within me.
 Cast me not away from thy *face:
 And thy Spirit of holiness take not from me.
 Cause* to return to me the joy of thy salvation,
 And with the spirit of freedom uphold me.

II.

I will teach transgressors thy ways:
 And sinners to thee shall *return.
 Deliver me from blood guiltiness, O God,
 O God of my salvation:
 My ^atongue shall sing of thy righteousness.
 O LORD, my lips thou shalt open,
 And my mouth shall shew forth thy praise.

For thou hast no *pleasure in sacrifice, that I should give it:
 In burnt offering thou delightest not.
 The sacrifice of God is a spirit that is broken: [despise.
 A heart that is broken and *bruised, O God, thou wilt not
 Do good in thy pleasure to Sion:
 Thou shalt build the walls of Jerusalem. [ness,
 Then shalt thou have pleasure in the sacrifices of righteous-
 In burnt offering and oblation;^c
 Then shall they offer upon thine altar young bullocks.

^a Heb. shall sing my tongue.

^b חֲטָאֵי holocausts: "whole burnt offerings." Eng. Bible.

PSALM LII.

To the Chief Musician, Maschil of David: when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech.

I.

Why boastest thou thyself in *evil, O thou mighty man?
 The ^amercy of God *endureth* all day long.
 Mischiefs deviseth thy tongue,
 Like a razor that is sharp, working deceitfully.
 Thou hast loved evil more than good,
 Lying, more than to speak righteousness.

SELAH.

II.

Thou hast loved all words *that* devour,
 O tongue of deceitfulness.
 Therefore shall God destroy thee at *the last: ^b
 He shall take thee, and pluck thee out of thy dwelling, ^c
 And root thee out of the land of the living.

SELAH.

III.

And the righteous shall see, and fear,
 And at him shall laugh.
 Behold the *mighty man, who made not God his strength,
 But trusted in the multitude of his riches,
 Strengthening *himself* in his *mischief. ^d

^a The LXX reads *ἀνομίαν*, and leaves out אל, reading חסם for חסד.

^b לנצה.

^c אהל tent.

^d בהותו "substance." Marg. Eng. Bible.

But as for me, I am like an olive *that is* ^a green in the house
I trust in the mercy of God for ever and ever. [of God ;
I will praise thee for ever, because thou hast done it,
And I will hope in thy Name, because it is good before thy
Saints.

^a רענן, κατάκαρπος, flourishing.

PSALM LV.

To the Chief Musician on Neginoth. Maschil of David.

1.

1.

Give ear, O God, to my prayer,
 And hide not thyself from my supplication.
 Take heed unto me, and hear me ;
 I ^amourn in my complaint, and am vexed ;^b

2.

For the voice of the enemy,
 Because of the oppression of the ungodly ;
 For they ^ccast upon me mischief,
 And in wrath they hate me.

3.

My heart is sore pained within me,
 And the terrors of death are fallen upon me.
 Fearfulness and trembling are come upon me,
 And ^dhorrors have overwhelmed me.

4.

And I said, * Who will give me wings ?
 Like ^ea dove I would flee away, and be at rest :
 Lo, I would get me away far off ;
 I would remain in the wilderness.

SELAH.

^a אריד cast down.

^b אהימה am troubled.

^c מיטן move.

^d Heb. and have overwhelmed me horrors.

^e The division here given is that of Dr. Kennicott's text.

II.

I would hasten my ^aescape from the wind of the storm, from
 Destroy, O LORD, divide their tongues, [the tempest.
 For I have seen violence and strife in the city.
 Day and night they go about it in the walls thereof,
 And *iniquity and *sorrow are in the midst thereof:
 Mischiefs* are in the midst thereof,
 And ^bdeceit and guile depart not from the streets thereof.

For *it* was not an enemy *that* reproached me,
 Then I could have borne it :
It was not an adversary *that* magnified himself :
 Then I could have hid myself from him.
 But thou, a man mine equal,^c
 My guide, and mine acquaintance :
 For we ^dtook together sweet counsel :
 In the house of God we walked in company.

Let death seize upon them :
 Let them go down into hell *alive ;
 For ^ewickedness is in their dwelling, in the ^fmidst of them.

As for me, upon God will I call,
 And the LORD shall save me. [cry aloud,
 Evening, and morning, and noon-day, will I *complain, and
 And he shall hear my voice.

^a Escape to me. The LXX reads, προσέχόμενον τὸν σώζοντά με ἀπὸ ἁ
 ὀλιγοψυχίας καὶ καταγίδος. "I waited for him that saveth me" &c., *i. e.*
 אהילה for אהיטה: which is also the reading of the Syriac, and two of Ken-
 nicott's MSS. The second word may mean either *an escape*, or *one who*
causes one to escape. This rendering of the LXX makes the function of
 Selah more obvious. The impatience, expressed in the preceding line, is
 subdued: he has waited in faith for the divine rescue.

^b Heb. and depart not from the streets thereof deceit and guile.

^c בערכי according to my rank.

^d Heb. "Who." The LXX has ἐγκλινας, 2nd person sing. which,
 joined to אשר, makes more consistent sense.

^e Heb. wickednesses.

^f קרב.

He hath *redeemed in peace my soul from the war^a that was
 For many there were *about me.^b [against me,
 God ^cshall hear and afflict them,
 Even ^dHe *that* abideth of old.

SELAII.

III.

Because^e there are no changes with them,
 Therefore they fear not God.
 He laid his hands upon such as be at peace with him;
 He hath broken his covenant.
 Softer than butter were *the words* of his mouth,
 But ^fwar was in his heart;
 Smoother were his words than oil,
 Yet were they drawn swords.

O cast upon the LORD thy ^gburden, and he himself shall
 sustain thee;
 He ^hwill never suffer the righteous to be moved.
 But thou, O God, shalt bring them down into the pit of
 *corruption.
 The men of blood and of deceit shall not have half their days:
 But as for me, I will trust in thee.

^a קרב.

^b Confer ii. Chron. xxxii. 7, 8.

^c Heb. shall hear God and afflict them.

^d Or, and he abideth of old.

^e "Quia mores suos non mutant." Dathe, who follows the Chaldee.

^f קרב.

^g Allotment, portion, יֵהֶבֶךְ.

^h Heb. I will not suffer for ever movement to the righteous: οὐ δώσει
 εἰς τὸν αἰῶνα σάλον τῷ δίκαιῳ.

PSALM LVI.

To the Chief Musician upon Jonath elem rechokim. Mich-
tam of David, when the Philistines took him in Gath.

I.

Be merciful unto me, O God,
For man would swallow me up :^a
All day long he is fighting : he oppresseth me.
They would swallow me up, who * watch for me ;
For there be many that fight against me, O most High.^b
In the day when I am afraid,^c I in thee will surely trust :
In God will I praise his word :
In God have I trusted :
I will not be afraid what flesh can do unto me.^d

II.

All day long my words they wrest ;^e
Against me all their imaginings are for evil.
They gather together :^f they hide themselves :
Yea they mark my steps,^g when they wait for my soul.
Shall there be escape for them through iniquity ?
In thine anger thou shalt cast them down, O God.
My wanderings thou tellest, even thou :
Put my tears into thy bottle :
Are not they in thy book ?^h

^a Heb. would swallow me up man.

^b The word is not עליון, but מרום. It would seem that the LXX is right : ἀπὸ ὑψους.

^c אני, emphatic.

^d Heb. what can do flesh unto me.

^e עצבני, work with pain.

^f ינורלי, sojourn.

^g Heb. thy-steps mark.

^h The same word as "tell" in the line but one before : יצפרת .

Then shall mine enemies be turned back,^a

Even in the day when I cry :^b

This I know ; for God is with me.

In God will I praise *his* word :

In the LORD will I praise *his* word :

In God have I trusted :

I will not be afraid what man can do unto me.^c

III.

Upon me, O God, are thy vows :

I will render praises unto thee.^d

For thou hast delivered my soul from death :

Wilt not *thou deliver* my feet from falling ?

That I may walk before God in the light of the living.

^a Heb. then shall be turned back mine enemies.

^b Confer Ps. xx. 5.

^c Heb. what can do man unto me.

^d אִשְׁלַם, shall offer as a peace-offering.

PSALM LVII.

To the Chief Musician. Al Tasehith. Michtam of David.
When he fled from Saul in the cave.

I.

Have mercy upon me, O God, have mercy upon me,
For in thee is the refuge of my soul :^a
Yea, in the shadow of thy wings shall I have refuge,
Until the passing away of *my* calamities.^b
I will cry unto God Most High,
To God, who performeth *all things* for me.^c
He shall send from heaven, [swallow me up.
And shall save me *from* the reproach of him that would

SELAH.

II.

God^d shall send forth his mercy and his truth :
My soul is in the midst of lions :
I lie *among them* that are set on fire, *even* the sons of men :
Their teeth are spears^e and arrows,
And their tongue a sword that is sharp.
Be thou exalted above the heavens, O God,
Above all the earth thy glory.
A net they prepared for my feet :
My soul was bowed down :^f

^a Heb. hath refuge my soul.

^b Heb. until pass away my calamities.

^c In the Septuagint, the Diapsalma here occurs: apparently dividing the sense better. Still, though the last two lines are parallel with the first of the next division, the Heb. reading (preserved in our translation) appears to be the true one: in the exordium the action is future; here it is begun.

^d Heb. shall send forth God.

^e Heb. a spear: so reads one Heb. MS.; but the LXX and received Heb. text, are singular.

^f Heb. was bowed down my soul.

They digged before me a pit :
They have fallen into the midst of it.

SELAH.

III.

Fixed is my heart, (*a*) O God : fixed is my heart : (*b*)
I will sing and make* a psalm. (*c*)
Awake, my glory : (*d*)
Awake, lute and harp :
I will awake early.
I will give thanks to thee among the people,^a O LORD : (*e*)
I will (*f*) make* a psalm to thee among the nations.
For great unto (*g*) the heavens is thy mercy :
And unto the clouds thy truth.
Be thou exalted above the heavens, O God :
Above (*h*) all the earth thy glory.

^a Plural in Heb.

(*a*) This division is nearly identical with the first part of Psalm cviii. ; the variations follow :—

Ps. lvii.	Ps. cviii.	
(<i>b</i>) fixed is my h.	omitted	omitted in one of Kenn. MSS.
(<i>c</i>)	with my glory	
(<i>d</i>) awake my glory	omitted	The Syriac reads (as in cviii.), כְּבֹרֵי for כְּבוֹרֵי.
(<i>e</i>) O Lord	O LORD	24 of Kenn. MSS. read O LORD.
(<i>f</i>) I will	And I will	21 of Kenn. MSS. read "And :" also the Syriac.
(<i>g</i>) unto	above	1 of Kenn. MSS. reads "above."
(<i>h</i>) Above	And above	2 of Kenn. MSS. and the Sept. (obelized), read "And above :" also the Syriac.

PSALM LVIII.

To the Chief Musician. Al Taschith. Michtam of David.

I.

Do ye, O ye congregation,^a of righteousness speak :
 Do ye uprightly judge, O sons of men ?
 Yea, in your heart wickedness ye work :
 On the earth in violence *with* your hands ye deal.^b
 The wicked are estranged^c even from the womb :
 They go astray, as soon as they are born, speaking lies.
 Their poison is like unto the poison of a serpent,
 Like the adder *that* is deaf, *which* stoppeth her ears,
 Which will not hearken to the voice of the charmers,
 Of *him* that *enchanteth with *enchantments wisely.

II.

O God, *shatter their teeth in their mouths ;
 The jawbones^d of the lions break, O LORD :
 Let them fall away like waters which run apace :^e [pieces.^f
 He shooteth his arrows ; *let them be* as if they were cut to
 As a snail *that* melteth, let them pass away :
 Like the untimely fruit of a woman, let them not see the sun.
 More quickly than your pots^g can feel the thorn^h,
 Both livingⁱ and in his wrath^j his whirlwind shall seize them.

^a אַל־טַשְׁחִית is a very difficult word. The LXX probably is right : ἀπα.

^b weigh, or devise.

^c Heb. are estranged the wicked.

^d "Great teeth." Bible translation, "grinders."

^e Heb. to themselves, לָמָו.

^f Heb. (as if) they cut themselves to pieces.

^g Heb. before can feel your pots.

^h Heb. can feel your pots, יִבְיִנוּ, distinguish, discern, understand.

ⁱ This is the English Bible translation of this very obscure passage.

I would agree with those who render it "both the green and the dry he shall take away." Confer Ezek. xxi. 3., where the idea is the same, though the terms employed are different. Compare, in the last line but one, the contrary condition of the righteous, who shall bear fruit.

^j But one word in Hebrew.

III.

The righteous shall be *glad^a when he seeth the vengeance:
His footsteps shall he wash in the blood of the ungodly.
So that a man shall say,^b Verily there is fruit for the
righteous:
Verily He is the God, who judgeth the earth.

^a Heb. shall be glad the righteous.

^b Heb. and shall say a man.

PSALM LIX.

To the Chief Musician. Al Tashith. Michtam of David.
When Saul sent, and they watched the house to kill him.

I.

Deliver me from mine enemies, O God :
From them that rise against me set me on high :
Deliver me from the workers of iniquity,
And from the men of blood save me.

For lo, they lie waiting for my soul :
They are gathered against me, the mighty men :
Not *for* my transgression, nor *for* my sin, O LORD :
Without *my* fault they run and prepare themselves.

Arise to help^a me, and behold :
Even thou, O LORD God of hosts, the God of Israel :
Awake to visit all the heathen :
Be not merciful to all that offend wickedly.

SELAH.

II.

They will return in the evening,
They will make a noise like a dog,
And go round about the city.
Behold, they belch out with their mouth ;
Swords are in their lips :
For who doth hear ?
But thou, O LORD, shalt laugh at them :
Thou shalt have in derision all the heathen.
My strength, on thee will I wait :^b

^a "to meet me:" marg. Eng. Bible, לקראתי.

^b עני, the common reading, is unintelligible; and therefore, with our Prayer Book, the LXX, and 7 or 9 of Kennicott's, and 5 of De Rossi's

For God is my high place :
 The God of ^amy mercy shall prevent me : [mc.
 God shall make me *look upon those *who watch for
 Destroy ^bthem not, lest my ^cpeople forget it :
 Scatter them by thy power,
 And bring them down, *thou who art* our shield, O LORD.
 O ^dthe sin of their mouth !
 O the words of their lips !
 They shall be even taken in their pride,
 And for the cursing and lying *which* they speak.
 Consume them in thy wrath,
 Consume them, and they shall not be :
 And they shall know that God ruleth in Jacob,
Even unto the ends of the earth.

SELAII.

III.

And they will return in the evening ;
 They will make a noise like a dog,
 And go round about the city :
 They will wander for meat :
 If they be not satisfied, then they will stay all night.
 But as for me, I will sing of thy power,
 And I will praise in the morning thy mercy :
 For thou hast been a *high place to me,
 And a refuge in the day of trouble to me.
 My strength, to thee will I sing ;
 For God is my high place,
 The God of my mercy.

MSS., I read עָוִי. The passage is literally "his strength for thee will I keep;" which might mean "I will leave his ungodly violence to be dealt with by thee." But this is forced: τὸ κράτος μου πρὸς σὺ φιλῶ is the LXX. Were there any authority for אֲזַמְרָה, instead of אֲשַׁמְרָה, I would read it, with the Syriac, Michaelis, Døderlin, and Koehler.

^a אֲסַדִּי for תִּסְדְּרוּ, with the Bible translation, 40 of Kennicott's, and many of De Rossi's MSS.

^b תִּרְנִים: has this any thing to say to the Title, Al Tasehith?

^c Heb. forget it my people.

^d This rendering has been adopted as apparently most consistent with the imprecation which follows.

PSALM LX.

To the Chief Musician upon Shushan Eduth. Michtam of David: to teach. When he strove with *the Syrians of Naharaim and *the Syrians of Zobah; when Joab returned, and smote of Edom in the valley of salt two thousand.

I.

O God, thou hast cast us off: thou hast broken us :
 Thou hast been displeased: O return to us. [asunder :
 Thou^a hast made the earth to tremble: *thou hast rent it
 Heal the breaches thereof: for it shaketh.

Thou hast shewed thy people heaviness :
 Thou hast made us to drink the wine of astonishment.
 Thou hast given to them that fear thee an *ensign,^b
 That it may be* a sign because of the truth.

SELAH.

II.

That (a) thy ^cbeloved may be delivered,
 Save with thy right hand, and hear me.
 God hath spoken in his holiness :
 I will rejoice: I will divide Sichem :
 And the valley of Succoth I will mete out.

^a Heb. thou hast made to tremble the earth.

^b These two words "sign" and "ensign," are so translated in order to express the similarity of the words in the Heb., which are both from the same root, **שׁוּן**.

^c Heb. may be delivered thy beloved.

(a) The second part of this Psalm resembles the second part of the cviii. The variations are as follows, the letters between brackets referring to the text above:—

Mine is Gilead, (*b*) and mine is Manassch :
 And Ephraim is the strength of my head.
 Judah is my lawgiver.
 Moab is my washpot :
 Over Edom will I cast out my shoe :
 Because of me, Philistia, (*c*) triumph thou.

Who will bring me into the city of strength ?
 Who will lead me into Edom ?
 Wilt not (*d*) thou, O God, *who* didst cast us off ?
 And ^a *thou* O God, *who* didst not go forth with our hosts ?
 Give unto us help from trouble :
 For vain is the salvation of man.
 Through God we shall do valiantly :
 And he it is that shall tread down *them that trouble us.

^a Heb. and didst not go forth, O God.

Ps. lx.	Ps. cviii.	
(<i>b</i>) and mine	mine	3 of Kenn. MSS. read with Ps. cviii.
(<i>c</i>) triumph thou	will I triumph	1 of Kenn. MSS. reads with Ps. cviii. : the Septuagint reads in the third person plural, but gives it a different interpretation, as <i>ἀλλόφρονες ἐπετάγησαν</i> , as in Psalm cviii. The Syriac, I will triumph.
(<i>d</i>) thou	thou omitted	Omitted in 2 of Kenn. MSS.

PSALM LXI.

To the Chief Musician. On Neginah. Of David.

I.

Hear, O God, my crying :
 Attend unto my prayer.
 From the end of the earth to thee will I cry,
 In the overwhelming of my heart.
 To the rock that is higher than I lead me :
 For thou hast been a *refuge to me,
 A tower of strength from the face of the enemy.
 I would abide in thy tabernacle for ever :
 I would take refuge in the covering of thy wings.

SELAH.

II.

For thou, O God, hast heard my vows : [Name.
 Thou hast given *me* the heritage^a of those that fear thy
 Days to the days of the King shalt thou add :
 His years shall be as ^bgenerations and generations.
 He shall dwell for ever in the *presence of God :
 Mercy and Truth do thou ^cprepare : they shall preserve him.
 So shall I *make a psalm to thy Name for ever,
 That I may perform my vows day by day.

^a That is, the kingdom of thy chosen people Israel : Dathe.

^b Heb. generation and generation.

^c The word נָּו , here rendered "prepare" is supposed by Abp. Secker, and Bp. Lowth (as Dr. Kennicott remarks), to have been נָּו , or, "from the Lord," ' being a contraction for יהוה .

PSALM LXII.

To the Chief Musician, to Jeduthun: a Psalm of David.

I.

Truly upon God waiteth my soul:^b
 From him is my salvation.
 Truly* He is my rock, and my salvation:
 My high place: I shall not be moved greatly.

How long will ye imagine mischief against a man?
 Ye shall be slain all of you:
 As a wall that is tottering,
 As a hedge that is *cast down.

Truly* from his exaltation they consult to cast him down:
 They delight in lying:
 With their mouth they bless:
 But in their *inmost thought they curse.^a

SELAH.

II.

Truly* upon God waiteth^b my soul:
 For from him is my hope.
 Truly* He is my rock and my salvation:
 My high place: I shall not be moved.

In God is my salvation and my glory:
 The rock of my might: my refuge is in God.
 Trust in him at all times, ye people:

^a Vide Ps. xlix. 12.: קררם.

^b Heb. wait, my soul. But 5 of Kennicott's MSS. agree with the reading given here.

Pour out before him your hearts :
 God is a refuge for us.

SELAH.

III.

Truly* vanity are the *^asons of Adam :
 A lie are the *^bsons of men :^b
 In ^cthe balances they are lighter than vanity itself.^d
 Trust not in oppression :
 And in robbery become not vain :
 Upon riches, if they increase, set not your heart.

Once ^eGod hath spoken :
 Twice this I have heard,
 That power *belongeth* unto God :
 And *that* to thee, LORD, *belongeth* mercy :
 For Thou shalt reward a man according to his work.

^a That is, "men of low degree — men of high degree."

^b Another resemblance to Ps. xlix.

^c Literally, "in the balances, (in) the lifting up, they are equal to vanity:" (*i. e.* in the ascending of the light scale.)

^d The LXX, *ψευδέεις οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζηνγοῖς τοῦ ἀδικῆσαι . αὐτοὶ ἐκ ματαιότητος ἐπιταυτό :* reading for *תלעל*, ascending, *תלעלעל*, oppressions.

^e Heb. hath spoken God.

* * **78**, "truly," is the characteristic word of this Psalm.

PSALM LXIII.†

A Psalm of David, when he was in the wilderness of Judæa.

1.

O God, my God art thou :
 I will seek thee early :
 My ^asoul thirsteth for thee :
 My ^bflesh longeth after thee,
 In a land of drought and barrenness,
 Where no water is.

2.

As ^cin the sanctuary I have seen thee,
So would I behold thy power and thy glory ;
 For better is thy *mercy than life.
 My lips shall *boast of thee :
 Thus will I bless thee while I live :
 In thy Name will I lift up my hands.
 As with marrow and fatness my soul shall be satisfied ;^d
 And with lips that *sing for joy my mouth shall give praise.^e

3.

When I remember thee in my bed,
 In the *night* watches I meditate on thee.
 For thou hast been a help to me,
 And under the shadow of thy wings I will *sing for joy.

† נַפְשִׁי "soul," is the characteristic word of this Psalm.

^a Heb. thirsteth for thee my soul.

^b Heb. longeth after thee my flesh.

^c Or, "as in the sanctuary I have seen thee, to behold thy power and glory."

^d Heb. shall be satisfied my soul.

^e Heb. shall give praise my mouth.

My ^asoul hangeth on thee :
On ^bme thy right hand *taketh hold.

4.

But as for those who for ^cdestruction seek my soul,
They shall go into the lower parts of the earth.
He ^dshall make them fall by the hands of the sword ;
A portion for foxes they shall be.
But the King shall rejoice in God :
And ^eevery one who sweareth by him shall give praise :
For ^fthe mouth shall be stopped of them that speak lies.

^a Heb. hangeth upon thee my soul.

^b Heb. on me taketh hold thy right hand.

^c εἰς μάρτυν: LXX. The word לִישׁוּאָה will bear this construction.

^d The margin of the English Bible remarks that it means literally, "They shall make him run out (like water)," &c.

^e Heb. and shall give praise, &c.

^f Heb. for shall be stopped, &c.

PSALM LXIV.

To the Chief Musician. A Psalm of David.

I.

Hear, O God, my voice in my supplication :
 From fear of the enemy preserve my life :
 Thou shalt hide me from the secret counsel of the wicked,
 From the ^ainsurrection of the workers of iniquity :
 Who have whet, like a sword, their tongue :
 They shoot out their ^barrows, a speech of bitterness :
 That they may ^{*}hit in secret the perfect :
 Suddenly they hit him, and do not fear.
 They ^cencourage themselves in a speech of wickedness,
 They commune of privily laying snares :
 They say, who shall see them ?
 They search out mischief :
 They accomplish a ^{*}searching search : [is deep.
 And ^dthe inward *thought* of *each* man, and of *his* heart,

II.

But ^eGod shall ^{*}hit them with an arrow ;
 Sudden shall ^fbe their wounds : [themselves :
 Yea, their ^gown tongue shall make them fall upon
 And they shall flee away, all who see them.
 And ^hall men shall fear, and declare the work of God :
 And his doing they shall consider. [him :
 The righteous shall be glad in the LORD, and trust in
 And they shall praise him, all the upright in heart.

^a Heb. a gathering together : the former private, this public.

^b Heb. arrow.

^c Heb. strengthen.

^d קרב, a word of frequent occurrence in the circumjacent Psalms. Vide Ps. xlix. v. 11.

^e Heb. shall hit them God.

^f הני, emphatic.

^g Heb. shall make them fall upon themselves their own tongue.

^h Heb. and shall fear all men : or, " every man."

PSALM LXV.

To the Chief Musician. A Psalm of David. A Song.

For thee waiteth^a praise, O God, in Sion :
 And unto thee shall be performed the vow.^b
Thou that hearest the prayer,
 To thee all flesh shall come.
 Words^c of iniquity prevail against me :
As for our transgressions, thou shalt cover them.

Happy^{*} *is he whom* thou choosest, and receivest ;^d
 He shall dwell in thy courts :
 We^e shall be satisfied with the goodness of thy house,
 Of thy holy Temple.

By fearful things in righteousness wilt thou answer us, O
 God of our salvation :
 The ^{*}trust of all the ^{*}uttermost parts of the earth,^f
 And of the seas afar off :^g
 Who setteth fast the ^{*}hills by his ^{*}might,
 Being girded about with ^{*}strength :
 Who stilleth the raging of the seas,
 The ^{*}raging of their waves, and the tumult of the people.

^a Or, "belongeth : " רמיה, *πρίπει*, LXX ; deest, Vulg.

^b "In Jerusalem" occurs in the Prayer Book only. But it is wanting to complete the parallelism, as Dr. Kennicott justly observes. Manifestè nunc deest vox, בירושלם ; cum textu Heb. hodierno consentiunt versiones Græca et Syriaca, in Bibl. Polyg. Walton : at Vulgata, et Ethiopica, et Arabica habent in *Jerusalem*. Etsi vero codex Vaticanus lectionem hanc necessariam non habet, Editiones tamen Complutensis et Aldina eam conservarunt. Diss. Gener. § 89.

^c Or, "things."

^d קרב, "causest to approach : " Eng. Bible.

^e Or, "he shall be :" נשבעה.

^f, ^g (*i. e.*) East and West.

They shall be afraid, who dwell in the uttermost parts, of thy tokens.

The outgoings of morning and evening thou makest to sing for joy :

Thou dost visit the earth, and *moisten it :

Thou makest it very plenteous :

The river of God is full of water :

Thou preparest their corn,

When thou hast so *prepared it.^a

Her ridges thou dost *saturate :

Thou sendest rain into her furrows :

With showers thou dost soften it :

The increase of it thou dost bless.

Thou crownest the year *with* thy goodness ;

And thy clouds^b drop fatness.

They drop upon the pleasant places of the wilderness,

And with joy the little hills are girded.

The pastures^c are clothed with sheep ;

And the valleys are covered with corn :

They shout for joy ; yea, they sing.

^a That is, thou preparest the corn, when the earth has been prepared to receive the seed.

^b "goings," or "paths," מעוליד.

^c Heb. are clothed the pastures.

PSALM LXVI.

To the Chief Musician. A Song of a Psalm.

I.

Make a joyful noise to God, all the earth :
 Make * a psalm to the *glory of his Name :
 Make glorious his praise.

Say unto God, To* be feared in thy works *art thou* :

In the greatness of thy power shall thine enemies be found
 liars^a unto thee.

All the earth shall worship thee, and *make a psalm to thee ;
 They shall *make a psalm to thy Name.

SELAH.

II.

O come, and see the works of God,
 Fearful* in his doing toward the *sons of men.
 He turned the sea into dry *land* :
 Through the flood they went through on foot :
 There were we *glad in him.
 He ruleth by his *might for ever ;
 His eyes the nations do behold :
 The rebellious shall not exalt themselves.^b

SELAH.

III.

Bless, O ye people, our God ;
 And make to be heard the voice of his praise ;
 Who holdeth our soul in life,^c
 And suffereth not our feet to be moved.^d

^a Heb. shall be found liars to thee thine enemies. "Blandientur :"
 Dathe.

^b Heb. for themselves : *i.e.* for their own advantage.

^c Heb. lives : long life.

^d Heb. and giveth not to be moved our feet.

For thou hast proved us, O God ;
 Thou hast tried us, as silver is tried :^a
 Thou broughtest us into the snare ;
 Thou laidest trouble upon our loins ;
 Thou sufferedst men to ride over our heads ;
 We went through fire and water ;
 But thou broughtest us out into a place of wealth.^b

I will go into thine house with burnt offerings ;
 I will pay thee my vows, which my lips have uttered,^c
 And my mouth hath spoken,^d when trouble was upon me.
 The *offerings of fatlings I will offer unto thee :
 I will *prepare bullocks with goats.

SELAH.

IV.

O come, hearken, and I will declare, all ye that fear God,
 What he hath done for my soul.
 To him *with* my mouth I called,
 And he was *exalted *with* my tongue.
 If I regard iniquity^e in my heart,
 The Lord will not hear *me*.^f
 Verily God hath heard *me* ;^g
 He hath attended to the voice of my prayer.
 Blessed be God, who hath not cast out my prayer,
 Nor *turned away* his mercy from me.

^a Heb. is tried silver.

^b Or, a place saturated with rain.

^c Heb. have uttered my lips.

^d Heb. hath spoken my mouth.

^e Heb. iniquity if I regard.

^f Heb. will not hear the Lord.

^g Heb. hath heard me God.

PSALM LXVII.

To the Chief Musician on Neginoth. A Psalm of a Song.

I.

God be merciful unto us, and bless us;
Let the light of his countenance be with us.

SELAII.

II.

For the knowledge upon earth of thy way,
 Among all the *heathen thy *salvation.
 Let the people praise^a thee, O God:
 Let all the people praise thee:^b
 Let the nations be glad and sing for joy,
 For thou shalt judge the people righteously,
 And the nations upon earth shalt thou lead.

SELAII.

III.

Let the people praise thee,^d O God:
 Let all the people praise thee:^e
 The earth shall give her increase:
 God, even our own God, shall bless us:^f
 God shall bless us:^g
 And they shall fear him, all the ends of the earth.

^a Heb. let praise thee the peoples.

^b Heb. let praise thee the peoples all.

^c Heb. be glad and sing for joy the nations.

^d ^e Heb. let praise thee, &c. : as before.

^f Heb. shall bless us, God, our own God

^g Heb. shall bless us God.

PSALM LXVII.

(Another arrangement.)

God be merciful unto us, and bless us :
 Let the light of his countenance be with us. Selah.
 For the knowledge upon earth of thy ways :
 Among all the *heathen thy *salvation.
 Let the people praise thee, O God ;
 Let all the people praise thee.
 Let the *heathen be glad, and sing for joy :
 For thou shalt judge the people righteously,
 And the nations upon earth shalt thou lead. Selah.
 Let the people praise thee, O God ;
 Let all the people praise thee.
 The earth shall give her increase,
 God, even our own God, shall bless us :
 God shall bless us :
 And they shall fear him, all the ends of the earth.

* * The above arrangement is given, as apparently the most regular to the eye. Still it is apprehended that the former arrangement is most harmonious as regards the sentiment.

PSALM LXVIII.

To the Chief Musician. Of David. A Psalm of a Song.^a

I.

Let ^bGod arise : let his enemies be scattered ;
 And ^clet them that hate him flee before him.
 Like the driving away of smoke,
 So drive them away,
 Like the melting of wax before the fire,
 So ^dlet the wicked perish before God.

But let the righteous be glad : let them rejoice before God :
 Yea, let them be merry with gladness :
 Sing unto God, *make a psalm to his Name : [JAH,^g
 Magnify^e him that rideth upon the heavens, ^fby his Name
 And rejoice before him.

A Father of the fatherless, and a judge of the widows
 Is God, in the habitation of his holiness.
 God setteth the ^hsolitary in a house :
 He bringeth out those that are bound in chains :¹
 But^j the rebellious dwell in a dry land.

^a פני is a characteristic word in this Psalm.

^b Heb. let arise God : be scattered, &c.

^c Heb. and let them flee that hate him before him.

^d Heb. perish the wicked.

^e פלג, vide Dissert. i. § 1.

^f ערבות, "deserts:" Lowth, Horne, Chandler, Merrick: but Deut. xxxiii. 16. militates against this. The word is not there the same, however. Still the parallel passage in v. 23. confirms this reading. ἐπιτόσιμος, LXX; "the East," the Syriac; "the desert," Dathe.

^g Heb. Jah, his name.

^h The Prayer Book translation is probably right: יהירים will bear the meaning of being "of one mind:" at unity.

¹ ἐν ἀνῶρεϊα: LXX; כשר, meaning "to prosper."

^j אך, "surely."

O God, when thou wentest forth before thy people,
When thou didst march through the wilderness :

SELAH.

II.

The earth shook : the ^aheavens also dropped at the presence
of God,

Sinai^b itself at the presence of God, the God of Israel.

A rain of plenty thou didst send, O God, upon thine inheritance,

And when she was weary, it was thou *who* didst refresh her :

Thy ^ccongregation shall dwell therein :^d

Thou hast prepared, in thy goodness, for the poor, O God.

The LORD shall give the word :^e

Of the ^fwomen who publish it the multitude shall be great :

Kings of armies shall flee, shall flee,

And she that tarrieth at home shall divide the spoil.

Though ^gye have lien among the pots, *ye shall be as* the
wings of a dove,

Covered with silver, and her feathers like yellow gold.

When^h the Almighty scattered kings in it,

It was as white as snow in Salmon.ⁱ

^a Heb. also the heavens.

^b Heb. that Sinai.

^c ζῶα σου : LXX. That is, "quails : " Schnurrer : but Michaelis shews that the word חיתך is from the Arab. حونا, to collect together, not from חיה, to live.

^d Future, according to the LXX, and our translation.

^e "promise : " Dathe.

^f Heb. the publishers (in the feminine gender).

^g "Though ye have lien : " "Profecto recumbetur inter aquarum canales, inter alas columbarum argento obductarum," &c. : Dathe. He thinks the two favourite occupations of tending cattle by the water side, and the care of doves, are alluded to ! There is much less obscurity and more consistency in our translation.

^h Heb. when scattered the Almighty.

ⁱ Dathe remarks that the Chaldee gives it צלמות, tenebræ. That is, "it was as white as snow in the dark places." But he states a diffi-

A hill of God is the hill of Bashan :
 A hill of heights is the hill of Bashan.
 Why leap ye, ye hills of height ?
 This hill ^a God hath desired to dwell in,
 Yea, the LORD will abide *in it* for ever. [thousands : ^b
 The chariots of God are twenty thousand, thousands upon
 The LORD is among them, in Sinai, in the holy place.
 Thou art gone up on high :
 Thou hast led captive captivity :
 Thou hast received gifts for men : ^c [among them.
 Yea, even for the rebellious, that the LORD ^d God might dwell
 Blessed be the LORD day by day ;
 He shall load us *with benefits*,
 Even the God of our salvation.

SELAH.

III.

He is a God to us, the God of whom *cometh* salvation,^e
 And unto the *LORD our Lord *belong* the issues of death.^f
 But God shall wound the head of his enemies,
 The ^g hairy scalp of him that goeth on still in his trespasses.
 The ^h LORD hath said, From Bashan I will *make them
 return ;

culty, from the unusual occurrence of a verb impersonal feminine. Vide Dr. Hales, Analysis of Chron. i. 402. He considers "Salmon" to be the same as "Hashmonah," or "Azmon," a station of the Israelites in Arabia, rendered Σελμωνα in the LXX. Numbers, xxxiii. 41. Dr. Lightfoot (Chorogr. Decad. v. § 2.) supposes Salmonah to be a tract or mountain near Sychem, and refers to Judges, v. 48.

^a Heb. hath desired God.

^b Heb. "thousands repeated." Our Prayer Book reads "angels," reading probably $\eta\alpha\gamma\epsilon\lambda\omega\iota\mu$ for $\eta\alpha\gamma\epsilon\lambda\omega\iota\mu$, with the LXX: *εὐθρονντων*.

^c $\alpha\delta\alpha\mu$, "man." St. Paul, in his Ep. to the Ephes., corrects the LXX interpretation, and renders it *ἔδωκε ἰώματα τοῖς ἀνθρώποις*; which reading of *ἔδωκε* is confirmed by the Arabic; Kenn. Diss. Gen. § 44.

^d Heb. might dwell the Lord God.

^e Heb. salvations.

^f Heb. to death the issues.

^g Heb. scalp of hair.

^h Heb. hath said the Lord.

I will * make them return from the depths of the sea :
That ^athy foot may be dipped in blood,
And the tongue of thy dogs, from thine enemies, in the same.

They have seen thy goings, O God,
The goings of my God, my King, in the sanctuary.
First ^bgo to the singers, then follow the minstrels, [timbrels.
In the midst are the psalteries *with* the players on the
In the ^ccongregation bless ye God,
Even the Lord, from the fountain of Israel.
There is ^dlittle Benjamin, their ruler,
The princes of Judah, their council,^e
The princes of Zebulon, the princes of Nephthali.
Thy God hath commanded^f thy strength :
Strengthen, O God, that which thou hast wrought for us.
Because of thy Temple at Jerusalem,
To thee shall kings bring presents.^g

Rebuke the beasts of the reeds,^h
The multitude of bulls among the calves of the people,ⁱ
Till every one submit himself with pieces of silver,^j

^a Heb. may be dipped thy foot. The construction of this clause is very obscure.

^b Observe the musical terms, עֲלֻמֹנֹת, נְנִיִּים, שְׂרִירִים; and סֵל, at the beginning.

^c Heb. congregation.

^d Heb. Benjamin little.

^e ἡγεμόνες: LXX, "their bulwark," ἔρκος Ἀχαιῶν: Parkh.

^f Heb. hath commanded thy God.

^g Heb. to thee shall bring Kings presents.

^h Heb. reed.—"Beast of the reeds," &c.: "Perde feram arundinis, cætum aurorum, vitulos populorum, conculcantes, bonorum direptores:" Dathe. "Egyptian," according to Bp. Horne, Mr. Parkhurst, Mr. Merriek, &c., which meaning seems borne out by the context.

ⁱ Heb. peoples.

^j Our translation of the line "till every one," &c., is not borne out by any authority. The verb itself is in Hithpahel, and signifies in Kal, to trample on. Bythner and Bp. Horne understand it, those who skip about, or exult in silver ornaments, alluding to the sistra of the idolatrous Egyptians. But the verb is not plural, and therefore Mr. Parkhurst makes it agree with אֱלֹהִים. Bp. Lowth, in his notes on Præl. vi., rightly ob-

Scatter thou the people that in war delight.
 Princes shall come^a out of Egypt:
 Cush* shall stretch out her hands unto God.
 O ye kingdoms of the earth, sing unto God:
 Make* a psalm unto the Lord:

SELAH.

IV.

To him that rideth upon the heaven of heavens of old:
 Lo, he doth send out his voice, a voice of strength.
 Ascribe ye strength to God:
 Over Israel is his excellency,
 And his strength is in the clouds.
 To* be feared *art thou*, O God, in thy holy places:
 The God of Israel is He *that* giveth strength and power to
 the people.
 Blessed be God.

serves, that the verb is here distributive, and signifies "each one," which answers Mr. Parkhurst's objection: and understands this to mean "the beasts of the reed disturbing the silver stream:" (רִיץ from רִיץ, Arab.: potum præbere,) *i.e.* the Jewish people. But he adds another interpretation, which corresponds to that of Bp. Horne and others: "the beast of the reeds," *i.e.* the Egyptians, worshippers of bulls and calves: רַפֵּט is those who "ad saltandum se excitant:" the word being only read in one other place besides this: Prov. vi. 3., ("festina," or "se excita;") and the pieces of silver are the "sistra." Dathe objects that the Egyptians were at peace with David; and that the "beast of the reeds" was a lion: *i.e.* the King of Syria. But these objections seem frivolous: Egypt was always the subject of prophecy.

^a Heb. "Princes shall come:" ἀπαξ λεγ. Πρίσβεις: LXX. Parkhurst observes that Michaelis shews that in Gen. x. כְּסִלְוֵהִים, or כְּסִלְוֵהִים, is rendered by the LXX χασμονιαιμ (חִשְׁמוֹנִי, the word in the text), either by a difference of reading in their Heb. copies, or from a knowledge that the Chasmonim were in Egypt. Michaelis further remarks that D'Anville mentions a city of Aschmuneim, in Egypt.

PSALM LXIX.

To the Chief Musician on Shoshannim. Of David.

I.

Save me, O God :

For the waters^a are come in, *even* unto *my* soul. [place :
I sink in the mire of the deep : and there is no standing
I am come into the depths of waters, and the floods run
over me.

I am weary of crying : my throat is dried up :^b

Mine eyes fail,^c from waiting on my God.

More than the hairs of my head are they that hate me
without a cause : [mies wrongfully.

They are mighty that *would* destroy^d me, *being* mine ene-
That which I took not, then I restored :

O God, thou knowest my foolishness :

And my faults from thee were not hid.

Let not them be ashamed through me, that *hope in thee,

O Lord, LORD of hosts : [God of Israel.

Let not them be confounded through me, that seek thee, O

Because for thy sake I have suffered reproach :

Confusion* hath covered my face :

A stranger I am become to my brethren,

And an alien to the children of my mother.

For the zeal of thine house hath eaten me up, [me.

And the rebukes of them that rebuked thee are fallen upon

And I wept, in the fasting of my soul :

And that was made a reproach^e to me :

^a Heb. are come in the waters.

^b Heb. is dried up my throat.

^c Heb. fail mine eyes.

^d Heb. cut me down.

* Heb. reproaches.

And I made my garment sackcloth,
 And I became to them a proverb.
 And they speak against me, who sit in the gate,^a
 And they *make* songs *upon me*, who drink strong drink.^b

II.

But as for me, my prayer is unto thee, O LORD,
 In a time of acceptance.^c
 O God, in the multitude of thy mercy, hear me ;
 In the truth of thy salvation.
 Deliver me from the *clay, that I may not sink,
 That I may be delivered from them that hate me,
 And from the depths of waters.
 Let not the floods run over me,^d
 And let not the deep swallow me,
 And let not the pit shut upon me her mouth.
 Hear me, O LORD, for good is thy mercy : [upon me.
 According to the multitude of thy *loving kindnesses *look
 And hide not thy face from thy servant, for trouble is with
 me :
 O haste to hear me.

Draw nigh unto my soul : redeem it :
 Because of mine enemies,* rescue me. [my *confusion :
 Thou, *even* thou dost know my reproach, and my shame, and
 Before me are all mine adversaries.
 Reproach hath broken my heart : and I am full of heaviness :
 And I *hoped for pity, but *there was* no one,
 And for comforters, but I found them not.
 And they gave me, for my meat, gall :
 And in my thirst they gave me drink of vinegar.

Let their table be before them for a snare,

^{a, b} That is, the greatest and the meanest.

^c Or, it is "a time of benevolence:" a favourable time: *mollia tempora*.

^d Heb. let not run over me the floods : and let not swallow, &c., and let not shut, &c.

And *that which should have been* for their welfare, a trap.^a
 Let their eyes be darkened^b from seeing ;
 And make their loins continually to shake.
 Pour out upon them thine indignation,
 And let the wrath of thine anger take hold of them.
 Let their palace be desolate :^c
 In their tents let there not be a dweller.
 For him^d whom thou hast smitten they persecute : [talk.
 And to the vexing of those whom thou hast wounded they
 Add iniquity to their iniquity :
 And let them not come into thy righteousness :
 Let them be blotted out of the book of the living :
 And among the righteous let them not be written.

III.

But as for me, I am poor and * vexed :
 Thy salvation, O God, shall lift me up.
 I will praise the Name of God with a song,
 And will magnify him with thanksgiving.
 And *this* shall please the LORD more than an ox,
Than a bullock with horn and hoof.

The meek shall see^e and be glad,
Even ye who seek the LORD, and your heart shall live.^f
 For the LORD heareth the needy,
 And his prisoners he despiseth not.
 Praise him, Heaven and Earth,
 The sea, and all that moveth therein.
 For God will save Sion,
 And will build the cities of Judah,
 And they shall * abide there, and have it in possession.
 Yea, the seed of his servants shall inherit it,
 And they that love his Name shall dwell therein.

^a *καὶ εἰς ἀνταπόδοσιν, καὶ εἰς σκάνδαλον*: LXX : so Dathc.

^b Heb. be darkened their eyes.

^c Heb. let be their palace desolate.

^d Heb. for thou whom thou hast smitten they persecute. Perhaps it ought to be אִשָּׁר אִשָּׁר, with one of Kennicott's MSS.

^e Heb. shall see the meek.

^f Heb. shall live your heart.

PSALM LXX.

To the Chief Musician. Of David. To bring to remembrance.

I.

O God, to deliver me,
O LORD, to help me, hasten.

Let them be ashamed and * put down, that seek after my soul:
Let them be driven backward, and confounded, that desire
my hurt.^a

Let them be turned back, for a reward of their shame,
That say, Aha, aha.

II.

Let those rejoice and be glad in thee, all they that seek thee:
And let them say continually, Let God be magnified,^b
Even they who love thy salvation.

But as for me, I am poor and needy:
O God, hasten unto me.
My helper and redeemer art Thou:
O LORD, make no tarrying.

^a Heb. evil.

^b Heb. be magnified God.

My ^alips will ^{*}rejoice when I ^{*}make a psalm to thee,
And my soul, whom thou hast redeemed. [ness :
Therefore ^{*}my tongue all day shall speak of thy righteous-
For they are brought to shame, for they are confounded, that
seek my soul.

^a Heb. will rejoice my lips.

PSALM LXXII.

For Solomon.

I.

O God, thy judgments^a give to the King,
 And thy righteousness to the Son of the King.
 He shall *rule^b thy people in righteousness,
 And thy poor in judgment.
 The mountains shall bring peace^c to the people,
 And the little hills, in righteousness.

II.

He shall judge the poor of the people :
 He shall save the children of the needy,
 And shall break in pieces the oppressor. [before^d the moon,
 They shall fear thee, as long as the sun *endureth*, and
 For generations of generations.
 He shall come down like rain into the grass,^e
 As showers that water the earth.^f
 The ^grighteous shall flourish in his days,
 And abundance of peace, till there be no more moon.
 And he shall *reach^h from sea to sea,
 And from the river to the ends of the earth.
 Before him shall bow down the dwellers in the wilderness,
 And his enemies the dust shall lick. [bring :
 The Kings of Tarshish and of the isles presents shall

^a Heb. to the King give.

^b Heb. judge : but not the same word that occurs afterwards.

^c Heb. shall bring the mountains.

^d Heb. לפני, in the face.

^e "fleece:" Pr. B. πόνον : LXX.

^f Vide Psalm lxxv. connected with this.

^g Heb. shall flourish the righteous.

^h Heb. "shall come down:" the same word as in four lines above.

THE
BOOK OF PSALMS.

PART III.

PSALM LXXIII. TO LXXXIX. INCLUSIVE.



PSALM LXXIII.

A Psalm of Asaph.

I.

Truly God is good to Israel:^a

Even to the clean of heart.

But as for me, almost gone were my feet,
Well nigh slipt had my steps.

For I was envious at the foolish;^b

The prosperity of the ungodly I beheld.

For they are in no *terror of death,^c

And firm is their strength:

In trouble *like other* folk they are not,

And as *other* men^d they are not plagued.

Therefore^e pride^f encompasseth them,

^a Heb. truly good to Israel is God. This order is not observed, to avoid the ambiguity of the phrase: "truly" might then seem to belong to "good," according to the English idiom.

^b Heb. the insolent: הוֹלָלִים.

^c The paraphrase of the Prayer Book version of this very obscure passage is here followed: the word הַרְצַבּוֹת, here rendered "terror," occurs only once besides this passage: viz. in Isaiah, lviii. 6. Parkhurst gives, with approbation, Bates's explanation of the passage, with which Moerlius coincides. "For there are no difficulties (literally, "knots") to them; their strength is perfect and firm." He thus reads, instead of לְמוֹתָם, "to their death," לָמָּוָה: "to them, perfect," &c. The latter division of the words, as Mr. Parkhurst remarks, is in Kennicott's text; and this, I am disposed to think, is the correct reading. The Prayer Book reads both מוֹתָם, and תָּהֶם: "of death: they are lusty and strong." The Septuagint renders it οὐκ ἔστιν ἀνάρεσις ἐν τῷ θανάτῳ αὐτῶν. "Non sunt contorsiones usque ad mori ipsis."—Rosenm. Jarchi renders the word in dispute "terrores," which our Psalter somewhat similarly renders by "peril." The Chaldee agrees with Jarchi. Perhaps it may mean "there are no bands to them; they are free to run their own course."

^d Heb. with mankind.

^e Heb. encompassed them pride.

^f Encompasses, as a chain does the neck.

As the covering of a garment is cruelty to them:^a
 Their eyes swell out^b out with fatness,
 They have more than the wishes of the heart.^c

They are corrupt, and speak of * evil,
 Of oppression loftily do they speak.^d
 They have^e stretched unto the heavens their mouth,
 And their tongue goeth through the earth.
 Therefore^f his people turn unto them :
 And waters of fulness are wrung out to them.^g
 And they say, How doth God know ?^h
 And is there indeed knowledge in the Most High ?ⁱ

Behold, these are the ungodly ;
 And they who prosper* for ever ;^j
 They increase^k in riches :
 Truly in vain have I cleansed my heart,
 And have washed in innocency my hands !
 For I have^l indeed been plagued all the day,
 And my chastening hath been every morning.
 If I should say, I will speak even as they,
 Behold, the generation of thy children I should offend.^m

it.

And I thought to know this :
 A * trouble it was in mine eyes :

^a Heb. covereth *as* a garment cruelty them.

^b Heb. swell out their eyes : literally, " stand out."

^c Heb. they overpass.

^d The LXX is here followed : ἀδικίαν εἰς τὸ ἕψος ἐλάλησαν.

^e Heb. set in the heavens.

^f Heb. The Septuagint reads " my people," which seems the better reading.

^g Or rather, " shall be found by them," as the Septuagint reads ἰσχυροὶ ἵστανται, which reading is found in 3 of Kennicott's copies.

^h Heb. knoweth God.

ⁱ יי, emphatic.

^j עולם is rendered in both our translations as " saculum," in this world ; but in the LXX as here.

^k Luxuriate

^l יאמר, emphatic.

^m Contemn.

Until I went into the Sanctuary of God,
Then I understood their end.

Truly in slippery places thou dost set them,
 Thou *makest them fall into destruction.^a
 Oh how are they brought to desolation, as in a moment !
 They perish,^b they are consumed with terrors !^c
 As a dream, when one awaketh, [vanish].^d
 So, O LORD, from the City their image thou shalt make to

Thus^e my heart was grieved,^f
 And in my reins I was pricked :
 And I myself was *brutish, and did not know :^g
 As a beast^h was I before thee.

III.

But as for me, I am continually by thee :
 Thou holdest me by thy right hand.ⁱ
 With thy counsel thou shalt lead me,
 And afterwards with glory thou shalt receive me.
 Who is there for me in heaven *but thee* ?
 And besides thee I have no desire on earth.

My flesh and my heart faileth :^j
 The strength of my heart and my portion is God for ever.
 For behold, they that are far from thee shall perish :
 Thou hast *cut off every one that committeth fornication
 against thee.
 But as for me, to draw near to God is good for me :^k

^a Heb. destructions.

^b This is like the abrupt style of Psalm xlviii. which was contemporaneous.

^c Heb. wastings : בלהות

^d " shalt despise : " Bible Translation.

^e Heb. for.

^f Heb. was grieved my heart.

^g Heb. know not.

^h Heb. beasts.

ⁱ Heb. hand right.

^j Heb. faileth my flesh and my heart.

^k Heb. for me is good.

I have put in the LORD^a God my * refuge :
That I may tell of all thy wonders
In the gates of the daughter of Sion.^b

^a Heb. the Lord the Lord.

^b This line does not occur in the Hebrew, Syriac, or English Bible Translation. It does in the English Psalter, and in the Septuagint, though obelized there. It appears, however, to be genuine: the conclusion of the Psalm would be otherwise abrupt; and the mention of the daughter of Sion is in the style of Isaiah, in whose time the present Psalm seems to have been written.

PSALM LXXIV.^a

Maschil of Asaph.

I.

Wherefore, O God, hast thou cast us off for ever?^b
Why smoketh thy wrath against the sheep of thy pasture?
 Remember the congregation, which thou hast purchased of
 old:
 Thou hast redeemed the tribe^c of thine inheritance;
 Mount Sion, wherein thou hast dwelt.

Lift up thy feet to the perpetual desolations^d [tuary.
 Of all that the enemy hath done wickedly^e in the Sanc-
 Thine adversaries roar^f in the midst of the congregation:
 They have set up their ensigns as signs.^g
A man was^h famous according as he lifted up
 Upon the thicket of the trees *his* axe:ⁱ
 But now the carved work thereof
 Both with *hatchet and hammer they break down.
 They have cast into the fire thy Sanctuary:

^a This Psalm is very much in Isaiah's style.

^b לָנֶצְחָה, "for a long time," occurs again in line 22.

^c This may either refer to the tribe of Levi, or that of Judah: probably the latter, Mount Sion being the royal habitation of Judah. It would then seem that this Psalm was written after the Israelitish Captivity, under Shalmaneser.

^d The parallelism is indistinct, and the sense obscure. The Prayer Book is followed.

^e Heb. hath done wickedly the enemy.

^f Heb. roar thine adversaries.

^g The two words have the same resemblance in the Hebrew. *They are identical*

^h A very obscure and perhaps corrupt passage, elliptical, and in the parallelism imperfect. The LXX is utterly unintelligible, though the causes of the misconception are easy to be seen.

ⁱ Heb. axes.

*Even to the ground have they defiled^a the dwelling-place
of thy Name.* [together:

They have said in their hearts, We will ^b destroy them
They have burnt up all the houses of God in the land.

Our signs we see not:

There is no longer a prophet: [long *this shall be.*

Neither is there among us one who knoweth how

How long, O God, shall the ^cadversary reproach?
Shall the enemy blaspheme^d thy Name for ever?
Wherefore withdrawest thou thy hand,
And thy right hand within thy bosom dost thou hide?^e

II.

But God is my King of old:

Working salvation^f in the midst of the earth. [sea:^g

*It was Thou who didst break *asunder by thy strength the
Thou didst *shatter the heads of the ^hdragons in the waters:*

*It was Thou who didst *crush the heads of Leviathan:*

Thou gavest him for meat to the ⁱpeople of the wilderness:

It was Thou who didst cleave the fountain and the flood:

It was Thou who didst dry up rivers of might.

Thine is the day: thine also is the night:^j

It is Thou who hast prepared the light and the sun:

^a Or, shattered: הללו

^b The LXX translates נִינִי by συγγίνοι αὐτῶν: deriving it from נִין, "a son."

^c Heb. reproach the adversary.

^d Heb. blaspheme the enemy.

^e The word כלה will not bear the translation of either Bible or Prayer Book, and it ought to be תכלה, or כלית. I strongly suspect it should be כלה, Selah. The Syriac does not translate it, as it hardly ever does Selah. It occurs exactly where Selah would be appropriate. One of Kennicott's MSS. reads it; the LXX translates it εἰς τέλος.

^f Heb. salvations.

^g This passage is in the style of Ps. lxxxix.

^h i.e. "Egypt:" vide Ps. lxxxix.

ⁱ Or, as Parkhurst conjectures, "the multitude of ravening beasts." See Isaiah's use of צִיִּים xxiii. 13.

^j Exactly in the style of Ps. lxxxix.

It is Thou who has [†] *set all the borders^a of the earth :*
Summer and winter, it is Thou who hast made them.

III.

Remember this, *that* the enemy hath reproached, O LORD :^b
 And the people of folly have blasphemed thy Name.

Deliver not to the ^cmultitude the soul of thy turtle-dove :

The ^{*d}multitude of thy poor forget not for ever.

Look upon the covenant : [tations of cruelty.

For full are the dark places of the earth of the habi-

O let not the oppressed go away ashamed :^e

Let the poor and needy praise thy Name.

Arise, O God, plead thine own cause ;^f

Remember how ^g the foolish man reproacheth thee all day.

Forget not the voice of thine ^{*}adversaries : [continually.

The ^{*}noise^h of those that rise up against thee ascendeth

^a Or, "bounds."

^b This last strain is like the two Epodes in Psalm lxxxix.

^{c, d} תַּיִן, the LXX translates τοῖς θηρίοις, which appears better.

^e Heb. let not go away the oppressed.

^f Heb. pleading.

^g Heb. thy reproaches from the foolish man.

^h So נַחֲשׁוֹת is translated in both our versions in Ps. lxxv. 8.

PSALM LXXV.†

To the Chief Musician. Al Tashith. A Psalm of Asaph.

I.

We give thanks to thee, O God, we give thanks :
 For ^anear is thy Name : ^bthy wonders do declare *it*.
 When I receive the ^ccongregation, I in uprightness will judge.
 The earth is dissolved, and all the inhabitants thereof :
 I myself bear up the pillars of it.

SELAH.

II.

I said unto the ^dfools, Deal not foolishly,
 And to the ungodly, * Exalt not the horn :
 Exalt * not on high your horn :
 Speak not with a stiff ^eneck.^e

For not from the ^feast, nor from the west,
 Nor from the south is * exaltation : ^g
 For God is the Judge :
 This one he putteth down, and that one he * exalteth.

† הרים (exalt), is the characteristic word of this Psalm.

^a The reading of the LXX, not obelized by Origen, is more consonant to the style of the Psalms : ἐξομολογησόμεθα σοι ὁ Θεός, ἐξομολογησόμεθα καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου. ἐπηγήσομαι τὰ θαυμάσια σου : instead of וקרוב בשמך אספר, they read וקראנו בשמך אספר. With this reading the Syriac coincides ; except that they read ספרנו instead of אספר. But it is unsupported by any existing MSS.

^b Heb. do declare thy wonders.

^c Dathe renders מועד, with Ludov. de Dieu and Schultens, “ a promise : ” the meaning of the word, as the latter says, in Arabic and Syriac.

^d Heb. scorners : הוללים.

^e Heb. neck stiff.

^f מוצא (sun) rising : a poetical phrase.

^g ὀρέω : LXX : thus giving a different meaning to the same word הרים.

For a cup is in the hand of the LORD, and the wine is red :
It is full of mixture, and he poureth out of the same :
But the dregs thereof, they shall wring them out,
They shall drink them, *even* all the ungodly of the earth.

But as for me, I will declare for ever,
I will *make a psalm to the God of Jacob :
And all the horns of the ungodly will I break :
The ^ahorns of the righteous shall be exalted.

^a Heb. shall be exalted the horns.

PSALM LXXVI.†

To the Chief Musician on Neginoth. A Psalm of Asaph.
A Song.

I.

Known in Judah is God:
In Israel great is his Name:
And in Salem^a is his tabernacle:
And his dwelling in Sion.
There brake he the arrows of the bow,
The shield, the sword, and the battle.

SELAH.

II.

More glorious art Thou,
More excellent than the hills of prey. [sleep:
They are spoiled, the stout of heart: they have slept their
And^b all the men of might have not found their hands.
At thy rebuke, O God of Jacob,
Are^c *entranced both chariot and horse.

Thou art to be feared, even thou:
And who may stand in thy sight at the time of thy wrath?

† ירא "fear," is the characteristic word of this Psalm.

^a שֶׁלֵם (Salem) is translated by the LXX, *ἐν εἰρήνῃ*, which shews their ignorance of the spirit of the Psalm, and makes for the supposition, that Alexandrian philologists, perhaps not even Jews, were the translators. They could have been but little versed in local allusions (which long absence from their parent country might have obliterated), or in the genius of sacred poetry, which obviously required a local antithesis to the two preceding proper names.

^b Perhaps the Prayer Book translation may be right. The LXX renders שָׁן by *πλούτων*.

^c The words "fallen into a deep sleep" are the translation of but one word in Hebrew, and therefore the above reading has been offered.

From heaven thou didst cause judgment to be heard:^a
 The earth feared, and was still,
 In the arising to judgment of God,
 To save all the meek of the earth.

SELAH.

III.

For the fierceness of man shall praise thee:
 The remnant of *his* fierceness shalt thou restrain.^b
 Vow, and pay to the LORD your God: [is to be feared.
 All ye that are round about him bring presents to him that
 He shall refrain the spirit of princes,
Even he that is to be *feared among the kings of the earth.

^a Heb. cause to be heard judgment.

^b The LXX reads *ἰοπράσει σοι*, reading תחנך for תחנר, which would better accord with the parallelism.

PSALM LXXVII.†

To the Chief Musician. ^aTo Jeduthun. A Psalm of Asaph.

I.

With my voice unto God I cried:^b
 My voice *was* unto God:
 And he gave ear unto me.
 In the day of my trouble the LORD I sought:
 My ^chand in the night was * stretched out, and ceased not:
 My ^dsoul refused to be comforted.
 I remembered God, and was disturbed:
 I * communed with myself, and my spirit was overwhelmed.^e

SELAH.

II.

Thou holdest the watches of mine eyes:
 I am troubled, and I cannot speak.
 I have considered the days of old,
 The years of ancient times:
 I call to remembrance my song in the night:
With my heart I commune, and search ^fout my spirit.
 Will ^gthe Lord for ever cast *me* off:

† זכר "remember," is the characteristic word of this Psalm.

^a Heb. on Jeduthun: לַי therefore would seem to refer to the instrument or subject, not to the author.

^b The LXX, Syriac, and both our translations reject ו before אַצְעָקָה, and also one of Kennicott's MSS.

^c So margin of Eng. Bibl.: יד never bears the sense of a "sore." Possibly its other meaning, a "side," might have suggested our authorised translation.

^d Heb. refused to be comforted my soul.

^e Heb. was overwhelmed my spirit.

^f So the Prayer Book and LXX: וַיִּחַפֵּץ וְאָחַז לִי for וַיִּחַפֵּץ לִי.

^g Heb. will for ever cast off the Lord.

And ^a will he not be favourable any more?
 Is ^b his mercy gone for a *long time?
 Is ^c his promise come to an end for ever and ever?
 Hath ^d God forgotten to be gracious?
 Hath he shut up in anger his loving kindnesses?

SELAH.

III.

Then ^e I said, Mine infirmity is this: [High.
But ^f I will remember the years of the right hand of the Most
 I will remember the doings of the LORD;
 Yea, I will remember thy wonders of old,^g
 And I will meditate on all thy works:
 And on thy doings I shall *commune.

O God, in holiness is thy way:
 What God is so great as God?
 Thou art the God that doest wonders:
 Thou hast *made known among the ^hpeople thy strength.
 Thou hast redeemed with *thine* arm thy people,
 The sons of Jacob and Joseph.

SELAH.

IV.

The ⁱwaters saw thee, O God:
 The ⁱwaters saw thee: they were afraid:
 The ^jdepths also trembled:
 The ^kclouds poured out water:

^a Heb. and will he not renew his face.

^b Heb. is gone for a long time his mercy.

^c Heb. is come to an end his promise.

^d Hath forgotten to be gracious God.

^e Heb. and I said.

^f The LXX renders שִׁנְיָהּ by "changes;" also the Syriac and Chaldee:
 — "changes" from good to evil, or the contrary, "are from the hand
 of the Most High."

^g Heb. of old thy wonders.

^h Heb. peoples.

ⁱ Heb. saw thee the waters.

^j Heb. also tremble the depths.

^k Heb. poured out water the clouds.

The ^askies gave forth a * voice :
 Thine ^barrows also went abroad.
 The voice of thy thunder was round about : ^c
 The ^dlightnings shone through the world :
 The earth trembled and shook.

In the sea is thy way,
 And thy paths in the great waters : ^e
 And thy footsteps are not known.
 Thou leddest like sheep thy people,
 By the hand of Moses and Aaron.

^a Heb. a voice gave forth the skies.

^b Heb. also thine arrows.

^c Heb. in a whirlwind: הַצִּבְזִיב is in this sense an *ἀπ. λεγ.*

^d Heb. shone the lightnings.

^e Heb. waters great.

PSALM LXXVIII.

Maschil of Asaph.

1.

Give ear, O my people, to my law :
 Incline your ears to the words of my mouth :
 I will open in a parable my mouth :
 I will utter * dark ^asayings of old,
 Which we have heard and known,
 And our fathers have declared to us.
 We will not hide them from their children ;
 To the generation to come * declaring the praises of the LORD,
 And his strength, and the wonders that he hath done.

For he established a testimony in Jacob,
 And a law he appointed in Israel,
 Which he commanded to our fathers,
 That they should make them known to their children ;
 To the intent that ^bthe generation to come might know them ;
 That the children who should be born might arise,
 And declare it to their children ;
 And that they might put in God their trust,^c
 And not forget the works of God,
 But that his commandments they might * observe,
 And that they might not be as their fathers,
 A generation faithless and rebellious,
 A generation that prepared not their heart,
 And whose spirit * believed not in God.
 The children of Ephraim, armed, ^dcarrying bows,
 Turned themselves back in the day of battle.

^a הַיְדוּת : enigmas.^b Heb. might know the generation after.^c Strength : כֶּסֶל.^d Throwing forth : נִישְׁקֵי : marg. Eng. Bibl.

They kept not the covenant of God,
 And in his law they refused to walk,
 And they forgot his works,
 And his wonders, which he had *made them see.

II.

In the sight of our fathers he did wonders,
 In the land of Egypt, the field of Zoan.
 He *clave the sea, and made them pass through,
 And he ^amade the waters to stand as an heap :
 And he led them with a cloud by day,
 And all the night with a light of fire.
 He clave the rocks in the wilderness,
 And he gave them drink, as *out of* the great depths :
 And he brought streams out of the stony rock,
 And made the waters to flow down as rivers.

Yet still ^bmore they sinned against him,
 By provoking the Most High in the *desert,
 And they tempted God in their hearts,
 By asking meat for their *soul.
 And they spake against God : they said,
 Can God prepare a table in the wilderness ?
 Behold, he smote the rock, and the waters gushed out ;^c
 And the streams overflowed :
 Can ^dhe give bread also,
 Yea, ^ecan he provide flesh for his people ?

III.

Then ^fthe ^gLORD heard, and was wroth ;
 And a fire was kindled in Jacob,
 And ^hanger also came up in Israel.
 For they believed not in God,

^a Heb. made to stand the waters.

^b Heb. they added yet more to the sinning against him.

^c Heb. gushed out waters.

^d Heb. also bread can he give.

^e **וְיִתֵּן**.

^f Heb. heard the Lord.

^g לָמָּה, "wherefore:" Eng. Bibl.

^h Heb. and also anger.

And trusted not in his salvation.
 So he commanded the clouds from above,
 And the doors of heaven he opened :
 And he rained down upon them manna to eat,
 And the corn of heaven he gave them.
 The food of the mighty ones man did eat,^a
 Bread he sent them to the full.
 He ^b made the east wind to blow in heaven,
 And he brought in by his power the south wind :
 And he rained on them ^c flesh as the dust,
 And as the sand of the sea the fowl of wing :
 And he let it fall in the midst of their camp,
 Round about their habitations.
 And they did eat, and were filled exceedingly,
 And their own desire he gave them,^d
 They were not disappointed of their * desire.
 While ^e their meat was in their mouths.
 But the wrath of God came upon them,
 And slew the fattest of them,
 And the chosen men of Israel smote down. ^f

For all this, they sinned still,
 And believed not his wonders ;
 So he consumed in ^g vanity their days,
 And their years in trouble.
 When he slew them, then they sought him,
 And turned back, and enquired early after God ;
 And they remembered that God was their Rock,
 And God the Most High their Redeemer.
 Yet they flattered him with their mouth,

^a Heb. did eat man.

^b Heb. he made to blow the east wind.

^c Heb. as the dust flesh.

^d Heb. brought them.

^e This is the arrangement of the clause in most Hebrew copies, and is most consistent with the parallelism; this line forming the last of an introverted quatrain.

^f The stanza to this mark is an Epanodos, and contains also several artificially disposed divisions: but they are not exhibited here, as that would confuse the main arrangement of the poem.

^g A play upon words: הַבֵּל, "vanity:" בְּהֵל, "trouble."

And with their tongue they lied unto him.
 For their heart was not prepared for him,
 And they believed not in his covenant.

IV.

Yet he *in his* compassion forgave *their* iniquity,
 And destroyed *them* not.
 And many a time he turned away his wrath,
 And would not rouse all his displeasure.
 For he remembered that they are *but* flesh,
 A wind that passeth away, and doth not return.

How often provoked they him in the wilderness,
 They grieved him in the desert!
 And they turned back, and tempted God,
 And the Holy One of Israel they moved:
 They remembered not his hand,
 Nor the day when he delivered them from *adversity:

V.

How he had wrought in ^a Egypt his signs,
 And his *marvels in the field of Zoan,
 And had turned into blood their rivers,
 And their *streams, that they could not drink. [them,
 He sent among them ^ball manner of flies, and they devoured
 And frogs, and they destroyed them.
 And he gave to the caterpillar their increase,
 And their labour to the locust.
 He destroyed with hail their vines,
 And their sycamore trees with frost:
 And he gave up to hail their cattle,
 And their flocks to thunderbolts.
 He sent on them the fierceness of his wrath,
 Anger, and indignation, and *adversity,
 Sending *among them* angels of evil.

^a In this part of the Psalm is shewn the art of an epic poet, who begins with going *in medias res*, and then recounts past events by an episode.

^b ערב: כנרומיא.

He made a way for his wrath ;
 He spared not from death their soul,
 And their life to the pestilence he gave over :
 And he smote every first born in Egypt,
 The chief of their strength in the tabernacles of Ham.

But he led forth, like sheep, his people ;
 And guided them, like a flock, in the wilderness ;
 And he led them in * confidence, and they feared not,
 And their enemies were overwhelmed *in* the sea.^a
 And he brought them to the borders of his Sanctuary,
 The mountain which ^b he had purchased with his right hand ;
 And he cast out before them the heathen,
 And divided to them by line an inheritance,
 And caused to dwell in their tents the tribes of Israel.

But they tempted, and * rebelled against God Most High,
 And his testimonies they kept not,
 But turned back, and dealt unfaithfully as their fathers ;
 They started aside, like a bow that is deceitful ;
 And they grieved him with their high places,
 And with their graven images they made him jealous.

VI.

God heard, and he was wroth ;
 And had an abhorrence exceeding great of Israel,
 And he forsook the tabernacle of Shiloh,
 The tent that he had pitched among men,
 And delivered into captivity his strength,
 And his beauty into the hand of the * adversary.
 And he gave over to the sword his people ;
 And with his inheritance he was wroth :
 Their ^c young men were devoured by the fire,^d

^a Heb. overwhelmed the sea.

^b Heb. had purchased his right hand.

^c Heb. chosen men.

^d Heb. devoured the fire.

And their maidens * made no funeral song; ^a
 Their priests by the sword were slain,
 And their widows made no lamentation.

Then the LORD awoke, as one out of sleep,
 As a mighty man refreshed with wine:
 And he smote his * adversaries in the hinder part;
 A ^bperpetual reproach he cast on them.
 And he ^crefused the Tribe of Joseph,
 And the Tribe of Ephraim he chose not,
 But he chose the Tribe of Judah,
 The hill of Sion, which he loved:
 And he built like high places his Sanctuary:
 As the earth he hath founded it for ever.

And he chose David his servant,
 And took him from the folds of sheep:
 From following the ewes he brought him,
 To feed Jacob his people,
 And Israel his inheritance.
 And he fed them in the integrity of his heart,
 And by the ^dskilfulness of his hands he guided them.

^a Heb. did not praise: the verb is active. This meaning has been hazarded, as apparently the most consistent: and thus this line will form the second of an alternate parallel quatrain. Vide Schleusner in voc. *πειθίω*.

^b Heb. reproach perpetual.

^c Heb. abhorred: *מאס*, the same word so translated before.

^d Heb. understanding; a great understanding: *תבונות*.

PSALM LXXIX.

A Psalm of Asaph.

I.

O God, the ^aheathen are come into thine inheritance :
 They have defiled the Temple of thy holiness :
 They have laid Jerusalem in heaps : [the fowls of heaven,
 They have given the dead bodies of thy servants as meat to
 The flesh of thy saints to the beasts of the land.
 They have shed their blood like water round about Jerusalem,
 And there is none to bury.
 We are become a reproach to our neighbours,
 A scorn and derision to them that are round about us.

II.

How long, O LORD, wilt thou be angry ?
 Shall ^bthy jealousy for ever burn, like fire ? [known thee,
 Pour out thine indignation upon the heathen that have not
 And on the kingdoms that on thy Name have not called :
 For they have ^cdevoured Jacob,
 And his dwelling place they have laid waste.

III.

Remember not the iniquities of ^{*}them that were before us ;^d
 Let ^ethy tender mercies speedily prevent us,
 For we are ^fbrought low exceedingly.

^a Heb. are come the heathen.

^b Heb. for ever shall burn like fire their anger ?

^c אָבֵל is the received reading : but the LXX, both our versions, and 16 Hebrew MSS. read אָבֵלָה.

^d So the marg. of Eng. Bibl., and the compilers of the Litany : but the text of the English Bible and Prayer Book, and the LXX, make it agree with עֲוֹנוֹת, "our former iniquities."

^e Heb. speedily prevent us thy tender mercies.

^f ἐπιτωλίσσαμεν.

Help us, O God of our salvation, for the glory of thy Name :
And deliver us, and *forgive our sins, for the sake of thy
Name.

IV.

Wherefore say the heathen, Where is their God ?
Make ^aknown among the heathen in our sight
The vengeance of the blood of thy servants that is shed.
Let^b the sighing of the prisoners come before thee :
According to the greatness of thy power, reserve the children
of death.^c
And render to our neighbours sevenfold the reproach
Wherewith they have reproached thee, O Lord.

V.

And we, thy people, and sheep of thy pasture,
Shall give thanks to thee for ever :
From generation to generation we will declare thy praise.

^a Heb. let it be known.

^b Heb. let come before thee the sighs of the prisoners.

^c Marg. Eng. Bibl. : that is, "let there be some spared out of those who are marked out for death by their enemies."

PSALM LXXX.

To the Chief Musician on Shoshannim Eduth. A Psalm of
Asaph.

I.

O Shepherd of Israel, give ear :
Thou that ledest Joseph as a sheep :
Thou that sittest between the Cherubims, shine forth.
Before Ephraim, and Benjamin, and Manasseh,
Lift up thy strength, and come to save us.
O God, turn us again, [saved.
And shew the light of thy countenance, and we shall be

II.

O LORD God of hosts, [people?
How ^along wilt thou be angry against the prayer of thy
Thou makest them to eat the bread of tears,
And thou makest them to drink of tears in great measure.
Thou makest us a strife to our neighbours,
And our enemies are scornful to us :
O ^bGod of hosts, turn us again : [saved.^c
And shew the light of thy countenance, and we shall be

III.

A vine out of Egypt thou didst bring :
Thou didst cast out the heathen, and plant her :
Thou madest room before her,
And she took deep ^droot, and filled the land :
The ^ehills were covered with her shadow,

^a A frequent expression in the Psalms of Asaph.

^b Observe the advance in each recurring burthen, "O God;" "O God of hosts;" "O Lord God of hosts."

^c Here a Diapsalma occurs in the LXX, and in the right place.

^d Heb. rooted her roots.

^e Heb. were covered the hills.

And her * arms^a were *as* the cedars of God :
 She sent out branches unto the sea,
 And to the river her boughs.

Why^b hast thou broken down her hedges,
 So that they pluck *at her* all who pass by the way ?
 The ^c boar out of the wood doth root it up,
 And the beast of the field doth devour it.

O God of hosts, return even now,
 Look down from heaven, and behold, and visit this vine,^d
 And the place, which thy right hand hath planted,
 And^e the branch that that thou madest strong for thyself.
 It is burnt with fire, it is cut down.

At the rebuke of thy countenance let them perish.
 Let thy hand be upon the man^f of thy right hand,
 On the Son of man, *whom* thou madest strong for thyself,
 And we will not go back from thee :
 Let us live, and on thy Name we shall call.
 O LORD God of hosts, turn us again :
 Shew the light of thy countenance, and we shall be saved.

^a The word "boughs," in the next line but one, is a different word.

^b All this is in the style of Isaiah.

^c Heb. doth root it up the boar out of the wood.

^d Heb. vine this.

^e So both our translations : but the word is בן, "Son." The LXX has *υἱὸν ἀνθρώπου* : 2 of Kennicott's MSS. have בן אדם, "Son of man," which perhaps is right.

^f אֵיט : a term of greater honour than אדם, which occurred before.

PSALM LXXXI.

To the Chief Musician upon Gittith. Of Asaph.

I.

1. Sing for *joy to God our strength :
 Make a joyful noise to the God of Jacob :
 Take^a a Psalm, and bring the timbrel,
 The harp of pleasantness, with the lute.
 Blow up, in the new moon, the trumpet,
 In^b the time appointed, on the day of our feast.
2. For a statute^c of Israel is this :
 A *judgment of the God of Jacob :
 A testimony in Joseph he ordained it,
 When he had gone forth through the land of Egypt.
 A ^dlanguage *which* I knew not I heard :
3. I eased from the burthen his shoulder :
 His hands from the pots were removed.
 In trouble thou calledst, and I delivered thee :
 I heard thee in the secret place of thunder :
 I proved thee at the waters of strife.

SELAH.

II.

1. Hear, O my people, and I will testify unto thee,
 O Israel, if thou wilt hearken unto me.
 There shall not be in thee a strange God,^e

^a Or, "raise."

^b כִּסְּהָ : "at the hiding of the moon:" *i.e.* "the new moon."

^c לְ is placed before "Israel," as before "God" in the next line.

^d See Dissert. 1. § 2.

^e Heb. God strange.

Neither shalt thou worship any other God ;^a
 I am the LORD thy God,
 Who brought thee out of the land of Egypt :
 Open wide thy mouth, and I will fill it.

2. But my ^bpeople hearkened not to my voice,
 And Israel would have none of me : [hearts :
 So I gave them up to the imaginations of their own
 They walked in their own counsels.
3. O that my people had hearkened unto me,
That Israel in my ways had walked :
 Soon their enemies I should have put down,
 And against them* that troubled them I should have
 turned my hand. [to him,
 The haters of the LORD should have been found liars
 But their time should have been for ever :
 And he should have fed them with the flour of wheat,
 And from the rock with honey should^c I have
 satisfied thee.^d

^a Heb. god strange : a different word from that in the preceding line.

^b Heb. hearkened not my people.

^{c, d} The LXX, and one of Kennicott's MSS., reads " he " and " them," which is obviously right.

PSALM LXXXII.†

A Psalm of Asaph.

I.

1. God standeth^a in the congregation of the mighty :^b
Among the Gods he judgeth.
2. How long will ye judge wrongfully,
And the persons of the ungodly will ye accept ?

SELAH.

II.

2. Judge^c the low^d and destitute :
To the poor and necessitous do justice :
Deliver the low and needy :
Out of the hand of the ungodly rid them.
- They know not, neither will they understand :
In darkness they walk on :
All^e the foundations of the earth are moved.
1. As for me, I have said, Gods are ye ;
And children of the Most High are all of you :
But like men shall ye die :
And like one of the princes shall ye fall.

Arise, O God, judge the earth,
For thou thyself shalt inherit all the nations.

† שפט, "judge," is the characteristic word of this Psalm.

^a Heb. is set : נצב

^b לַאֲלֹהִים, Heb. : but our Bible, with the LXX, reads אֱלֹהִים : the Syriac, "of angels : " our Prayer Book, "of princes."

^c שפטו.

^d לַעֲנִי.

^e Heb. are moved all the foundations of the earth.

PSALM LXXXIII.

A Song of a Psalm of Asaph.

I.

O God, keep not thou silence:^a
 Hold not thy peace, and be not still, O God.
 For lo, thine enemies make a murmuring,
 And they that hate thee lift up the head.
 Against thy people they have craftily taken counsel,^b
 And have consulted against thy secret ones. [nation,
 They have said, Come, and let us cut them off^c from being a
 And let there be no remembrance of the name of Israel any
 For they have consulted together with one heart;^d [more.
 Against thee a covenant have they made:
 The tabernacles of Edom, and of the Ishmaelites,
 Of Moab, and of the Hagarenes:
 Gebal, and Ammon, and Amalek,
 Philistia, with the inhabitants of Tyre;
 Assur^e also is joined to them:
 They have been an arm to the children of Lot.

SELAH.

II.

Do to them as *to* Midian:
 As *to* Sisera, as *to* Jabin, at the brook of Kison;
 They ^fperished at Endor;
 They became as dung for the earth.
 Make them *and* their nobles as Oreb and as Zeeb:
 And as Zeba and as Zalmunna all their princes:^g [God.
 Who said, let us take in possession to ourselves the houses of

^a Heb. keep not silence to thyself.^b סוד : secret counsel.^d Heb. heart one.^f Heb. were destroyed.^c Heb. remove them^e Heb. also Assur.^g "anointed ones:" מְשִׁיחִים.

O my God, make them as a wheel ;^a
As the stubble before the wind :
As the fire burneth the wood,
And as the flame consumeth the mountains,
Even so persecute ^bthem with thy tempest,
And with thy storm *trouble them.
Fill their faces with shame,
And they shall seek thy Name, O LORD.
Let them be *confounded and troubled more and more,
And let them be put to shame and perish ;
And they shall know that thou, whose Name is Jehovah,
Art alone the Most High over all the earth.

^a Or, "whirlwind:" confer Isaiah xvii. 13, 14., which this passage strongly resembles.

^b Heb. follow them.

PSALM LXXXIV.

To the Chief Musician on Gittith. A Psalm of the Sons of Korah.

I.

How amiable are thy tabernacles, O LORD of Hosts !
 My ^asoul longeth, yea, even fainteth for the courts of the
 My heart and my flesh ^brejoice in the God of life.^c [LORD :
 Yea, the sparrow hath found an house,
 And the swallow a nest where she may lay her young :
Even thine altars, O LORD of Hosts, my King and my God.
 Happy* are they that dwell in thy house :
 For ever will they be praising thee.

SELAH.

II.

Happy is the man whose strength is in thee,
 Those^b in whose hearts are the ways : [it :
 Passing through the vale of * tears, a well they make
 Yea, the pools are filled with water :
 They shall go from strength to strength :
 He shall appear before God in Sion.^e
 O LORD God of Hosts, hear my prayer :
 Give ear, O God of Jacob.

SELAH.

III.

Thou *who art* our shield, behold, O God :
 And look upon the face of thine Anointed.

^a Heb. longeth, yea, even fainteth my soul.

^b Heb. sing for joy.

^c Heb. God living.

^d Heb. the ascents are in their hearts.

^e "God of Gods," Prayer Book and LXX, which also reads, *ὁφθί-*

For better is a day in thy courts than a thousand :
I had rather be a doorkeeper in the house of my God,
Than dwell in the tents of ungodliness.

For a sun and a shield is the LORD God :
Grace and glory the LORD will give : ^a [fectly.
He will withhold no good thing from them that walk * per-

O LORD of hosts,
Happy is the man that trusteth in thee.

^a Heb. will give the Lord.

PSALM LXXXV.†

To the Chief Musician. A Psalm of the Sons of Korah.

I.

1. Thou hast become gracious, O LORD, to thy land :
2. Thou hast turned the captivity ^aof Jacob :
Thou hast ^bforgiven the iniquity of thy people :
Thou hast covered all their sins.

SELAH.

2. Thou hast taken away all thy displeasure :
Thou hast turned thyself from the indignation of thy wrath.
Turn us, O God of our salvation,
And let ^cthine anger cease from us.
Wilt thou for ever be displeased at us ? [generation ? ^d
Wilt thou stretch out thy wrath from generation to
Wilt not thou thyself turn again, *wilt not thou*
quicken us,
That ^ethy people may *be glad in thee ?
Shew us, O LORD, thy mercy,
And thy salvation grant unto us.
I will hearken what ^fGod the LORD will speak,
For he shall speak peace to his people, and to his saints,
That ^gthey turn not again to folly.

† שׁב “turn,” is the characteristic word of this Psalm.

^a שׁבוּת : nearly the same word as שׁבת, “thou hast turned.”

^b נִשְׁאָת : hast borne. This whole paragraph is evangelical.

^c Heb. and let cease thine anger.

^d Heb. and generation.

^e Heb. and thy people.

^f Heb. shall speak God the Lord.

* I suspect instead of לְכַסֵּלָה the reading ought to be סֵלָה לֵב, “those who turn their heart. Selah.” This would be exactly the place for the Diapsalma; and the word “folly” seems redundant. The LXX reads *καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν* · reading וְאֵל שׁוּבִי (לו) לֵב, or, וְאֵל יִשְׁיְבוּ לְכַסֵּלָה לֵב לוּ, instead of לֵב לוּ, instead of לְכַסֵּלָה.

1. Truly nigh unto them that fear him is his salvation,
That glory may dwell in our land.
 Mercy and Truth have met (together :)
 Righteousness and Peace have kissed *each other* :
Truth out of the earth shall spring,
 And Righteousness from heaven hath looked down.
Yea, the LORD shall give that which is good,
 And our land shall give her increase :
Righteousness shall go before him,
And shall direct in the way his goings.

PSALM LXXXVI.

A Prayer of David.

1.

Bow down, O LORD, thine ear ;
 O hear me, for poor and needy am I.
 Keep *my soul, for holy am I :
 Save thy servant, thou *who art* my God,
Thy servant that trusteth in thee.
 Have mercy upon me, O Lord,
 For unto thee do I cry all the day.
 Make *glad the soul of thy servant,
 For unto thee, O Lord, my soul I do lift up.
 For thou, Lord, art good, and forgiving,
 And plenteous in mercy to all that *cry unto thee.

2.

Give ear, O LORD, unto my prayer,
 And ponder the voice of my supplications.
 In the day of my trouble I will call upon thee,
 For thou wilt hear me.
 There is none like thee among the gods, O Lord :
 And there is nothing like thy works.
 All the *heathen whom thou hast made
 Shall come and worship before thee, O Lord,
 And shall glorify thy Name.
 For great art thou, and one that doest wonders ;
 Thou art God alone.

3.

Teach ^ame, O LORD, thy way ; I will walk in thy truth :
 O ^bknit my heart *to thee*, that I may fear thy Name.

^a אֲדַרְנֵי, " Lord," is the characteristic word of this Psalm.

^b Heb. direct, or guide.

^c Heb. unite.

I will praise thee, O Lord my God, with all my heart,
And I will glorify thy Name for ever.
For thy mercy is great towards me, [nethermost.
And thou hast delivered my soul from the hell that is

4.

O God, the proud are risen against me,
And the *companies of terrible men seek after my soul,
And they have not set thee before them.

5.

But thou, O Lord, art a God compassionate and gracious,
Slow *to anger, and plenteous in mercy and truth,
Look *upon me, and have mercy upon me ;
Give thy strength to thy servant,
And save the son of thine handmaid.
Shew unto me a token for good,
And they shall see it who hate me, and be ashamed,
For thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.†

A Psalm of a Song of the Sons of Korah.

I.

His foundation is in the hills of holiness :
 The ^aLORD loveth the gates of Sion
 Above all the dwellings of Jacob.
 Glorious things are spoken of thee, O City of God.

SELAH.

II.

I will make mention of Rahab and Babylon to them that
 know me :
 Behold Philistia, and Tyre, and *Cush ;
 This *man* was born there.^b
 But of Sion it shall be said,
 This ^cman and that man was born in her :
 And He himself shall stablish her, *even* the Most High.
 The LORD shall recount, when he writeth up the people,^d
 This man was born there.

SELAH.

III.

And the singers as well as the *minstrels^e *shall say*,
 All my springs are in thee.

† יָרַךְ, "born," is the characteristic word of this Psalm.

^a Heb. loveth the LORD.

^b Here "Selah" occurs, and not inopportunately, in two of Kennicott's MSS.

^c אִישׁ וְאִישׁ : the word generally signifies "vir," a distinguished man.

^d Heb. peoples.

^e חַלְלִים, players on wind instruments.

PSALM LXXXVIII.

A Song of a Psalm of the Sons of Korah. To the Chief Musician on Mahalath Leannoth. Maschil of Heman the Ezrahite.

I.

O LORD God of my salvation,
 By day have I cried, by night before thee:
 Let ^amy prayer enter into thy presence:
 Incline thine ear unto my calling:
 For full of troubles is my soul;
 And my life to hell draweth nigh:
 I am counted with them that go down to the pit:
 I am even as a ^bman without strength:
 Free ^camong the dead,
 Like the wounded, that lie in the grave,
 Whom thou rememberest no more;
 And they from thy hand are cut off.
 Thou hast laid me in the lowest pit,^d
 In ^ethick darkness, in the deeps.
 On me lieth hard thy wrath,
 And with all thy waves thou hast afflicted me.

SELAH.

^a Heb. let enter into thy presence my prayer.

^b גִּבּוֹר: "a great man."

^c Heb. among the dead free: "cast out," Bp. Horsley; which well expresses the idea. The dead_bodies were scattered, unconfined, uncollected.

^d Heb. pit of abysses.

^e Heb. darknesses.

II.

Thou hast put away mine acquaintance from me ;

Thou hast made me an abomination to them.

I am shut up, and I cannot get forth :

Mine eye faileth for affliction.

I have called upon thee, O LORD, all day :

I have stretched forth to thee mine hands.

Wilt ^a thou to the dead shew wonders ?

Shall ^b the dead bodies arise ? shall they praise thee ?

SELAH.

III.

Shall ^c thy mercy be declared in the grave,

Thy faithfulness in destruction ?

Shall ^d thy wonders be known in the dark,

And thy righteousness in the land of forgetfulness ?

But as for me, unto thee, O LORD, I have cried,

And in the morning shall my prayer prevent thee.

Why, O LORD, castest thou off my soul,

Why hidest thou thy face from me ?

Afflicted am I, and ^{*} weary ;

From my youth I suffer thy terrors : I am troubled :

Over me goeth thy fierce wrath ; ^e

Thy terrors have cut me off.

They came about me, like the waters, all day :

They compassed me on every side. ^f

Thou hast put away from me lover and friend :

Mine acquaintance are in darkness.

^a There is no interrogation here in the Syriac.

^b רפאים: an expression of Isaiah's.

^c Heb. shall be declared in the grave thy mercy.

^d Heb. shall be known in the dark thy wonders.

^e Heb. wraths.

^f Heb. together.

PSALM LXXXIX. †

Maschil of Ethan the Ezrahite.

I.

The Mercies of the LORD for ever will I sing :
 From generation to generation I will make known thy
 Truth with my mouth :
 For ^a I have said, For ever Mercy shall be built up :
 The heavens . . . thou shalt establish thy Truth in them.
 I have made a covenant with my chosen :
 I have sworn unto David my servant.
 For ever will I establish thy seed,
 And build up from generation to generation thy throne.

SELAH.

II.

And ^b the heavens shall praise thy wonders, O LORD,
 Even thy Truth in the congregation of the saints :
 For who among the clouds shall be compared to the LORD ?
 Who shall be likened unto the LORD among the sons of
 the gods ?
 God ^c is greatly to be had in *awe in the council of the saints,
 And to be *feared by all them that are round about him.
 O LORD God of hosts, who is like unto thee ?
 The mighty LORD : and thy Truth is round about thee.

It is Thou *who* rulest the raging of the sea :
 At the rising of the waves thereof *it is* Thou *who* stillest them.
It is Thou *who* hast ^d broken Rahab, as one that is slain :

† הכסד, and אמונה, "mercy" and "truth," are the characteristic words of this Psalm.

^a ὅτι εἶπας : LXX : "For thou hast said," which seems best.

^b Heb. and shall praise the heavens.

^c Heb. God, &c. — of saints greatly.

^d Heb. broken, as one that is slain, Rahab.

With the strength of thine arm thou hast scattered thine
Thine are the heavens: thine ^aalso is the earth: [enemies.
The world and the fulness thereof, *it is* Thou *who hast*
founded them.

The North and the South, *it is* Thou *who hast* created them :
Tabor and Hermon in thy Name shall sing for joy.

Thine is an arm of might :

Strong is thy hand : high is thy right hand.

Righteousness and Judgment are the habitation of thy throne :
Mercy and Truth shall go before thy face.

Happy is the people that know the joyful ^bsound, O LORD :
In the light of thy countenance they shall walk :
In thy Name shall they delight all day long,
And in thy Righteousness shall they be exalted.
For the beauty of their strength art thou :
And in thy loving kindness shalt thou exalt our horn :
For of the LORD is our shield ;
And of the Holy One of Israel is our King.

Thou ^cspakest sometime in vision to thy^d saints, and saidst ;
I have laid help on *one that is* mighty,
I have exalted one chosen from the people.
I have found David my servant ;
With the oil of my holiness have I anointed him.
With whom my hand shall be established ;
Mine ^earm also shall strengthen him.
The ^fenemy shall not do him violence,
And the son of wickedness shall not afflict him.

^a Heb. also thine.

^b That is, the sound of the trumpet appointed by God to be blown on the chief festivals. See Levit. xxv. 9. : so Bp. Horsley renders the word תרועה.

^c Heb. then thou spakest.

^d The word "saints" is in the plural in the LXX, 70 MSS., and in the Prayer Book.

^e Heb. also mine arm.

^f Heb. shall not be lifted up the enemy against him.

And I will beat down before his face his *adversaries,
 And them that hate him I will plague.^a
 And my Truth and my Mercy shall be with him,
 And in my Name shall be the exaltation of his ^bhorn.
 And I will set in the sea his hand,
 And in the floods his right hand.
 He ^cshall call me, My Father art thou,
 My God, and the Rock of my salvation.
 I myself also my first born shall make him,
 Higher than the kings of the earth.
 For ever will I keep for him my Mercy,
 And my covenant shall be *true with him.
 And I will make *to endure* for ever his seed,
 And his throne as the days of heaven.

If ^dhis children forsake my law,
 And in my judgments if they walk not,
 If my statutes they break,
 And my commandments they do not keep,
 Then will I visit with a rod their offence,
 And with stripes their iniquity.

But my Mercy will I not utterly take from him,
 Nor will I *be wanting in my Truth.
 I will not break my covenant,
 And that which is gone out of my lips I will not alter:
 Once have I sworn by my holiness,
 That David I will not fail.
 His seed for ever shall endure,
 And his throne, as the Sun before me:
 As the Moon it shall be established for ever,
 And ^ethe Witness in the *clouds is *true.

SELAII.

^a Heb. smite.

^b Heb. shall be exalted his horn.

^c יהוה, emphatic.

^d Heb. if forsake his children.

^e That is, "God:" και ὁ μάρτυς ἐν οὐρανῷ πιστός.

III.

But ^athou, even thou, hast cast off, and hast abhorred,
 Thou hast been wroth with thine Anointed.
 Thou hast made void the covenant of thy servant :
 Thou ^bhast cast to the ground his crown :
 Thou ^chast broken down all his hedges :
 Thou hast brought his strong holds to ruin.
 They spoil him, all that pass by the way :
 He is become a reproach to his neighbours ;
 Thou hast exalted the right hand of his adversaries :
 Thou hast *made glad all his enemies.
 Thou ^dhast also turned the edge of his sword,
 And hast made him not to stand in the battle.
 Thou hast ^ecaused a failing of his brightness,
 And his throne to the ground thou hast cast down.
 Thou hast shortened the days of his youth :
 Thou hast ^fcovered him with shame.

SELAH.

IV.

How ^glong, O LORD, wilt thou hide thyself, for ever ?
 Shall thy wrath burn like fire ?
 Remember ^hhow short lived I am :
 Wherefore in vain hast thou created all the sons of men ?
 What *mighty ⁱman is he that liveth, and shall not see death ?
 Shall ^jhe deliver his soul from the hand of hell ?

SELAH.

^a ואתה, emphatic.

^b "profaned," הלל : ἱεβεβήλωσας.

^c This is in the style of Isaiah, and of the lxxxth Psalm.

^d Heb. also thou hast.

^e Heb. thou hast caused to fail his brightness.

^f Heb. thou hast heaped on him.

^g This expression is frequent in the Psalms of Asaph.

^h Heb. remember me how short lived.

ⁱ נבר : this, and the following line (^j), are in the style of the lxxxviiith Psalm.

V.

Where are thy Mercies which were at the first, O Lord,
Which thou swarest to David in thy Truth?
Remember, O Lord, the reproach of thy servants,
Which I do bear in my bosom from all the mighty people,
Wherewith thine enemies have reproached, O LORD,
Wherewith they have reproached the footsteps of thine
Anointed.

Blessed be the LORD for evermore :
Amen, and Amen.

THE
BOOK OF PSALMS.

PART IV.

PSALM XC. TO CVI. INCLUSIVE.

PSALM XC.

A Prayer of Moses the man of God.

I.

Lord, a dwelling place^a Thou hast been to us *from^b generation to generation.

Before the mountains were brought forth,
Or^c the earth and the world were formed,
Even from everlasting to everlasting Thou art God.

II.

Thou turnest man to destruction,^d
And thou sayest, Return, ye children of men.^e
For a thousand years in thy sight are as yesterday,^f
For it is past, and *is as* a watch in the night.
Thou *overwhelmest them, as a sleep are they :
In the morning *they are* as the grass *which* groweth up :
In the morning it ^gflourisheth, and groweth up :
At eventide it is cut down, and withereth.

III.

For we consume^e away in thine anger :
And in thy * hot displeasure we are troubled.
Thou hast set our iniquities before thee,
Our secret *sins* in the light of thy countenance.
For all our days are gone in thy wrath,
We *consume our years as a tale.
As *for* the days of our years, in them are seventy years :

^a Heb. "thou hast," emphatic.

^b Heb. in generation and generation.

^c Heb. or were formed the earth, &c.

^d Heb. depression : **צַדַּד** : *ταπεινωσις* : LXX.

^e This is like Genesis iii. 19.

^f Heb. the day of yesterday.

^g Heb. flowereth.

And if by reason of strength they be fourscore years,
 Yet is their * vigour^a *but* labour and sorrow,
 For it is cut off soon, and we * fleet away.

IV.

Who knoweth the power of thine anger?
 Even according to the fear of thee, so is thy wrath.
 To number our days so teach us,^b
 That ^c we may apply our heart unto wisdom.
 Return, O LORD, how long?
 And let it repent thee concerning thy servants.
 O satisfy us* in the morning with thy mercy,
 And we shall *sing for joy and be glad all our days.
 Make us glad according to the days *wherein* thou hast
 The years *wherein* we have seen evil. [afflicted us,
 Shew unto thy servants thy work,
 And thy *majesty unto their children. [upon us:
 And let there be the beauty of the LORD our God
 And the work of our hands establish thou on us,
 Yea, the work of our hearts establish thou.^d

^a τὸ πλεῖον: LXX, who read ררר instead of ררר, which I suspect is the correct reading: "Their prolongation of the ordinary limit of life:" "multitude," the Syriac.

^b Heb. make us to know.

^c Heb. may make to come.

^d Heb. establish thou it.

PSALM XCI.

I.

He that dwelleth in the secret place of the Most High,
 Under the shadow of the Almighty shall abide.
 I will say unto the LORD, My refuge and my strong hold,
 My God : . . I will trust in him. [fowler,
 For it is He *who* shall deliver thee from the snare of the
 From the pestilence of afflictions.
 With his feathers he shall be a covering to thee,
 And under his wings thou shalt *have refuge :
 A shield and buckler shall be his truth.
 Thou shalt not be afraid for the terror by night,
 For the arrow that flieth by day :
 For the pestilence that in darkness walketh,
 For the destruction that wasteth at noon-day.

There shall fall at thy side a thousand,
 And ten thousand at thy right hand :
 To thee it shall not come nigh.
 Yea, with thine eyes shalt thou behold ;
 And the reward of the ungodly thou shalt see.

II.

For ^a thou, O LORD, art my refuge :
 The Most High thou hast made thy habitation.
 There shall not befall thee *any* evil,
 And plague shall not come nigh thy tabernacle.
 For to his angels he shall give charge concerning thee,
 To keep thee in all thy ways :
 In their hands they shall bear thee up :
 Lest thou dash against a stone thy foot.

^a This second part being parallel to the first, the words "I will say unto the Lord." are to be understood before this line.

On^a the lion and adder thou shalt go :
Thou shalt tread upon the young lion and dragon.

III.

Because on me^b he hath set his love, therefore will I deliver
I will set him up, because he hath known my Name. [him :
He shall call upon me, and I will hear him :
With him will I myself be in trouble :
I will deliver him, and *glorify him.
With length of days will I satisfy him,
And shew him my salvation.

^a Hence the heathen fables of Hercules, Bacchus, &c.

^b Here God speaks.

* * The second part of this Psalm is a moral antistrophe to the first. Among other particulars, the open violence of the lion, and the subtlety of the serpent, are opposed to the secret pestilence, and the visible arrow.

PSALM XCII.

A Psalm of a Song for the Sabbath day.

I.

It is a good thing to give thanks unto the LORD,
 And to *make a psalm to thy Name, O Most High :
 To shew forth in the morning thy mercy,
 And thy truth in the night ;^a
 Upon an *instrument*^b of ten *strings*, and^c upon the lute :
 Upon a loud^d instrument, ^ewith the harp.

For thou hast made me glad, O LORD, because of thy *doings,^f
 Because of the works of thy hands I will *sing for joy.
 How great are thy works, O LORD !
 Exceeding* deep are thy thoughts.

A man that is brutish doth not know,
 And a fool doth not understand this thing.

II.

When ^gthe wicked spring up as the grass,
 And all the^h doers of iniquity do flourish,
It is that they may be destroyed for ever :
 But Thou art exalted for evermore, O LORD.

For lo, thine enemies, O LORD,
 For lo, thine enemies shall perish,

^a Heb. nights.

^b Heb. upon ten.

^c Or, "even upon," &c.

^d הַנִּינִן : "higgaion." Vide Psalm ix. If עֵיטָר means an instrument, so must "higgaion," since עַל is prefixed to each.

^e Heb. in the harp.

^f Heb. doing.

^g Heb. in the springing up of the wicked.

^h Heb. and do flourish all, &c.

And ^aall the doers of iniquity shall be scattered :

But ^bmine horn shall be exalted like an unicorn :

I am anointed with ^cfresh oil.

And mine ^deye shall *look upon mine enemies : [shall hear.

And of those that rise against me, even the wicked, mine ear

III.

The righteous like a palm tree shall *spring up,

As a cedar in Lebanon he shall spread abroad.

Those that are planted in the house of the LORD

In the courts of our God shall flourish.

Still shall they bring forth fruit in old age :

Fat ^eand well liking shall they be.

That they may *declare how upright is the LORD, my rock :

And that there is no unrighteousness in him.

^a Heb. and shall be scattered all, &c.

^b Heb. but shall be exalted as an unicorn my horn.

^c Heb. oil fresh.

^d Heb. and shall look mine eye.

^e Like the style of Moses.

PSALM XCIII.

The LORD is King : with majesty he is apparelled :
Apparelled is the LORD : with strength he hath girded himself.

Surely the world^a is established :
It cannot be moved :
Established is thy throne of old :^b
From everlasting art Thou.

The^c floods have lifted up, O LORD,
The floods have lifted up their voice :
The floods lift up their waves.
Than the voices of many waters,^d
Of the mighty *breakers of the sea,
More mighty on high is the LORD.

Thy testimonies are *true *exceedingly.
In^e thy house is the *beauty^f of holiness, O LORD,
Even to the *end of days.

^a Heb. is established the world.

^b Heb. from them : marg. Eng. Bibl.

^c Heb. have lifted up : and "lift up the floods," (in these three consecutive lines).

^d Heb. waters many.

^e Heb. to thy house.

^f Not the same word as in Psalm xevi. : here it is נאורה, there הדרר.

PSALM XCIV.

I.

O God of vengeance,^a O LORD,
 O God of vengeance, shine forth.
 Lift up thyself, O Judge of the earth,
 Render a reward unto the proud.

How^b long shall the ungodly, O LORD,
 How long shall the ungodly triumph?
 They utter, they speak hard things:
 They boast themselves, all the doers of iniquity.

Thy people, O LORD, they smite down;
 And thine heritage they afflict.
 The widow and the stranger they slay,
 And the fatherless they put to death.
 And they say, The^c LORD shall not see:
 And^d the God of Jacob shall not * understand.

II.

Understand^e, ye brutish among the people:
 And ye fools, when will ye be wise?
 He that planteth the ear, shall not he hear?
 Or he that formed the eye, shall not he * behold?
 He that chasteneth the heathen, shall not he correct?
 He that teacheth man knowledge, *even* the LORD,^f
 He knoweth the thoughts of man, that they^g are vanity.

^a Heb. vengeance.

^b עַר כִּתִּי: an expression common in these latter Psalms.

^c Heb. shall not see the Lord.

^d Heb. and shall not understand the God of Jacob.

^e Compare Psalm xcii. v. 6.

^f I have ventured to alter the usual division of these sentences, to make the parallelism more consistent.

^g "they," emphatic.

Happy^a is the man whom thou chastenest, O LORD,
 And out of thy law teachest him.
 That thou mayest give rest to him from the days of * evil,
 Until there be digged up for the ungodly a pit.
 For^b the LORD will not cast off his people,
 And his inheritance he will not forsake :
 For unto righteousness judgment shall return,^c
 And they shall ^d follow it all that are upright of heart.

III.

Who will rise up for me against the wicked ?
 Who will stand up for me against the doers of iniquity ?
 If the LORD had not been a help to me,
 Quickly^e my soul had dwelt in silence.

When I said, My foot hath slipped,^f
 Thy mercy, O LORD, held me up.
 In the multitude of the sorrows within me,
 Thy comforts have delighted my soul.

Shall^g the throne of wickedness have fellowship with thee,
 Which frameth mischief by a * statute ? [teous :
 They gather themselves together against the soul of the righ-
 And the blood of the innocent they condemn.

But^h the LORD is indeed a * high tower to me,ⁱ
 And my God is the Rock of my refuge.
 And he shall render unto them their iniquity :
 And in their own wickedness he shall cut them off :
 He shall cut them off, even the LORD our God.

^a נָבַר.

^b Heb. for wilt cast off the Lord.

^c Heb. shall return judgment.

^d Or, "ensue it : " enjoy the consequences of it.

^e Heb. quickly had dwelt in silence my soul.

^f Heb. hath slipped my foot. In this stanza there is an alternation of external and internal suffering and comfort.

^g Heb. shall have fellowship with thee the throne, &c.

^h Heb. but is the Lord : "is" emphatic.

ⁱ Heb. to me a high tower.

PSALM XCV.

I.

O come, let us sing unto the LORD :
 Let us make a joyful noise in the Rock of our salvation :
 Let us come before his presence with thanksgiving,
 With psalms let us make a joyful noise unto him.

For a ^agreat God is the LORD,
 And a ^bgreat King above all Gods.
 In whose hand are the corners of the earth,
 And the heights of the hills are his :
 Whose is the sea, and He made it :
 And ^cthe dry land his hands have formed.

II.

O ^{*}go, let us worship and fall down,
 Let us kneel before the LORD our Maker.
 For He is our God,
 And we are the people of his pasture,
 And the sheep of his hand.

III.

To day if his voice ye hear, harden not your heart,
 As in the provocation,
 As in the day of temptation in the wilderness,
 When ^dyour fathers tempted me ;
 They proved me, they also saw my works.

^a Heb. God great.

^b Heb. King great.

^c יִבְשֵׁת : very Mosaical. Compare Gen. i. 9. & 10.

^d Heb. when tempted me your fathers.

Forty years was I grieved with this generation, and said,
It is a people that do err in their heart,
And they ^ahave not known my ways.
Unto whom I swear in my wrath,
That ^bthey should not enter into my rest.

^a "they," emphatic.

^b Heb. if they should: so the Septuagint; as quoted by St. Paul, Hebrews, iv. 5.

PSALM XCVI.

I.

O sing unto the LORD a song that is new :
 Sing unto the LORD, all the earth :
 Sing unto the LORD, bless ye his Name :
 Shew forth from day to day his salvation.
 Tell * among the heathen his glory,
 Among all * nations his wonders.

For great is the LORD, and to be praised highly.
 To be feared is He above all gods.
 For all the gods of the nations are idols :
 But the LORD the heavens hath made.
 Honour and majesty are before him :
 Power and beauty are in his sanctuary.

II.

Give unto the LORD, O ye kindreds of the * nations,
 Give unto the LORD glory and power.
 Give unto the LORD the glory of his Name :
 Bring a present, and go into his courts.
 O worship the LORD in the * majesty of holiness,
 Stand in awe of him, all the earth.
 Say among the heathen, the LORD is King.
 Truly * the ^a world is established, it shall not be moved.
 He shall judge the * nations in uprightness.
 Let ^b the heavens be * glad, ^c let the earth rejoice :
 Let the sea roar, and the fulness thereof :

^a Heb. is established the world.

^b, ^c Heb. let be glad : let rejoice : let roar : let be joyful, &c.

Let the field be joyful, and all that is in it,
Then shall *sing for joy all the trees of the wood before
the LORD.
For he cometh, for he cometh to judge the earth,
He shall judge the world in righteousness :
And the nations in his truth.

* * * The structure of this Psalm is exactly that of the xevth. The first stanza commemorating God's general Providence, and exhorting to general thanksgiving : the second, his grace, and exhorting to a peculiar worship.

PSALM XCVII.

I.

The LORD is King : ^alet the earth rejoice :
 Let ^bthe multitude of the isles be glad.
 Clouds and darkness are round about him,
 Righteousness and judgment are the habitation of his throne.

A fire before him shall go,
 And shall burn up round about him his enemies.
 His ^clightnings gave shine unto the world ;
 The ^dearth saw, and was afraid.
 The hills like wax melted at the presence of the LORD,
 At the presence of the Lord of the whole earth.

The ^eheavens declare his righteousness,
 And ^fall the ^{*}nations have seen his glory.
 Let them be ^{*}ashamed all that serve a graven image,
 That boast themselves of idols :
 Worship him, all ye Gods.

II.

Sion ^gheard, and was glad :
 And ^hthe daughters of Judah rejoiced.
 Because of thy judgments, O LORD.
 For thou, LORD, art Most High above all the earth :
 Exceeding ^{*}high ^{*}art thou above all gods.

^a Heb. rejoice the earth.

^b Heb. be glad isles many.

^c Heb. gave shine his lightnings.

^d Heb. saw and was afraid the earth.

^e Heb. declare the heavens.

^f Heb. and have seen all the nations.

^g Heb. heard and was glad Sion.

^h Heb. and rejoiced the daughters of Judah.

O ye that love the LORD, hate evil :
He preserveth the souls of his saints :
From the hand of the ungodly he delivereth them.
A light is sprung up for the righteous,
And for the upright of heart gladness.
Be *glad, O ye righteous, in the LORD,
And give thanks for a remembrance of his holiness.

* * * The construction of this Psalm is similar to that of the xcvth and xcvith.

PSALM XCVIII.

A Psalm.

O sing unto the LORD a song that is new :
 For marvels hath he done. [the arm of his holiness.
 They have * wrought salvation for him, his right hand, and
 The^a LORD hath made known his salvation,
 In^b the sight of the heathen hath he revealed his righteousness.
 He hath remembered his mercy and his truth toward the house
 of Israel.
 All^c the ends of the earth have seen the salvation of our God.

Shew^d yourselves joyful unto the LORD, all the earth :
 Make a loud noise, ^erejoice, and * sing psalms.
 Sing* psalms to the LORD with the harp,
 With the harp, and the voice of a psalm.
 With trumpets, and the * voice of the cornet,
 Shew yourselves joyful before the King, the LORD.

Let^f the sea roar, and the fulness thereof,
 The world, and the dwellers therein.
 Let the floods clap the hand :
 Together let the hills ^grejoice before the LORD.

For he cometh to judge the earth :
 He shall judge the world in righteousness ;
 And the nations with * uprightness.

^a Heb. hath made known the Lord.

^b Heb. in the eyes.

^c Heb. have seen all the ends, &c.

^d Heb. make a joyful noise : הריעו.

^e, * Heb. sing for joy.

^f Heb. let roar the sea.

PSALM XCIX.

I.

The LORD is King: ^alet the *nations tremble:

He sitteth between the Cherubim: let the earth be moved.

The LORD in Sion is great,

And *exalted is he above all *the nations.

Let them give thanks unto thy Name; *so* great and to
Holy is He. [be feared:]

II.

The^b strength also of the King judgment doth love:

Thou, *even thou*, dost establish uprightness:

Judgment and righteousness thou, *even thou*, dost execute.

Exalt ye the LORD our God:

And worship him at his footstool:^c

Holy is He.

III.

Moses and Aaron among his priests,

And Samuel among them that call upon his Name:

They called upon the LORD, and he heard them.

In the pillar of the cloud he spake unto them:

They kept his testimonies, and the *statute that he gave them.

O LORD our God, Thou didst hear them:

A God of forgiveness thou wast to them:

Though^d thou tookedst vengeance of their inventions.

Exalt ye the LORD our God:

And worship him at the hill of his holiness:

For holy is the LORD our God.

^a Heb. tremble the nations.

^b Heb. and the strength.

^c Heb. stool of his feet.

^d Heb. and.

PSALM C.

A Psalm of thanksgiving.

I.

Make a joyful noise unto the LORD, all the earth :
 Serve the LORD with gladness :
 * Go before his presence with a song.

Know that the LORD He is God :
 It is He who hath made us, and not we ourselves :
We are his people, and the sheep of his pasture.

II.

O go into his gates with thanksgiving,
 Into his courts with praise,
 Give thanks unto him,
 Bless his Name.

For God is the LORD,
 Everlasting is his mercy :
 And from generation to generation is his truth.

* * This Psalm is similar in its construction to the xcvth, &c. ; but there is a difference. Both parts speak of his Providence and Grace : both refer as well to his chosen people, as to the whole world. The second part, however, speaks more definitely of his peculiar worship ; and his everlasting grace, which shall continue when the Church is no longer militant on earth, is commemorated.

PSALM CI.

Of David. A Psalm.

I.

Of mercy and judgment will I sing :

To thee, O LORD, will I * make a psalm.

I will behave myself wisely in the way of perfectness.

O when wilt thou come unto me ?

I will walk in perfectness of heart within my house.

I will not set before mine eyes any thing of Belial.

The work of them that turn aside I hate :

It shall not cleave to me.

A heart of frowardness shall depart from me.

A wicked person I will not know. [destroy :

Whoso slandereth in secret his neighbour, him will I

The * haughty of eyes, and the proud of heart, him

I will not suffer.

II.

Mine eyes are upon the faithful of the land,

That they may dwell ^a with me.

He that walketh in the way of perfectness

Even he shall serve me.

He shall not dwell in my house, whoso worketh deceit :

He that speaketh lies shall not tarry before mine * eyes.

Soon shall I destroy all the ungodly of the land,

That I may cut off from the city of the LORD all
workers of iniquity.^a Heb. rest.

PSALM CII.

A Prayer of the afflicted, when he was overwhelmed, and
before the LORD poured out his * supplication.

I.

O LORD, hear my prayer :
And let my crying unto thee come.
Hide not thy face from me in the day *when* trouble is with me :
Incline unto me thine ear in the day *when* I call :
O speedily hear me.

II.

For they are consumed like smoke, my days :
And my bones as a firebrand are burned up.
It is smitten like grass and withered, my heart,
So that I forget to eat my bread.
For the voice of my groaning
My ^a bones are cleaving to my flesh.

I am like unto a pelican of the wilderness,
I am ^b even as the owl of the deserts :
I have watched, and I am ^c even as the sparrow
Alone upon the house top.

All day they reproach me, mine enemies,
They that are mad upon me against me are sworn :

For ashes like bread have I eaten :
And my drink with weeping have I mingled :
Because of thine indignation and wrath :

* Heb. are cleaving my bones.

^{b, c} אהיה, emphatic.

For thou hast taken me up, and cast me down :
 My days like a shadow are declined,
 And I myself like grass am withered.

III.

But thou, O LORD, for ever shalt endure,
 And thy remembrance to generations and generations.
 Thou thyself shalt arise, thou shalt have mercy upon Sion :
 For it is time that thou have pity on her ; for it is come, the
 For ^athy servants take pleasure in her stones : [set time.
 And on her dust they have pity.

And the ^bheathen shall fear the Name of the LORD,
 And all the Kings of the earth thy glory :
 When ^cthe LORD shall build up Sion,
 He shall appear in his glory :
 He will regard the prayer of the destitute,
 And will not despise their prayer.

This ^dshall be written for the generation to come :
 And the people which shall be created shall praise the LORD.
 For he hath looked down from the height of his sanctuary :
 The LORD from heaven the earth hath beheld :
 That he may hear the groaning of the prisoner,
 That he may set loose the children of death.

That they may * tell in Sion of the Name of the LORD,
 And of his praise in Jerusalem.
 At the gathering of the * nations together,
 And of the kingdoms, to serve the LORD.

^a Heb. for take pleasure thy servants.

^b Heb. and shall fear the heathen.

^c Heb. when shall build up the Lord.

^d Heb. shall be written this.

IV.

He afflicted in the way my strength :^a
He shortened my days.
I said, O my God, take me not away in the midst of my days :
Throughout generations of generations are thy years.
Of old the earth thou hast founded :
And the work of thy hands are the heavens.
They shall perish, but Thou shalt stand :
And they all as a garment shall wax old :
As a vesture thou shalt change them, and they shall be changed :
But thou art the same,^b and thy years shall have no end.
The children of thy servants shall continue :
And their seed in thy sight shall stand fast.

^a כָּחַן is the reading of the Septuagint and of the received Hebrew text : but both our versions, and 51 of Kennicott's copies, read כָּהִי.

^b הוּא : He.

PSALM CIII.

Of David.

I.

Bless, O my soul, the LORD :
 And all that is within me, the Name of his holiness :
 Bless, O my soul, the LORD,
 And forget not all his rewards.

Who forgiveth all thine iniquities : ^a
 Who healeth all thine infirmities :
 Who redeemeth from ^b destruction thy life :
 Who crowneth thee with mercy and loving-kindness.
 Who satisfieth with good thy mouth :
 Thy youth like an eagle is renewed. ^c

II.

The ^d LORD *doeth righteousness, ^e
 And ^f judgment for all the oppressed.
 He made known his ways to Moses :
 To the children of Israel his works.

Full of * loving kindness and gracious is the LORD :
 Slow to anger, and plenteous in mercy.
 He will not alway chide :
 Neither for ever will he keep *his anger*.
 He hath not according to our sins done unto us,
 Neither according to our iniquities hath he rewarded us.

^a N.B. כִּי, instead of ך termination.

^b The pit, or, corruption : יַשְׁחַת.

^c Heb. is renewed like an eagle thy youth.

^d Heb. doeth the Lord.

^{e, f} Both are plural in the Hebrew.

For as high as the heaven is above the earth,
 So ^agreat is his mercy towards them that fear him :
 As far as the east is from the west,
 So far hath he set from us our transgressions :
 As the *loving kindness of a father towards his children,
 So is the loving kindness of the LORD towards them that
 fear him.

For he himself knoweth our frame :
 He remembereth that dust are we.
 Man . . ^bas grass are his days :
 As a flower of the field, so he *flowereth :
 For the wind goeth over it, and it is not :
 And ^cthe place thereof shall know it no more.

But the mercy of the LORD is from everlasting to everlasting
 towards them that fear him,
 And his righteousness unto children's children ;
 Unto them that keep his covenant,
 And unto them that remember his *precepts to do them.

III.

The LORD in heaven hath prepared his throne,
 And his kingdom over all *hath dominion.

Bless ye the LORD, ye angels of his,
 Ye that are mighty in strength,
 Ye that do his word,
 Harkening to the voice of his word.
 Bless ye the LORD, all ye his hosts,
 Ye ministers of his, that do his pleasure.
 Bless ye the LORD, all his works.
 In all places of his dominion :
 Bless, O my soul, the LORD.

^a נבה, "high," and נבר, "great," resemble one another in sound. Possibly, for the latter word, the former ought to be read : but for this there is no authority.

^b The nominative absolute.

^c Heb. and shall know it no more the place thereof.

PSALM CIV.

I.

Bless, O my soul, the LORD :
O LORD my God, thou art great exceedingly :
With honour and majesty thou art clothed ;
Covering *thyself* with light, as with a garment :
Spreading out the heavens as a curtain :
Who^a layeth in the waters the beams of his chambers :
Who maketh the clouds his chariot :
Who walketh upon the wings of the wind :
Who maketh his angels spirits :
His ministers a fire that flameth.

II.

He laid the earth upon her foundations :
She shall not be moved for ever * and ever.
With the deep, as with a clothing, thou coveredst her,
Above the hills stood the waters :
At thy rebuke they fled ;
At the voice of thy thunder they hasted away.
The^b hills ascend : the valleys go down
Into the place which thou hadst * laid for them.
A bound thou hast set ; they shall not pass *it* ;
They shall not return to cover the earth.

III.

Who sendeth the springs into the valleys,
Among the hills they run.

^a Heb. who contignates in the waters his chambers.

^b Heb. ascend the hills : go down the valleys.

They give drink to every beast of the field :
 The^a wild asses quench their thirst,
 Beside them shall the fowl of the heaven have their habitation :
 From among the branches they shall give their voice.

Who watereth the hills from his upper chambers :
 With the fruit of thy works^b the earth is full.
 Who maketh the grass to grow for the cattle,
 And herb for the service of man :
 That he may bring forth bread from the earth,
 And that wine may gladden the heart of man ;
 That he may make his face to shine with oil,
 And that bread the heart of man may strengthen.

They are full, the trees of the LORD :
 The cedars of Lebanon which he hath planted :
 Wherein the birds make their nests :
As for the stork, the fir trees are her dwelling.
 The^c high hills are for the wild goats,
 The stony rocks are a refuge for the conies.

He made the moon for seasons :
 The sun knoweth his going down :
 Thou makest darkness, and it is night :
 Wherein doth move every^d beast of the forest :
 The young lions are roaring after their prey,
 And seeking from God their meat.
 The^e sun ariseth ; they gather themselves together :
 And in their dens they lay them down :
 Man^f goeth forth to his work, and to his labour,
 Until the evening.

IV.

How manifold are thy works, O LORD !

^a Heb. quench the wild asses.

^c Heb. the hills high.

^e Heb. ariseth the sun.

^b Heb. is full the earth.

^d Heb. his beast.

^f Heb. goeth forth man.

All of them in wisdom thou hast made :
 The^a earth is full of thy riches !
 So is that sea, so great and wide ;^b
 There are creeping things ^cwithout number.
 Beasts both ^dsmall and great.
 There the ships go ; *there* is that Leviathan,^e
 Whom thou hast formed to take his pastime therein.

All of them on thee do wait :
 That thou mayest give *them* their meat in due season :
 Thou givest *it* them ; they gather it :
 Thou openest thine hand : they *are* satisfied with good.
 Thou hidest thy face : they are troubled :
 Thou takest away their ^{*}spirit, they die,^f
 And to their dust they return :
 Thou sendest forth thy spirit ; they are created :
 And thou renewest the face of the earth.

V.

The^g glory of the LORD shall ^{*}be for ever :
 The^h LORD shall be glad in his works :
 Who looketh on the earth, and it trembleth :
 He toucheth the hills, and they smoke.

I will sing unto the LORD, while I live :
 I will ^{*}make a psalm to my God, while I have my being :
 Myⁱ meditation on him shall be pleasant :
 I myself will be glad in the LORD.

The^j sinners shall be consumed from the earth ;

^a Heb. is full the earth.

^b Heb. wide of hands.

^c Heb. and no number.

^d Heb. small with great.

^e Heb. leviathan that.

^f Heb. expire : יָנַח.

^g Heb. shall be the glory.

^h Heb. shall be glad the Lord.

ⁱ Heb. shall be pleasant on him my meditation.

^j Heb. shall be consumed the sinners.

And the ungodly shall be no more :
Bless, O my soul, the LORD :
Praise ye the LORD.

The order of this Psalm is most regular : I. The heavenly creation. II. The architecture of the earth. III. The economy of the earth in regular progression, viz. the provision for the cattle and birds ; for man ; for the birds again and animals : then he ascends to the heavenly influences of the sun and moon. IV. The general providence of God throughout the universe, as the giver of life. V. The concluding ascription of praise.

PSALM CV.

I.

O give thanks unto the LORD,
 Call upon his Name :
 Make known among the * nations his doings.
 Sing to him, * make psalms to him :
 Talk ye of all his * marvels.

Praise him in the Name of his holiness :
 Let^a there be * gladness in the heart of them that seek the LORD.
 Search * for the LORD and his strength :
 Seek his face continually.
 Remember his marvels that he hath done,
 His wonders, and the judgments of his mouth.

II.

O seed of Abraham, his servant,
 O children of Jacob, his chosen ;
 He is the LORD our God :
 In all the earth are his judgments.

He hath remembered for ever his covenant,
 The word which he commanded to a thousand generations,
 Which he * covenanted with Abraham ;
 And his oath unto Isaac :
 And he confirmed it to Jacob for a * statute,
 And to Israel as a covenant for everlasting.
 Saying, To thee will I give the land of Canaan,
 The lot^b of your inheritance.

Whilst they were * small in number,
 (Yea^c) * very few, and strangers therein.

^a Heb. be glad the heart.

^b Heb. measured portion : חבל.

^c בכיעט.

And they were going from people to people,
 From *one* kingdom to another ^anation.
 He suffered not man to *oppress them ;
 And he reproved for their sakes *even* kings : *saying*,
 Touch not mine Anointed,
 And to my prophets do no *evil.

And he called for a dearth upon the land,
 All the staff of bread he brake.
 He sent before their faces a man,
 Who for a servant was sold, *even* Joseph :
 They *afflicted with fetters his feet :
 The iron entered into his soul.
 Until ^bthe time of his cause came,
 The word of the LORD tried him.

The King ^csent, and delivered him,
Even the ruler of the *nations, and freed him.
 He made him lord over his house,
 And ruler of all his substance.
 That he might restrain his princes after his will,^d
 And to his senators might teach wisdom.
 And Israel came into Egypt,
 And Jacob was a stranger in the land of Ham.
 And he increased his people exceedingly :
 And made them stronger than *those who troubled them.
 Their ^eheart turned to hate his people,
 To deal untruly with his servants.
 He sent Moses his servant,
 Aaron whom he had chosen.
 They shewed among them the words of his tokens,
 And wonders in the land of Ham.
 He sent darkness, and it was dark :

^a Heb. nation other.

^b Heb. "until the time came of his word:" דברו : that is, "when the saying was fulfilled:" Rosenmüller.

^c Heb. sent the King.

^d Heb. his soul.

^e Heb. turned their heart.

Then^a they rebelled not against his words,
 He turned their waters into blood,
 And slew their fish.
 Their^b land brought forth frogs,
 In the chambers of their kings.
 He spake, and there came all manner of flies,^c
 Lice in all their coasts.
 He^d gave them rain of hail,
 Fire of flames in their land.
 And he smote their vines and their fig trees,
 And he brake the trees of their coasts.
 He spake, and there came locusts,
 And caterpillars without number,^e
 And they devoured all the herb in their land,
 Yea, devoured the fruit of their ground.
 And he smote all the first born in their land,
 The chief of all their strength.

And he brought them out with silver and gold ;
 And there was not among their tribes a feeble person.
 There^f was gladness in Egypt at their departing,
 For^g the fear of them fell upon them.
 He spread a cloud for a covering,
 And fire to give light in the night.
 They^h asked, and he brought quails,
 And with the bread of heaven he filled them.
 He opened the rock, and there gushed out waters,
 They ran in dry places as a river.

For he remembered the * word of his holiness,
 Abraham his servant.

^a Heb. and.

^b Heb. brought forth the land.

^c ערב : *κορύμια* : vide Ps. lxxviii. 45., and Exod. viii. 17, &c.

^d Heb. he gave their rain.

^e Heb. and no number.

^f Heb. was glad Egypt.

^g Heb. for fell their fear of them.

^h The Septuagint and our Prayer Book translations read שאלו : the received reading is in the singular number : "the people asked," is our Bible translation.

And he brought forth his people with joy,
With *a song his chosen ones.
And he gave them the lands of the heathen,
And the labour of the people they inherited :
To the end that they might keep his statutes,
And his laws that they might observe.
Praise ye the LORD.

PSALM CVI.

Praise ye the LORD.

I.

O give thanks unto the LORD, for he is good,
For everlasting is his mercy.

Who can express the mighty acts of the LORD,
Or shew forth all his praise?
Happy* are they who keep judgment,
Who do righteousness at all times.

Remember me, O LORD, according to *thy* favour *towards* thy
O visit me with thy salvation : [people :
That I may see the good of thy chosen,
That I may *be glad in the gladness of thy people,
That I may give thanks with thine inheritance.

II.

We have sinned with our fathers :
We have committed iniquity : we have been ungodly.
Our fathers in Egypt understood not thy *marvels,
They remembered not the multitude of thy mercies,
But they *rebelled at the Sea, at the Red Sea.

Yet he saved them for the sake of his Name,
That he might cause to be known his might.
And he rebuked the Red Sea, and it was dried up ;
And he led them through the deep ^aas *through* a wilderness.
And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
And ^bthe waters covered them that *troubled them.

* Heb. deeps.

^b Heb. and covered the waters.

One of them was not left.
 Then ^athey believed his words ;
 They sang his praise.

Soon they forgot his works ;
 They waited not for his counsel.
 And they lusted with lust in the wilderness ;
 And they tempted God in the desert.
 And he gave them their desire,
 But he sent leanness into their soul.

And they were envious with Moses in the camp,
 With Aaron, the saint of the LORD.
 The ^bearth opened, and swallowed up Dathan,
 And ^ccovered the company of Abiram.
 And there was kindled a fire in their company,
 A flame burnt up the ungodly.

They made a calf in Horeb,
 And worshipped the molten image :
 And they changed their glory
 Into the similitude of an ox that eateth grass.
 They forgot God their Saviour,
 Who had done great things in Egypt,
 Marvels in the land of Ham,
 And fearful things by the Red Sea.

And he said that he would *cut them off,
 Had not Moses his chosen stood in the breach before him,
 To turn away his wrath from destroying.

And they despised the land of pleasantness ;

They did not believe his word.

And they murmured in their tents,

They hearkened not unto the voice of the LORD.

And he lifted up his hand against them,

^a Heb. and they believed.

^b Heb. opened the earth.

^c Heb. covered over the company.

To^a make them * fall in the wilderness,
 And to make their *seed* fall among the *heathen,
 And to scatter them in the lands.

And they joined themselves to Baal Peor,
 And ate the sacrifices of the dead.

And they provoked him with their inventions,
 And^b the plague brake in among them :
 Then stood up Phinehas and prayed,
 And there was a staying of the plague.
 And *that* was counted unto him for righteousness,
 From^c generation to generation for ever.

And they angered him at the waters of strife,
 And it went ill with Moses for their sakes.
 For they provoked his spirit :
 And he spake unadvisedly with his lips.

They * cut not off the nations,
 As^d the LORD had spoken to them,
 But they were mingled with the heathen,
 And they learned their works :
 And they served their idols,
 And they were to them a snare :
 And they sacrificed their sons and their daughters unto devils :
 And they shed innocent blood,^e
 The blood of their sons and of their daughters,
 Which they sacrificed to the idols of Canaan :
 And^f the land was defiled with blood.
 And they were stained with their own works,
 And they went a whoring with their own inventions.

Then^g was kindled the wrath of the LORD against his people,
 And he abhorred his inheritance.

^a Heb. to make fall them : "them" is emphatic.

^b Heb. and brake in among them the plague.

^c Heb. from generation of generation.

^d Heb. which spake the Lord to them.

^e Heb. blood innocent.

^f Heb. and was defiled the land.

^g Heb. and.

And he gave them into the hand of the heathen,
 And they had dominion over them who hated them.
 And^a their enemies oppressed them,
 And they had them in subjection under their hand.
 Many^b times did he deliver them,
 But as for them they *rebelled with their counsel,
 And were brought low in their iniquity.

But he* looked on their affliction,^c
 When he heard their cry.
 And he remembered for them his covenant,
 And he repented, according to the multitude of his mercies.^d
 And he made them^e to be pitied
 Before all them that led them captive.

III.

Save us, O LORD our God,
 And gather us from among the heathen,
 That we may give thanks to the Name of thy holiness,
 That we may triumph in thy praise.

Blessed be the LORD God of Israel, from everlasting to ever-
 And^f let all the people say, Amen. [lasting :
 Praise ye the LORD.

^a Heb. and oppressed them their enemies.

^b Heb. times many.

^c Heb. affliction to them.

^d The singular number is the reading of the LXX, and the received Hebrew text: but both our translations, and 54 or 55 of Kennicott's copies, read the plural.

^e "them," emphatic.

^f Heb. and let say all the people.

THE
BOOK OF PSALMS.

PART V.

PSALM CVII. TO CL. INCLUSIVE.

PSALM CVII.

I.

O give thanks unto the LORD, for he is good :
 For everlasting is his mercy.
 Let them say so, who are redeemed of the LORD,
 Whom he hath redeemed from the hand of the enemy :
 And from the lands hath gathered them,
 From the east and from the west,
 From the north and from the sea.

II.

They wandered in the wilderness, in a solitary way :
 A city to dwell in they found not :
 Hungry and thirsty also ^a
 Their souls within them fainted.
 Then they cried unto the LORD in their trouble :^b
 From their distresses he delivered them :
 And ^c he led them forth by the ^dright way,
 That they might go to a city to dwell in.
 Let them give thanks to the LORD for his mercy :
 And for his wonders to the children of men :
 For he hath satisfied the soul that longeth :
 And the soul that hungereth he hath filled with good.

III.

They that sit in darkness, and the shadow of death,
 They that are bound in affliction and iron,
 Because they rebelled against the words of the LORD,
 And the counsel of the LORD they *despised :

^a Heb. also thirsty.^b Heb. trouble that was on them.^{c, d} Both the verb and noun are the same in the Hebrew : ׀׀׀.

And he brought low with *sorrow their heart :
 They fell down, and there was none to help.
 Then they cried unto the LORD in their trouble :
 From their distresses he saved them :
 He brought them out of darkness, and the shadow of death :
 And their bonds he brake asunder.
 Let them give thanks to the LORD for his mercy :
 And for his wonders to the children of men :
 For he hath *shivered the gates of brass,
 And the bars of iron he hath smitten through.

IV.

Fools for *the way of their transgression
 And for their iniquities are afflicted.
 All meat ^a is an abhorrence to their soul,
 And they draw nigh unto the gates of death.
 Then they cried unto the LORD in their trouble :
 From their distresses he saved them :
 He sent his word, and healed them,
 And *set them free from their destruction.
 Let them give thanks to the LORD for his mercy,
 And for his wonders to the children of men :
 And let them sacrifice the sacrifices of thanksgiving,
 And tell out his works with singing.

V.

They that go down to the sea in ships,
 That *work in the ^bgreat waters,
 These men see the works of the LORD,
 And his wonders in the deep.
 For he speaketh, and there riseth the wind of storm,
 And it lifteth up the waves thereof :
 They mount up to the heavens,
 They go down to the depths ;

^a Heb. all meat abhorreth their soul.

^b Heb. waters great.

Their soul because of the trouble melteth away.
 They reel and stagger like a drunkard,
 And all their wisdom is swallowed up.

Then they cried unto the LORD in their trouble,
 And from their distresses he bringeth them out :
 He maketh the storm a calm,
 And ^athere is a stilling of the waves thereof.
 And they are glad, because they are at rest :
 And he bringeth them unto the haven of their desire.

Let them give thanks to the LORD for his mercy,
 And for his wonders to the children of men :
 Let them exalt him in the congregation of the people,
 And in the seat of the elders let them praise him.

VI.

He turneth the floods into a wilderness,
 And ^bsprings of water into a thirsty land :
 A land of fruit into saltness,

For the wickedness of them that ^{*}abide therein.

He turneth the wilderness into ^{*}a pool of water,
 And a land of drought into springs of water :

And there he causeth to ^{*}abide the hungry,
 And they shall prepare them a city to dwell in :
 And they shall sow fields, and plant vineyards,
 And they shall yield fruits of increase.

And he blesseth them, and they multiply exceedingly.
 And their cattle he doth not minish.

But *if* they be minished and brought low,
 Through oppression, ^{*}evil, or trouble :

He poureth contempt upon princes, [there is no way :
 And maketh them to wander in the void place, where
 But he lifteth up the poor out of affliction,
 And maketh as a flock his households.

^a Heb. and are still the waves thereof.

^b A play upon words : מַצְעָצָע, "thirsty;" מַצְעָע, "springs."

The upright shall see, * and be glad :
And all iniquity shall stop her mouth.
Who ^ais wise, and will observe these things? [LORD.
Even *such as he* shall understand the *mercies of the

^a So the LXX, and so our translation in the parallel passages of Jer. ix. 12. ; Hosea, xiv. 9.

PSALM CVIII.

A Song of a Psalm of David.

I.

Fixed ^ais my heart, O God : ^b
 I will sing and *make a psalm, even ^cwith my glory.
 Awake, ^dlute and harp,
 I will awake early.
 I will give thanks to thee, among the (*a*) people, O LORD : ^f
 And ^eI will *make a psalm to thee among the nations :
 For great ^gabove the heavens is thy mercy :
 And unto the clouds *reacheth* thy truth.
 Be thou exalted above the heavens, O God :
 And ^habove all the earth thy glory.

^a The first part nearly corresponds to the third part of Psalm lvii., as the following table shows ; the letters refer to the text above : —

Ps. cviii.	Ps. lvii.	
^b Fixed is my h., O God.	Fixed is my h., O God, fixed is my h.	The LXX and Syriac, and 2 of Kenn. MSS., read in Ps. cviii. as lvii.
^c even with my glory.	(omitted).	
^d Awake, lute and harp.	Awake up my glory, awake, lute and harp.	11 of Kenn. MSS., and 3 of De Rossi's, read with Ps. lvii. ; and the Syriac reads כנורי , " my harp," instead of כבודי , " my glory."
^e And I will	I will	3 of Kenn. MSS. read with Ps. lvii. ; also the LXX.
^f O LORD	O Lord	13 of Kenn. MSS. read with Ps. lvii.
^g above	unto	4 of Kenn. MSS. read with Ps. lvii.
^h And above	above	12 of Kenn. MSS. read with Ps. lvii.

(*a*) Heb. peoples.

II.

That ^athy (*a*) beloved may be delivered,
 Save with thy right hand, and hear me.
 God hath spoken in his holiness :
 I will rejoice : I will divide Sichem :
 And the valley of Succoth I will meet out.
 Mine is Gilead : ^bmine is Manasseh :
 And Ephraim is the strength of my head :
 Judah is my lawgiver.
 Moab is my wash-pot :
 Over Edom will I cast out my shoe :
 Over Philistia ^cwill I triumph.
 Who will bring me into the city of strength,
 Who will lead me into Edom.
 Wilt not ^dthou, O God, *who* didst cast us off ?
 And (*b*) thou, O God, *who* didst not go forth with our hosts ?
 Give unto us help from trouble :
 For vain is the salvation of man.
 Through God we shall do valiantly :
 And He *it is that* shall tread down our enemies.

^a The second part nearly corresponds to the second part of Ps. lx., as the following table shows :—

Ps. cviii.	Ps. lx.	
^b mine is Manasseh.	and mine	33 or 35 of Kenn. MSS. ; many of De Rossi's ; and the LXX, read with Ps. lx.
^c will I triumph	triumph because of me.	(The LXX reads γ for ς, the last letter ; and η for ς, the first, as in Ps. lx.)
^d ("thou" omitted.)	thou	5 of Kenn., and 8 of De Rossi's MSS. read "thou : " also the LXX and Syriac.

(*a*) Heb. may be delivered thy beloved ones.

(*b*) Heb. and didst not go forth, O God.

PSALM CIX.

To the Chief Musician. A Psalm of David.

I.

O God of my praise, hold not thy peace :
 For the mouth of the ungodly, and the mouth of the deceitful
 against me are opened :
 They have spoken against me with a tongue of lying :
 And with speeches of hatred have they compassed me.
In return for my love they are mine adversaries :
 But as for me, I am *for* prayer.
 And they have rewarded me evil for good,
 And hatred for my love.

II.

Set thou over him an ungodly man :
 And let the adversary stand at his right hand :
 When he is judged, let him be returned as guilty,^a
 And let his prayer become sin.
 Let^b his days be few :
 His office let another take.^c
 Let^d his children be fatherless,
 And his wife a widow.
 And in *wandering^e let his children *wander, and beg :
 And seek *bread* out of their desolate places.
 Let^f the extortioner^g catch all that he hath :
 And^h let the strangers spoil his labour.

^a Heb. let him go out wicked, or "ungodly."

^b Heb. be his days few.

^c Heb. take another.

^d Heb. be his children.

^e Heb. and let in wandering wander his children.

^f Heb. let catch the extortioner.

^g Heb. usurer.

^h Heb. and spoil strangers.

Let^a there be none to extend mercy to him, [children.
 And let there be none to have compassion upon his fatherless
 Let^b his posterity be cut off :
 In the generation following let^c their name be blotted out.
 Let there be a remembrance of the iniquity of their fathers
 before the LORD :
 And the sin of his mother, let it not be blotted out.
 Let them be before the LORD continually,
 And let him cut off from the earth their remembrance.

Because he remembered not to do mercy,
 But persecuted the man *that was* poor and needy,
 And the broken in heart, that he might slay *him*.
 As^d he loved cursing, so let it come unto him :
 As^e he delighted not in blessing, so let it be far from him :
 As^f he clothed himself with cursing as a garment,
 So let it come like water within him,
 And like oil into his bones.
 Let it be to him as a garment that may cover him,
 And for a girdle *wherewith* he may be continually girded.
 Let this happen to mine adversaries from the LORD ;
 And to them that speak evil against my soul.

III.

But Thou, O LORD my Lord, deal thou with me for the sake
 For good is thy mercy. [of thy Name,
 Deliver me, for poor and needy am I :
 And my heart is wounded within me.
 Like a shadow that declineth am I going :
 I am driven away like the locust.
 My knees are weak through fasting :
 And my flesh faileth of fatness.
 And I am^g indeed become a reproach to them :
 They look upon me : they shake their head.

^a Heb. let there not be to him.

^b Heb. let be his posterity for cutting off.

^c Heb. be blotted out their name.

^{d, e, f} Heb. and he loved cursing : and, &c.

^g "I," and "am" are both emphatic in the Heb.

Help me, O LORD my God :
Save me, according to thy mercy.
And they shall know that this is thy hand ;^a
That it is thou, O LORD, who hast done it.
They^b shall curse, but Thou shalt bless :
They shall rise, and shall be put to shame :
But thy servant shall * be glad.
Let^c mine adversaries be clothed with * confusion :
And them be covered, as with a cloke, with their own * shame.

I will give thanks unto the LORD greatly with my mouth,
And among the multitudes I will praise him.
For he shall stand at the right hand of * the needy.
To save *him* from the judges of his soul.

^a Heb. thy hand is this.

^b Heb. let curse *them*, emph.

^c Heb. be clothed mine adversaries.

PSALM CX.

Of David. A Psalm.

The^a LORD said unto my Lord,
 Sit thou on my right hand,
 Until I make thine enemies thy footstool.

The rod of thy strength the^b LORD shall send out of Sion :
 Rule thou in the midst of thine enemies.
 Thy people shall offer willingly
 In the day of thy power, in the majesty of holiness :
 More than the womb of the morning shall be to thee the dew
 of thy birth.

The^c LORD sware, and will not repent :
 Thou art a Priest for ever after the order of Melchisedech.
 The Lord is upon thy right hand ;
 He shall strike through, in the day of his wrath, *even* kings.
 He shall judge among the heathen :
 He shall fill *the places with* dead bodies :
 He shall *strike through the ^dheads over ^emany *lands.
 Of the brook in the way shall he drink :
 Therefore shall he lift up the head.

^a Heb. said the LORD.^b Heb. shall send the LORD.^c Heb. sware the LORD.^d This is in the singular number : but is plural, according to both our translations, and the LXX, and one of Kennicott's MSS.^e Heb. land many.

PSALM CXI.

Praise ye the LORD.

- א I will give thanks unto the LORD with *my* whole heart :
 ב In the secret place of the upright, and *in* the congregation.
 ג Great are the works of the LORD,
 ד Sought out of all that delight in them.
 ה *Full of* honour and *majesty is his work :
 ו And his righteousness endureth for ever.
 ז To be^a remembered hath he made his wonders :
 ח Merciful and gracious is the LORD.
 ט Meat hath he given to them that fear him :
 י He will remember for ever his covenant.
 יא The power of his^b works hath he *declared to his people,
 יב That he may give them the heritage of the heathen.
 יג The works of his hands are *truth and judgment ;
 יד True are all his *precepts ;
 טו Being established for ever and ever :
 טז Being done in truth and uprightness.
 טז Redemption hath he sent to his people :
 יז He hath commanded for ever his covenant :
 יח Holy and to be feared is his Name.
 יט The beginning of wisdom is the fear of the LORD :
 כ A good^c understanding is with all those that do them :
 כא His praise endureth for ever.

^a The Septuagint literally translates this passage: *μνησάν ἐποιήσατο τῶν θαυμασίων αὐτοῦ*: "a memorial he hath made of his wonders."

^b The word here and in מ is עשה; a different word from that in line ה, which is פעל.

^c Heb. an understanding good: מישל.

PSALM CXII.

Praise ye the LORD.

- א Happy is the man that feareth the LORD :
 ב In his commandments he delighteth greatly.
 ג Mighty upon earth^a shall be his seed :
 ד The generation of the upright shall be blessed.
 ה Riches and plenteousness shall be in his house ;
 ו And his righteousness endureth for ever.
 ז There^b ariseth in the darkness light to the upright :
 ח Merciful, and *gracious, and righteous *is he*.
 ט A good man is merciful, and lendeth ;
 י He will guide^c his words with judgment :
 יא For he^d shall not for ever be moved :
 יב In^e everlasting remembrance shall be the righteous.
 יג Of tidings of evil he shall not be afraid :
 יד Fixed is his heart, trusting in the LORD.
 טו Established is his heart, and will not be afraid,
 טז Until he *look upon his enemies.
 טז He hath dispersed : he hath given to the *needy :
 טז His righteousness endureth for ever :
 ק His horn shall be exalted with *glory.
 ק The ungodly shall see it, and be grieved :
 ק His teeth he shall gnash, and shall melt away :
 ק The desire of the ungodly shall perish.

^a יהיה, emphatic.^b Heb. is spread abroad.^c The word דברין is translated in the English Bible "affairs." But in the Prayer Book and Septuagint, "words." Rosenmüller quotes De Dieu, as considering this to refer to the right administration of justice.^d Heb. for for ever he shall not be.^e Heb. in remembrance everlasting.

* * There is a great resemblance between this Psalm and the preceding. The expressions are in several places identical : the exith speaking of God ; the exith of the servant of God. Each has a stanza of triplets at the end.

PSALM CXIII.

Praise ye the LORD.

O praise, ye servants of the LORD,
 O praise the Name of the LORD.
 Let the Name of the LORD be blessed,
 From henceforth and for evermore.
 From the rising of the sun, unto his going down,
 Praised be the Name of the LORD.
 * Exalted above all the heathen is the LORD;
 Above the heavens his glory.

Who is like the LORD our God,
 Who ^asetteth on high his dwelling, [earth ?
 Who humbleth himself to ^bbehold *the things* in heaven and in
 Who raiseth from the dust the simple,^c
 From the dunghill he exalteth the needy,
 To set him with the princes,
 With the princes of his people.
 He ^dmaketh the barren woman to dwell in a house,
 A ^e* glad mother of children.

Praise ye the LORD.

- ^a Heb. who exalteth himself to dwell.
^b Heb. to look upon heaven and earth.
^c לָמַד: "the attenuated, the lean."
^d Heb. he maketh to dwell, &c.
^e Heb. a mother of children glad.

PSALM CXIV.

1.

In the going forth of Israel from Egypt,
 Of the house of Jacob from a people of a strange language,
 Then ^a was Judah his sanctuary,
 Israel his dominion.

2.

The Sea saw, and fled :
 Jordan was driven back :
 The mountains skipped like rams :
 The hills like young sheep.

3.

What ailed thee, O Sea, that thou fleddest ?
 Jordan, *that* thou wast driven back ?
 Ye mountains, *that* ye skipped like rams ?
 Ye hills, like young sheep.

4.

At the Presence of the Lord, ^b tremble, O Earth,
 At the Presence of the God of Jacob :
 Who turned the rock into a ^{*}pool ^cof waters,
 The flint stone into a well of waters.

^a היתה, "was," emphatic.

^b Heb. be in pain ; חולי.

^c מים, λίμναι.

PSALM CXV.

1.

Not unto us, O LORD, not unto us,
 But ^ato thy Name give the glory,
 For the sake of thy mercy: for the sake of thy truth.
 Wherefore say the heathen,
 Where is now their God?
 But our God is in the heavens:
 Every thing that he pleaseth, he doeth.

2.

Their idols are silver and gold,
 The work of the hands of man.
 Mouths ^bhave they, but they do not speak:
 Eyes have they, but they do not see.
 Ears have they, but they do not hear:
 Noses ^chave they, but they do not smell:
 Hands *have* they, but they do not ^{*}feel:
 Feet *have* they, but they do not walk:
 They do not speak through their throat.
 Like unto them ^dare they that made them:
 Even every one who trusteth in them.

3.

O Israel, trust in the LORD:
 Their help and their shield is He.
 O house of Aaron, trust in the LORD:
 Their help and their shield is He.
 Ye that fear the LORD, trust in the LORD:
 Their help and their shield is He.

^a Heb. "for:" כִּי.^c Heb. a nose.^b Heb. a mouth.^d Heb. יְהוָה, emphatic.

The LORD hath remembered us, he will bless us :
He will bless the house of Israel ;
He will bless the house of Aaron.
He will bless them that fear the LORD,
The small as well as the great.

4.

The LORD shall give increase to you,^a
To you and to your children.
Blessed are ye of the LORD,
Who hath made heaven and earth.
The heaven of heavens is the LORD's :
And the earth he hath given to the children of men.

The dead praise^b not the LORD,
Neither all that go down into silence :
But as for us, we will praise the LORD,
From this time forth and for evermore.
Praise ye the LORD.

^a Heb. shall increase the LORD upon you.

^b Heb. not the dead praise.

PSALM CXVI. †

I.

I am well pleased^a, that the ^bLORD hath heard the voice of
That he hath inclined his ear to me: [my supplication :
Therefore ^c*all* my days will I call *upon him*.

They compassed me, the sorrows of death :
And the pains of hell, they found me :
* Pain and heaviness I found.
Then on the Name of the LORD I called :
I beseech thee, O LORD, deliver my soul.

Gracious is the LORD, and righteous :
And our God is merciful.
The ^dLORD preserveth the simple :
I was brought low, and for me he wrought salvation.

Return, O my soul, to thy rest,^e
For the LORD hath rewarded thee.
For he hath delivered my soul from death,
Mine eyes from *weeping, my feet from falling.

I will walk before the LORD in the land ^fof the living.
I believed : therefore have I spoken :
I ^gwas indeed afflicted greatly :
I ^hsaid indeed in my haste, every man is a liar.

† The peculiarity of the first division of this Psalm is, that the word
"LORD" occurs in every stanza.

^a אהבתי, "I love;" Eng. Bibl. ἠγάπησα, Sept. Dilexi, Vulgate.

^b Heb. hath heard the LORD.

^c Heb. and.

^d Heb. preserveth the LORD.

^e כ' final for ך'.

^f Heb. lands.

^{g, h} אֵינִי, emphatic.

PSALM CXVIII.

1.

O give thanks unto the LORD, for he is good:

For everlasting is his mercy.

Let^a Israel now say,

That everlasting is his mercy.

Let^b the house of Aaron now say,

That everlasting is his mercy.

Let^c them that fear the LORD now say,

That everlasting is his mercy.

2.

In trouble I called upon the LORD:

The^d LORD heard me at large.

The LORD is with me: I will not fear:

What^e can man do unto me?

The LORD is with me among them that help me: •

And I myself shall * look upon them that hate me.

3.

Better to * have refuge in the LORD,

Than to * have trust in man.

Better to have * refuge in the LORD,

Than to * have trust in princes.

4.

All the * heathen compassed me about:

In^f the Name of the LORD! . . for I will * cut them down.

They compassed me, yea, they compassed me about.

In the Name of the LORD! . . for I will cut them down.

^{a, b, c} Heb. let say now Israel: house of Aaron, &c.

^d Heb. heard me at large the LORD.

^e Heb. what can do to me man.

^f This is a war cry.

They compassed me like bees :
 They are extinguished as fire *among* thorns :
 In the Name of the LORD : for I will cut them down.

5.

Thou^a hast thrust and thrust at me, that *I might* fall :
 But the LORD was my help.
 My strength and^b song is the LORD,
 And he is become to me salvation.

6.

The voice of *joyful singing and salvation is in the tabernacles
 of the righteous :
 The right hand of the LORD doeth valiantly.
 The right hand of the LORD is exalted :
 The right hand of the LORD doeth valiantly.

7.

I shall not die, but I shall live,^c
 And *tell the works of the LORD.
 The LORD with *chastening hath chastened me :^d
 But to death he hath not given me.

8.

Open me the gates of righteousness ;
 I will go into them : I will give thanks unto the LORD.
 This is the gate of the LORD :
 The righteous shall go into it.

9.

I will give thanks unto thee, for thou hast heard me,
 And art become to me salvation.
 The stone *which* the builders refused^e
 Is become the head *stone* of the corner.

^a Heb. thrusting thou hast thrust.

^b Heb. psalm.

^c Heb. for I shall live.

^d Heb. chastening hath chastened me the LORD.

^e Heb. refused the builders.

From the LORD is this :

The * same^a is marvellous in our eyes.

This is the day which the LORD hath made :^b

We will rejoice and be glad in it.

10.

I beseech thee, O LORD, save us now :

I beseech thee, O LORD, send prosperity now.

Blessed be he that cometh in the Name of the LORD :

We have blessed you out of the house of the LORD.

God is the LORD, and he hath shewed light to us :

Bind^c the sacrifice with cords, unto the horns of the altar.

11.

My God art thou, and I will give thanks to thee :

My God, I will exalt thee.

O give thanks unto the LORD, for he is good :

For everlasting is his mercy.

^a יהי.

^b Heb. hath made the LORD.

^c חג, a special sacrifice for a great festival.

PSALM CXIX.

8. 1.

*Happy are the perfect in the way,
 Who walk in the law of the LORD.
 *Happy are the *observers of his testimonies:
 With the whole heart they seek him.
 *Verily they who do no iniquity,
 In his ways they walk.
 Thou thyself hast commanded *us*
 Thy precepts to keep with diligence.^a
 O that my ways were made direct
 To keep thy statutes.
 So shall I not be ashamed,
 While I *behold all thy commandments.
 I will praise thee with uprightness of heart,
 When I learn the judgments of thy righteousness.
 Thy statutes I will keep:
 O forsake me not utterly.^b

2. 2.

Wherewithal shall a young man cleanse his *path?
 By *keeping *himself* according to thy word.
 With my whole heart have I sought thee:
 Let me not go *astray from thy commandments.
 Within my heart have I hid thy *saying:
 That I should not sin against thee.
 Blessed art thou, O LORD:
 O *learn me thy statutes.
 With my lips have I been telling
 Of all the judgments of thy mouth.
 In the way of thy testimonies have I rejoiced

^{a, b} Heb. exceedingly: 7812.

As in all riches.
 In thy precepts will I meditate,
 And * behold thy * paths.
 In thy statutes will I delight myself :
 I will not forget thy word.

2. 3.

O do well to thy servant :
 I shall live, and shall keep thy word.
 Open thou mine eyes,
 And I shall behold the wonders of thy law.
 * A pilgrim am I on the earth :
 O hide not from me thy commandments.
 My^a soul breaketh out for the desire *it hath*
 Unto thy judgments at all times.
 Thou hast rebuked the proud :
 Cursed are they that * go astray from thy commandments.
 Remove from me reproach and contempt :
 For thy testimonies I have observed.
 Princes also did sit^b, against me they spake :
 Thy servant did meditate in thy statutes.
 Thy^c testimonies also are my delight,
 Even my counsellors.^d

7. 4.

My^e soul cleaveth to the dust :
 Quicken me, according to thy word.
 Of my ways * I did tell, and thou heardest me :
 O * learn me thy statutes.
 The way of thy precepts make me to understand :
 And I will meditate on thy wonders.
 My^f soul melteth away for heaviness :
 Stablish me according to thy * saying :

^a Heb. breaketh out my soul.

^b Heb. also sat princes.

^c Heb. also thy testimonies.

^d Heb. men of my counsel : marg. Eng. Bibl.

^e Heb. cleaveth to the dust my soul.

^f Heb. melteth away my soul.

The way of falsehood remove from me :
 And thy law grant me graciously.
 The way of truth I have chosen :
 The judgments I have laid before me.
 I have *cleaved to thy testimonies :
 O LORD, make me not ashamed.
 The way of thy commandments I will run,
 When^a thou shalt have enlarged my heart.

71. 5.

Teach me, O LORD, the way of thy statutes,
 And I shall observe it *unto* the end.
 Make me to understand, and I shall observe thy law :
 And I shall keep it with my whole heart.
 Shew^{*} me the way in the ^{*}track of thy commandments,
 For therein have I delight.
 Incline my heart unto thy testimonies,
 And not to covetousness.
 Make^b mine eyes to pass away from beholding vanity :
 In thy way quicken me.
 O stablish in thy servant thy ^{*}saying,
 Who^c feareth thee.
 Make to pass away the ^dreproach which I fear :
 For thy judgments are good :
 Behold, my desire is for thy precepts :
 In thy righteousness quicken me.

71. 6.

Let^e thy merey also come unto me, O LORD :
 Thy salvation, according to thy ^{*}saying.
 And I shall answer those who reproach me in word :^f
 For I have trusted in thy word.
 And take not from my mouth the word of truth utterly :
 For in thy judgments I have hoped.

^a Or "for:" יַד.

^b Heb. make to pass away mine eyes.

^c Heb. who is to thy fear.

^d Heb. my reproach.

^e Heb. and let come.

^f Or, "in any thing:" marg. Eng. Bibl.

And I shall keep thy law continually,
 For ever and ever.
 And I will walk at large :
 For thy precepts I seek.
 And I will speak of thy testimonies before kings ;
 And will not be ashamed.
 And I will delight myself in thy commandments
 Which I have loved. [have loved :
 And I will lift up my hands to thy commandments, which I
 And I will meditate in thy statutes.

v. 7.

Remember thy word to thy servant,
 Upon which thou hast caused me to hope.
 This was my comfort in mine afflictions ;
 For thy *saying hath quickened me.
 The proud have derided me exceedingly :
 From thy law I have not declined.
 I remembered thy judgments of old,
 O LORD, and have received comfort.^a
 Horror hath taken hold on me,
 For the ungodly who are forsaking thy law.
 Thy ^bstatutes ^chave been songs to me
 In the house of my pilgrimage.
 I remembered in the night thy Name, O LORD,
 And kept thy law.
 This ^dwas even so to me,
 Because thy precepts I *observed.

vii. 8.

My portion is the LORD :
 I have said that I would keep thy word.
 I made my petition before thee with *my* whole heart :
 Have mercy upon me, according to thy *saying.

^a Heb. comforted myself.

^b Heb. songs have been to me thy statutes.

^c Heb. "have been," emphatic.

^d הִיָּתָה, emphatic.

I ^athought on my ways,
 And turned my feet unto thy testimonies.
 I made haste, and delayed not
 To keep thy commandments.
 The bands of the ungodly have robbed me :
 Thy law I have not forgotten.
 In the midst of the night I will rise to give thanks to thee,
 Because of the judgments of thy righteousness.
 A companion am I of all who fear thee,
 And of them that keep thy precepts.
 Of thy mercy, O LORD, the ^bearth is full ;
 Thy statutes ^{*}learn me.

ד. 9.

Good hast thou done unto thy servant,
 O LORD, according to thy word.
 Good ^cjudgment and knowledge learn me,
 For in thy commandments have I believed.
 Before I was afflicted, ^dI surely went astray :
 But now thy ^{*}saying have I kept.
 Good art thou, and he that doeth good :
 O learn me thy statutes.
 They have forged a lie against me, the proud,
 As for me, with *my* whole heart I will ^{*}observe thy precepts.
 Fat as brawn is their heart :
 As for me, in thy law I delight.
 Good is it for me that I have been afflicted,
 That I might learn thy statutes,
 Better for me is the law of thy mouth,
 Than thousands of gold and silver.

ה. 10.

Thy hands have made me and fashioned me :
 Make me to understand, and I shall learn thy commandments.

^a Heb. counted, חִשַּׁבְתִּי : compare "telling" in Beth, line 5.

^b Is full the earth.

^c Heb. taste : טַעַם.

^d אֲנִי, emphatic.

They that fear thee shall see me, and be glad :
 Because in thy word I have hoped.
 I know, O LORD, that righteousness are thy judgments,
 And that in faithfulness thou hast afflicted me.
 O let now thy mercy be for my comfort :
 According to thy *saying to thy servant.
 Let ^athy tender mercies come unto me, and I shall live :
 For thy law is my delight. [with me :
 Let ^bthe proud be ashamed, for in falsehood are they perverse
 As for me, I will meditate on thy precepts.
 Let those turn unto me that fear thee,
 And have known thy testimonies.
 Let ^cmy heart be *perfect in thy statutes,
 That I be not ashamed.

2. 11.

My ^dsoul hath fainted for thy salvation :
 In thy word I hope.
 Mine ^eeyes *are faint for thy word,
 Saying, when wilt thou comfort me.
 For I am become like a bottle in the smoke :
 Thy statutes I do not forget.
 How many are the days of thy servant ?
 When wilt thou *do ^fjudgment on my persecutors ?
 The ^gproud have digged pits for me,
 Which are not *according to thy law.
 All thy commandments are truth :
 Falsely they persecute me : O help me.
 Almost had they *made me to faint upon earth :
 But as for me, I forsook not thy precepts.
 According to thy mercy quicken me,
 And I shall keep the testimonies of thy mouth.

^a Heb. let come unto me thy tender mercies.

^b Heb. let be ashamed the proud.

^c Heb. let be (emphatic) my heart.

^d Heb. is consumed for thy salvation my soul.

^e Heb. fail mine eyes.

^f Heb. do on my persecutors judgment.

^g Heb. have digged for me the proud pits.

ב. 12.

For ever, O LORD, is thy word :
 It endureth in heaven.
 Unto ^agenerations ^{*}of generations is thy truth :
 Thou hast established the earth, and it abideth.
 According to thy judgments they ^{*}abide this day :
 For all are thy servants.
 Unless thy law had been my delight,
 Then should I have perished in my afflictions.
 Never ^bwill I forget thy precepts :
 For with them thou hast quickened me.
 Thine am I : O save me :
 For thy precepts I have sought.
 For me the ungodly^c have waited to ^{*}make me perish :
 Thy testimonies I will consider.
 Of all perfection I have seen an end :
 Thy commandment is ^{*}large exceedingly.

ג. 13.

O how I love thy law !
 All day ^dit is my meditation. [commandments :
 Than mine enemies thou hast made me wiser, through thy
 Because for ever^e they are with me.
 Than all my teachers I have more ^{*}prudence ;
 Because thy testimonies are my meditation.^f
 Than the aged I have more understanding,
 Because thy precepts I have observed.
 From every ^{*}path of evil I have refrained my feet :
 That I might keep thy word.
 From thy judgments I have not departed :
 For thou thyself has taught me.
 How sweet to my ^gthroat are thy words !
Sweeter than honey to my mouth.

^a Heb. unto generation and generation.

^b Heb. for ever I will not forget.

^c Heb. have waited the ungodly.

^d " It," emph. : יָמִי.

^f Heb. meditation to me.

^e " They," emph. : יָמֵיהֶם.

^g Heb. palate.

From thy precepts I get understanding :
Therefore I hate every *path of falsehood.

ג. 14.

A lamp to my feet is thy word :
And a light unto my ^apaths.
I have sworn, and am ^bstedfastly purposed
To keep the judgments of thy righteousness.
I am afflicted *exceedingly :
O LORD, quicken me, according to thy word. [O LORD :
With the free will offerings of my mouth be pleased now,
And thy judgments *learn me.
My soul is in thy hand continually ;
Yet thy law I do not forget.
The ^cungodly have laid a snare for me :
Yet from thy precepts I swerved not.
I have taken as an heritage thy testimonies for ever :
For the joy of my heart are they.
I have inclined my heart to perform thy statutes,
For *ever, *even unto* the end.

ד. 15.

Evil ^dimaginations I hate :
But thy law do I love.
My hiding place and shield art thou :
In thy word I hope.
Depart from me, ye wicked :
For I will observe the commandments of my God.
Sustain *me, according to thy *saying, and I shall live :
And let me not be ashamed of mine *expectation.
Hold thou me up, and I shall be safe :
And I shall delight in thy statutes continually. [statutes :
Thou hast trodden down all them that *go astray from thy

^a נתיבתי : "tracks."

^b אקיימה : "have established it as a principle."

^c Heb. they have laid the ungodly a snare for me.

^d סעפים : "the violent."

For false is their deceit.

As dross thou makest to cease all the ungodly of the earth :

Therefore I love thy testimonies.

My ^aflesh trembleth for fear of thee :

And of thy judgments I am afraid.

Y. 16.

I have done judgment and ^{*}righteousness :

O leave me not to mine oppressors.

Be surety to thy servant for good :

Let ^bnot the proud oppress me.

Mine eyes fail for thy salvation,

And for the ^{*}saying of thy righteousness.

Do unto thy servant according to thy mercy :

And thy statutes learn me.

Thy servant am I : O give me understanding,

And I shall know thy testimonies.

It is time for thee to do it, O LORD,^c

They have destroyed thy law.

Therefore I love thy commandments

Above gold and fine gold.

[right :

Therefore all thy precepts *concerning* all things I hold^d to be

Every way of falsehood I hate.

Z. 17.

Wonderful are thy testimonies :

Therefore ^emy soul observeth them.

The^f going forth of thy words giveth light,

Giving understanding to the simple.

My mouth I opened, and panted :

Because for thy commandments I longed.

^a Heb. trembleth for fear of thee my flesh.

^b Heb. let not oppress me the proud.

^c Heb. to the LORD.

^d Or, "I hold straight."

^e Heb. observeth them my soul.

^f פתח, "the entrance : " Bible translation.

Look upon me, and have mercy on me,
 According ^ato the * judgment on those who love thy Name.
 My steps order in thy saying :
 And let there not be dominion over me of any iniquity.
 Redeem* me from the oppression of man :
 And I will keep thy precepts.
 Shew the ^blight of thy countenance upon thy servant,
 And* learn me thy statutes.
 Rivers of water run down mine eyes :
 Because they keep not thy law.

2. 18.

Righteous art thou, O LORD :
 And upright are thy judgments.
 Thou hast commanded the righteousness of thy testimonies,
 And truth exceeding *great*.
 My ^czeal hath consumed me,
 Because ^dmine enemies have forgotten thy word.
 Pure ^eis thy word *exceedingly :
 And thy servant loveth it.
 Small am I, and despised :
 Thy precepts I do not forget.
 Thy righteousness is righteousness for everlasting :
 And thy law is truth.
 Trouble and heaviness have *found me :
 Thy commandments are my delight.
 The righteousness of thy testimonies is everlasting.
 O make me to understand, and I shall live.

3. 19.

I cried with my whole heart :
 Hear me, O LORD : thy statutes I will *observe.

^a This is literal : " the custom " (marg. Eng. Bibl.) expresses the sense better : *κατὰ τὸ κρῖμα* : LXX.

^b Heb. of thy countenance shew the light.

^c Heb. hath consumed me my zeal.

^d Heb. because have forgotten thy word thine enemies.

^e Or, " refined ; " " tried in the fire : " marg Eng. Bible, and Prayer Book.

I cried unto thee, O save me :
 And I shall keep thy testimonies.
 I* was before the dawn, and I cried aloud :
 In thy word I hoped.
 Mine^a eyes were before the *night* watches :
 That I might meditate in thy *saying.
 O^b hear my voice according to thy mercy :
 O LORD, according to thy judgment quicken me.
 They draw near that follow after mischief :
 From thy law they are far.
 Thou art near, even thou, O LORD :
 And all thy commandments are truth.
 Of old have I known of thy testimonies,
 That from everlasting thou hast founded them.

7. 20.

Behold* mine afflictions, and deliver me :
 For thy commandments I do not forget.
 Plead^c thou my cause, and ^dredeem me :
 According to thy *saying quicken me.
 Far from the ungodly is salvation :
 For thy statutes they do not seek.
 Thy tender mercies are many, O LORD :
 According to thy judgments quicken me.
 Many are my persecutors and mine enemies :
 From thy testimonies I do not decline.
 I beheld the ^dtransgressors, and was grieved :
 Because thy *saying they have not kept.
 Behold* how ^eI love thy precepts ;
 O LORD, according to thy mercy quicken me.
 From^f the beginning thy word is truth :
 And from everlasting is every judgment of^f thy righteousness.

^a Heb. were before mine eyes the night watches.

^b Heb. my voice hear.

^c Heb. plead my pleading.

^d Not the same word as that so translated in 2, 11.

^e Heb. behold how thy precepts I love.

^f Heb. the beginning of thy word is true. Marg. Eng. Bibl.

פ. 21.

Princes have persecuted me without a cause :
 But of thy word^a my heart is afraid.
 Rejoiced am I in *thy saying,
 As he that findeth a *multitude^b of spoil.
 Falsehood* I hate^c and abhor :
 Thy law do I love.
 Seven times a day do I praise thee,
 Because of the judgments of thy righteousness.
 The^c *multitude of peace is to those that love thy law :
 And^d to them there is no stumbling block,
 I have *expected thy salvation, O LORD :
 And thy commandments I have done.
 My^e soul hath kept thy testimonies,
 And loved them exceedingly.
 I have kept thy precepts and thy testimonies :
 For all thy ways are before me.

פ. 22.

Let^f my complaint* come near thee, O LORD :
 According to thy word make me to understand.
 Let^g my supplication come before thy* face,
 According to thy *saying deliver me.
 My^h lips shall utter praise,
 When thou hast *learned me thy statutes ;
 Myⁱ tongue shall ^jsing of thy *saying,
 For all thy commandments are righteousness.
 Let^k thy hand be for my help :
 For thy precepts I have chosen.

^a Heb. is afraid my heart.^b Heb. spoil multitude.^c Heb. peace in multitude.^d Heb. and not to them is.^e Heb. hath kept my soul.^f Heb. let come near my complaint : " my singing : " רנתי.^g Heb. let come my supplication.^h Heb. shall utter my lip (singular number).ⁱ Heb. shall sing my tongue.^j Heb. shall answer, or sing responsively.^k Heb. let be thy hand.

I have longed for thy salvation, O LORD :

And thy law is my delight.

Let^a my soul live, and it shall praise thee :

And thy judgments shall help me.

I have gone astray like a sheep that is lost : [gotten.

O seek thy servant: for thy commandments I have not for-

^a Heb. let live my soul.

PSALM CXX.

A Song of Degrees.

To the LORD in my ^atrouble I called, and he heard me.
 O LORD, deliver my soul from the lips ^bof lying,
 From the tongue of deceit.
 What shall be given to thee, and what shall be ^cdone to thee,
 O tongue of deceit?
 Arrows of the mighty man *that* are sharp,
 With hot coals of juniper.

Woe is me, that I sojourn with Mesech,
 That I dwell in the tents of Kedar! [peace.
 Long hath my soul had her dwelling ^dwith him that hateth
 I am *for* peace:
 But when I speak, they are for war.

^a Heb. the trouble to me.

^b Heb. lip.

^c Heb. shall be added.

^d Heb. dwelling to her.

PSALM CXXI. †

A Song of Degrees.

I will lift up mine eyes unto the hills,
From whence cometh my help,
My help is from the LORD,
Who hath made heaven and earth.

He will not ^asuffer thy foot to be moved:
He will not sleep who keepeth thee:
Behold, he will not sleep nor slumber, who keepeth Israel.
The LORD is thy keeper:
The LORD is thy ^bshade upon thy ^cright hand.
By day the sun shall not smite thee,
Nor the moon by night.

The LORD shall *keep thee from all evil:
He shall keep thy soul:
The LORD shall *keep thy going out and thy coming in,
From this time forth and for evermore.

† שָׁמַר "to keep," is the burthen, or recurring word, of this Psalm.

^a Heb. give to be moved thy foot.

^b This rendering, which is that of the English Bible, and of the LXX (*σκέπη*), is in accordance with the accompanying ideas. The Prayer Book translation gives "defence."

^c Heb. hand right.

PSALM CXXII. †

A Song of Degrees. Of David.

I was glad, when they said unto me,
To the house of the LORD will we go.
Our ^afeet are standing in thy gates, O Jerusalem.

Jerusalem is built as a city ^b that is compact in itself together :
There go up the tribes, the tribes of the LORD, [the LORD.
The testimony ^c of Israel, do give thanks unto the Name of
For there are set thrones for judgment,
Thrones for the house of David.

O pray for the peace of Jerusalem :
They shall prosper that love thee.
Peace be within thy walls,
Prosperity within thy palaces.

For the sake of my brethren and companions,
I will say now, Peace be within thee:
For the ^{*}sake of the house of the LORD our God,
I will seek good for thee.

† The burthen of this Psalm is שלום, "peace." The play upon words is very remarkable: שם, "there," and שם, "the name:" lines 5 and 6. שבטים, "tribes," line 5; מושפט, line 7. Then in line 9, and those which follow: שאלו, "pray;" שלום, "peace;" ירושלם, "Jerusalem;" ישליו, "shall prosper;" שלוה, "prosperity."

^a Or, "were standing:" עמדות היו: ἐστῶτες ἦσαν, LXX.

^b Dr. Kennicott, in his Remarks on Select Passages of the Old Testament, observes, that in this Psalm occurs the first instance of the abbreviation of אשר, into ש (in this line שהכרה). The internal marks of several of the following Psalms, particularly the exxiiiid and exxxviith, will make it probable that this abbreviation is the work of a later age, and at least as recent as the Captivity." But the same abbreviations occur in the Books of Judges and of Job. See the same work, Page 153.

^c Heb. testimonies.

PSALM CXXIII. †

A Song of Degrees.

Unto thee lift I up mine eyes,
O thou that dwellest in the heavens. [^{*} lords ;
Behold, as the eyes of servants *look* unto the hand of their
As the eyes of a maiden unto the hand of her mistress,
So our eyes *look* unto the LORD our God,
Until he have mercy upon us.
Have mercy upon us, O LORD, have mercy upon us.
For we are ^{*}greatly filled with contempt.
Greatly ^{*}filled ^ais our soul with the scorn of the wealthy,^b
With the contempt of the proud.

† The burthen of this Psalm is עַיִן, "eyes."

^a Heb. to herself.^b Heb. those that are at ease.

PSALM CXXIV.

A Song of Degrees of David.

If it had not been the LORD *who* was on our side,
Now ^amay Israel say :
If it had not been the LORD *who* was on our side,
When ^bman rose up against us :
Then *alive had they swallowed us,
In the kindling of their wrath against us :
Then the waters had drowned us,
The stream had gone over our soul :
Then had gone over our soul the waters of the proud.

Praised be the LORD,
Who hath not given us *as* a prey unto their teeth.
Our soul as a bird is escaped from the snare of the fowlers :
The snare is broken, and we ourselves are escaped.
Our help is in the Name of the LORD,
Who hath made heaven and earth.

^a Heb. may say now Israel.

^b Heb. in the rising up against us of man.

PSALM CXXV.

A Song of Degrees.

They that trust in the LORD, are as the * Hill of Sion.
 It shall not be moved : for ever it abideth.
 Jerusalem : . the hills are round about her :
 And the LORD is round about his people,
 From henceforth, and for evermore. [righteous :
 For ^athe rod of ungodliness shall not rest in the lot of the
 To ^bthe *end that the righteous put not forth their hands to
 Do good, O LORD, to the good, [iniquity.
 And to *those that are* upright in their hearts.
 But those who turn aside *to* their crooked ways,
 The ^cLORD shall lead them forth with the workers of evil ;
 Peace *shall be* upon Israel.

^a Heb. for shall not rest the rod, &c.

^b Heb. to the end that put not forth the righteous to iniquity their hands.

^c Heb. shall lead them forth the LORD.

PSALM CXXVI. †

A Song of Degrees.

I.

When^a the LORD turned the captivity of Sion,
 We were like them that dream.
 Then was filled with laughter our mouth,
 And our tongue with singing.
 Then said they among the heathen,
 Great^b things the LORD hath done for them.
 Great things the LORD hath done for us,
 We^c are therefore glad.

II.

Turn, O LORD, our captivity,
 As^d the rivers in the south.

They that sow in weeping
 In singing shall reap.
 He^e that goeth on his way and weepeth,
 Bearing the^f precious seed,
 Shall come again with singing,
 Bearing his sheaves.

† שׁוּב, "turn," and רָנָה, "sing," are the burthens of this Psalm.

^a There is a play upon the words: שׁוּב, "turn;" שִׁבְתָּ, "captivity." The English Bible translators seem to consider שִׁבְתָּ as derivable, either from שׁוּב, "to turn," or שִׁבְתָּ, "to lead captive;" their marginal rendering being "returned the returning."

^b "Hath magnified to do with them:" marg. Eng. Bibl.: *εμαγάλυνεν* τοῦ ποιῆσαι: LXX. The expression is too idiomatic to render literally.

^c The word "therefore" is added to express the emphatic הֵינָנוּ, "we are."

^d "The torrents in the parched land:" *χευμάρρους*: LXX.

^e Heb. he that going goeth: "coming shall come."

^f מִשְׁכָּח, "the seed-basket:" marg. Eng. Bibl. The word is obscure.

PSALM CXXVII. †

A Song of Degrees of Solomon.

If the LORD buildeth not the house,
 In vain they labour that build it :
 If the LORD keepeth not the city,
 In vain waketh the * keeper.^a

Vain *is it* for you ^b to be early in rising,
 To be late in resting,
 To eat the bread of sorrows ;
 So ^c he giveth to his beloved ones sleep.

Behold, an heritage of the LORD are children,
His gift is the fruit of the womb.
 As arrows in the hand of a mighty man,
 So are the children of youth.

Happy is the man that hath filled his quiver with them :
 They shall not be ashamed, when they speak with the enemies
 in the gate.

† נשׁו, "vain," is the burthen of this Psalm.

^a Heb. watchman : but "keeper" is given, in order to correspond with the word in the preceding line.

^b Heb. being early to rise : being late to rest : eating, &c.

^c The Septuagint reads ׀ : *ōtav* ; which is read by one or two of Kennicott's copies. This may be rendered either "when," or "for :" the latter is the most consistent sense. "For so:" the English Psalter.

PSALM CXXVIII.

A Song of Degrees.

I.

Happy * is every one that feareth the LORD,
 That walketh in his ways.
 For ^a the labour of thine hands thou shalt eat :
 Happy art thou, and it is well with thee :
 Thy wife as the vine so fruitful on the sides of thine house :
 Thy children as the plants of the olive round about thy table.

II.

Behold, * even ^b thus shall be blessed
 The ^c man that feareth the LORD.
 The LORD shall bless thee out of Sion ; [life.
 And thou shalt ^d see the good of Jerusalem all the days of thy
 And thou shalt see thy children's children,
 Peace upon Israel.

^a Heb. the labour of thine hand for (or "then") thou shalt eat.

^b Heb. that.

^c נָבֵר : "the mighty man." It is only used by later writers to signify merely a man.

^d Heb. look upon the good : look upon thy children's children.

PSALM CXXIX.

A Song of Degrees.

Many *a time* have they *troubled me from my youth,
 May ^a Israel now say :
 Many *a time* have they *troubled me from my youth ;
 Yet they have not prevailed against me.

On my back have ploughed the ploughers,
 They have made long their furrows :
 The LORD is righteous :
 He hath cut asunder the cords of the ungodly.

Let them be *ashamed and turned backward
 All that are haters of Sion.
 Let them be *as the grass of the house tops,
 Which before it groweth up, is withered ; ^b
 Wherewith he filleth not his hand that moweth,
 Nor his bosom he that bindeth sheaves :
 And they say not who go by, The blessing of the LORD be
 We bless you in the Name of the LORD. [upon you :

^a Heb. may say now Israel.

^b Heb. is ashamed.

* * * The letter **Y** occurs very frequently in this Psalm.

PSALM CXXX.

A Song of Degrees.

Out of the depths have I cried unto thee, O LORD :
 Lord, hearken to my voice :
 O^a let thine ears attend to the voice of my supplication.
 If for iniquities thou shouldest *watch, O LORD,
 Lord, who could stand ?
 For with thee is forgiveness :
 Therefore shalt thou be feared.
 I *hope for the LORD : ^bmy soul doth hope,
 And in his word I *trust.
 My soul *is* for the LORD,
 More than the watchmen for the morning,
Than the watchmen for the morning.

Let^c Israel *tarry for the LORD :
 For with the LORD there is mercy,
 And^d with him is the plenteousness of redemption :
 And He *it is who* shall redeem Israel from all his iniquities.

^a Heb. be (emph.) thine ears attentive.

^b Heb. doth hope my soul.

^c Heb. trust Israel in the Lord.

^d Heb. and the plenteousness is with him of redemption.

PSALM CXXXI.

A Song of Degrees of David.

LORD, there is^a no haughtiness in my heart,
Neither lofty are mine eyes:
Neither have I walked in great matters,
Or in wonderful things that were above me.
Surely I have^b refrained, and been quiet,^c
My soul is like a child that is weaned from his mother:
Like a child that is weaned is my soul.

Let^d Israel trust in the LORD,
From henceforth and for evermore.

^a Heb. is not haughty my heart.

^b Heb. been equable: *ἐταπεινωφρόνων*.

^c This word is rendered transitively in both our translations: but the parallelism requires the present arrangement.

^d Heb. trust Israel.

PSALM CXXXII.

A Song of Degrees.

I.

1. Remember, O LORD, David,
Even^a all his afflictions:
How he sware unto the LORD:
How he made a vow to the Mighty One of Jacob.
2. I will not come within the *tent of mine house,
I will not climb up into the *covering of my bed,
I will not give sleep to mine eyes,
To mine eyelids slumber,
Until I find a place for the LORD,
A *tabernacle for the Mighty One of Jacob.

Behold, we heard of it at Ephratah:^b
We found it in the fields of the wood.
We will go into his tabernacle:
We will worship at his footstool.

II.

3. Arise, O LORD, into thy resting place,
Thou, and the ark of thy strength:
4. Let thy priests be clothed with righteousness,
And let thy saints sing for joy.
5. For the sake of David thy servant
Turn not away the face of thine Anointed.

^a תַּס, emphatic.

^b This passage is thus explained by Dr. Lightfoot, Chorogr. Cent., c. 45.: "We heard of it (the ark) in Ephratah, (that is, Shiloh,) a city of Ephraim; we found it in the fields of the wood, that is, in Kirjath Jearim. 1 Sam. vii. 1., &c."

III.

1. The LORD hath sworn to David in truth :
He will not turn from it.
Of the fruit of thy body will I set upon thy throne.^a
If ^bthy children keep my covenant,
And my testimonies which I shall learn them,
Then their children for ever shall sit upon thy throne.^c
2. For^d the LORD hath chosen Sion :
He hath desired *it* as a dwelling for himself.
3. This is my rest for ever :
Here will I dwell, for I have desired it.
4. Her provision in blessing I will bless :
Her poor I will satisfy with bread :
And her priests I will clothe with salvation :
And her saints in singing shall sing for joy.
5. There will I make to bud the horn of David :
I have ordained a lantern for mine Anointed.
His enemies I will clothe with shame :
But upon himself shall flourish his crown.

^a Heb. thy throne for thee.^b Heb. if keep thy children.^c Heb. on the throne for thee.^d Heb. hath chosen the Lord.

PSALM CXXXIII.†

A Song of Degrees. Of David.

Behold, how good and how pleasant is it
 The^a dwelling of brethren together in unity!
 Like^b *the good ointment upon the head
 That came down unto the beard, the beard of Aaron,
 That came down to the skirts of his garments.
 Like the dew of Hermon,
 That came down upon the hills of Sion.
 For there the^c LORD commanded the blessing,
Even ^dlife for evermore.

† ירד, to descend, or come down, is the burthen of the Psalm.

^a Heb. the resting.

^b Heb. like the ointment good.

^c Heb. for there commanded the Lord.

^d חיים, "lives."

PSALM CXXXIV.

A Song of Degrees.

Behold, bless ye the LORD :
All ye servants of the LORD.
Ye that stand in the house of the LORD by night,
Left up your hands *in* the sanctuary,
And bless ye the LORD.
The ^aLORD bless thee out of Sion,
Even he who hath made heaven and earth.

† בָּרַךְ, to bless, is the characteristic word of this Psalm.

^a Heb. bless thee the LORD.

PSALM CXXXV.

Praise ye the LORD :

1.

Praise the Name of the LORD :
 Praise *it*, O ye servants of the LORD.
 Ye that stand in the house of the LORD,
 In the courts of the house of our God :
 Praise the LORD : for good is the LORD :
 Make a * psalm to his Name : for it is pleasant.
 For Jacob the^a LORD hath chosen to himself :
 And Israel for his own possession.

2.

For I^b know that great is the LORD,
 And *that* our LORD is above all Gods. [earth,
 Everything that the ^c LORD pleased, he did in heaven and in
 In the sea, and in all depths :
 Causing^d the vapours to rise from the ends of the earth :
 The lightnings for the rain he maketh :
 Bringing the wind out of his treasures.

He smote the first-born of Egypt,
 From man even unto beast.
 He sent tokens and wonders into the midst of thee,^e O Egypt,
 On Pharaoh, and on all his servants.
 He smote of * the heathen * multitudes,
 And slew kings that were strong.
 Schon^f King of the Amorites,

^a Heb. hath chosen to himself the LORD.

^b "I," emphatic.

^c Heb. pleased the LORD.

^d Heb. causing to rise the vapours.

^e כִּי, the Syriac termination.

^f שׁוֹן is prefixed to "Schon," and "Og," as in the Psalm following.

And Og the King of Basan,
 And all the kingdoms of Canaan.
 And gave their land for an heritage,
 An heritage to Israel his people.

O LORD, thy Name is for everlasting :
 O LORD, thy memorial is to generations of generation.

3.

The idols of the heathen are silver and gold ;
 The work of the hands of man.
 A mouth have they ; but they speak not :
 Eyes have they ; but they see not.
 Ears have they ; but they hear not.
 Truly^a there is^b no breath in their mouths.
 Like them^c are they that made them :
Even every one who trusteth in them.

4.

O house of Israel, bless the LORD :
 O house of Aaron, bless the LORD :
 O house of Levi, bless the LORD :
 Ye that fear the LORD, bless the LORD.
 Blessed be the LORD out of Sion,
 Who dwelleth at Jerusalem.
 Praise ye the LORD.

^a נשׁ : I strongly suspect that a passage beginning with this word (noses have they) has fallen out of the text. It is found in one of Kennicott's MSS., and has been added in later times to the LXX.

^b "is," emphatic.

^c "are," emphatic.

PSALM CXXXVII.

By the rivers of Babylon, there we sat down,
 Yea, we wept, when we remembered Sion.
 Upon the willows in the midst thereof
 We hanged up our harps.

For there they required of us, they that led us captive, the
 words of a song,
 And they that ^awasted us, *the words* of gladness :
 Sing us *one* of the ^bsongs of Sion.

How shall we sing the song of the LORD,
 In the land of a stranger ?
 If I forget thee, O Jerusalem,
 Let ^cmy right hand forget *herself*.
 Let ^dmy tongue cleave to the ^eroof of my mouth,
 If ^fI prefer not Jerusalem above my chief ^{*}gladness.

Remember, O LORD, the children of Edom, in the day of
 Jerusalem :
 Who said, ^gDown with it, down with it, even to its foun-
 dations.^h

^a "that laid us on heaps:" marg. Eng. Bibl.

^b The Hebrew reads "song;" but the Septuagint, and both our versions, "songs."

^c Heb. let forget (herself) my right hand.

^d Heb. let cleave my tongue.

^e But one word in Hebrew: "my palate."

^f Heb. if I exalt not: הִלְבֵּן

^g "Rase it," or "make it bare:" ἐκκενοῦτε: LXX.

^h Heb. the foundations in it.

O daughter of Babylon, who art ^a to be destroyed,
Happy the man, that *performeth to thee
The *recompense *wherewith* thou hast recompensed us.
Happy the man that taketh
And dasheth thy little children against the stony rock.

^a הַשְׂרֹדֶה: Dathe, following De Dieu, the Chaldee, and Symmachus, gives an active signification to this word, the construction being, he says, a Chaldaism or Syrisism. But it surely is prophetic.

PSALM CXXXVIII.

Of David.

I will give thanks unto thee, ^aO LORD, with my whole heart :
 Before the gods I will *make a psalm to thee.
 I will worship toward the temple of thy holiness :
 And I will give thanks unto thy Name,
 For thy *mercy, and for thy truth :
 For thou hast magnified, above every name of thine, thy word.
 In the day when I called, then thou heardest me :
 Thou didst *stir up in my soul strength.^b

They shall give thanks unto thee, O LORD, all the kings of
 the earth,
 When they have heard the words of thy mouth.
 And they shall sing in the ways of the LORD,
 That great is the glory of the LORD.
 For high is the LORD : yet the lowly he *beholdeth :
 And the proud from afar he knoweth. [*quicken me :
 Though I walk through the midst of trouble, thou shalt
 Against the wrath of mine enemies thou shalt *send forth
 And ^cthy right hand shall save me. [thy hand :
 The LORD will perform *that which* concerneth me :
 O LORD, thy mercy is everlasting :
 The works of thy hands do not forsake.

^a The word LORD is not in the received Hebrew text : but is in the Septuagint, in 6 of Kennicott's, and 8 of De Rossi's copies, and in the Prayer Book translation. The omission of the divine name in a passage like this at the beginning of the Psalm, is altogether unexampled.

^b πολυωρησις : LXX.

^c Heb. shall save me thy right hand.

PSALM CXXXIX.

To the Chief Musician. A Psalm of David.

I.

O LORD, thou hast searched me out, and known me :
 Thou, even thou dost know my *resting and my rising ;
 Thou understandest my thoughts afar off.
 My path and ^amy bed thou spiest out : ^b
 And with all my ways thou art acquainted : ^c
 For there is not a word in my tongue ;
 But, lo, O LORD, thou knowest it altogether.
 Behind and before thou hast fashioned me : ^d
 And thou hast laid on me thy hand.

II.

Too wonderful *is this* knowlege for me :
 It is high : I cannot *reach* it.

Whither shall I go from thy Spirit ?
 And whither from thy Presence shall I flee ?
 If I climb up to heaven, there art thou :

^a רבע: this might appear a Chaldaism for רבין, were it not that the Psalm is unquestionably from the hand of David.

^{b, c} "Winnowest" and "layest up in store:" these two metaphors are from husbandry. Compare Shakspeare, 2 Hy. iv., Act iv. Sc. 1. :—

Were our loyal faiths martyrs in love,
 We shall be winnow'd with so rough a wind,
 That even our corn shall seem as light as chaff,
 And good from bad find no partition.

^d ἑπλάσας: LXX: also Prayer Book translation, taking the verb to be יצר. The Syriac agrees with this; the English Bible takes the sense of צר, to constrain: "thou hast beset me."

And if I make my bed in hell, behold *there art* thou.
 I will take the wings of the morning ;
 I will dwell in the ^a uttermost parts of the sea : . . .
 Even there thy hand shall lead me,
 And *there* shall hold me thy right hand.
 And *if* I say, Surely darkness shall cover me :
 The night shall be light about me.
 Yea, the darkness is not darkness with thee : ^b
 And the night as the day shineth ;
 As is the darkness, so is the light.

For thou, even thou dost possess my reins :
 Thou didst cover me in the womb of my mother.
 I will give thanks to thee, for fearfully and wonderfully am
 Wonderful ^{*} are thy works : [I made :
 And my soul knoweth *it* well.
 My ^c bones were not hid from thee,
 When I was made in secret,
 And ^d curiously wrought in the lower parts of the earth.
 Mine imperfect substance thine eyes beheld ; ^e *
 And in thy book all *my members* were written,
 Which day by day were to be fashioned :
 While *as yet* ^f there was not one of them.
 But to me how precious are thy thoughts, O God :
 How great is the sum of them !
 I ^h will tell them : . . . than the sand they are more in number.

^a Literally, "the places behind the sea:" the furthest parts of the earth: the extreme west. In this passage we have heaven and earth, east and west.

^b So Æschylus, in his Suppliants. *πάντα τοι φέγγεθαι κἄν σκοτῶ*: "Even in thick darkness all is light with thee." For such I apprehend to be the meaning of that very obscure, but surely very religious passage.

^c Heb. were not hid my bones from thee.

^d Heb. as with embroidery.

^e Heb. beheld thine eyes.

^f Heb. and there was not one of them.

^h The same root in the Hebrew as "book," a few lines preceding: ספר.

III.

I ^a have waked up: and I am still with thee.
 Wilt thou not slay, O God, the ungodly?
 Therefore, ^b ye men of blood, depart from me:
 For ^c they ^d speak against thee unrighteously:
 Thine ^e adversaries *take thy Name in vain.
 Do^f I not hate them, O LORD, that hate thee?
 And with those that rise against me am not I grieved?
 With perfect hatred I hate them:
 As enemies are they to me.
 Search me, O God, and know my heart:
 Prove me, and know my *imaginings:
 And see if there be the way of ^g wickedness in me:
 And lead me in the way everlasting.

^a Hitherto, the Psalmist has given us his meditations. The active duties of the day follow, in the midst of which, even when exercised in God's service, there is the greatest need of self-examination.

^b Heb. and.

^c Heb. who.

^d Or "rebel;" or "murmur."

^e Heb. they take in vain their adversaries: a play upon words: נִשְׁוֹא, לִשְׁוֹא. This is a disputed passage. The LXX translates עֵרִיךְ by τὰς πόλεις σου, reading עֵרִיךְ. If עֵרִי means "enemies," this is a Chaldaism for צֵרִיךְ.

^f Heb. do not I thine haters, O Lord, hate?

^g Heb. sorrow or pain: עֵצֶב.

PSALM CXL.

To the Chief Musician. A Psalm of David.

I.

Deliver me, O LORD, from the ^aman of evil :
 From the man of violence preserve me :
 Who *purpose *evil things in their heart :
 All day they stir up wars.
 They have sharpened their tongue like a serpent :
 The poison of asps is under their lips.

SELAH.

II.

Keep me, O LORD, from the hands of the ungodly :
 From the man of violence preserve me :
 Who purpose to overthrow my goings.
 The ^bproud have *privily laid a snare for me, and cords :
 They have spread a net by the way-side :
 Traps have they set for me.

SELAH.

III.

I said unto the LORD, My God art Thou :
 Hear, O LORD, the voice of my supplication,
 O LORD, my *Lord, the strength of my salvation,
 Thou hast been a covering to my head in the day of battle.
 Grant not, O LORD, the desires of the ungodly : [selves.
 Their wicked imaginations further not, lest they exalt them-

SELAH.

^a The word "man," in these two lines is expressed in the first by אָדָם (homo), in the second by אִישׁ (vir).

^b Heb. have privily laid the proud.

IV.

As for the head of those that compass me,
 Let the mischief of their own lips cover them.
 Let ^aburning coals ^{*}come down upon them :
 Into the fire he shall ^{*}make them fall : into deep pits :
 They shall not rise.
 The man of ^bwords shall not be established in the earth :
 The man of violence . . . evil shall ^chunt him, to ^{*}overwhelm
 him.
 I know that the ^dLORD will ^emaintain the cause of the poor,
 The ^{*}judgment of the ^{*}needy.
 Surely the righteous shall give thanks to thy Name :
 The upright ^fshall continue in thy Presence.

^a Heb. let there fall upon them burning coals.

^b Heb. of tongue : *i.e.* "the man of evil and the ungodly (vide supra) :
 וְיִסַּס is the word in both these lines.

^c Heb. shall lay wait for him.

^d Heb. will maintain the Lord.

^e Heb. will do.

^f Heb. shall continue the upright.

PSALM CXLI.

A Psalm of David.

O LORD, I cry to thee :

Haste thee to me :

Give ear to my voice, *when* I cry to thee.

Let ^amy prayer be set forth as incense before thee :

Let the lifting up of my hands be the sacrifice of the evening,

Set, O LORD, a watch before my mouth :

Keep thou the door of my lips.

Let ^bnot my heart be inclined to any thing evil, [iniquity ;

So as to *work works of ungodliness with the men who do

And let me not eat of their dainties.

Let ^cthe righteous smite me in mercy :

Yea, ^dlet their reproof be to me as oil that is ^eprecious :

It shall not break my head :

But ^fstill my prayer shall be against their wickednesses.^g

Their ^hjudges were *dismissed by the *sides of the stony rock ;

And they all heard my words, for they are pleasant.

^a Heb. let be set forth my prayer.

^b Heb. let not be inclined my heart.

^c Heb. let smite the righteous.

^d Heb. and they shall reprove me.

^e A play on words: רֹאשׁ, the same word as that which means "head," in the following line: vide Exod. xxx. 23., Cant. iv. 14. The LXX and the Syriac here read רִישׁ.

^f Heb. for.

^g "In their calamities:" Eng. Bible.

^h This is translated according to the view of Bp. Patrick, Bp. Horne, Mr. Parkhurst, and Dathe, as referring to the event in David's life, recorded in 1 Sam. 26. The imagery and allusions of the Psalm are in keeping; viz. the oil which had lately anointed him; and the watch before

As he that cleaveth and heweth *wood* upon the earth,
So are scattered our bones at the mouth of *hell.
But unto thee, O LORD my Lord, *are* mine eyes :
In thee is *my refuge : leave not destitute my soul. [me :
Preserve me from the ^asnare *wherewith* they are entrapping
And from the traps of the doers of iniquity.
The ^bungodly shall fall into their own nets together ;
As for me, I shall ever escape.

his mouth, &c. suggested by the watching at the mouth of the cave, though ultimately referring to the tabernacle service. This Psalm is closely connected with that which follows.

^a Heb. from the hands of the snare.

^b Heb. shall fall the ungodly.

PSALM CXLII.

Maschil of David. When he was in the cave. A Prayer.

With my voice unto the LORD I cried :
 With my voice unto the LORD I made supplication.
 I poured out before him my complaint :
 My trouble before him I * declared.

In the overwhelming within me of my spirit
^a *It was* thou *who* didst know my path :
 In the way wherein I walked they privily laid a snare for me.
 I^b looked on the right hand and saw,
 But there was no^c man that would know me :
 Refuge^d failed me :
 There was no man to care^e for my soul.

I cried unto thee, O LORD : I said,
 Thou thyself art my^f hope,
 My portion in the land of the living.
 Attend unto my complaint :^g
 For I am brought low * exceedingly. [Name :
 Bring out of prison my soul, that I may give thanks to thy
 About me shall be compassed the righteous :
 For thou shalt * reward me.

^a Heb. and thou.

^b "Look," and "see : " marg. Eng. Bibl. : which reading is in the Hebrew text : but the Syriac, Septuagint, and both our versions, read as above. The Hebrew reading, however, is very consistent with the context as an address to God, and resembles the passage in Lamentations i. 12., "Behold, and see."

^c Heb. there was no man for me to know.

^d Heb. failed refuge from me.

^e "to seek : " marg. Eng. Bible.

^f Heb. refuge.

^g Heb. song.

PSALM CXLIII.

A Psalm of David.

I.

O LORD, hear my prayer:
 Give ear unto my supplications in thy truth: †
 Answer me, in thy righteousness:
 And enter not into judgment with thy servant,
 For^a no man living shall be justified in thy sight.

For^b the enemy hath persecuted my soul:
 He hath smitten to the earth my life:
 He hath made me to dwell in darkness,
 As those that have been dead long time.
 And^c my spirit in me is overwhelmed:
 Within me^d my heart is desolate.

I remember the days of old:
 I meditate on all thy *doings: ^e
 On the work of thy hands I muse.
 I stretch forth my hands unto thee,
 And my soul, as a land of thirst, to thee.

SELAH.

II.

Hear^f me speedily, O LORD; there is a failing of my spirit: ^g
 Hide not thy face from me,
 For^h I am become like them that go down to the pit.

† In the second and third line the division of the LXX is followed.

^a Heb. for there shall not be justified in thy sight any man living.

^b Heb. for hath persecuted the enemy my soul.

^c Heb. and is overwhelmed in me my spirit.

^d Heb. within me is desolate my heart.

^e Heb. thy doing.

^f Heb. speedily hear me.

^g Heb. faileth my spirit.

^h Heb. and.

Make me to hear in the morning of thy * mercy,
For in thee do I trust :
Make me to know the way wherein I should walk,
For unto thee do I lift up my soul.
Deliver me from mine enemies, O LORD :
Unto^a thee *do I flee* to hide me.
Teach me to do thy * pleasure :
For thou art my God.

Let thy good^b Spirit lead me into the land of uprightness.
For thy Name's sake, O LORD, quicken me :
In thy righteousness bring out of trouble my soul :
And in thy mercy slay mine enemies ;
And make all those * perish that * trouble my soul :
For I am thy servant.

^a "For" is read by two of Kennicott's MSS., by the LXX (an insertion of later times), and by our Prayer Book, and is in place.

^b Heb. thy spirit good.

PSALM CXLIV.

Of David.

Blessed be the LORD my Rock,
 Who teacheth my hands to war,
 My fingers to fight.
 My *^ahope and my fortress,
 My high tower, and my deliverer,
 My shield, and he in whom I trust :
 Who subdueth my people under me.

O LORD, what is man, that thou takest knowledge of him :
 The son of man, that thou makest account of him ?
 Man to a thing of nought is like :
 His days are as a shadow that is passing.

O LORD, bow thy heavens, and come down :
 Touch the mountains, and they shall smoke.
 Lighten *with thy lightning, and scatter them :
 Send * forth thine arrows, and destroy them.
 Send forth thy hand from * on high :
 Rid me, and deliver me from the great waters,^b
 From the hand of the children of the stranger :
 Whose mouth speaketh vanity :
 And their right hand is a right hand of falsehood.

O God, a song that is new I will sing to thee :
 On a lute of ten strings will I *make a psalm to thee :

^a The common reading of the Hebrew, the LXX, and the Eng. Bible, is חסדִי, "my mercy." The English Psalter reads חסִיתִי, "my refuge," rendered there "hope."

^b Heb. waters great.

Who hast given salvation to Kings :
 Who hast * rid David thy servant from the sword * of evil.
 Rid me, and deliver me^a
 From the hand of the children of the stranger :
 Whose mouth speaketh vanity :
 And their right hand is a right hand of falsehood.

That^b our sons may be as the plants grown^c up in their youth :
 Our daughters as corner stones, polished after the similitude
 of the temple :
That our garner^d may be full, affording^d stores upon store :
 That our sheep may be thousands, ten thousands in our * folds :
 That our oxen may be strong to labour ;
 That there be no^e decay, no leading away captive :
 And there be no complaining in our streets.
 Happy the people, that is in such a case :
 Happy the people, to whom the LORD is their God.

^a Here 4 of Kennicott's copies repeat "from the great waters."

^b "Whose" sons: according to the LXX.

^c Heb. become great.

^d Heb. from store to store.

^e Heb. no breaking in, nor going out: Eng. Bible.

PSALM CXLV. †

I. *

- 8 I will * exalt thee, my God, *my* King,
 And bless thy Name for ever and ever.
 2 Every day will I bless thee,
 And praise thy Name for ever and ever.
 3 Great is the LORD, and to be praised * highly,
 And of his greatness there is no end.

II.

- 7 Generation to generation shall * proclaim thy works,
 And thy mighty acts shall declare.
 7 Of the majesty of the glory of thine honour,
 And of the words of thy wonders I will talk.^a
 7 And of the might of thy terrors *men* shall speak :
 And thy greatness, I will declare it.

III.

- 7 The memorial of thine abundant goodness they shall
 And of thy righteousness they shall sing. [utter :
 7 Gracious and * full of loving kindness is the LORD :
 Slow to anger, and great in mercy.
 7 Good is the LORD to all :
 And his * loving kindness is over all his works.

IV.

- 7 They shall * give thanks to thee, O LORD, all thy works :
 And thy saints shall bless thee.

† The construction is very regular. The first stanza is a prologue. Then from the 2d to the 5th, there is an alternate commemoration of God's greatness and goodness. The 6th celebrates his special grace.

^a Heb. triumph, or boast.

- 2 Of thy glory of thy kingdom they shall *tell ;
 And of thy mighty acts they shall *speak :
 3 To make known to the sons of men his mighty acts,
 And the glory of the majesty of his kingdom.
 4 Thy kingdom is a kingdom of all ages : [rations.^a
 And thy dominion is throughout generations of gene-

V.

- 1^b An ^cupholder is the LORD of all that fall :
 And a raiser up of all that are bowed down.
 2 The eyes of all on thee do wait,
 And thou thyself givest them their meat in due season.
 3 Thou openest thine hand,
 And satisfiest to every thing living *his* desire.
 4 Righteous is the LORD in all his ways :
 And merciful in all his works.

VI.

- 1 Nigh is the LORD to all that call upon him :
 To all who call on him in truth.
 2 The desire of him that fear him he will perform :
 And their cry he will hear, and save them.
 3 The^d LORD keepeth all that love him :
 And all the ungodly he will destroy.
 4 The praise of the LORD my mouth shall speak :^e
 And^f all flesh shall bless the Name of his holiness for
 ever and ever.

^a Heb. to generation and generation.

^b The letter 3 begins no distich in the received Hebrew text, nor in either of our versions : but in the Septuagint occurs the following : *πιστός κήρυξ ἐν πᾶσι τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ*. The Syriac reads the same, and one copy of Kennicott (142), which begins with 33 : this supplies the vacancy, and is consistent with the structure of the Psalm, thus forming a burthen corresponding to Teth and Tzaddi, and concluding in each instance a moral division of the Psalm.

^c Heb. upholdeth the Lord, and raiseth up.

^d Heb. keepeth the Lord.

^e Heb. shall speak my mouth.

^f Heb. and shall bless all flesh.

PSALM CXLVI.

Praise ye the LORD.

Praise, O my soul, the LORD :

I will praise the LORD, while I live :^a

I will make a psalm to my God, while I have being.

O trust not in princes,

In the son of man, in whom there is no salvation.

His^b breath goeth forth,

He returneth to his earth ;

In^c that day do perish his thoughts.

Happy is he who hath the God of Jacob for his help :

Whose hope is in the LORD his God :

Who made heaven and earth,

The sea, and all that is in them :

Who keepeth truth for ever.

Who doeth judgment for the oppressed :

Who giveth bread to the hungry.

The LORD looseth the prisoners :

The LORD openeth *the eyes* of the blind :

The LORD raiseth those that are bowed down :

The LORD loveth the righteous :

The LORD *keepeth the strangers :

The fatherless and widow he defendeth :^d

But the way of the ungodly he *overturneth.^e

^a Heb. in my life . . . in my being.

^b Heb. goeth forth his breath.

^c Heb. in day that.

^d Heb. preserveth.

^e A play upon words: יעורר, "he defendeth;" יעות, "he overturneth."

The^a LORD shall be King for evermore,
Even thy God, O Sion,
From^b generation to generation.
Praise ye the LORD.

^a Heb. shall be King the Lord.

^b Heb. to generation and generation.

PSALM CXLVII.

I.

Praise ye the LORD,
 For it is good to * make a psalm to our God:
 For it is pleasant: comely is praise.
 The^a LORD doth build up Jerusalem:
 The outcasts of Israel he gathereth.
 Who healeth the broken in heart,
 And bindeth up their wounds.
 Who telleth the number of the stars:
 All of them by their names he calleth.
 Great is the LORD, and * manifold is his power:
 Of his understanding there is no * end.^b
 The^c LORD setteth up the meek:
 Bringing down the ungodly to the ground.

II.

O^d sing unto the LORD with thanksgiving:
 Make * a psalm to our God on the harp.
 Who covereth the heaven with clouds,
 Who prepareth for the earth rain,
 Who maketh to grow upon the mountains grass:
 Giving to the cattle their food,
 To the sons of the raven that cry.
 He hath not in the strength of a horse *any* pleasure:
 He hath not in the legs of a man delight.
 The^e delight of the LORD is in them that fear him,
 In them that put their trust in his mercy.

^a Heb. doth build up the LORD.

^b "no number:" marg. Eng. Bibl.

^c Heb. setteth up the meek the LORD.

^d עני, "sing antiphonally."

^e Heb. delighteth the LORD.

III.

Rejoice,* O Jerusalem, in the LORD :

Praise thy God, O Sion.

For he hath strengthened the bars of thy gates :

He hath blessed thy children within thee :

He maketh in thy border peace :

With the flour of wheat he filleth thee.

He sendeth forth his^a commandment upon earth :

Very swiftly runneth his word.

Who giveth snow like wool :

The hoar-frost like ashes he scattereth ;

Casting forth his ice like morsels :

Before his cold who shall stand ?

He sendeth forth his word, and melteth them :

He bloweth with his wind^b ; the waters flow.

He sheweth his word to Jacob :

His statutes and his judgments to Israel.

He hath not *done so to all the* heathen :

And his judgments, they have not known them.

Praise ye the LORD.

* Heb. his word.

^b Heb. flow the waters.

PSALM CXLVIII.

I.

Praise ye the LORD.

Praise the LORD from the heavens ;
 Praise him in the heights.
 Praise him, all his angels :
 Praise him, all his host.
 Praise him, Sun and Moon :
 Praise him, all stars of light.
 Praise him, heaven of heavens,
 And waters above the heavens.

Let them praise the Name of the LORD :

For He commanded, and they were created.

And he hath* made them to stand for ever and ever :

A* statute he hath given : and it shall not pass away.

II.

Praise the LORD from the earth,
 Dragons, and all deeps :
 Fire and hail, snow and vapour,
 Wind of storm, fulfilling his word :
 Mountains, and all hills,
 Trees of fruit, and all cedars :
 Beasts, and all cattle,
 Creeping things, and fowl of wing :
 Kings of the earth, and all people :
 Princes, and all judges of the earth :
 Young men, and maidens also,^a
 Old men, together with children :

Let them praise the Name of the LORD,

* Heb. also maidens.

For high is his Name alone :
His worship is above earth and heaven.
And he shall exalt the horn of his people,
The praise of all his saints,
Of the children of Israel,
Of a people near unto him.

Praise ye the LORD.

PSALM CXLIX.

Praise ye the LORD.

O sing unto the LORD a song that is new,
 His praise in the congregation of the saints.
 Let^a Israel* be glad in his Maker:
 Let the children of Sion rejoice in their King.
 Let them praise his Name with the pipe:
 With timbrel and harp let them * make a psalm to him.

For^b the LORD hath pleasure in his people;
 He will beautify the meek with salvation.
 Let^c the saints be joyful with glory:
 Let them sing for joy in their beds.
 Let the* exaltation of God be in their mouth,^b
 And a sword of two edges in their hand:
 To execute vengeance upon the heathen,
 Rebukes upon the* nations:
 To bind their kings with chains,
 And their nobles with fetters of iron; †
 To execute upon them the judgment that is written.
 This honour^e have all his saints.

Praise ye the LORD.

^a Heb. be glad, Israel.

^b Heb. hath pleasure the LORD.

^c Heb. be joyful the saints.

^d Heb. their throat.

^e Heb. honour this is to all his saints.

† Compare the second Psalm: this seems to be the fulfilment of the prophecy there announced.

PSALM CL.

Praise ye the LORD.

Praise God in his holiness :

Praise him in the firmament of his power.

Praise him in his mighty acts :

Praise him in the* multitude of his greatness

Praise him with sound of trumpet :

Praise him with lute and harp.

Praise him with timbrel and pipe :

Praise him with strings and organ.

Praise him with cymbals *that are* loud :

Praise him with cymbals of high sound.

Let every thing that hath breath praise the LORD.

Praise ye the LORD.

* מנין, an ἄπαξ λεγόμενον. Of many strings, or notes; from מנה, "to number:" χορδαῖς: LXX. This possibly bears upon the names "She-minith," &c.

APPENDIX.

HABAKKUK III.

A Prayer of Habakkuk ^athe Prophet, upon Shigionoth.

O ^bLORD, I have heard thy speech :^c
I ^dam afraid, O LORD, of thy work :
At the ^edrawing near of the years do thou ^frevive *it* ;
At the drawing near of the years thou wilt make *it* ^gknown :
In ^hwrath, mercy thou wilt remember.
God from Teman shall come :ⁱ
And the Holy One from mount Paran.

SELAH.

His ^jglory covered the heavens,
And of his praise the ^kearth was full :
And the brightness was even as the light :^l

^a These last words, “the Prophet, upon Shigionoth,” are omitted in the LXX.

^b The division of these two lines is Archbp. Newcome’s, which preserves the parallelism better than our authorized version.

^c שָׁמַעַךְ, “thy rumour :” marg. Eng. Bibl. The same construction is in 2d Kings xix. 7. (וַיִּשְׁמַע שְׂמוּעָה). Also Deut. iii. 25.

^d The verb יִרְאֶתִי is here taken transitively.

^e “The midst :” Eng. Bibl. The word קֶרֶב is used in the sense of the text in most places, especially in Joel ii. 1. : ἐν τῷ ἐγγύζειν τὰ ἔσθην : LXX.

^f The English Bible omits “it :” the LXX read חַיִּים, or חַיּוֹת (vide note at the end). Bishop Newcome renders it “thou hast shewn it,” reading חַיּוֹת, which is conjectural.

^g One MS. reads חוֹרֵיעוּ.

^h בְּרִנָּה : a characteristic word in this Prayer : (vide v. 7 & v. 16 twice.)

ⁱ “came :” Eng. Bible. The verb is future : so the LXX : ἵξεται.

^j Heb. covered the heavens his glory.

^k Heb. was full the earth.

^l Heb. as the light was : תְּהִיהַּ is emphatic : here explained by “even.”

He ^ahad bright ^bbeams out of his hand :
 And there *was* the hiding of power. ^c
 Before him went the Pestilence, ^d
 And burning coals went forth at his feet.
 He stood, and measured the earth :
 He beheld, and drove asunder the nations :
 And they were ^eburst open, the eternal mountains ; ^f
 They did bow, the everlasting hills : ^g
 His ways are everlasting. ^h

Under affliction I saw the tents of Cushan :
 They ⁱshall tremble, the curtains of the land of Midian.
 Against the rivers is the LORD displeased ?
 Is ^kthine anger against the rivers ?
 Is ^lthy wrath against the sea,
 That thou dost ride upon thine horses,
 Thy chariots of salvation ?
 Thy ^mbow shall be made quite naked,
Because of the oaths unto the tribes, even thy word.

SELAH.

With ⁿrivers thou shalt cleave the earth ;
 They saw thee, they trembled, the mountains :

^a Heb. bright beams out of his hand to him.

^b So marg. Eng. Bible, the text having "horns."

^c Or, "the hiding," or "secret place."

^d λόγος : LXX, דבר having an equivocal meaning. In the passage which might be supposed parallel, Ps. lxxviii. 11., the word is not דבר, but אמר.

^e "scattered:" Eng. Bible : εἰθροῖβη : LXX.

^f Heb. mountains eternal.

^g Heb. hills everlasting : "perpetual : " Eng. Bible.

^h Heb. the ways are everlasting to him.

ⁱ "Did tremble : " Eng. Bible.

^k "Was" in this and next line : Eng. Bible. Heb. was against the rivers thine anger.

^l Heb. was against the sea thy wrath.

^m Heb. naked shall be made naked thy bow.

ⁿ An instance of the nominative absolute. See Bishop Horsley's Preface to Hosea.

The overflowing of the waters passed by :
 The ^adeep uttered his voice ;
 On high his hands he lifted up.

The Sun, the Moon stood still in its habitation :
 In ^blight thine arrows shall go forth ;^c
 In brightness the glittering of thy spear.
 In indignation thou shalt ^dmarch through the land :
 In anger thou shalt thresh the heathen :
 Thou shalt go forth for the salvation of thy people,
 For the salvation of thine Anointed.^e
 Thou woundedst the head out of the house of the wicked,
 Making naked the ^ffoundation unto the neck.

SELAH.

Thou didst strike through with his staves the heads of his
 They came, as a whirlwind, to scatter me : [^gvillages :
 Their rejoicing was to devour the poor in secret.
 Thou didst walk through the sea *with* thine horses :
Through the ^hheap of mighty waters.

I heard, and my belly trembled :ⁱ
 At the voice my lips quivered :^j
 Rottenness^k entered into my bones,
 And in myself I trembled.

^a Heb. uttered the deep his voice.

^b Heb. to light.

^c "went:" Eng. Bible.

^d The verbs in these three lines are in the past tense in the English Bible.

^e "With thine Anointed:" Eng. Bible.

^f Cappellus, Houbigant, and Archbp. Newcome read צור, "the rock," which is more consonant to the parallel passage, Deut. xxxii. 22. : מוסדי, "the foundations of the mountain."

^g See Bp. Horsley's note (A) on the song of Deborah: Bibl. Crit. iv. 455. Our translators read, with several MSS., פרזון; פרזון is the received text.

^h The LXX reads חמרי ταρασσοντες; חמרי will bear the same sense, "troubling."

ⁱ Heb. trembled my belly.

^j Heb. quivered my lips.

^k Heb. entered rottenness.

Oh ^a that I may rest in the day of trouble,
When he cometh unto the people, *when* he shall invade us. ^b

Although the fig-tree shall not blossom,
 And there be no fruit in the vines :
Though the labour of the olive fail,
 And the fields yield no meat :
Though the flock from the fold be cut off,
 And there be no herd in the stalls :
 Yet as for me, in the LORD will I rejoice :
 I will joy in the God of my salvation.
 The ^c LORD God is my strength :
 And he will make my feet like harts' feet :
 And on my high places he will make me to walk.

To the chief Musician upon my stringed instruments.

^a I have ventured to give this interpretation to a passage confessedly obscure, which, as Archbp. Newcome shews, is essentially the same as that given by Dr. Wheeler. The Archbp. renders it "because I shall be brought to the day of trouble," taking the word to belong to the root נחה, "to lead," not נח, "to rest."

^b So the Eng. Bible, reading יגודנו instead of יגודנו.

^c Heb. Jehovah the Lord.

* * * The reading of the first verse by the LXX is very different from ours, or that of the Hebrew. The Hebrew text is subjoined, compared with the text which the LXX translators may be supposed to have had before them: the LXX version itself being added:—

Received Text.

יהוה שמעתי שקעך
 יראתי יהוה פעלך
 בקרב שנים חייהו
 בקרב שנים תודיע
 ברנז רחם תזכור :

Supposed Text.

יהוה שמעתי שמעך [ו]יראתי
 יהוה התבינת [ו]פעלך [ו]הדרת [ו]
 בקרב שנים היות [תודיע]
 בקרב שנים תודיע
 [בבוא מעיד] תודיע
 [ברנז נפיש]
 ברנז רחם תזכור

Κύριε, εἰσακήκοα τὴν ἀκοήν σου, καὶ ἐφοβήθηνα.
 Κύριε, *κατανόησα* τὰ ἔργα σου, *καὶ ἐξέστην*."
 Ἐν μέσῳ ἐὺω ζώων γινωσκήσῃ,

Ἐν τῷ ἐγγίξειν τὰ ἔτη, ἐπιγνωσθήσῃ·
 [Ἐν τῷ παρεῖναι τὸν καιρὸν, ἀναδειχθήσῃ·]
 [Ἐν τῷ παραχθῆναι τὴν ψυχὴν μου,]
 Ἐν ὀργῇ ἐλεύσε μνησθήσῃ.

It is probable that in many respects the text in possession of the LXX was correct: for the following reasons: 1. The parallelism of the first two lines is perfect, and very Hebraic, although the words marked with asterisks are obelized by Origen, and consequently belong to no known text. 2. The repetition of the word בְּרַגַּז, in "wrath," or perturbation, is quite in the spirit of those ancient scriptural poems of Moses and Deborah, which this Prayer so remarkably resembles. They appear, however, to have been incorrect in reading, שְׁתִּיתָ חַיִּיתָ for הִייתָ חַיִּיתָ: and the translator has missed the meaning by this mistake, giving ὁ νόω ζώων ἐν τῷ παρεῖναι, &c. instead of ἐν τῷ ἐγγίξειν τὰ ἔτη τῆς ζωῆς. The whole line in brackets (ἐν τῷ παρεῖναι, &c.) seems to be a mere marginal gloss on the preceding line, subsequently through error inserted in the text. The words ἐν ὀργῇ ought to have been ἐν τῷ παραχθῆναι, as the parallelism demands: but the original is evidently the same as that so translated in the preceding line. Subjoined is a translation of the above supposed text, corrected:—

O Lord, I have heard thy voice, and am afraid:
 O Lord, I have considered thy works, and am confounded.
 At the drawing near of the years of life thou shalt make it known,
 At the drawing near of the years thou shalt make it known.
 In the terror of my soul,
 In (its) terror thou shalt remember many.

But many objections are obvious. Among them the interference with the regularity of the metre of the received text, which, for nineteen consecutive lines, has but three words in each line.

LONDON :
Printed by A. SPOTTISWOODE,
New-Street-Square.

RECENT WORKS

IN

MISCELLANEOUS LITERATURE.

I.

The Rev. THOMAS DALE'S ARRANGEMENT of the PRAYER BOOK, with SERMONS for SUNDAYS. The Domestic Liturgy and Family Chaplain. Small 4to. 21s. ; calf, 31s. 6d. ; morocco, 50s. (*bound by Hayday.*)

II.

The Rev. HARTWELL HORNE'S INTRODUCTION to the CRITICAL STUDY and KNOWLEDGE of the HOLY SCRIPTURES. *Ninth Edition* 5 vols. 8vo. Maps, &c. 63s. ; calf, half-extra, 5l. (*bound by Hayday.*)

III.

SOUTHEY'S LIFE of WESLEY. *New Edition*, with Notes by COLERIDGE, and other Additions. Edited by the Author's Son, the Rev. C. C. SOUTHEY, A. M. 2 vols. 8vo. Portraits, 28s.

IV.

MICHELET'S PRIESTS, WOMEN, and FAMILIES. Translated by C. COCKS, B. L. *New Editions*. Post 8vo. 9s. ; 16mo. 1s. 4d.

V.

The PEOPLE. By J. MICHELET. Translated by C. COCKS, B. L. *New Edition*. Post 8vo. 9s. ; 16mo. 1s. 6d.

. Mr. Cocks's authorised Translations of Michelet's "Priests, Women, and Families," and "The People," in 1 vol. 16mo. 3s. 6d.

VI.

MICHELET and QUINET'S JESUITS. Translated by C. COCKS, B. L. *New Edition*. 16mo. 1s. 6d.

VII.

CHRISTIANITY, in its various aspects, from the Birth of Christ to the French Revolution. By E. QUINET. Translated by C. COCKS, B. L. 16mo. 2s.

. Mr. Cocks's authorised Translations of MM. Michelet and Quinet's "The Jesuits," and M. Quinet's "Christianity," in 1 vol. 16mo. 4s.

VIII.

The Rev. SYDNEY SMITH'S SERMONS, preached at St. Paul's Cathedral and several other Churches. 8vo. 12s.

IX.

The WORKS of the Rev. SYDNEY SMITH. Including his Contributions to the Edinburgh Review. *Third Edition*, with Additions. 3 vols. 8vo. Portrait, 36s.

X.

FRANCIS LORD JEFFREY'S CONTRIBUTIONS to the EDINBURGH REVIEW. *New Edition*. 3 vols. 8vo. 36s.

XI.

The RIGHT HON. T. B. MACAULAY'S CRITICAL, HISTORICAL, and MISCELLANEOUS ESSAYS. Contributed to the Edinburgh Review. *Fourth Edition*. 3 vols. 8vo. 36s.

XII.

The RIGHT HON. T. B. MACAULAY'S LAYS of ANCIENT ROME. *Seventh Edition*. Crown 8vo. 10s. 6d.

xiii.

The RIGHT HON. SIR JAMES MACKINTOSH'S MISCELLANEOUS WORKS. Including his Contributions to the Edinburgh Review. Edited by R. J. MACKINTOSH, Esq. 3 vols. 8vo. 42s.

xiv.

RANKE'S HISTORY of the REFORMATION. Translated by Mrs. AUSTIN. Vols. I. and II., 8vo. 30s. *Vol. III. nearly ready.*

xv.

The CHURCH in the CATACOMBS. A Description of the Primitive Church of Rome, illustrated by its Sepulchral Remains. By Dr. CHARLES MAITLAND. 8vo. Woodcuts, 14s.

xvi.

Mr. S. LAING'S NOTES on RONGE and CZER-SKI'S SCHISM from the CHURCH of ROME. *New Edition.* Fcp. 8vo. 5s.

xvii.

Bishop THIRLWALL'S HISTORY of GREECE. *New Edition*, revised; with Notes. Vols. I. to III., 8vo. Maps, &c. 36s. *Vol. IV. nearly ready.*

* * * Also an Edition in 8 Vols. fcp. 8vo, price 48s.

xviii.

BLAIR'S CHRONOLOGICAL and HISTORICAL TABLES, extended under the revision of Sir H. ELLIS, K. H. Imperial 8vo. 31s. 6d.

xix.

Lady WILLOUGHBY'S DIARY (1635 to 1648). Produced in the Style of the Period to which "The Diary" refers. *New Edition.* Square fcp. 8vo. 8s.: morocco, 18s. (*bound by Hayday.*)

xx.

The Rev. W. F. WILKINSON'S CATECHISM of CHURCH HISTORY in general, and of English Church History: with Chronological Summary of Events. Fcp. 8vo. 6s.

xxi.

MAUNDER'S BIOGRAPHICAL TREASURY: a Dictionary of Universal Biography; comprising above 12,000 Memoirs. *New Edition.* Fcp. 8vo. 10s.; bound, 12s.

xxii.

MAUNDER'S HISTORICAL TREASURY: an Outline of Universal History; separate Histories of every Nation. *New Edition.* Fcp. 8vo. 10s.; bound, 12s.

xxiii.

MAUNDER'S SCIENTIFIC and LITERARY TREASURY: a copious Popular Encyclopædia of the Belles-Lettres. *New Edition.* Fcp. 8vo. 10s.; bound, 12s.

xxiv.

MAUNDER'S TREASURY of KNOWLEDGE and LIBRARY of REFERENCE: a Compendium of Universal Knowledge. *New Edition.* Fcp. 8vo. 10s.; bound, 12s.

LONDON: LONGMAN, BROWN, GREEN, AND LONGMANS.

NEW WORKS

IN

General and Miscellaneous Literature,

PUBLISHED BY

LONGMAN, BROWN, GREEN, & LONGMANS, PATERNOSTER ROW, LONDON.

CLASSIFIED INDEX.

Agriculture and Rural Affairs.

Pages.	
Bayldon On valuing Rents, &c.	4
Crocker's Land-Surveying	7
Davy's Agricultural Chemistry	8
Greenwood's Tree-Lifter	11
Johnson's Farmer's Encyclopedia	11
London's Encyclop. of Agriculture	17
" Self-Instruction	17
" Lady's Country Compan.	17
Low's Elements of Agriculture	18
" Cattle Breeds	18
" On Landed Property	18
" On the Domesticated Animals	18
Thomson On Patenting Cattle	30

Arts and Manufactures.

Brande's Dictionary of Science, &c.	5
Bucklers' St. Alban's Abbey	5
Budge's Miner's Guide	6
Cartoons (The Prize)	6
Cressy's Civil Engineering	7
De Burtin On Pictures	8
Gwill's Encyclop. of Architecture	11
Haydon On Painting and Design	12
Holland's Manufactures in Metal	12
Lerebours On Photography	16
Loudon's Encycl. of Rural Architect.	18
Mosley's Engineering & Architect.	22
Porter's Manufacture of Silk	24
" Porcelain & Glass	24
Reid (Dr.) On Ventilation	25
Steam Engine, by the Artisan Club	4
Ure's Dictionary of Arts, &c.	31

Biography.

Aikin's Life of Addison	3
Bell's Eminent British Poets	4
Dover's Life of the King of Prussia	9
Dunham's Early British Writers	9
" Lives of British Dramatists	9
Forster's Statesmen	10
(Rev. C.) Life of Bp. Jebb	10
Gleig's British Military Commanders	10
Grant's Memoir & Correspondence	11
Jama's Life of the Black Prince	14
" Foreign Statesmen	14
Leslie's Life of Constable	16
Life of a Travelling Physician	16
Mackintosh's Life of Sir T. Moore	19
Maudslayi's Biographical Treasury	20
Mignet's Antonio Perez and Philip II.	21
Mohun Lal's Mohammed	21
Roberts's Duke of Monmouth	25
Roscoe's Lives of British Lawyers	26
Russell's Bedford Correspondence	4
Shelley's Literary Men of Italy, &c.	27
" Lives of French Writers	27
Southey's Lives of the Admirals	28
" Life of Wesley	28
Townsend's Eminent Judges	30
Waterton's Autobiography & Essays	32

Books of General Utility

Acton's Cookery	3
Black's Treatise on Brewing	4
" Supplement on Bavarian Beer	4
Collegian's Guide (The)	6
Donovan's Domestic Economy	8
Hand-book of Taste	12
Hints on Etiquette	12
Hudson's Parent's Hand-book	13
" Executor's Guide	14
" On Making Wills	14
Loudon's Self-Instruction	17
" Lady's Companion	17
" Amateur Gardener	17
Maudslayi's Treasury of Knowledge	20
" Biographical Treasury	20
" Scient. and Lit. Treasury	20
" Treasury of History	20
Parkes's Domestic Duties	23
Pycroft's (Rev. J.) English Reading	24
Reader's Time Tables	25
Riddle's Latin Ency. Dictionaries	25
Robinson's Art of Curing, Pickling, &c.	26
Rowton's Debater	26

Short Whist

Thomson On the Sick Room	27
Thomson's Interest Tables	30
Tomlins's Law Dictionary	30
Walker's Dictionaries, by Smart	31
Webster's Domestic Economy	32

Botany and Gardening.

Abercrombie's Practical Gardener	3
" and Main's Gardener's Comp.	3
Calcott's Scripture Herbal	6
Conversations on Botany	7
Drummond's First Steps to Botany	9
" Glendinning On the Pine Apple	9
Greenwood's (Col.) Tree-Letter	11
Henslow's Botany	12
Hoare On Cultivation of the Vine	12
" On the Roots of Vines	12
Hooker's British Flora	13
" Museologia Britannica	13
Jackson's Pictorial Flora	14
Lindley's Theory of Horticulture	17
" Orchard & Kitchen Garden	17
" Introduction to Botany	16
" Flora Medica	16
" Synopsis of British Flora	17
Loudon's Hortus Britannicus	8
" Lignosis Londinensis	18
" Amateur Gardener	17
" Self-Instruction	17
" Trees and Shrubs	17
" Gardening	17
" Plants	17
" Suburban Gardener	18
Repton's Landscape Gardening	25
Rivers's Rose Amateur's Guide	25
Rozers's Vegetable Cultivator	26
Scheidein's Scientific Botany	26
Smith's Introduction to Botany	27
" English Flora	27
" Compendium of Eng. Flora	27

Chronology.

Blair's Chronological Tables	4
Nicolas's Chronology of History	22
Riddle's Ecclesiastical Chronology	25
Tate's Hieratic Restitutus	29

Commerce & Mercantile Affairs.

Baylis's Arithmetic of Annuities	4
Gilbart On Banking	10
Lorimer's Letters to a Master Mariner	17
M'Culloch's Diet. of Comm. & Navig.	19
Reader's Time Tables	25
Steel's Shipmaster's Assistant	28
Tate's Naval Book-keeping	29
Thomson's Interest Tables	30
Walford's Customs' Laws	31

Geography and Atlases.

Butler's Geography	6
" Atlas of Modern Geography	6
" Ancient do.	6
" General do.	6
Cooley's World Surveyed	7
De Strzelecki's New South Wales	8
Forster's Hist. Geography of Arabia	10
Hall's Large General Atlas	11
M'Culloch's Geographical Dictionary	19
Murray's Encyclop. of Geography	22
Ordnance Maps, &c.	23
Parrot's Ascent of Mount Ararat	7

History and Criticism.

Acts of Parliament of Scotland	3
Adair's Mission to Vienna	3
" Constantinople	3
Addison's Hist. of Knights Templars	3
" History of the Temple Church	3
Bell's History of Russia	4
Blair's Chron. and Histor. Tables	4
Bloomfield's Edition of Thucydides	5
" Translation of do.	5

Cooley's History of Discovery

Pages.	
Croze's History of France	7
Dahlmann's English Revolution	7
De Sismondi's Fall of Roman Empire	8
" Italian Republics	8
Dunham's Spain and Portugal	9
" Middle Ages	9
" German Empire	9
" Denmark, Sweden, &c.	9
" Poland	9
Dunlop's History of Fiction	9
Eccleston's English Antiquities	9
Fergus's United States	10
Grant's Memoir & Correspondence	11
Grattan's Netherlands	11
Grimblot's Wm. III. & Louis XIV.	11
Guicciardini's Historical Maxims	11
Hausted's Life of Richard III.	12
Haydon On Painting and Design	12
Historical Pict. of the Middle Ages	12
Horsley's (Bp.) Biblical Criticism	13
Jeffrey's (Lord) Contributions	14
Keightley's Outlines of History	15
Laing's Kings of Norway	15
Lempriere's Classical Dictionary	16
Macauley's Crit. and Hist. Essays	18
Mackinnon's History of Civilisation	19
Mackintosh's Miscellaneous Works	19
" History of England	19
M'Culloch's Geographical Dictionary	19
Maudslayi's Treasury of History	20
Mignet's Antonio Perez and Philip II.	21
Milner's Church History	21
Moore's History of Ireland	22
Moshem's Ecclesiastical History	22
Müller's Mythology	22
Nicola's Chronology of History	22
Ranke's History of the Reformation	23
Roberts's Duke of Monmouth	25
Rome, History of	26
Russell's Bedford Correspondence	4
Scott's History of Scotland	26
Sinnett's Byways of History	27
Stebbing's History of the Church	24
" History of Reformation	24
" Church History	24
Switzerland, History of	24
Sydney Smith's Works	24
Thirlwall's History of Greece	29
Tooke's History of Prices	30
Turner's History of England	31
Tytler's General History	31
Zumpt's Latin Grammar	32

Juvenile Books.

Amy Herbert	3
Boy's own Book (The)	5
Gertrude	10
Hawes's Tales of the Indians	12
Howitt's (Wm.) Boy's Country Book	14
Laneton Parsonage	15
Marcel's Conversations—	
On the History of England	20
On Chemistry	19
On Natural Philosophy	19
On Political Economy	19
On Vegetable Physiology	20
On Land and Water	20
On Language	20
Marryat's Masterman Ready	20
" Nission	20
" Settlers in Canada	20
" Privateers-man	20
Pycroft's (Rev. J.) English Reading	4

Medicine.

Bull's Hints to Mothers	5
" Management of Children	5
Copland's Dictionary of Medicine	7
Elliottson's Human Physiology	9
Essdale's Mesmerism in India	9
Holland's Medical Notes	13
Lane On the Water Cure	15
Pereira On Food and Diet	23
Reese's Medical Guide	25
Sandby On Mesmerism	26
Thomson On Food	30

Miscellaneous.		Pages.
Bray's Philosophy of Necessity	-	5
Cartoons (The Prince)	-	6
Claver's Forest Life	-	6
Cock's Bordeaux, its Wines, &c.	-	6
Collegian's Guide (The)	-	6
Colton's Lagoon	-	7
De Burin on Pictures	-	7
De Morgan on Probabilities	-	8
De Stralecki's New South Wales	-	8
Dunlop's History of Fiction	-	9
God's Book of Nature	-	10
Graham's English	-	11
Graunt's Letters from the Mountains	-	11
Guest's Malting and Brewing	-	11
Hand-book of Taste	-	12
Hobbes (Thos.), Works of	-	12
Howitt's Rural Life of England	-	13
" Visits to Remarkable Places	-	13
" Student-Life of Germany	-	13
" Social Life of Germany	-	13
" Colonisation & Christianity	-	14
Jeffrey's (Lord) Contributions	-	15
King's Argentine Republic	-	15
Lanc's Life at the Water-Cure	-	15
Life of a Traveling Physician	-	16
London's Lady's Country Comp.	-	17
Macaulay's Capital and Hist. Essays	-	18
Macintosh's Miscellaneous Works	-	19
Maitland's Church in the Catacombs	-	19
Michie's The People	-	21
Moore on the Use of the Body	-	22
" Soul and Body	-	22
Miller's Mythology	-	22
Necker De Saussure on Education	-	22
Perryon German University Education	-	23
Peter Plymley's Letters	-	24
Pycroft's Course of Eng. Reading	-	24
Hogot's Chess-Board	-	26
Rowton's Debater	-	26
Sandby on Mesmerism	-	26
Sandford's Christian School, & Parish	-	26
Seaward's Narrative of his Shipwreck	-	26
Smith's (Rev. Sydney) Works	-	28
Southey's Common place Book	-	28
" The Doctor, &c.	-	28
Taylor's Statesman	-	29
Thomson on Food	-	31
Walker's Chess Studies	-	31
Welford on the English Language	-	32
Willoughby's (Lady) Diary	-	32
Zumpt's Latin Grammar	-	32
Natural History.		
Catlow's Popular Conchology	-	6
Dumbleday's Butterflies and Moths	-	8
Drummond's Letters to a Naturalist	-	9
Guy's Molluscan Animals	-	11
" and Mitchell's Conchology	-	11
Kirby and Spence's Entomology	-	15
Lee's Taxidermy	-	16
" Elements of Natural History	-	16
Newell's Zoology of the Eng. Poets	-	22
Stephens's British Coleoptera	-	29
Swainson on Study of Natural Hist.	-	29
" Animals	-	29
" Taxidermy	-	29
" Quadrupeds	-	29
" Birds	-	29
" Animals in Menageries	-	29
" Fish, Amphibia, &c.	-	29
" Insects	-	29
" Malacology	-	29
" Habits and Instincts	-	29
Turton's Shells of the British Islands	-	31
Waterton's Essays on Natural Hist.	-	32
Westwood's Classification of Insects	-	32
Zoology of HISS, Erebus and Terror	-	32
Novels and Works of Fiction.		
Bray's (Mrs.) Novels	-	5
Dunlop's History of Fiction	-	9
Fawn of Sertorius	-	10
Margaret Russell	-	20
Maryetta's Mysterious Ready-	-	20
" Settlers in Canada	-	20
" Miss	-	20
" Privateers-man	-	20
Pericles, a Tale of Athens	-	23
Southey's The Doctor, &c.	-	28
Willis's (N. P.) Dashes at Life	-	32
Ivol. Cyclopedias & Dictionaries.		
Blaine's Rural Sports	-	4
Brande's Science, Literature, & Art	-	5
Copland's Dictionary of Medicine	-	7
Cressy's Civil Engineering	-	7
Gwill's Architecture	-	11
Johnson's Farmer's Encyclopedia	-	15
London's Agriculture	-	17
" Rural Architecture	-	17
" Gardening	-	17
" Plants	-	17
" Trees and Shrubs	-	17
McCulloch's Geographical Dictionary	-	19
" Dictionary of Commerce	-	19
Murray's Encyclop. of Geography	-	21
Parry's Dictionary of Arts, &c.	-	31
Webster & Parkes's Dom. Economy	-	32

Poetry and the Drama.		Pages.
Aikin's (Dr.) British Poets	-	27
Ballads of the East	-	4
Burger's Leonora	-	6
Chalmers's Walter Gray	-	6
" Poetical Remains	-	6
Collier's Roxburghe Ballads	-	7
Costello's Persian Rose Garden	-	7
Dante, Translated by Wright	-	8
Goldsmith's Poems	-	10
Gray's Elegy, illuminated	-	11
Horace, by Tate	-	25
Howitt's Ballads	-	13
L. E. L.'s Poetical Works	-	15
Linwood's Anthologia Oxoniensis	-	17
Macaulay's Lays of Ancient Rome	-	18
Mackay's English Lays	-	19
Montgomery's Poetical Works	-	21
Moore's Poetical Works	-	21
" Lalla Rookh	-	21
" Irish Melodies	-	21
Moral of Flowers	-	22
Poets' Pleasance	-	22
Pope's Works, by Roscoe	-	23
" Reynard the Fox	-	23
" Shakespeare, by Bowdler	-	23
" Sheldon's Miscellany	-	23
Sophocles, by Linwood	-	28
Southey's Poetical Works	-	28
" British Poets	-	28
" Oliver Newman, &c.	-	28
Spirit of the Woods	-	28
Thomson's Seasons	-	31
Turner's Richard III.	-	31
Watts's Lyrics of the Heart	-	32
Political Economy & Statistics.		
Gilbart on Banking	-	10
McCulloch's Geog. Statist. & Dict.	-	19
" Dictionary of Commerce	-	19
" Political Economy	-	19
" Statistics of Gt. Britain	-	19
" On Funding & Taxation	-	19
Marcet's Conversa. on Polit. Econ.	-	19
Thronon On Overpopulation	-	30
Tooke's History of Prices	-	30
Twiss's Oregon Question Examined	-	31
Religious and Moral Works.		
Amy Herbert	-	3
Baile's Essays on Pursuit of Truth	-	4
Bloodfield's Greek Testament	-	5
" College and School do.	-	5
" Lexicon to do.	-	5
Burns's Christian Philosophy	-	6
" Fragments	-	6
Callcott's Scripture Herbal	-	6
Carson's Sermons	-	6
Dal's Domestic Liturgy	-	8
Dibdin's Sunday Library	-	8
Doddridge's Family Expositor	-	8
Englishman's Greek Concordance	-	9
Englishman's Heb. & Chald. Concord.	-	9
Eldridge's Syrian Churches	-	10
Fitzroy's Scriptural Conversations	-	10
Forster's Hist. Geography of Arabia	-	10
" Life of Bi-hop Jebb	-	10
From Oxford to Rome	-	10
Gertrude	-	10
Hook's (Dr.) Lectures on Passion Week	-	13
Home's Introduction to Scriptures	-	13
" Abridgment of ditto	-	13
Horsley's (Bp.) Biblical Criticism	-	13
" Psalms	-	13
Jebb's (Bp.) Protestant Kempis	-	14
" Pastoral Instructions	-	14
" Correspond. with Knox	-	14
Knox's (Alexander) Remains	-	15
Laing's Notes on Rongee's Friend	-	15
Laneton Parsonage	-	15
Letters to My Unknown Friends	-	16
Maitland's Church in the Catacombs	-	19
Marriage Gift	-	20
Michie's Priests, Women, & Families	-	21
" and Quinc's Jesuits	-	21
Miner's Church History	-	21
Moore on the Use of the Body	-	22
" Soul and Body	-	22
Mosheim's Ecclesiastical History	-	22
Parables (The)	-	23
Parkes's Domestic Duties	-	23
Peter Plymley's Letters	-	24
Pitman's Sermons on the Psalms	-	24
Quinc's Christianity	-	25
Riddell's Letters from a Godfather	-	25
Robinson's Greek & English Lexicon	-	26
Sandford's Prochloia	-	26
" Female Improvement	-	26
" On Woman	-	26
Sermon on the Mount (The)	-	26
Shepherd's Hour Apostolic	-	27
Smith's (G.) Perilous Times	-	27
" Religion of Anc. Britain	-	27
" Female Discipline	-	27
" (Sydney) Sermons	-	27
Southey's Life of Wesley	-	28
Stebbing's Church History	-	28
Tate's History of St. Paul	-	29

		Pages.
Taylor's Dura Medler	-	29
" Lady Mary	-	29
" Margaret or, the Pearl	-	29
" Sermons	-	29
Taylor's (Bp. Jeremy) Works	-	29
Tomline's Christian Theology	-	30
" Introduction to the Bible	-	30
Trotter's Cosmo Theology	-	31
Turner's Sacred History	-	31
" Wardlaw's Socinian Controversy	-	31
Weil's Bible, Koran, and Talmud	-	32
Whitley's Life Everlasting	-	32
Willberforce's View of Christianity	-	32
Willoughby's (Lady) Diary	-	32
Rural Sports.		
Blaine's Dictionary of Sports	-	4
Hansard's Fishing in Wales	-	12
Hawker's Instructions to Sportsmen	-	12
Loudon's Lady's Country Comp.	-	17
Stable Talk and Table Talk	-	29
The Sciences and Mathematics.		
Bakewell's Introduction to Geology	-	4
Balmain's Lessons on Chemistry	-	5
Brande's Dictionary of Science, &c.	-	5
Brewster's Optics	-	5
De la Beche's Geology of Cornwall, &c.	-	8
Donovan's Chemistry	-	8
Elliott's Geometry	-	9
Farcy on the Steam Engine	-	9
Foshkoek on the Ancient Arts, &c.	-	10
Gower's Scientific Phenomena	-	10
Greener on the Gun	-	11
Herschel's Natural Philosophy	-	12
" Astronomy	-	12
Holland's Manufactures in Metal	-	12
Humboldt's Cosmos	-	14
" Elements of Light	-	14
Kane's Elements of Chemistry	-	15
Kater and Lardner's Mechanics	-	15
La Place's System of the World	-	15
Lardner's Cabinet Cyclopaedia	-	16
" Hydrostatics & Pneumatics	-	16
" and Walker's Electricity	-	16
" Arithmetic	-	16
" Geometry	-	16
" Treatise on Heat	-	16
Lerehours on Photography	-	16
Lloyd on Light and Vision	-	17
Law's Chemistry	-	18
MacKenzie's Physiology of Vision	-	19
Marcet's (Mrs.) Conversations	-	19-20
" Elements of the Geological Survey	-	20
Moseley's Practical Mechanics	-	22
" Engineering & Architecture	-	22
Nesbit's Mensuration	-	22
Owen's Lectures on Comp Anatomy	-	23
Pearson's Practical Astronomy	-	23
Peschel's Elements of Physics	-	23
Phillips's Fossils of Cornwall, &c.	-	24
" Guide to Geology	-	24
" Treatise on Geology	-	24
" Introduct. to Mineralogy	-	24
Poisson's Mechanics	-	24
Porter's Geology of Londonderry	-	24
Powell's Natural Philosophy	-	24
Quarterly Journal of the Geol. Soc.	-	25
Ritchie on Railways	-	25
Roberts's Dictionary of Geology	-	26
Thomson's Algebra	-	30
Travels.		
Allan's Mediterranean	-	3
Cooley's World Surveyed	-	7
Costello's (Miss) Norfolk Wales	-	7
De Custine's Russia	-	8
De Stralecki's New South Wales	-	8
Erman's Travels through Siberia	-	7
Harris's Highlands of Ethiopia	-	12
Howitt's (R.) Australia Felix	-	14
King's Argentine Republic	-	15
Laing's Notes of a Traveller	-	15
" Tour in Sweden	-	15
Life of a Travelling Physician	-	16
Mackay's English Lays	-	19
Montauban's Travels in the East	-	21
Parrot's Ascent of Mount Ararat	-	21
Paton's (A. A.) Servia	-	23
" Modern Syrians	-	23
Pedestrian Reminiscences	-	23
Seaward's Narrative	-	26
Tischendorf's Russia	-	30
Von Orlich's Travels in India	-	31
Veterinary Medicine, &c.		
Field's Veterinary Records	-	10
Miles on the Horse's Foot	-	21
Morton's Veterinary Medicine	-	22
" Toxicological Chart	-	22
Perceival's Hippopathology	-	23
" Anatomy of the Horse	-	23
Spencer on Foot and Leg of Horse	-	28
Stable Talk and Table Talk	-	29
Thomson on Fattening Cattle	-	30
Turner on the Foot of the Horse	-	31
Winter on the Horse	-	32

New Works and New Editions

PRINTED FOR

LONGMAN, BROWN, GREEN, AND LONGMANS, LONDON.

ABERCROMBIE'S PRACTICAL GARDENER,

And Improved System of Modern Horticulture, alphabetically arranged. 4th Edition, with Introductory Treatise on Vegetable Physiology, and Plates, by W. Salisbury. 12mo. 6s. bds.

ABERCROMBIE & MAIN.—THE PRACTICAL GARDENER'S COMPANION; or, Horticultural Calendar: to which is added, the Garden-Seed and Plant Estimate. Edited from a MS. of J. Abercrombie, by J. Main. 8th Edition. 32mo. 2s. 6d. sd.

ACTON (ELIZA.)—MODERN COOKERY,

In all its Branches, reduced to a System of Easy Practice. For the use of Private Families. In a Series of Receipts, all of which have been strictly tested, and are given with the most minute exactness. By ELIZA ACROX. New Edition, to which are added, Directions for Carving. Fcp. 8vo. with plates and woodcuts, 7s. 6d. cloth.

ACTS OF THE PARLIAMENTS OF SCOTLAND,

Vol. I. A. D. 1124 to 1423. Printed by command of Her Majesty Queen Victoria, in pursuance of an Address of the House of Commons of Great Britain. Folio, with numerous coloured fac-similes of MSS., Diplomata, and Documenta, 65s. half-bound.

ACTS (THE) OF THE LORDS OF COUNCIL IN CIVIL CAUSES [SCOTLAND], A. D. 1478 to 1495. Printed by command of His Majesty King George the Third, in pursuance of an Address of the House of Commons of Great Britain. Folio, with Fac-similes, 25s. half-bound.

ACTS (THE) OF THE LORDS AUDITORS OF CAUSES AND COMPLAINTS [SCOTLAND], A. D. 1466 to 1494. Printed by command of His Majesty King George the Third, in pursuance of an Address of the House of Commons of Great Britain. Folio, 15s. half-bound.

ADAIR (SIR ROBERT).—AN HISTORICAL MEMOIR OF A MISSION to the COURT of VIENNA in 1806. By the Right Honourable Sir ROBERT ADAIR, G.C.B. With a Selection from his Despatches, published by permission of the proper Authorities. 8vo. 18s. cloth.

ADAIR (SIR ROBERT).—THE NEGOTIATIONS FOR THE PEACE of the DARDANELLES, in 1808-9: with Dispatches and Official Documents. By the Right Honourable Sir ROBERT ADAIR, G.C.B. Being a Sequel to the Memoir of his Mission to Vienna in 1806. 2 vols. 8vo. 28s. cloth.

ADDISON.—THE KNIGHTS TEMPLARS.

By C. G. ADDISON, Esq., of the Inner Temple. 2d Edition, enlarged. Square crown 8vo. with Illustrations, 18s. cloth.—By the same Author,

THE TEMPLE CHURCH IN LONDON: its History and Antiquities. Square crown 8vo. with Six Plates, 5s. cloth.—Also,

A FULL AND COMPLETE GUIDE, HISTORICAL AND DESCRIPTIVE, TO THE TEMPLE CHURCH. Square crown 8vo. 1s. sewed.

AIKIN.—THE LIFE OF JOSEPH ADDISON.

Illustrated by many of his Letters and Private Papers never before published. By Lucy AIKIN. 2 vols. post 8vo. with Portrait from Sir Godfrey Kneller's Picture, 18s. cloth.

ALLAN (J. H.)—A PICTORIAL TOUR IN THE MEDITERRANEAN; comprising Malta, Dalmatia, Asia Minor, Grecian Archipelago, Egypt, Nubia, Greece, Sicily, Italy, and Spain. By J. H. ALLAN, Member of the Athenian Archaeological Society, and of the Egyptian Society of Cairo. 2d Edition. Imperial 4to. with upwards of 40 lithographed Drawings, and 70 Wood Engravings, £3. 3s. cloth.

AMY HERBERT.

By a LADY. Edited by the Rev. WILLIAM SEWELL, B.D. of Exeter College, Oxford. 3d Edition. 2 vols. fcp. 8vo. 9s. cloth.

ARTISAN CLUB (THE)—A TREATISE ON THE STEAM ENGINE, in its Application to Mines, Mills, Steam Navigation, and Railways. By the Artisan Club. Edited by JOHN BOURNE, C.E. 4to. with 30 Steel Plates and 349 Wood Engravings, 27s. cloth.

BAILEY.—ESSAYS ON THE PURSUIT OF TRUTH,
And on the Progress of Knowledge. By SAMUEL BAILEY, Author of "Essays on the Formation and Publication of Opinions," "Berkeley's Theory of Vision," &c. 2d Edition, revised and enlarged. 8vo. 9s. 6d. cloth.

BAKEWELL.—AN INTRODUCTION TO GEOLOGY.
Intended to convey Practical Knowledge of the Science, and comprising the most important recent discoveries; with explanations of the facts and phenomena which serve to confirm or invalidate various Geological Theories. By ROBERT BAKEWELL. Fifth Edition, considerably enlarged. 8vo. with numerous Plates and Woodcuts, 21s. cloth.

BALLADS OF THE EAST, AND OTHER POEMS.
By T. H. P. Square crown 8vo. 4s. sewed.

BALMAIN.—LESSONS ON CHEMISTRY,
For the use of Pupils in Schools, Junior Students in Universities, and Readers who wish to learn the fundamental Principles and leading Facts; with Questions for Examination, Glossaries of Chemical Terms and Chemical Symbols, and an Index. By WILLIAM H. BALMAIN. With numerous Woodcuts, illustrative of the Decompositions. Fcp. 8vo. 6s. cloth.

BAYLDON.—ART OF VALUING RENTS AND TILLAGES,
And the Tenant's Right of Entering and Quitting Farms, explained by several Specimens of Valuations; and Remarks on the Cultivation pursued on Soils in different Situations. Adapted to the Use of Landlords, Land-Agents, Appraisers, Farmers, and Tenants. By J. S. BAYLDON. 6th Edition, corrected and revised, by John Donaldson. 8vo. 10s. 6d. cloth.

BAYLIS (E.).—THE ARITHMETIC OF ANNUITIES AND LIFE ASSURANCE; or, Compound Interest Simplified: explaining the Value of Annuities, certain or contingent, on One or Two Lives, and the Values of Assurances in Single and Annual Payments; and comprehending the Values of Leases, Pensions, Freeholds, and Reversionary Sums, in possession or expectation, immediate, deferred, or temporary. Illustrated with practical and familiar Examples. By EDWARD BAYLIS, Actuary of the Anchor Life Assurance Company. 8vo. 5s. cloth.

BEDFORD CORRESPONDENCE. — CORRESPONDENCE OF JOHN, FOURTH DUKE OF BEDFORD, selected from the Originals at Woburn Abbey: with Introductions by Lord JOHN RUSSELL.
8vo. Vol. 1 (1742-48), 18s. cloth; Vol. 2 (1749-60), 15s. cloth.

* * * The Third, and concluding volume, with an Introduction by LORD JOHN RUSSELL, is in the Press.

BELL.—LIVES OF THE MOST EMINENT ENGLISH POETS.
By ROBERT BELL, Esq. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

BELL.—THE HISTORY OF RUSSIA,
From the Earliest Period to the Treaty of Tilsit. By ROBERT BELL, Esq. 3 vols. fcp. 8vo. with Vignette Titles, 18s. cloth.

BLACK.—A PRACTICAL TREATISE ON BREWING,
Based on Chemical and Economical Principles: with Formulæ for Public Brewers, and Instructions for Private Families. By WILLIAM BLACK. Third Edition, with considerable Additions. 8vo. 10s. 6d. cloth.—Also,

REMARKS ON BAVARIAN BEER, London Porter, the Influence of Electricity on Fermentation. By WILLIAM BLACK. Being a Supplement to his "Treatise on Brewing." 8vo. 2s. 6d. sewed.

BLAINE.—AN ENCYCLOPÆDIA OF RURAL SPORTS;
Or, a complete Account, Historical, Practical, and Descriptive, of Hunting, Shooting, Fishing, Racing, and other Field Sports and Athletic Amusements of the present day. By DELABERE P. BLAINE, Esq. Author of "Canine Pathology," &c. Illustrated by nearly 600 Engravings on Wood, by R. Branston, from Drawings by Alken, T. Landseer, Dickes, &c. 8vo. £2. 10s. cloth.

BLAIR'S CHRONOLOGICAL AND HISTORICAL TABLES,
From the Creation to the present time: with Additions and Corrections from the most authentic Writers; including the Computation of St. Paul, as connecting the Period from the Exode to the Temple. Under the revision of Sir HENRY ELLIS, K.H., Principal Librarian of the British Museum. Imperial 8vo. 31s. 6d. half-bound in morocco.

BLOOMFIELD.—HISTORY OF THE PELOPONNESIAN WAR.

By THUCYDIDES. A New Revision of the Text, with carefully amended Punctuation; and copious Notes, Critical, Philological, and Explanatory, principally original, partly selected and arranged from the best Expositors: accompanied by full Indexes, both of Greek Words and Phrases explained, and matters discussed in the Notes. Illustrated by Maps and Plans. By the Rev. S. T. BLOOMFIELD, D.D. F.S.A. 2 vols. 8vo. 38s. cloth.

BLOOMFIELD.—HISTORY OF THE PELOPONNESIAN WAR.

By THUCYDIDES. Newly translated into English, and accompanied by very copious Notes, Philological and Explanatory, Historical and Geographical. By the Rev. S. T. BLOOMFIELD, D.D. F.S.A. 3 vols. 8vo. with Maps and Plates, £2. 5s. boards.

BLOOMFIELD.—THE GREEK TESTAMENT:

With copious English Notes, Critical, Philological, and Explanatory. Especially formed for the use of advanced Students and Candidates for Holy Orders. By Rev. S. T. BLOOMFIELD, D.D. F.S.A. 6th Edition. 2 vols. 8vo. with a Map of Palestine, £2. cloth.

BLOOMFIELD.—A COLLEGE & SCHOOL GREEK TESTAMENT;

With shorter English Notes, Critical, Philological, and Explanatory, formed for use in Colleges and the Public Schools. By the Rev. S. T. BLOOMFIELD, D.D. F.S.A. 4th Edition, greatly enlarged and improved. Fcp. 8vo. 10s. 6d. cloth.

BLOOMFIELD.—GREEK AND ENGLISH LEXICON TO THE

NEW TESTAMENT: especially adapted to the use of Colleges, and the Higher Classes in Public Schools; but also intended as a convenient Manual for Biblical Students in general. By Dr. BLOOMFIELD. 2d Edition, enlarged and improved. Fcp. 8vo. 10s. 6d. cloth.

BOY'S OWN BOOK (THE):

A Complete Encyclopedia of all the Diversions, Athletic, Scientific, and Recreative, of Boyhood and Youth. 23d Edition. Square 12mo. with many Engravings on Wood, 6s. boards.

BRANDE.—A DICTIONARY OF SCIENCE, LITERATURE,

AND ART; comprising the History, Description, and Scientific Principles of every Branch of Human Knowledge; with the Derivation and Definition of all the Terms in General Use. Edited by W. T. BRANDE, F.R.S.L. & E.; assisted by JOSEPH CAUVIN, Esq. 8vo. with Wood Engravings, £3. cloth.

BRAY'S (MRS.) NOVELS AND ROMANCES,

Revised and corrected by Mrs. BRAY. In 10 vols. fcp. 8vo. with a Portrait, Frontispieces, and Vignettes, uniformly with "The Standard Novels," £3. cloth.—Or,

- | | | |
|-------------------------|------------------------------|---------------------------------|
| 1. The White Hoods, 6s. | 4. Fitz of Fitz-Ford, 6s. | 8. Trials of the Heart, 6s. |
| 2. De Foix, 6s. | 5. The Talba, 6s. | 9. Henry de Pomeroy, 6s. |
| 3. The Protestant, 6s. | 6. Warleigh, 6s. | 10. Courtenay of Walreddon, 6s. |
| | 7. Trelawny of Trelawne, 6s. | |

BRAY.—THE PHILOSOPHY OF NECESSITY;

Or, the Law of Consequences as applicable to Mental, Moral, and Social Science. By CHARLES BRAY. 2 vols. 8vo. 15s. cloth.

BREWSTER.—TREATISE ON OPTICS.

By Sir DAVID BREWSTER, LL.D. F.R.S., &c. New Edition. Fcp. 8vo. with Vignette Title, and 176 Woodcuts, 6s. cloth.

BUCKLER (J. C. AND C. A.)—A HISTORY OF THE

ARCHITECTURE of the ABBEY CHURCH of ST. ALBAN, with especial reference to the Norman Structure. By J. C. and C. A. BUCKLER, Architects. 8vo. with numerous Illustrations. [In the press.]

BUDGE (J.)—THE PRACTICAL MINER'S GUIDE;

Comprising a Set of Trigonometrical Tables adapted to all the purposes of Oblique or Diagonal, Vertical, Horizontal, and Traverse Dialling; with their application to the Dial, Exercise of Drifts, Lodes, Slides, Levelling, Inaccessible Distances, Heights, &c. By J. BUDGE. New Edition, considerably enlarged. 8vo. with Portrait of the Author, 12s. cloth.

BULL.—THE MATERNAL MANAGEMENT OF CHILDREN,

in HEALTH and DISEASE. By T. BULL, M.D. Member of the Royal College of Physicians, Physician-Accoucheur to the Finsbury Midwifery Institution. 2d Edition. Fcp. 8vo. 7s. cloth.

BULL.—HINTS TO MOTHERS,

For the Management of Health during the Period of Pregnancy and in the Lying-in Room; with an Exposure of Popular Errors in connection with those subjects. By THOMAS BULL, M.D. &c. 4th Edition. Fcp. 8vo. 7s. cloth.

BÜRGER.—THE “LEONORA” OF BÜRGER.

Translated by JULIA M. CAMERON. With Six large Illustrations, drawn on Wood by D. MacIise, R.A. and engraved by John Thompson. Crown 4to. *[In the press.]*

BURNS.—THE PRINCIPLES OF CHRISTIAN PHILOSOPHY;

containing the Doctrines, Duties, Admonitions, and Consolations of the Christian Religion. By JOHN BURNS, M.D. F.R.S. 6th Edition. 12mo. 7s. boards.

BURNS.—CHRISTIAN FRAGMENTS;

Or, Remarks on the Nature, Precepts, and Comforts of Religion. By JOHN BURNS, M.D. F.R.S. Author of “The Principles of Christian Philosophy.” Fcp. 8vo. 5s. cloth.

BUTLER.—SKETCH OF ANCIENT & MODERN GEOGRAPHY.

By SAMUEL BUTLER, D.D. late Lord Bishop of Lichfield and Coventry; and formerly Head Master of Shrewsbury School. New Edition, revised by the Author's Son. 8vo. 9s. boards.

BUTLER.—AN ATLAS OF MODERN GEOGRAPHY.

By the late Dr. BUTLER. Consisting of Twenty-three coloured Maps, from a New Set of Plates; with an Index of all the Names of Places, referring to the Latitudes and Longitudes. New Edition. 8vo. 12s. half-bound.

BUTLER.—AN ATLAS OF ANCIENT GEOGRAPHY.

By the late Dr. BUTLER. Consisting of Twenty-three coloured Maps; with an Index of all the Names of Places, referring to the Latitudes and Longitudes. New Edition, from an entirely new and corrected Set of Plates. 8vo. 12s. half-bound.

BUTLER.—A GENERAL ATLAS OF MODERN AND ANCIENT GEOGRAPHY.

By the late Dr. S. BUTLER. Consisting of Forty-five coloured Maps, and Indices. New Edition, from an entirely new and corrected Set of Plates. 4to. 24s. half-bound.

CALLCOTT.—A SCRIPTURE HERBAL.

With upwards of 120 Wood Engravings. By LADY CALLCOTT. Square crown 8vo. 25s. cloth.

CARTOONS (THE PRIZE).—THE PRIZE CARTOONS

EXHIBED IN WESTMINSTER HALL, A.D. 1843. Published under the Sanction and Patronage of Her Majesty's Commissioners on the Fine Arts.

The average size of the Prize Cartoons is fifteen feet in width and ten in height. A reduced scale of one inch and a half to the foot has been adopted; and in the process of reduction every care has been taken faithfully to preserve all the characteristic features of the originals; and the Engraving of each work has been subjected to the approval of its author. Lithography has been chosen as the most suitable medium for producing copies of these important works.

The size of the work is large folio. The price of the Eleven Engravings, in a neat Port-folio, £5. 5s.; Proofs before Letters, £8. 8s.

CATLOW.—POPULAR CONCHOLOGY;

Or, the Shell Cabinet arranged: being an Introduction to the Modern System of Conchology; with a sketch of the Natural History of the Animals, an account of the Formation of the Shells, and a complete Descriptive List of the Families and Genera. By AGNES CATLOW. Fcp. 8vo. with 312 Woodcuts, 10s. 6d. cloth.

CHALENOR.—POETICAL REMAINS OF MARY CHALENOR.

Fcp. 8vo. 4s. cloth.

CHALENOR.—WALTER GRAY,

A Ballad, and other Poems. By MARY CHALENOR. 2d Edition, including the Authoress's Poetical Remains. Fcp. 8vo. 6s. cloth.

CLAVERS.—FOREST LIFE.

By MARY CLAVERS, an Actual Settler; Author of “A New Home, Who 'll Follow?” 2 vols. fcp. 8vo. 12s. cloth.

COCKS (C.)—BORDEAUX, ITS WINES, AND THE CLARET

COUNTRY. By C. COCKS, B.L. Professor of the Living Languages in the Royal Colleges of France; Translator of the Works of Michelet and Quinet. Dedicated, by permission, to M. Le Comte T. Duchâtel. Post 8vo. with View of Bordeaux, 8s. 6d. cloth.

COLLEGIAN'S GUIDE (THE);

Or, Recollections of College Days, setting forth the Advantages and Temptations of a University Education. By *****, M.A. — College, Oxford. Post 8vo. 10s. 6d. cloth.

COLLIER (J. PAYNE.)—A BOOK OF ROXBURGHE BALLADS.
 Edited by JOHN PAYNE COLLIER, Esq. Post 4to. [In the press.]

COLTON.—LACON ; OR, MANY THINGS IN FEW WORDS.
 By the Rev. C. C. COLTON. New Edition. 8vo. 12s. cloth.

CONVERSATIONS ON BOTANY.
 9th Edition, improved. Fcp. 8vo. 22 Plates, 7s. 6d. cloth ; with the plates coloured, 12s. cloth.

COOLEY.—THE WORLD SURVEYED IN THE NINETEENTH CENTURY ; or, Recent Narratives of Scientific and Exploring Expeditions (chiefly undertaken by command of Foreign Governments). Collected, translated, and, where necessary, abridged, by W. D. COOLEY, Esq. Author of the "History of Maritime and Inland Discovery" in the Cabinet Cyclopædia, &c.—The First Volume of the Series contains,

THE ASCENT of MOUNT ARARAT. By Dr. FRIEDRICH PARROT, Professor of Natural Philosophy in the University of Dorpat, Russian Imperial Councillor of State, &c. 8vo. with a Map by Arrowsmith, and Woodcuts, 14s. cloth.

The Second Work of the Series will be
BERMAN'S TRAVELS through SIBERIA. 8vo. [In the press.]

COOLEY.—THE HISTORY OF MARITIME AND INLAND DISCOVERY. By W. D. COOLEY, Esq. 3 vols. fcp. 8vo. with Vignette Titles, 18s. cloth.

COOPER (REV. E.)—SERMONS,
 Chiefly designed to elucidate some of the leading Doctrines of the Gospel. To which is added, an Appendix, containing Sermons preached on several Public Occasions, and printed by desire. By the Rev. EDWARD COOPER. 7th Edition. 2 vols. 12mo. 10s. boards.

COOPER (REV. E.)—PRACTICAL AND FAMILIAR SERMONS,
 Designed for Parochial and Domestic Instruction. By Rev. EDWARD COOPER. New Edition. 7 vols. 12mo. £1. 18s. boards.
 ** Vols. 1 to 4, 5s. each ; Vols. 5 to 7, 6s. each.

COPLAND.—A DICTIONARY OF PRACTICAL MEDICINE ;
 comprising General Pathology, the Nature and Treatment of Diseases, Morbid Structures, and the Disorders especially incidental to Climates, to Sex, and to the different Epochs of Life, with numerous approved Formulæ of the Medicines recommended. By JAMES COPLAND, M.D. Consulting Physician to Queen Charlotte's Lying-in Hospital, &c. &c. &c. Vols. 1 and 2, 8vo. £3, cloth ; and Part 10, 4s. 6d. sewed.
 ** To be completed in One more Volume.

COSTELLO (MISS.)—THE ROSE GARDEN OF PERSIA.
 A Series of Translations from the Persian Poets. By Miss LOUISA STUART COSTELLO, Author of "Specimens of the Early Poetry of France," "A Summer amongst the Bogues and the Vines," &c. Long 8vo. with Illuminated Pages and Borders printed in rose-colour, 18s. boards ; or 31s. 6d. bound in rose-coloured morocco (*Persian style*) by Hayday.

COSTELLO (MISS.)—THE FALLS, LAKES, AND MOUNTAINS OF NORTH WALES ; being a Pictorial Tour through the most interesting parts of the Country. By LOUISA STUART COSTELLO, Author of "The Rose Garden of Persia," "Hearn and the Pyrenees," &c. Illustrated with Views, from Original Sketches by D. H. M'Kewan, engraved on wood, and lithographed, by T. and E. Gilks. Square 8vo. with Map, 14s. cloth.

CRESY (E.)—AN ENCYCLOPEDIA OF CIVIL ENGINEERING,
 Historical, Theoretical, and Practical. By EDWARD CRESY, F.S.A. C.E. Illustrated by many Hundred Engravings on Wood, explanatory of the Principles, Machinery, and Constructions which come under the Direction of the Civil Engineer. 8vo. uniform with Messrs. Longman and Co.'s Series of One-Volume Encyclopædias and Dictionaries. [In the press.]

CROCKER'S ELEMENTS OF LAND SURVEYING.
 Fifth Edition, corrected throughout, and considerably improved and modernized, by T. G. BUNT, Land Surveyor. To which are added, TABLES OF SIX-FIGURE LOGARITHMS, &c., superintended by R. FARLEY, of the Nautical Almanac Establishment. Post 8vo. 12s. cloth.

CROWE.—THE HISTORY OF FRANCE,
 From the Earliest Period to the Abdication of Napoleon. By E. E. CROWE, Esq. 3 vols. fcp. 8vo. with Vignette Titles, 18s. cloth.

DAHLMANN.—HISTORY OF THE ENGLISH REVOLUTION.
 By F. C. DAHLMANN, late Professor of History at the University of Göttingen. Translated from the German, by H. EVANS LLOYD. 8vo. 10s. 6d. cloth.

DALE (THE REV. T.)—THE DOMESTIC LITURGY AND FAMILY CHAPLAIN, in two Parts: the first Part being Church Services adapted for domestic use, with Prayers for every day of the week, selected exclusively from the Book of Common Prayer; Part 2 comprising an appropriate Sermon for every Sunday in the year. By the Rev. THOMAS DALE, M.A. Canon-Residentiary of St. Paul's, and Vicar of St. Bride's, London. Post 4to. handsomely printed, 21s. cloth: or, bound by Hayday, 31s. 6d. calf lettered; £2. 10s. morocco, with goffered edges.

DANTE, TRANSLATED BY WRIGHT.—DANTE.

Translated by CHABOD CHARLES WRIGHT, M.A. late Fellow of Magdalen College, Oxford. A New Edition, revised and corrected. 3 vols. fcp. 8vo. with Portrait, 7s. 6d. sewed.

* * Vol. I. contains the Inferno; Vol. II. the Purgatorio; Vol. III. the Paradiso.

DAVY (SIR HUMPHRY).—ELEMENTS OF AGRICULTURAL CHEMISTRY, in a Course of Lectures. By Sir HUMPHRY DAVY. With Notes by Dr. JOHN DAVY. 6th Edition. 8vo. with 10 Plates, 15s. cloth.

DE BURTIN.—A TREATISE ON THE KNOWLEDGE NECESSARY TO AMATEURS OF PICTURES. Translated and Abridged from the French of M. FRANCIS XAVIER DE BURTIN, First Stipendiary Member of the Royal Academy of Brussels in the Class of Sciences, &c. By ROBERT WHITE, Esq. 8vo. with four Plates, 12s. cloth.

DE CUSTINE.—RUSSIA.

By the MARQUIS DE CUSTINE. Translated from the French. 2d Edition. 3 vols. post 8vo. 31s. 6d. cloth.

DE LA BECHE.—REPORT ON THE GEOLOGY OF CORNWALL, DEVON, and WEST SOMERSET. By HENRY T. DE LA BECHE, F.R.S. &c., Director of the Ordnance Geological Survey. Published by Order of the Lords Commissioners of H.M. Treasury. 8vo. with Maps, Woodcuts, and 12 large Plates, 14s. cloth.

DE MORGAN.—AN ESSAY ON PROBABILITIES,

And on their Application to Life Contingencies and Insurance Offices. By AUG. DE MORGAN, of Trinity College, Cambridge. Fcp. 8vo. with Vignette Title, 6s. cloth.

DE SISMONDI.—THE HISTORY OF THE ITALIAN REPUBLICS: or, of the Origin, Progress, and Fall of Freedom in Italy, from A.D. 476 to 1806. By J. C. L. SISMONDI. Fcp. 8vo. with Vignette Title, 6s. cloth.

DE SISMONDI.—THE HISTORY OF THE FALL OF THE ROMAN EMPIRE. Comprising a View of the Invasion and Settlement of the Barbarians. By J. C. L. DE SISMONDI. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

DE STRZELECKI (P. E.)—THE PHYSICAL DESCRIPTION OF NEW SOUTH WALES and VAN DIEMAN'S LAND; accompanied by a Geological Map Sections, and Diagrams, and Figures of the Organic Remains. By P. E. DE STRZELECKI. 8vo. with coloured Map and numerous Plates, 24s. cloth.

DIBDIN (THE REV. T. F.)—THE SUNDAY LIBRARY:

Containing nearly One Hundred Sermons, by eminent Divines. With Notes, &c. by the Rev. T. F. DIBDIN, D.D. 6 vols. fcp. 8vo. with Six Portraits, 30s. cloth; or, £2. 12s. 6d. neatly half-bound in morocco, with gilt edges.

DODDRIDGE.—THE FAMILY EXPOSITOR;

Or, a Paraphrase and Version of the New Testament: with Critical Notes, and a Practical Improvement of each Section. By P. DODDRIDGE, D.D. To which is prefixed, a Life of the Author, by A. KRIPPIS, D.D. F.R.S. and S.A. New Edition, 4 vols. 8vo. £1. 16s. cloth.

DONOVAN.—A TREATISE ON CHEMISTRY.

By M. DONOVAN, M.R.I.A. Fourth Edition. Fcp. 8vo. with Vignette Title, 6s. cloth.

DONOVAN.—A TREATISE ON DOMESTIC ECONOMY.

By M. DONOVAN, Esq. M.R.I.A. Professor of Chemistry to the Company of Apothecaries in Ireland. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

DOUBLEDAY'S BUTTERFLIES—THE GENERA OF DIURNAL LEPIDOPTERA; comprising their Generic Characters—a Notice of the Habits and Transformations—and a Catalogue of the Species of each Genus. By EDWARD DOUBLEDAY, Esq. F.L.S. &c., Assistant in the Zoological Department of the British Museum. Imperial 4to. uniform with Gray and Mitchell's Ornithology; Illustrated with 75 Coloured Plates.

* * To be published in Monthly Parts, 5s. each; each part to consist of 2 coloured plates, with accompanying Letter-press, giving the Generic Characters, a Short Notice of the Habits, and a Catalogue of the Species of each Genus. Part 1 will appear on the 2d of November.

DOVER.—LIFE OF FREDERICK II. KING OF PRUSSIA.

By LORD DOVER. 2d Edition. 2 vols. 8vo. with Portrait, 28s. boards.

DRUMMOND (DR. J. L.)—LETTERS TO A YOUNG NATURALIST, ON THE STUDY OF NATURE AND NATURAL THEOLOGY. By JAMES L. DRUMMOND, M.D. Author of "First Steps to Botany," &c. Second Edition. Post 8vo. with Wood Engravings, 7s. 6d. boards.

DRUMMOND.—FIRST STEPS TO BOTANY,

Intended as popular Illustrations of the Science, leading to its study as a branch of general education. By J. L. DRUMMOND, M.D. 4th Edit. 12mo. with numerous Woodcuts, 9s. bds.

DUNHAM.—THE HISTORY OF THE GERMANIC EMPIRE.

By Dr. DUNHAM. 3 vols. fcp. 8vo. with Vignette Titles, 18s. cloth.

THE HISTORY OF EUROPE DURING THE MIDDLE AGES. By Dr. Dunham. 4 vols. fcp. 8vo. with Vignette Titles, £1. 4s. cloth.

THE HISTORY OF SPAIN AND PORTUGAL. By Dr. Dunham. 5 vols. fcp. 8vo. with Vignette Titles, £1. 10s. cloth.

THE HISTORY OF SWEDEN, DENMARK, AND NORWAY. By Dr. Dunham. 3 vols. fcp. 8vo. with Vignette Titles, 18s. cloth.

THE HISTORY OF POLAND. By Dr. Dunham. Fcp. 8vo. with Vignette Title, 6s. cloth.

THE LIVES OF THE EARLY WRITERS OF GREAT BRITAIN. By Dr. Dunham, R. Bell, Esq. &c. Fcp. 8vo. with Vignette Title, 6s. cloth.

THE LIVES OF BRITISH DRAMATISTS. By Dr. Dunham, R. Bell, Esq. &c. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

DUNLOP (JOHN).—THE HISTORY OF FICTION :

Being a Critical Account of the most celebrated Prose Works of Fiction, from the earliest Greek Romances to the Novels of the Present Age. By JOHN DUNLOP, Esq. 3d Edition, complete in one volume. Medium 8vo. 15s. cloth.

ECCLESTON (JAMES.)—A MANUAL OF ENGLISH ANTIQUITIES.

By JAMES ECCLESTON, B.A. Head Master of Sutton Coldfield Grammar School. 8vo. with numerous Illustrations on Wood. *[In the press.]*

ELLIOT (J.)—A COMPLETE TREATISE ON PRACTICAL GEOMETRY AND MENSURATION.

With numerous Exercises. By JAMES ELLIOT, formerly Teacher of Mathematics in the Mechanics' Institution of Liverpool. 8vo. 5s. cloth.

* * * KEY, containing full Demonstrations and Solutions. 8vo. 6s. cloth.

ELLIOTSON.—HUMAN PHYSIOLOGY :

With which is incorporated much of the elementary part of the "Institutiones Physiologicae" of J. F. Blumenbach, Professor in the University of Göttingen. By JOHN ELLIOTSON, M.D. Cantab. F.R.S. Fifth Edition. 8vo. with numerous Woodcuts, £2. 2s. cloth.

ENGLISHMAN'S GREEK CONCORDANCE OF THE NEW

TESTAMENT: being an Attempt at a Verbal Connexion between the Greek and the English Texts; including a Concordance to the Proper Names, with Indexes, Greek-English and English-Greek. 2d Edition, with a new Index. Royal 8vo. 42s. cloth.

ENGLISHMAN'S HEBREW AND CHALDEE CONCORDANCE

of the OLD TESTAMENT; being an attempt at a Verbal Connection between the Original and the English Translations: with Indexes, a List of the Proper Names and their occurrences, &c. &c. 2 vols. royal 8vo. £3. 13s. 6d. cloth; large paper, £4. 14s. 6d.

ESDAILE (DR. J.)—MESMERISM IN INDIA ;

And its Practical Application in Surgery and Medicine. By JAMES ESDAILE, M.D. Civil Assistant-Surgeon, E.I.C.S. Bengal. Fcp. 8vo. 6s. 6d. cloth.

ETHERIDGE (J. W.)—THE SYRIAN CHURCHES :

Their Early History, Liturgies, and Literature. With a literal Translation of the Four Gospels from the Peschito, or Canon of Holy Scripture in use among the Oriental Christians from the earliest times. By J. W. ETHERIDGE. 12mo. 7s. 6d. cloth. *[Just ready.]*

FAREY.—A TREATISE ON THE STEAM ENGINE,

Historical, Practical, and Descriptive. By JOHN FAREY, Engineer. 4to. illustrated by numerous Woodcuts, and 25 Copper-plates, £5. 5s. boards.

FAWN (THE) OF SERTORIUS.

2 vols. post 8vo. 18s. cloth.

"As a work that contains lively and graphic pictures of life and manners in a distant age, we commend it to the perusal of our readers."—CRITIC.

FERGUS.—HISTORY OF UNITED STATES OF AMERICA,

From the Discovery of America to the Election of General Jackson to the Presidency. By the Rev. H. FERGUS. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

FIELD.—POSTHUMOUS EXTRACTS FROM THE

VETERINARY RECORDS OF THE LATE JOHN FIELD. Edited by his Brother, WILLIAM FIELD, Veterinary Surgeon, London. 8vo. 8s. boards.

FITZROY (LADY).—SCRIPTURAL CONVERSATIONS BE-

TWEEN CHARLES and his MOTHER. By Lady CHARLES FITZROY. Fcp. 8vo. 4s. 6d. cloth

FORSTER.—THE STATESMEN OF THE COMMONWEALTH

OF ENGLAND. With an Introductory Treatise on the Popular Progress in English History. By JOHN FORSTER, Esq. 5 vols. fcp. 8vo. with Original Portraits of Pym, Eliot, Hampden, Cromwell, and an Historical Scene after a Picture by Cattermole, £1. 10s. cloth.

The above 5 vols. form Mr. Forster's portion of the Lives of Eminent British Statesmen, by Sir James Mackintosh, the Right Hon. T. P. Courtenay, and John Forster, Esq. 7 vols. fcp. 8vo. with Vignette Titles, £2. 2s. cloth.

FORSTER (REV. C.)—THE HISTORICAL GEOGRAPHY OF

ARABIA; or, the Patriarchal Evidences of Revealed Religion. A Memoir, with illustrative Maps and an Appendix, containing Translations, with an Alphabet and Glossary of the Hamyaritic Inscriptions recently discovered in Hadramaut. By the Rev. CHARLES FORSTER, B.D. Author of "Mahometanism Unveiled." 2 vols. 8vo. 30s. cloth.

FORSTER (REV. C.)—THE LIFE OF JOHN JEBB, D.D. F.R.S.,

late Bishop of Limerick. With a Selection from his Letters. By the Rev. CHARLES FORSTER, B.D. Rector of Stisted, and formerly Domestic Chaplain to the Bishop. Second Edition. 8vo. with Portrait, &c. 16s. cloth.

FOSBROKE.—A TREATISE ON THE ARTS, MANNERS,

MANUFACTURES, and INSTITUTIONS of the GREEKS and ROMANS. By the Rev. T. D. FOSBROKE, &c. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

FROM OXFORD TO ROME;

And, How it fared with some who made the Journey. By a Companion Traveller. Fcp. 8vo. [Nearly ready.]

GERTRUDE.

A Tale. By the Author of "Amy Herbert." Edited by the Rev. WILLIAM SEWELL, B.D. of Exeter College, Oxford. 3d Edition. 2 vols. fcp. 8vo. 9s. cloth.

GILBART (J. W.)—THE HISTORY AND PRINCIPLES OF

BANKING. By JAMES WILLIAM GILBART, General Manager of the London and Westminster Bank. 3d Edition. 8vo. 9s. boards.

GLEIG.—LIVES OF MOST EMINENT BRITISH MILITARY

COMMANDERS. By the Rev. G. R. GLEIG. 3 vols. fcp. 8vo. with Vignette Titles, 18s. cloth.

GLENDINNING.—PRACTICAL HINTS ON THE CULTURE

OF THE PINE APPLE. By R. GLENDINNING, Gardener to the Right Hon. Lord Rolle, Bicton. 12mo. with Plan of a Pinery, 5s. cloth.

GOLDSMITH.—THE POETICAL WORKS OF OLIVER

GOLDSMITH. Illustrated by Wood Engravings, from the Designs of G. W. Cope, A.R.A., Thomas Creswick, A.R.A., J. C. Horsley, R. Redgrave, A.R.A., and Frederick Taylor Members of the Etching Club. With a Biographical Memoir, and Notes on the Poems. Edited by BOLTON CORNEY, Esq. Square crown 8vo. uniform with "Thomson's Seasons," 21s. cloth; or, bound in morocco, by Hayday, £1. 16s.

** One Hundred Copies, £2. 2s. each, printed on prepared paper of great beauty.

GOOD.—THE BOOK OF NATURE.

A Popular Illustration of the General Laws and Phenomena of Creation. By JOHN MASON GOOD, M.D. F.R.S., &c. Third Edition, corrected. 3 vols. fcp. 8vo. 24s. cloth.

GOWER.—THE SCIENTIFIC PHENOMENA OF DOMESTIC

LIFE. By CHARLES FOOTE GOWER. Fcp. 8vo. [In the press.]

GRAHAM.—ENGLISH ; OR, THE ART OF COMPOSITION :
explained in a Series of Instructions and Examples. By G. F. GRAHAM. Second Edition, revised and improved. Fep. 8vo. 7s. cloth.

GRANT (MRS.)—LETTERS FROM THE MOUNTAINS.

Being the Correspondence with her Friends, between the years 1773 and 1803. By MRS GRANT, of Laggan. Sixth Edition. Edited, with Notes and Additions, by her son, J. P. GRANT, Esq. 2 vols. post 8vo. 21s. cloth.

GRANT (MRS.)—MEMOIR AND CORRESPONDENCE OF
the late Mrs. Grant, of Laggan, Author of "Letters from the Mountains," "Memoirs of an American Lady," &c. &c. Edited by her son, J. P. GRANT, Esq. 2d Edition. 3 vols. post 8vo. with Portrait, 31s. 6d. cloth.

GRATTAN.—THE HISTORY OF THE NETHERLANDS,

From the Invasion by the Romans to the Belgian Revolution in 1830. By T. C. GRATTAN, Esq. Fep. 8vo. with Vignette Title, 6s. cloth.

GRAY (JOHN).—GRAY'S ELEGY,

Written in a Country Churchyard. Illuminated in the Missal style. By OWEN JONES, Architect. Imp. 8vo. 31s. 6d. elegantly bound in patent relieve leather.

GRAY.—FIGURES OF MOLLUSCOUS ANIMALS,

Selected from various Authors. Etched for the Use of Students. By MARIA EMMA GRAY. Vol. 1. 8vo. with 78 plates of Figures, 12s. cloth.

GRAY AND MITCHELL'S ORNITHOLOGY.—THE GENERA

OF BIRDS; comprising their Generic Characters, a Notice of the Habits of each Genus, and an extensive List of Species, referred to their several Genera. By GEORGE ROBERT GRAY, Acad. Imp. Georg. Florent. Soc. Corresp. Senior Assistant of the Zoological Department, British Museum; and Author of the "List of the Genera of Birds," &c. &c. Illustrated with Three Hundred and Fifty imperial quarto Plates, by DAVID WILLIAM MITCHELL.

In course of publication, in Monthly Parts, 10s. 6d. each; each Part consisting generally of Four imperial quarto coloured Plates and Three plain, and accompanying Letterpress; giving the Generic Characters, short Remarks on the Habits, and a List of Species of each Genus as complete as possible. The uncoloured Plates contain the Characters of all the Genera of the various Sub-families, consisting of numerous details of Heads, Wings, and Feet, as the case may require, for pointing out their distinguishing Characters.

* * * The work will not exceed Fifty Monthly Parts, of which Thirty have appeared.

GREENER.—THE GUN ;

Or, a Treatise on the various Descriptions of Small Fire-Arms. By W. GREENER, Inventor of an improved method of Firing Cannon by Percussion, &c. 8vo. with Illustrations, 15s. boards.

GREENWOOD (COL.)—THE TREE-LIFTER ;

Or, a New Method of Transplanting Trees. By Col. GEO. GREENWOOD. 8vo. with an Illustrative Plate, 7s. cloth.

GRIMBLOT (P.)—LETTERS OF WILLIAM III. AND LOUIS

XIV. and of their Ministers. Illustrating the Domestic and Foreign Policy of England during the period which followed the Revolution of 1688. Extracted from the Archives of France and England, and from Foreign papers. Edited by P. GRIMBLOT. 8vo. [In the press.]

GUEST.—THE MABINOIGION,

From the Llyfr Coch o Hergest, or Red Book of Hergest, and other ancient Welsh MSS.: with an English Translation and Notes. By Lady CHARLOTTE GUEST. Parts 1 to 6. Royal 8vo. 8s. each, sewed.

GUICCIARDINI (F.)—THE MAXIMS OF FRANCIS GUIC-

CIARDINI. Translated by EMMA MARTIN. With Notes, and Parallel Passages from the works of Machiavelli, Lord Bacon, Pascal, Rochefoucault, Montesquieu, Burke, Talleyrand, M. Guizot, &c.; and a Sketch of the Life of Guicciardini. Square fcp. 8vo. with Portrait, 7s. boards; or bound in morocco by Hayday, 14s.

GWILT.—AN ENCYCLOPEDIA OF ARCHITECTURE ;

Historical, Theoretical, and Practical. By JOSEPH GWILT, Esq. F.S.A. Illustrated with upwards of 1000 Engravings on Wood, from Designs by J. S. GWILT. 8vo. 52s. 6d. cloth.

HALL.—NEW GENERAL LARGE LIBRARY ATLAS OF

FIFTY-THREE MAPS, on Colombier Paper; with the Divisions and Boundaries carefully coloured. Constructed entirely from New Drawings, and engraved by SIDNEY HALL. New Edition, thoroughly revised and corrected; including all the Alterations rendered necessary by the recent Official Surveys, the New Roads on the Continent, and a careful Comparison with the authenticated Discoveries published in the latest Voyages and Travels. Folded in half, Nine Guineas, half-bound in russia; full size of the Maps, Ten Pounds, half-bd. russia.

- HALSTED.—LIFE AND TIMES OF RICHARD THE THIRD,**
as Duke of Gloucester and King of England; in which all the Charges against him are carefully investigated and compared with the Statements of the Cotemporary Authorities. By CAROLINE A. HALSTED, Author of "The Life of Margaret Beaufort." 2 vols. 8vo. with an Original Portrait and other Illustrations, £1. 10s. cloth.
- HAND-BOOK OF TASTE (THE);**
Or, How to Observe Works of Art, especially Cartoons, Pictures, and Statues. By FABIUS PICTOR. 3d Edition. Fcp. 8vo. 3s. boards.
- HANSARD.—TROUT AND SALMON FISHING IN WALES.**
By G. A. HANSARD. 12mo. 6s. 6d. cloth.
- HARRIS.—THE HIGHLANDS OF ÆTHIOPIA;**
Being the Account of Eighteen Months' Residence of a British Embassy to the Christian Court of Shoa. By Major Sir W. C. HARRIS, Author of "Wild Sports in Southern Africa," &c. 2d Edition. 3 vols. 8vo. with Map and Illustrations, £2. 2s. cloth.
- HAWES.—TALES OF THE NORTH AMERICAN INDIANS,**
And Adventures of the Early Settlers in America; from the landing of the Pilgrim Fathers, in 1620, to the Time of the Declaration of Independence. By BARBARA HAWES. Fcp. 8vo. with Frontispiece, 6s. cloth.
- HAWKER.—INSTRUCTIONS TO YOUNG SPORTSMEN**
In all that relates to Guns and Shooting. By Lieut.-Col. P. HAWKER. 9th Edit. corrected, enlarged, and improved, with Eighty-five Plates and Woodcuts by Adlard and Branston, from Drawings by C. Varley, Dickes, &c. 8vo. £1. 1s. cloth.
- HAYDON.—LECTURES ON PAINTING AND DESIGN:**
Delivered at the London Institution, the Royal Institution, Albemarle Street, to the University of Oxford, &c. By B. R. HAYDON, Historical Painter. With Portraits of the Author and of Sir David Wilkie, and other Illustrations, from Designs drawn on Wood by the Author. 2 vols. 8vo. 24s. cloth.
- HENSLOW.—THE PRINCIPLES OF DESCRIPTIVE AND
PHYSIOLOGICAL BOTANY.** By J. S. HENSLOW, M.A. F.L.S. &c. Fcp. 8vo. with Vignette Title, and nearly 70 Woodcuts, 6s. cloth.
- HERSCHEL.—A TREATISE ON ASTRONOMY.**
By Sir JOHN HERSCHEL. New Edition. Fcp. 8vo. with Vignette Title, 6s. cloth.
- HERSCHEL.—A PRELIMINARY DISCOURSE ON THE
STUDY OF NATURAL PHILOSOPHY.** By Sir JOHN HERSCHEL. New Edition. Fcp. 8vo. with vignette title, 6s. cloth.
- HINTS ON ETIQUETTE AND THE USAGES OF SOCIETY:**
With a Glance at Bad Habits. By *Αγωγός*. "Manners make the man." 24th Edition, revised (with additions) by a Lady of Rank. Fcp. 8vo. 2s. 6d. cloth, gilt edges.
General Observations; Introductions—Letters of Introduction—Marriage—Dinners—Smoking; Snuff—Fashion—Dress—Music—Dancing—Conversation—Advice to Tradespeople—Visiting; Visiting Cards—Cards—Tattling—Of General Society.
- HISTORICAL PICTURES OF THE MIDDLE AGES,**
In Black and White. Made on the spot, from Records in the Archives of Switzerland. By a WANDERING ARTIST. 2 vols. post 8vo. 18s. cloth.
- HOARE.—A DESCRIPTIVE ACCOUNT OF A NEW METHOD
of PLANTING and MANAGING the ROOTS of GRAPE VINES.** By CLEMENT HOARE, Author of "A Treatise on the Cultivation of the Grape Vine on Open Walls." 12mo. 5s. cloth.
- HOARE.—A PRACTICAL TREATISE ON THE CULTIVATION
OF THE GRAPE VINE ON OPEN WALLS.** By CLEMENT HOARE. 3d Edition. 8vo. 7s. 6d. cloth.
- HOBBS.—ENGLISH WORKS OF THOMAS HOBBS,**
Of Malmesbury; now first collected by Sir WILLIAM MOLESWORTH, Bart. 16 vols. 8vo. 8s. cloth.
* * * Separately: the English Works, in 11 vols. £5. 10s.; the Latin Works, in 5 vols. £2. 10s.
- HOLLAND.—A TREATISE ON THE MANUFACTURES IN
METAL.** By J. HOLLAND, Esq. 3 vols. fcp. Vignette Titles, about 300 Woodcuts, 18s. cloth.

HOLLAND.—MEDICAL NOTES AND REFLECTIONS.

By HENRY HOLLAND, M.D. F.R.S. &c. Fellow of the Royal College of Physicians, Physician Extraordinary to the Queen, and Physician in Ordinary to His Royal Highness Prince Albert. 2d Edition. 8vo. 18s. cloth.

HOOKE (DR. W. F.)—THE LAST DAYS OF OUR LORD'S

MINISTRY: a Course of Lectures on the principal Events of Passion Week. By WALTER FARQUHAR HOOKE, D.D. Vicar of Leeds, Prebendary of Lincoln, and Chaplain in Ordinary to the Queen. 4th Edition. Fcp. 8vo. 6s. cloth.

HOOKE.—THE BRITISH FLORA,

In Two Vols. Vol. 1; comprising Phanogamous or Flowering Plants, and the Ferns. By Sir WILLIAM JACKSON HOOKE, K.H. LL.D. F.R.A. and L.S. &c. &c. Fifth Edition, with Additions and Corrections; and 173 Figures illustrative of the Umbelliferous Plants, the Composite Plants, the Grasses, and the Ferns. 8vo. with 12 Plates, 14s. plain; with the plates coloured, 24s. cloth.

Vol. 2, in Two Parts, comprising the Cryptogamia and Fungi, completing the British Flora, and forming Vol. 5, Parts 1 and 2, of Smith's English Flora, 24s. boards.

HOOKE AND TAYLOR.—MUSCOLOGIA BRITANNICA.

Containing the Mosses of Great Britain and Ireland, systematically arranged and described; with Plates, illustrative of the character of the Genera and Species. By Sir W. J. HOOKE and T. TAYLOR, M.D. F.L.S., &c. 2d Edition, 8vo. enlarged, 31s. 6d. plain; £3. 3s. coloured.

HORNE (THE REV. T. H.)—AN INTRODUCTION TO THE

CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES. By THOMAS HARTWELL HORNE, B.D. of St. John's College, Cambridge; Rector of the united Parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard Street; Prebendary of St. Paul's. A New Edition, revised and corrected. 5 vols. 8vo. with numerous Maps and Facsimiles of Biblical Manuscripts, 63s. cloth; or £5, bound in calf half-extra, by Hayday.

* * * SUPPLEMENTARY PAGES, for purchasers of the preceding edition, price 1s. 6d.

HORNE (THE REV. T. H.)—A COMPENDIOUS INTRODUC-

TION TO THE STUDY OF THE BIBLE. By THOMAS HARTWELL HORNE, B.D. of St. John's College, Cambridge. Being an Analysis of his "Introduction to the Critical Study and Knowledge of the Holy Scriptures." 7th Edition, corrected and enlarged. 12mo. with Maps and other Engravings, 9s. boards.

HORSLEY (BISHOP).—BIBLICAL CRITICISM

On the first Fourteen Historical Books of the Old Testament; and on the first Nine Prophetical Books. By SAMUEL HORSLEY, LL.D. F.R.S. F.S.A. Lord Bishop of St. Asaph. 2d Edition, containing Translations by the Author never before published, together with copious Indices. 2 vols. 8vo. £1. 10s. cloth.—By the same Author,

THE BOOK OF PSALMS; translated from the Hebrew: with Notes, explanatory and critical Fourth Edition. 8vo. 12s. cloth.

HOWITT (MARY).—A COLLECTION OF THE BALLADS OF

Mary Howitt. Square crown 8vo. with a Portrait, from a picture by Miss Gillies, beautifully engraved by W. H. Egleton. *[In the press.]*

HOWITT.—THE RURAL LIFE OF ENGLAND.

By WILLIAM HOWITT. 3d Edition, corrected and revised. Medium 8vo. with Engravings on wood, by Bewick and Williams, uniform with "Visits to Remarkable Places," 21s. cloth.

HOWITT.—VISITS TO REMARKABLE PLACES;

Old Halls, Battle-Fields, and Scenes illustrative of Striking Passages in English History and Poetry. By WILLIAM HOWITT. New Edition. Medium 8vo. with 40 Illustrations by S. Williams, 21s. cloth.

SECOND SERIES, chiefly in the Counties of DURHAM and NORTHUMBERLAND, with a Stroll along the BORDER. Medium 8vo. with upwards of 40 highly-finished Woodcuts, from Drawings made on the spot for this work, by Messrs. Carmichael, Richardsons, and Weld Taylor, 21s. cloth.

HOWITT.—THE RURAL AND SOCIAL LIFE OF GERMANY:

With Characteristic Sketches of its Chief Cities and Scenery. Collected in a General Tour, and during a Residence in that Country in the Years 1840-42. By WILLIAM HOWITT, Author of "The Rural Life of England," &c. Med. 8vo. with above 50 Illustrations, 21s. cloth.

HOWITT.—THE STUDENT-LIFE OF GERMANY.

From the Unpublished MSS. of Dr. Cornelius. By WILLIAM HOWITT. 8vo. with 24 Wood-Engravings, and Seven Steel Plates, 21s. cloth.

HOWITT.—COLONISATION AND CHRISTIANITY :

A Popular History of the Treatment of the Natives, in all their Colonies, by the Europeans. By WILLIAM HOWITT. Post 8vo. 10s. 6d. cloth.

HOWITT.—THE BOY'S COUNTRY BOOK :

Being the real Life of a Country Boy, written by himself; exhibiting all the Amusements, Pleasures, and Pursuits of Children in the Country. Edited by WILLIAM HOWITT, Author of "The Rural Life of England," &c. 2d Edition. Fcp. 8vo. with 40 Woodcuts, 8s. cloth.

HOWITT (RICHARD).—IMPRESSIONS OF AUSTRALIA

FELIX, during a Four Years' Residence in that Colony; with particular reference to the Prospects of Emigrants. With Notes of a Voyage round the World, Australian Poems, &c. By RICHARD HOWITT. Fcp. 8vo. 7s. cloth.

HUDSON.—PLAIN DIRECTIONS FOR MAKING WILLS

In Conformity with the Law, and particularly with reference to the Act 7 Will. 4 and 1 Vict. c. 26. To which is added, a clear Exposition of the Law relating to the distribution of Personal Estate in the case of Intestacy; with two Forms of Wills, and much useful information, &c. By J. C. HUDSON, Esq. 13th Edition, corrected. Fcp. 8vo. 2s. 6d.

HUDSON.—THE EXECUTOR'S GUIDE.

By J. C. HUDSON, Esq. of the Legacy Duty Office, London; and Author of "Plain Directions for Making Wills," and "The Parent's Hand-book." Fourth Edition. Fcp. 8vo. 5s. cloth.

. These two works may be had in one volume, 7s. cloth.

HUDSON.—THE PARENT'S HAND-BOOK ;

Or, Guide to the Choice of Professions, Employments, and Situations; containing useful and practical Information on the subject of placing out Young Men, and of obtaining their Education with a view to particular occupations. By J. C. HUDSON, Esq. Author of "Plain Directions for Making Wills." Fcp. 8vo. 5s. cloth.

HUMBOLDT (BARON).—BARON HUMBOLDT'S COSMOS :

A Sketch of a Physical Description of the Universe. Translated, with the Author's Sanction and Co-operation, under the superintendence of Lieutenant-Colonel EDWARD SABINE, R.A. For. Sec. R.S. Vol. 1, post 8vo. 12s. cloth. [Vol. 2 is in the press.

HUNT.—RESEARCHES ON LIGHT :

An Examination of all the Phenomena connected with the Chemical and Molecular Changes produced by the Influence of the Solar Rays; embracing all the known Photographic Processes, and new Discoveries in the Art. By ROBERT HUNT, Keeper of Mining Records, Museum of Economic Geology. 8vo. with Plate and Woodcuts, 10s. 6d. cloth.

JACKSON.—PICTORIAL FLORA ;

Or, British Botany delineated, in 1500 Lithographic Drawings of all the Species of Flowering Plants indigenous to Great Britain; illustrating the descriptive works on English Botany of Hooker, Lindley, Smith, &c. By MISS JACKSON. 8vo. 15s. cloth.

JAMES.—LIVES OF MOST EMINENT FOREIGN STATESMEN.

By G. P. R. JAMES, Esq., and E. E. CROWE, Esq. 5 vols. fcp. 8vo. Vignette Titles, 30s. cloth.

JAMES.—A HISTORY OF THE LIFE OF EDWARD THE

BLACK PRINCE, and of various Events connected therewith, which occurred during the Reign of Edward III. King of England. By G. P. R. JAMES, Esq. 2d Edition. 2 vols. fcp. 8vo. Map, 15s. cloth.

JEBB (BISHOP).—PASTORAL INSTRUCTIONS ON THE

CHARACTER and PRINCIPLES of the CHURCH of ENGLAND, selected from his former Publications. By JOHN JEBB, D.D. F.R.S. late Bishop of Limerick, Ardferf, and Aghadoe. A New Edition. Fcp. 8vo. 6s. cloth.—By the same Author,

PIETY WITHOUT ASCETICISM; or, the Protestant Kempis: a Manual of Christian Faith and Practice, selected from the Writings of Scougal, Charles Howe, and Cudworth; with Corrections and occasional Notes. 2d Edition. Fcp. 8vo. 7s. cloth.

JEBB (BISHOP) AND KNOX (ALEXANDER).—THIRTY

YEARS' CORRESPONDENCE between John Jebb, D.D. F.R.S. Bishop of Limerick, Ardferf, Aghadoe, and Alexander Knox, Esq. M.R.I.A. Edited by the Rev. CHARLES FORSTER, B.D. Rector of Stisted, formerly Domestic Chaplain to Bishop Jebb. 2d Edit. 2 vols. 8vo. 28s. cl.

JEFFREY. — CONTRIBUTIONS TO THE EDINBURGH

REVIEW. By FRANCIS JEFFREY, now One of the Judges of the Court of Session in Scotland. 4 vols. 8vo. 48s. cloth.

JOHNSON.—THE FARMER'S ENCYCLOPÆDIA,

And Dictionary of Rural Affairs: embracing all the recent Discoveries in Agricultural Chemistry; adapted to the comprehension of unscientific readers. By CUTHBERT W. JOHNSON, Esq. F.R.S. Barrister-at-Law; Editor of the "Farmer's Almanack," &c. 8vo. illustrated by Wood Engravings, £2. 10s. cloth.

KANE.—ELEMENTS OF CHEMISTRY;

Including the most recent Discoveries and Applications of the Science to Medicine and Pharmacy, and to the Arts. By Sir ROBERT KANE, M.D. M.R.I.A., Professor of Natural Philosophy to the Royal Dublin Society. 8vo. with 236 Woodcuts, 24s. cloth.

KATER AND LARDNER.—A TREATISE ON MECHANICS.

By Captain KATER and Dr. LARDNER. New Edition. Fcp. 8vo. with Vignette Title, and 19 Plates, comprising 224 distinct figures, 6s. cloth.

KEIGHTLEY.—OUTLINES OF HISTORY,

From the Earliest Period. By THOMAS KEIGHTLEY, Esq. New Edition, corrected and considerably improved. Fcp. 8vo. 6s. cloth; or 6s. 6d. bound.

KING (COL. J. A.)—TWENTY-FOUR YEARS IN THE

ARGENTINE REPUBLIC; embracing the Author's Personal Adventures, with the Civil and Military History of the Country, and an Account of its Political Condition before and during the Administration of Governor Rosas, his course of Policy, the Causes and Character of his Interference with the Government of Monte Video, and the circumstances which led to the Interposition of England and France. By Col. J. ANTHONY KING, an Officer in the Army of the Republic. 8vo. 14s. cloth.

KIRBY & SPENCE.—AN INTRODUCTION TO ENTOMOLOGY;

Or, Elements of the Natural History of Insects: comprising an account of noxious and useful Insects, of their Metamorphoses, Food, Stratagems, Habitations, Societies, Motions, Noises, Hybernation, Instinct, &c. By W. KIRBY, M.A. F.R.S. & L.S. Rector of Barham; and W. SPENCE, Esq. F.R.S. & L.S. 6th Edit. corrected and much enlarged. 2 vols. 8vo. 31s. 6d. cloth.

KNOX (ALEXANDER).—REMAINS OF ALEXANDER KNOX,

Esq. of Dublin, M.R.I.A. containing Essays, chiefly explanatory of Christian Doctrine, and Confidential Letters, with Private Papers, illustrative of the Writer's Character, Sentiments, and Life. 3d Edition, 4 vols. 8vo. £2. 8s. cloth.

LAING.—NOTES ON THE SCHISM FROM THE CHURCH OF

ROME, called the GERMAN-CATHOLIC CHURCH, instituted by J. Ronge and I. Czerski, in October 1844, on occasion of the Pilgrimage to the Holy Coat at Treves. By S. LAING, Esq. Author of "Notes of a Traveller," &c. 2d Edition. Fcp. 8vo. 5s. cloth.

LAING.—THE CHRONICLE OF THE KINGS OF NORWAY,

From the Earliest Period of the History of the Northern Sea Kings to the Middle of the Twelfth Century, commonly called *The Heimskringla*. Translated from the Icelandic of Snorro Sturleson, with Notes, and a Preliminary Discourse, by SAMUEL LAING, Author of "Notes of a Traveller," &c. 3 vols. 8vo. 36s. cloth.

LAING.—NOTES OF A TRAVELLER,

On the Social and Political State of France, Prussia, Switzerland, Italy, and other parts of Europe, during the present century. By SAMUEL LAING, Esq. 2d Edition. 8vo. 16s. cloth.

LAING.—A TOUR IN SWEDEN,

In 1838; comprising observations on the Moral, Political, and Economical State of the Swedish Nation. By SAMUEL LAING, Esq. 8vo. 12s. cloth.

LANE (R. J.)—LIFE AT THE WATER-CURE;

Or, a Month at Malvern. To which is added, The Sequel. By RICHARD J. LANE, A.R.A. Lithographer to Her Majesty and H.R.H. Prince Albert. Post 8vo. with numerous Illustrations, 14s. cloth.

LANETON PARSONAGE:

A Tale for Children, on the Practical Use of a portion of the Church Catechism. By the Author of "Amy Herbert," and "Gertrude." Edited by the Rev. W. SEWELL, B.D. Fellow of Exeter College, Oxford. New Edition. Fcp. 8vo. 5s.

LAPLACE (THE MARQUIS DE).—THE SYSTEM OF THE

WORLD. By M. LE MARQUIS DE LAPLACE. Translated from the French, and elucidated with Explanatory Notes. By the Rev. HENRY H. HARTE, F.T.C.D. M.R.I.A. 2 vols. 8vo. 21s. boards.

LARDNER'S CABINET CYCLOPÆDIA ;

Comprising a Series of Original Works on History, Biography, Literature, the Sciences, Arts, and Manufactures. Conducted and edited by Dr. LARDNER.

The Series, complete, in One Hundred and Thirty-three Volumes, £39. 18s. The works, separately, 6s. per volume.

LARDNER AND WALKER.—A TREATISE ON ELECTRICITY,

MAGNETISM, and METEOROLOGY. By D. LARDNER, LL.D. F.R.S., and C. V. WALKER, Secretary of the Electrical Society. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

LARDNER.—A TREATISE ON HEAT.

By D. LARDNER, LL.D., &c. Fcp. 8vo. with Woodcuts and Vignette Title, 6s. cloth.

LARDNER.—A TREATISE ON HYDROSTATICS AND PNEU-

MATICS. By Dr. LARDNER. New Edition. Fcp. 8vo. with Vignette Title, 6s. cloth.

LARDNER.—A TREATISE ON ARITHMETIC.

By D. LARDNER, LL.D. F.R.S. Fcp. 8vo. with Vignette Title, 6s. cloth.

LARDNER.—A TREATISE ON GEOMETRY,

And its Application to the Arts. By Dr. LARDNER. Fcp. 8vo. Vignette Title, and upwards of 200 figures, 6s. cloth.

L. E. L.—THE POETICAL WORKS OF LETITIA ELIZABETH

LONDON. New Edition, 4 vols. fcp. 8vo. with Illustrations by Howard, &c. 28s. cloth lettered; or handsomely bound in morocco, with gilt edges, £2. 4s.

The following Works separately:—

The IMPROVISATRICE. Fcp. 10s. 6d. cloth. | The GOLDEN VIOLET. Fcp. 8vo. 10s. 6d. cloth.

The VENETIAN BRACELET. 10s. 6d. cloth. | The TROUBADOUR. Fcp. 8vo. 10s. 6d. cloth.

LEE.—TAXIDERMY ;

Or, the Art of Collecting, Preparing, and Mounting Objects of Natural History. For the use of Museums and Travellers. By Mrs. R. LEE (formerly Mrs. T. E. Bowdich), Author of "Memoirs of Cuvier," &c. 6th Edition, improved, with an account of a Visit to Walton Hall, and Mr. Waterton's Method of Preserving Animals. Fcp. 8vo. with Woodcuts, 7s. cloth.

LEE.—ELEMENTS OF NATURAL HISTORY,

For the use of Schools and Young Persons; comprising the Principles of Classification, interspersed with amusing and instructive original Accounts of the most remarkable Animals. By Mrs. R. LEE (formerly Mrs. T. E. BOWDICH), Author of "Taxidermy," "Memoirs of Cuvier," &c. 12mo. with Fifty-five Woodcuts, 7s. 6d. bound.

LEMPRIERE.—A CLASSICAL DICTIONARY ;

Containing a copious Account of all the proper Names mentioned in Ancient Authors; with the Value of Coins, Weights, and Measures, used amongst the Greeks and Romans; and a Chronological Table. By T. LEMPRIERE, D.D. 20th Edition, corrected. 8vo. 9s. cloth.

LEREBOURS (N. P.)—A TREATISE ON PHOTOGRAPHY ;

Containing the latest Discoveries appertaining to the Daguerrotyp. Compiled from Communications by MM. Daguerre and Arago, and other eminent Men of Science. By N. P. LEREBOURS, Optician to the Observatory, Paris, &c. Translated by J. EERTON. Post 8vo. with Plate, 7s. 6d. cloth.

LESLIE (C. R.)—MEMOIRS OF THE LIFE OF JOHN CON-

STABLE, Esq. R.A. Composed chiefly of his Letters. By C. R. LESLIE, R.A. Second Edition, with further Extracts from his Correspondence. Small 4to. with two Portraits (one from a new Sketch by Mr. Leslie), and a Plate of "Spring," engraved by Lucas. 21s. cloth.

LETTERS TO MY UNKNOWN FRIENDS.

Fcp. 8vo.

[In the press.]

LIFE OF A TRAVELLING PHYSICIAN (THE),

From his first Introduction to Practice; including 20 Years' Wanderings throughout the greater part of Europe. By the late Sir GEORGE LEFVRE. 3 vols. post 8vo. 31s. 6d. cloth.

LINDLEY.—INTRODUCTION TO BOTANY.

By Prof. J. LINDLEY, Ph.D. F.R.S. L.S. &c. 3d Edition with Corrections and considerable Additions. 8vo. with Six Plates and numerous Woodcuts, 18s. cloth.

LINDLEY.—FLORA MEDICA ;

A Botanical Account of all the most important Plants used in Medicine, in different Parts of the World. By JOHN LINDLEY, Ph.D., F.R.S., &c. 8vo. 18s. cloth.

LINDLEY.—A SYNOPSIS OF THE BRITISH FLORA,

Arranged according to the Natural Orders. By Professor JOHN LINDLEY, Ph.D., F.R.S., &c. 3d Edition, with numerous additions, corrections, and improvements, 12mo. 10s. 6d. cloth.

LINDLEY.—THE THEORY OF HORTICULTURE;

Or, an Attempt to explain the Principal Operations of Gardening upon Physiological Principles. By JOHN LINDLEY, Ph.D., F.R.S. 8vo. with illustrations on Wood, 12s. cloth.

LINDLEY.—GUIDE TO ORCHARD AND KITCHEN GARDEN;

Or, an Account of the most valuable Fruits and Vegetables cultivated in Great Britain: with Kalendars of the Work required in the Orchard and Kitchen Garden during every month in the year. By G. LINDLEY, C.M.H.S. Edited by Prof LINDLEY. 8vo. 16s. bds.

LINWOOD (W.)—ANTHOLOGIA OXONIENSIS,

Sive Florilegium e Lusibus poeticis diversorum Oxoniensium Græcis et Latinis decerptum. Curante GULIELMO LINWOOD, M.A. Edis Christi Alummo. 8vo. 14s. cloth.

LOYD.—A TREATISE ON LIGHT AND VISION.

By the Rev. H. LOYD, M.A., Fellow of Trin. Coll. Dublin. 8vo. 15s. boards.

LORIMER.—LETTERS TO A YOUNG MASTER MARINER,

On some Subjects connected with his Calling. By CHARLES LORIMER. 3d Edition. 12mo. with an Appendix, 5s. 6d. cloth.

LOUDON (MRS.)—THE AMATEUR GARDENER'S CALENDAR;

Being a Monthly Guide as to what should be avoided, as well as what should be done in a Garden in each Month, with plain Rules *how to do* what is requisite. By Mrs. LOUDON, Author of "The Lady's Country Companion," "Gardening for Ladies," &c. Fcp. 8vo. with numerous Illustrations. *[In the press.]*

LOUDON (MRS.)—THE LADY'S COUNTRY COMPANION;

Or, How to Enjoy a Country Life Rationally. By Mrs. LOUDON, Author of "Gardening for Ladies," &c. New Edition. Fcp. 8vo. with a Steel Plate and Wood Engravings, 7s. 6d. cloth.

LOUDON.—SELF-INSTRUCTION

For Young Gardeners, Foresters, Bailiffs, Land Stewards, and Farmers; in Arithmetic, Book-keeping, Geometry, Mensuration, Practical Trigonometry, Mechanics, Land-Surveying, Levelling, Planning and Mapping, Architectural Drawing, and Isometrical Projection and Perspective; with Examples shewing their applications to Horticulture and Agricultural Purposes. By the late J. C. LOUDON, F.L.S. H.S. &c. With a Portrait of Mr. Loudon, and a Memoir by Mrs. Loudon. 8vo. with Wood Engravings, 7s. 6d. cloth.

LOUDON.—AN ENCYCLOPÆDIA OF GARDENING;

Presenting, in one systematic view, the History and Present State of Gardening in all Countries, and its Theory and Practice in Great Britain: with the Management of the Kitchen Garden, the Flower Garden, Laying-out Grounds, &c. By J. C. LOUDON, F.L.S. &c. A New Edition, enlarged and improved. 8vo. with nearly 1,000 Engravings on Wood, 50s. cloth.

LOUDON.—AN ENCYCLOPÆDIA OF TREES AND SHRUBS;

being the "Arboretum et Fruticetum Britannicum" abridged: containing the Hardy Trees and Shrubs of Great Britain, Native and Foreign, Scientifically and Popularly Described; with their Propagation, Culture, and Uses in the Arts; and with Engravings of nearly all the Species. Adapted for the use of Nurserymen, Gardeners, and Foresters. By J. C. LOUDON, F.L.S. &c. 8vo. with 2,000 Engravings on Wood, £2. 10s. cloth.

The Original Work may be had in 8 vols. 8vo. with above 400 Octavo Plates of Trees, and upwards of 2,500 Woodcuts, £10, cloth.

LOUDON.—AN ENCYCLOPÆDIA OF AGRICULTURE;

Comprising the Theory and Practice of the Valuation, Transfer, Laying-out, Improvement, and Management of Landed Property, and of the Cultivation and Economy of the Animal and Vegetable productions of Agriculture: including all the latest Improvements, a general History of Agriculture in all Countries, a Statistical View of its present State, with Suggestions for its future progress in the British Isles; and Supplement, bringing down the work to the year 1844. By J. C. LOUDON, F.L.G.Z. and H.S. &c. 5th Edition. 8vo. with upwards of 1,100 Engravings on Wood, by Branston, £2. 10s. cloth.

The SUPPLEMENT may be had *separately*, 5s. sewed.

LOUDON.—AN ENCYCLOPÆDIA OF PLANTS;

Including all the Plants which are now found in, or have been introduced into, Great Britain; giving their Natural History, accompanied by such descriptions, engraved figures, and elementary details, as may enable a beginner, who is a mere English reader, to discover the name of every Plant which he may find in flower, and acquire all the information respecting it which is useful and interesting. By J. C. LOUDON, F.L.S. &c. The Specific Characters by an Eminent Botanist; the Drawings by J. D. C. SOWERBY, F.L.S. A New Edition, with Supplement, and a new General Index. 8vo. with nearly 10,000 Wood Engravings, £3. 13s. 6d. cloth.—The Supplement, *separately*, 8vo. 15s. cloth.

LOUDON.—AN ENCYCLOPÆDIA OF COTTAGE, FARM, AND VILLA ARCHITECTURE and FURNITURE; containing numerous Designs, from the Villa to the Cottage and the Farm, including Farm Houses, Farmeries, and other Agricultural Buildings; Country Inns, Public Houses, and Parochial Schools; with the requisite Fittings-up, Fixtures, and Furniture, and appropriate Offices, Gardens, and Garden Scenery; each Design accompanied by Analytical and Critical Remarks. By J. C. LOUDON, F.L.S. &c. New Edition, edited by Mrs. LOUDON. 8vo. with more than 2,000 Engravings on Wood, £3. 3s. cloth.—The Supplement, *separately*, 8vo. 7s. 6d. sewed.

LOUDON.—HORTUS BRITANNICUS:

A Catalogue of all the Plants indigenous to or introduced into Britain. The 3d Edition, with a NEW SUPPLEMENT, prepared, under the direction of J. C. LOUDON, by W. H. BAXTER, and revised by GEORGE DON, F.L.S. 8vo. 31s. 6d. cloth.

The SUPPLEMENT *separately*, 8vo. 2s. 6d. sewed.

The LATER SUPPLEMENT *separately*, 8s.

LOUDON.—HORTUS LIGNOSIS LONDINENSIS;

Or, a Catalogue of all the Ligneous Plants cultivated in the neighbourhood of London. To which are added, their usual prices in Nurseries. By J. C. LOUDON, F.L.S. &c. 8vo. 7s. 6d. cl.

LOUDON.—THE SUBURBAN GARDENER AND VILLA

COMPANION; comprising the Choice of a Villa or Suburban Residence, or of a situation on which to form one; the Arrangement and Furnishing of the House; and the Laying-out, Planting, and general Management of the Garden and Grounds; the whole adapted for grounds from one perch to fifty acres and upwards in extent; intended for the instruction of those who know little of Gardening or Rural Affairs, and more particularly for the use of Ladies. By J. C. LOUDON, F.L.S. &c. 8vo. with above 300 Wood Engravings, 20s. cloth.

LOW.—ON THE DOMESTICATED ANIMALS OF GREAT

BRITAIN; comprehending the Natural and Economical History of the Species and Breeds; Illustrations of the Properties of External Form; and Observations on the Principles and Practice of Breeding. By DAVID LOW, Esq. F.R.S.E. Professor of Agriculture in the University of Edinburgh, &c.; Author of "Elements of Practical Agriculture," &c. 8vo. with Engravings on Wood, 25s. cloth.

LOW.—THE BREEDS OF THE DOMESTICATED ANIMALS

Of Great Britain Described. By DAVID LOW, Esq. F.R.S.E. Professor of Agriculture in the University of Edinburgh, &c. The Plates from Drawings by W. Nicholson, R.S.A. reduced from a Series of Oil Paintings, executed for the Agricultural Museum of the University of Edinburgh, by W. Shiels, R.S.A. 2 vols. atlas quarto, with 56 plates of animals, beautifully col'd after Nature, £16. 16s. half-bound in morocco.—Or in four separate portions, as follows:

The OX. 1 vol. atlas quarto, with 22 plates, £6. 16s. 6d. half-bound in morocco.

The SHEEP. 1 vol. atlas quarto, with 21 plates, £6. 16s. 6d. half-bound in morocco.

The HORSE. 1 vol. atlas quarto, with 8 plates, £3. half-bound in morocco.

The PIG. 1 vol. atlas quarto, with 5 plates, £2. 2s. half-bound in morocco.

LOW.—ELEMENTS OF PRACTICAL AGRICULTURE;

Comprehending the Cultivation of Plants, the Husbandry of the Domestic Animals, and the Economy of the Farm. By D. LOW, Esq. F.R.S.E., Prof. of Agriculture in University of Edinburgh. 4th Edit. with Alterations and Additions, and above 200 Woodcuts. 8vo. 21s. cloth.

LOW (PROFESSOR).—ON LANDED PROPERTY

And the ECONOMY of ESTATES; comprehending the Relation of Landlord and Tenant, and the Principles and Forms of Leases; Farm-Buildings, Enclosures, Drains, Embankments, and other Rural Works; Minerals; and Woods. By DAVID LOW, Esq. F.R.S.E. Professor of Agriculture in the University of Edinburgh, &c.; Author of "Elements of Practical Agriculture," &c. 8vo. with numerous Wood Engravings, 21s. cloth.

LOW.—AN INQUIRY INTO THE NATURE OF THE SIMPLE

BODIES OF CHEMISTRY. By DAVID LOW, Esq. F.R.S.E. Prof. of Agriculture in the University of Edinburgh. 8vo. 6s. cloth.

MACAULAY.—CRITICAL AND HISTORICAL ESSAYS CON-

TRIBUTED to The EDINBURGH REVIEW. By the Right Hon. THOMAS BABINGTON MACAULAY. 4th Edition. 3 vols. 8vo. 36s. cloth.

MACAULAY.—LAYS OF ANCIENT ROME.

By the Right Hon. THOMAS BABINGTON MACAULAY. 8th Edition. Crown 8vo. 10s. 6d. cloth.

MACAULAY.—MR. MACAULAY'S LAYS OF ANCIENT ROME.

A New Edition. With numerous Illustrations, Original and from the Antique, drawn on Wood by George Scharf, Jun. and engraved by Samuel Williams. Small 4to. [In the press.]

MACKAY (CHARLES)—THE SCENERY AND POETRY OF THE ENGLISH LAKES; a Summer Ramble. By CHARLES MACKAY, Esq. LL.D. Author of "Legends of the Isles," "The Salamandrine," "The Thames and its Tributaries," &c. 8vo. with beautiful Wood Engravings from Original Sketches, 14s. cloth.

MACKENZIE.—THE PHYSIOLOGY OF VISION.
By W. MACKENZIE, M.D., Lecturer on the Eye in the University of Glasgow. 8vo. with Woodcuts, 10s. 6d. boards.

MACKINNON.—THE HISTORY OF CIVILISATION.
By WM. ALEXANDER MACKINNON, F.R.S., M.P. for Lymington. 2 vols. 8vo. 24s. cloth.

MACKINTOSH (SIR JAMES).—SIR JAMES MACKINTOSH'S MISCELLANEOUS WORKS; including his Contributions to The Edinburgh Review. Edited by ROBERT JAMES MACKINTOSH, Esq. 3 vols. 8vo. 42s. cloth.

MACKINTOSH, &c.—THE HISTORY OF ENGLAND.
By SIR JAMES MACKINTOSH; W. WALLACE, Esq.; and ROBERT BELL, Esq. 10 vols. fcp. 8vo. with Vignette Titles, £3. cloth.

MACKINTOSH (SIR JAMES).—THE LIFE OF SIR THOMAS MORE. By the Right Hon. Sir JAMES MACKINTOSH. Reprinted from the Cabinet Cyclopædia; and intended as a Present Book or School Prize. Fcp. 8vo. with Portrait, 5s. cloth; or bound in vellum gilt (*old style*), 8s.

M^cCULLOCH (J. R.)—AN ACCOUNT, DESCRIPTIVE AND STATISTICAL, of the BRITISH EMPIRE; exhibiting its Extent, Physical Capacities, Population, Industry, and Civil and Religious Institutions. By J. R. M^cCULLOCH, Esq. 3d Edit. corrected, enlarged, and greatly improved. 2 thick vols. 8vo. [In the press.]

M^cCULLOCH.—A DICTIONARY, PRACTICAL, THEORETICAL, AND HISTORICAL, OF COMMERCE AND COMMERCIAL NAVIGATION. Illustrated with Maps and Plans. By J. R. M^cCULLOCH, Esq. An entirely New Edition, corrected throughout, enlarged, and improved; with a Supplement. 8vo. 50s. cloth; or 55s. hf. bd. russia.
. This edition, which has been carefully corrected, comprises, besides the new Tariff, the new Acts relating to Banking, the Sugar Trade, Navigation and Customs, the hiring of Seamen, &c.; and is further enriched with valuable information from all parts of the world.

The SUPPLEMENT to the last Edition may be had separately, 3s. 6d. sewed.

M^cCULLOCH.—A DICTIONARY, GEOGRAPHICAL, STATISTICAL, AND HISTORICAL, of the various Countries, Places, and Principal Natural Objects in the WORLD. By J. R. M^cCULLOCH, Esq. A New Edition. 2 vols. 8vo. with Six large Maps, £4. cloth.

. The new Articles have been printed separately, as a Supplement to the former Edition. They comprise a full Account of the Present State of the United Kingdom, the Oregon Territory, &c. 8vo. 5s. sewed.

M^cCULLOCH.—THE LITERATURE OF POLITICAL ECONOMY; being a Classified Catalogue of the principal Works in the different departments of Political Economy, with Historical, Critical, and Biographical Notices. By J. R. M^cCULLOCH, Esq. 8vo. 14s. cloth.

M^cCULLOCH.—A TREATISE ON THE PRINCIPLES AND PRACTICAL INFLUENCE OF TAXATION and the FUNDING SYSTEM. By J. R. M^cCULLOCH, Esq. 8vo. 15s. cloth.

MAITLAND (DR. CHARLES).—THE CHURCH IN THE CATACOMBS: a Description of the Primitive Church of Rome. Illustrated by its Sepulchral Remains. By CHARLES MAITLAND, M.D. 8vo. with numerous Wood Engravings, 14s. cloth.

MAR CET.—CONVERSATIONS ON CHEMISTRY;
In which the Elements of that Science are familiarly Explained and Illustrated by Experiments. By MRS. MARCET. New Edition, enlarged and improved. 2 vols. fcp. 8vo. 14s. cloth.

MAR CET.—CONVERSATIONS ON NATURAL PHILOSOPHY;
In which the Elements of that Science are familiarly explained. By MRS. MARCET. New Edition, enlarged and corrected. Fcp. 8vo. with 23 Plates, 10s. 6d. cloth.

MAR CET.—CONVERSATIONS ON POLITICAL ECONOMY;
In which the Elements of that Science are familiarly explained. By MRS. MARCET. New Edition revised and enlarged. Fcp. 8vo. 7s. 6d. cloth.

MARCEZ.—CONVERSATIONS ON VEGETABLE PHYSIOLOGY; comprehending the Elements of Botany, with their application to Agriculture. By Mrs. MARCEZ. New Edition. Fcp. 8vo. with 4 Plates, 9s. cloth.

MARCEZ.—CONVERSATIONS ON LAND AND WATER.

By Mrs. MARCEZ. New Edition, revised and corrected. Fcp. 8vo. with coloured Map, shewing the comparative altitude of Mountains, 5s. 6d. cloth.

MARCEZ.—CONVERSATIONS ON LANGUAGE,

For the use of Children. By Mrs. MARCEZ. 18mo. 4s. 6d. cloth.

MARCEZ.—CONVERSATIONS ON THE HISTORY OF ENGLAND, for the use of Children. By Mrs. MARCEZ. 2d Edition, with Additions. 18mo. 5s. cl.

MARGARET RUSSELL: AN AUTOBIOGRAPHY.

("This well-written tale contains many passages of great force and beauty."—LITERARY GAZ.) Fcp. 8vo. 6s. cloth.

MARRIAGE GIFT.

By a MOTHER. A Legacy to her Children. Post 8vo. 5s. cloth.

MARRYAT.—MASTERMAN READY;

Or, the Wreck of the Pacific. Written for Young People. By Captain F. MARRYAT, C.B. Author of "Peter Simple," &c. 3 vols. fcp. 8vo. with Wood Engravings, 22s. 6d. cloth.

MARRYAT.—THE PRIVATEER'S-MAN ONE HUNDRED YEARS AGO. By Captain F. MARRYAT, C.B. Author of "Masterman Ready," &c. 2 vols. fcp. 8vo. 12s. cloth.

MARRYAT.—THE SETTLERS IN CANADA.

Written for Young People. By Captain F. MARRYAT, C.B. Author of "The Privateers-man One Hundred Years Ago," &c. 2 vols. fcp. 8vo. 12s. cloth.

MARRYAT (CAPT.)—THE MISSION;

Or, Scenes in Africa. Written for Young People. By Captain F. MARRYAT, C.B. Author of "The Settlers in Canada," &c. 2 vols. fcp. 8vo. 12s. cloth.

MAUNDER.—THE SCIENTIFIC & LITERARY TREASURY;

A new and popular Encyclopædia of Science and the Belles-Lettres; including all Branches of Science, and every Subject connected with Literature and Art. The whole written in a familiar style, adapted to the comprehension of all persons desirous of acquiring information on the subjects comprised in the work, and also adapted for a Manual of convenient Reference to the more instructed. By SAMUEL MAUNDER. 4th Edition. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MAUNDER.—THE TREASURY OF HISTORY;

Comprising a General Introductory Outline of Universal History, Ancient and Modern, and a Series of separate Histories of every principal Nation that exists; their Rise, Progress, and Present Condition, the Moral and Social Character of their respective inhabitants, their Religion, Manners, and Customs, &c. By SAMUEL MAUNDER. 2d Edition. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MAUNDER.—THE BIOGRAPHICAL TREASURY;

Consisting of Memoirs, Sketches, and brief Notices of above 12,000 Eminent Persons of all Age, and Nations, from the Earliest Period of History; forming a new and complete Dictionary of Universal Biography. By SAMUEL MAUNDER. 5th Edition, revised throughout, and containing a copious Supplement, brought down to December, 1844. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MAUNDER.—THE TREASURY OF KNOWLEDGE,

AND LIBRARY OF REFERENCE; in Two Parts. 16th Edition, thoroughly revised and enlarged. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

. The principal contents of the present new and thoroughly revised edition of "The Treasury of Knowledge are—a new and enlarged English Dictionary, with a Grammar, Verbal Distinctions, and Exercises; a new Universal Gazetteer; a compendious Classical Dictionary; an Analysis of History and Chronology; a Dictionary of Law Terms; a new Synopsis of the British Peerage; and various useful Tabular Addenda.

MEMOIRS OF THE GEOLOGICAL SURVEY OF GREAT BRITAIN, and of the Museum of Economic Geology in London. Published by order of the Lords Commissioners of Her Majesty's Treasury. Royal 8vo. with Woodcuts and 9 large Plates (seven coloured), 21s. cloth.

MICHELET (J.)—PRIESTS, WOMEN, AND FAMILIES.

By J. MICHELET. Translated from the French (Third Edition, which contains Michelet's Preface, in reply to the attacks of the Jesuits), with the Author's approbation, by C. COCKS, B.L. New Editions. Post 8vo. 9s. cloth; 16mo. 1s. 4d. sewed.

MICHELET (J.)—THE PEOPLE.

By M. MICHELET, Member of the Institute of France, &c. Translated, with the approbation of the Author, by C. COCKS, B.L. New Edition. Post 8vo. 9s. cloth; 16mo. 1s. 6d. sewed.

* * Mr. Cocks's authorised translations of Michelet's "Priests, Women, and Families," and "The People," in one vol. 16mo. 3s. 6d. cloth.

MICHELET AND QUINET.—THE JESUITS, BY MM.

MICHELET and QUINET. Translated from the Seventh Edition, with the approbation of the Authors, by C. COCKS, B.L., Author of "Bordeaux, its Wines, and the Claret Country." New Edition. 16mo. 1s. 6d. sewed.

* * Mr. Cocks's Authorised Translations of MM. Michelet and Quinet's "The Jesuits," and M. Quinet's "Christianity," in one vol. 16mo. 4s. cloth.

MIGNET (M.)—ANTONIO PEREZ AND PHILIP II. OF SPAIN.

By M. MIGNET, Member of the Institute of France, Perpetual Secretary of the Academy of Moral and Political Sciences, &c. Translated by C. COCKS, B.L. Post 8vo. 9s. cloth.

MILES (WILLIAM).—THE HORSE'S FOOT, AND HOW TO KEEP IT SOUND.

By WILLIAM MILES, Esq. New Edit. Royal 8vo. with Engravings, 7s. cl.

MILNER (REVS. J. & I.)—THE HISTORY OF THE CHURCH

of CHRIST. By the Rev. JOSEPH MILNER, A.M. With Additions and Corrections by the late Rev. ISAAC MILNER, D.D. F.R.S. New Edition. 4 vols. 8vo. £2. 8s. boards.

MOHAN LAL.—LIFE OF THE AMIR DOST MOHAMMED

KHAN, of CABUL: with his Political Proceedings towards the English, Russian, and Persian Governments, including the Victory and Disasters of the British Army in Afghanistan. By MOHAL LAL, Esq. Knight of the Persian Order of the Lion and Sun; lately attached to the Mission in Kabul. 2 vols. 8vo. with numerous Portraits, 30s. cloth.

MONTAUBAN.—A YEAR AND A DAY IN THE EAST;

Or, Wanderings over Land and Sea. By Mrs. ELIOT MONTAUBAN. Post 8vo. 7s. cloth.

MONTGOMERY'S (JAMES) POETICAL WORKS.

New and only Complete Edition. With some additional Poems, and Antobiographical Prefaces. Collected and Edited by Mr. MONTGOMERY. 4 vols. fcp. 8vo. with Portrait, and Seven other Plates, 20s. cloth; or bound in morocco, 36s.

MOORE'S POETICAL WORKS;

Containing the Author's recent Introduction and Notes. Complete in one volume, uniform with Lord Byron's and Southey's Poems. Medium 8vo. with a New Portrait, by George Richmond, and a View of the Residence of the Poet, 21s. cloth; or 42s. bound in morocco, by Hayday.

* * Also, an Edition in 10 vols. fcp. 8vo. with Portrait, and 19 Plates, £2. 10s. cloth; bound in morocco, £4. 10s.

MOORE'S LALLA ROOKH: AN ORIENTAL ROMANCE.

New Edition. Medium 8vo. illustrated with 13 Engravings finished in the highest style of the Art, 21s. cloth; morocco, 35s; or, with India Proof Plates, 42s. cloth.

MOORE'S LALLA ROOKH: AN ORIENTAL ROMANCE.

New Edition. Fcp. 8vo. with Four Engravings, from Paintings by Westall, 10s. 6d. cloth; or, bound in morocco, 14s.

MOORE'S IRISH MELODIES.

Illustrated by D. MACLISE, R.A. Imp. 8vo. with 161 Designs engraved on Steel, £3. 3s. bds.; or £4. 14s. 6d. bound in morocco, by Hayday. Proof Impressions (only 200 copies printed, of which a few remain), £6. 6s. boards.

* * India Proofs before Letters of the 161 Designs, on Quarter Colombier, in Portfolio (only 25 copies printed, of which a few remain), £31. 10s.

India Proofs before Letters of the 51 Large Designs, on Quarter Colombier, in Portfolio (only 25 copies printed, of which a few remain), £18. 18s.

MOORE'S IRISH MELODIES.

New Edition. Fcp. 8vo. with Engraved Title and Vignette, 10s. cloth; or, bound in morocco, 13s. 6d.

MOORE.—THE HISTORY OF IRELAND,

From the Earliest Kings of that Realm down to its Last Chief. By THOMAS MOORE, Esq. 4 vols. fcp. 8vo., with Vignette Titles, 24s. cloth.

MOORE.—THE POWER OF THE SOUL OVER THE BODY,

Considered in relation to Health and Morals. By GEORGE MOORE, M.D. Member of the Royal College of Physicians, London &c. 2d Edition. Post 8vo. 7s. 6d. cloth.

MOORE.—THE USE OF THE BODY IN RELATION TO THE

MIND. By GEORGE MOORE, M.D. Member of the Royal College of Physicians, London, &c. Post 8vo. 9s. cloth.

MORAL OF FLOWERS (THE).

3d Edition. Royal 8vo. with 24 beautifully-coloured Engravings, £1. 10s. half-bound.

MORTON.—A VETERINARY TOXICOLOGICAL CHART,

Containing those Agents known to cause Death in the Horse; with the Symptoms, Antidotes, Action on the Tissues, and Tests. By W. J. T. MORRIS. 12mo. 6s. in case, on rollers, 8s. 6d.

MORTON.—A MANUAL OF PHARMACY,

For the Student in Veterinary Medicine; containing the Substances employed at the Royal Veterinary College, with an attempt at their classification, and the Pharmacopœia of that Institution. By W. J. T. MORRIS. 3d Edition. 12mo. 10s. cloth.

MOSELEY.—THE MECHANICAL PRINCIPLES OF ENGINEERING AND ARCHITECTURE.

By the Rev. H. MOSELEY, M.A. F.R.S., Professor of Natural Philosophy and Astronomy in King's College, London; and Author of "Illustrations of Mechanics," &c. 8vo. with Woodcuts and Diagrams, 24s. cloth.

MOSELEY.—ILLUSTRATIONS OF PRACTICAL MECHANICS.

By the Rev. H. MOSELEY, M.A., Professor of Natural Philosophy and Astronomy in King's College, London; being the First Volume of the Illustrations of Science by the Professors of King's College. New Edition. Fcp. 8vo. with numerous Woodcuts, 8s. cloth.

MOSHEIM'S ECCLESIASTICAL HISTORY,

Ancient and Modern. Translated, with copious Notes, by JAMES MURDOCK, D.D. Edited, with Additions, by HENRY SCAMES, M.A. Rector of Stapleford-Tawney, Essex. New Edition, revised, and continued to the present time. 4 vols. 8vo. 48s. cloth.

MÜLLER.—INTRODUCTION TO A SCIENTIFIC SYSTEM

OF MYTHOLOGY. By C. O. MÜLLER, Author of "The History and Antiquities of the Doric Race," &c. Translated from the German by John Leitch. 8vo. uniform with "Müller's Dorians," 12s. cloth.

MURRAY.—ENCYCLOPÆDIA OF GEOGRAPHY;

Comprising a complete Description of the Earth: exhibiting its Relation to the Heavenly Bodies, its Physical Structure, the Natural History of each Country, and the Industry, Commerce, Political Institutions, and Civil and Social State of all Nations. By HUGH MURRAY, F.R.S.E.: assisted by other Writers of eminence. New Edition. 8vo. with 82 Maps, and upwards of 1000 other Woodcuts, £3, cloth.

NECKER DE SAUSSURE.—PROGRESSIVE EDUCATION;

Or, Considerations on the Course of Life. Translated and abridged from the French of Madame NECKER DE SAUSSURE, by Miss HOLLAND. 3 vols. fcp. 8vo. 19s. 6d. cloth.

. Separately, Vols. I. and II. 12s.; Vol. III. 7s. 6d.

NESBIT (A.)—A TREATISE ON PRACTICAL MENSURATION;

Containing the most approved Methods of drawing Geometrical Figures; Mensuration of Superficies; Land-Surveying; Mensuration of Solids; the use of the Carpenter's Rule; Timber Measure, &c. By A. NESBIT. 12th Edition. 12mo. with nearly 300 Woodcuts, 6s. bd.

KEY. 7th Edition. 12mo. 5s. bound.

NEWELL (REV. R. H.)—THE ZOOLOGY OF THE ENGLISH

POETS, corrected by the Writings of Modern Naturalists. By the Rev. R. H. NEWELL, Rector of Little Hornead. Fcp. 8vo. with Engravings on Wood, 5s. 6d. cloth.

NICOLAS.—THE CHRONOLOGY OF HISTORY.

Containing Tables, Calculations, and Statements indispensable for ascertaining the Dates of Historical Events, and of Public and Private Documents, from the Earliest Period to the Present Time. By Sir HARRIS NICOLAS, K.C.M.G. Second Edition. Fcp. 8vo. 6s. cloth.

ORDNANCE MAPS (THE), AND PUBLICATIONS OF THE

GEOLOGICAL SURVEY OF THE UNITED KINGDOM.—Messrs. LONGMAN and Co. have been appointed by the Board of Ordnance Agents for the sale of the Maps of the Ordnance Survey of Great Britain. Also, sole Agents for the sale of the Maps, Sections, and Books of the Geological Survey of the United Kingdom, and of the Museum of Economic Geology, under the Chief Commissioner of Her Majesty's Woods, Works, and Land Revenues.

. Complete detailed Catalogues of both Series may be had on application.

OWEN. — LECTURES ON THE COMPARATIVE ANATOMY

AND PHYSIOLOGY OF THE INVERTEBRATE ANIMALS, delivered at the Royal College of Surgeons in 1843. By RICHARD OWEN, F.R.S. Hunterian Professor to the College. From Notes taken by William White Cooper, M.R.C.S. and revised by Professor Owen. With Glossary and Index. 8vo. with nearly 140 Illustrations on Wood, 14s. cloth.

. A Second Volume, (*On the Vertebrata*) is preparing for publication.

PARABLES (THE).

THE PARABLES OF OUR LORD, richly illuminated, with appropriate Borders, printed in Colours and in Black and Gold; with a Design from one of the early German Engravers. Square fcp. 8vo. uniform in size with the "Sermon on the Mount," 21s. in a massive carved binding in the style of the beginning of the Sixteenth Century; or 30s. bound in morocco in the Missal style, by Hayday. [Nearly ready.]

PARKES. — DOMESTIC DUTIES ;

Or, Instructions to Young Married Ladies on the Management of their Households, and the Regulation of their Conduct in the various Relations and Duties of Married Life. By Mrs. W. PARKES. 5th Edition. Fcp. 8vo. 9s. cloth.

PATON (A. A.) — SERVIA, THE YOUNGEST MEMBER OF THE

EUROPEAN FAMILY ; or, a Residence in Belgrade, and Travels through the Highlands and Woodlands of the Interior, during the years 1843 and 1844. By ANDREW ARCHIBALD PATON, Esq. Post 8vo. with Portrait and Plate, 12s. cloth.

PATON (A. A.) — THE MODERN SYRIANS ;

Or, Native Society in Damascus, Aleppo, and the Mountains of the Druses. Post 8vo. 10s. 6d. cloth.

PEARSON. — AN INTRODUCTION TO PRACTICAL ASTRO-

NOMY. By the Rev. W. PEARSON, LL.D. F.R.S., &c., Rector of South Killworth, Leicestershire, and Treasurer to the Astronomical Society of London. 2 vols. 4to. with Plates, £7. 7s. boards.

PEDESTRIAN AND OTHER REMINISCENCES, AT HOME

AND ABROAD. With Sketches of Country Life. By SYLVANUS. Post 8vo. with Frontispiece and Vignette, 10s. 6d. cloth.

PERCIVALL. — HIPPOPATHOLOGY ;

A Systematic Treatise on the Disorders and Lameness of the Horse; with their modern and most approved Methods of Cure; embracing the doctrines of the English and French Veterinary Schools. By W. PERCIVALL, M.R.C.S. Veterinary Surgeon in the 1st Life Guards. 3 vols. 8vo. with Woodcuts. Vol. 1, 10s. 6d.; Vols. 2 and 3, 14s. each, boards.

PERCIVALL. — THE ANATOMY OF THE HORSE ;

Embracing the Structure of the Foot. By W. PERCIVALL, M.R.C.S. 8vo. £1, cloth.

PEREIRA. — A TREATISE ON FOOD AND DIET :

With Observations on the Dietetical Regimen suited for Disordered States of the Digestive Organs; and an Account of the Dietaries of some of the principal Metropolitan and other Establishments for Paupers, Lunatics, Criminals, Children, the Sick, &c. By JON. PEREIRA, M.D. F.R.S. & L.S. Author of "Elements of Materia Medica." 8vo. 16s. cloth.

PERICLES.

A Tale of Athens in the 83d Olympiad. By the Author of "A Brief Sketch of Greek Philosophy." 2 vols. post 8vo. 18s. cloth.

PERRY (DR. W. C.) — GERMAN UNIVERSITY EDUCATION ;

Or, the Professors and Students of Germany. To which is added, a brief Account of the Public Schools of Prussia; with Observations on the Influence of Philosophy on the Studies of the German Universities. By WALTER C. PERRY, Phil. D. of the University of Göttingen. 2d Edition. 12mo. 4s. 6d. cloth.

PESCHEL (C. F.)—ELEMENTS OF PHYSICS.

By C. F. PESCHEL, Principal of the Royal Military College, Dresden. Translated from the German, with Notes, by E. WEST. 3 vols. fcp. 8vo. with Diagrams and Woodcuts, 21s. cloth.

Separately { Part 1. The Physics of Ponderable Bodies. Fcp. 8vo. 7s. 6d. cloth.
Part 2. Imponderable Bodies (Light, Heat, Magnetism, Electricity, and Electro-Dynamics). 2 vols. fcp. 8vo. 13s. 6d. cloth.

PHILLIPS.—AN ELEMENTARY INTRODUCTION TO MINERALOGY;

comprising a Notice of the Characters and Elements of Minerals; with Accounts of the Places and Circumstances in which they are found. By WILLIAM PHILLIPS, F.L.S. M.G.S. &c. 4th Edition, augmented by R. ALLAN, F.R.S.E. 8vo. with numerous Woodcuts, 12s. cloth.

PHILLIPS.—FIGURES AND DESCRIPTIONS OF THE

PALÆOZOIC FOSSILS OF CORNWALL, DEVON, and WEST SOMERSET; observed in the course of the Ordnance Geological Survey of that District. By JOHN PHILLIPS, F.R.S. F.G.S. &c. Published by Order of the Lords Commissioners of H.M. Treasury. 8vo. with 60 Plates, comprising very numerous figures, 9s. cloth.

PHILLIPS.—A GUIDE TO GEOLOGY.

By JOHN PHILLIPS, F.R.S.G.S., &c. Fcp. 8vo. with Plates, 6s. cloth.

PHILLIPS.—A TREATISE ON GEOLOGY.

By JOHN PHILLIPS, F.R.S.G.S., &c. 2 vols. fcp. 8vo. with Vignette Titles and Woodcuts, 12s. cloth.

PITMAN (REV. J. R.)—A COURSE OF SERMONS

On some of the chief Subjects in the Book of Psalms; containing Three or more for each Day of the Month: abridged from Eminent Divines of the Established Church. By the Rev. J. R. PITMAN, A.M. Domestic Chaplain to Her Royal Highness the Duchess of Kent. 8vo. 14s. cl.

PLYMLEY (PETER).—LETTERS ON THE SUBJECT OF THE

CATHOLICS TO MY BROTHER ABRAHAM, WHO LIVES IN THE COUNTRY. By PETER PLYMLEY. 21st Edition. Post 8vo. 7s. cloth.

POETS' PLEASAUNCE (THE);

Or, Garden of all Sorts of Pleasant Flowers, which our Pleasant Poets have in past time for Pastime planted: with the right ordering of them. By EDEN WARWICK. Square crown 8vo. with very numerous Illustrations on Wood, engraved in the best manner. [*Just ready.*]

POISSON (S. D.)—A TREATISE ON MECHANICS.

By S. D. POISSON. 2d Edition. Translated from the French, and illustrated with Explanatory Notes, by the Rev. HENRY H. HARTE, late Fellow of Trinity College, Dublin. 2 vols. 8vo. £1. 8s. cloth.

POPE (ALEXANDER).—THE WORKS OF ALEXANDER POPE.

Edited by THOMAS ROSCOE, Esq. With the Author's Life. A New Edition, 8 vols. 8vo. [*In the press.*]

PORTER.—A TREATISE ON THE MANUFACTURE OF SILK.

By G. R. PORTER, Esq. F.R.S. Author of "The Progress of the Nation," &c. 1 vol. 8vo. with Vignette Title, and 39 Engravings on Wood, 6s. cloth.

PORTER.—A TREATISE ON THE MANUFACTURES OF

PORCELAIN AND GLASS. By G. R. PORTER, Esq. F.R.S. Fcp. 8vo. with Vignette Title and 50 Woodcuts, 6s. cloth.

PORTLOCK.—REPORT ON THE GEOLOGY OF THE COUNTY

OF LONDONDERRY, and of Parts of Tyrone and Fermanagh, examined and described under the Authority of the Master-General and Board of Ordnance. By J. E. PORTLOCK, F.R.S. &c. 8vo. with 48 Plates, 24s. cloth.

POWELL.—THE HISTORY OF NATURAL PHILOSOPHY,

From the Earliest Periods to the Present Time. By BADEN POWELL, M.A., Savilian Professor of Mathematics in the University of Oxford. Fcp. 8vo. Vignette Title, 6s. cloth.

PYCROFT (REV. J.)—A COURSE OF ENGLISH READING,

adapted to every Taste and Capacity: with Anecdotes of Men of Letters. By the Rev. JAMES PYCROFT, B.A. Editor of "Virgil, with Marginal References"; Author of "Latin Grammar Practice," and "Greek Grammar Practice." Fcp. 8vo. 6s. 6d. cloth.

QUARTERLY JOURNAL OF THE GEOLOGICAL SOCIETY

OF LONDON. Edited by DAVID THOMAS ANSTED, M.A. F.R.S. Fellow of Jesus College, Cambridge; Professor of Geology in King's College, London; Vice-Secretary of the Geological Society. 8vo. 4s. each number, sewed. [*Published quarterly.*]

* * Vol. I. 8vo. with plates and woodcuts, 17s. 6d. cloth.

QUINET.—CHRISTIANITY IN ITS VARIOUS ASPECTS,

From the Birth of Christ to the French Revolution. By E. QUINET, of the College of France. Translated, with the Author's approbation, by C. COCKS, B.L. 16mo. 2s. sewed.

RANKE'S HISTORY OF THE REFORMATION.

Translated by SARAH AUSTIN, Translator of Ranke's "History of the Popes." Vols. 1 and 2. 8vo. 30s. cloth. *.* The 3d Volume is in the press.

READER (THOMAS).—TIME TABLES

On a New and Simplified Plan; to facilitate the Operation of Discounting Bills, and the Calculation of Interest on Banking and Current Accounts, &c.: shewing, WITHOUT CALCULATION, the Number of Days from every Day in the Year to any other Day, for any period not exceeding 365 Days. By THOMAS READER. Post 8vo. 14s. cloth; or 17s. calf lettered.

REECE.—THE MEDICAL GUIDE,

For the use of the Clergy, Heads of Families, Seminaries, and Junior Practitioners in Medicine; comprising a complete Modern Dispensatory, and a Practical Treatise on the Distinguishing Symptoms, Causes, Prevention, Cure and Palliation, of the Diseases incident to the Human Frame. By R. REECE, M.D. 16th Edition. 8vo. 12s. boards.

REID (DR.).—ILLUSTRATIONS OF THE PRINCIPLES AND

PRACTICE of WARMING and VENTILATING, with Preliminary Remarks on Health and Length of Life. By D. B. REID, M.D. F.R.S.E. 8vo. with Diagrams and Woodcuts, 16s. cloth.

REPTON.—THE LANDSCAPE GARDENING & LANDSCAPE

ARCHITECTURE of the late HUMPHRY REPTON, Esq.; being his entire works on these subjects. New Edition, with an historical and scientific Introduction, a systematic Analysis, a Biographical Notice, Notes, and a copious alphabetical Index. By J. C. LOUDON, F.L.S. &c. 8vo. with 250 Engravings, and Portrait, 30s. cloth; with coloured plates, £3. 6s. cloth.

REYNARD THE FOX :

A renowned Apologue of the Middle Age. Reproduced in Rhyme. Embellished throughout with Scroll Capitals, in Colours, from Wood-block Letters made expressly for this work, after Designs of the 12th and 13th Centuries. With an Introduction, by SAMUEL NAYLOR, late of Queen's College, Oxford. Large square 8vo. 18s. cloth.

RIDDLE.—A COMPLETE ENGLISH-LATIN AND LATIN-

ENGLISH DICTIONARY, compiled from the best sources, chiefly German. By the Rev. J. E. RIDDLE, M.A. 4th Edition. 8vo. 3ts. 6d. cloth.

Separately { The English-Latin Dictionary, 10s. 6d. cloth.
 { The Latin-English Dictionary, 21s. cloth.

RIDDLE.—A DIAMOND LATIN-ENGLISH DICTIONARY.

For the Waistcoat-pocket. A Guide to the Meaning, Quality, and right Accentuation of Latin Classical Words. By the Rev. J. E. RIDDLE, M.A. New Edition. Royal 32mo. 4s. bound.

RIDDLE.—ECCLESIASTICAL CHRONOLOGY;

Or, Annals of the Christian Church, from its Foundation to the present Time. Containing a View of General Church History, and the Course of Secular Events; the Limits of the Church and its Relations to the State; Controversies; Sects and Parties; Rites, Institutions, and Discipline; Ecclesiastical Writers, &c. By the Rev. J. E. RIDDLE, M.A., Author of "A Complete Latin Dictionary." 8vo. 15s. cloth.

RIDDLE.—LETTERS FROM AN ABSENT GODFATHER;

Or, a Compendium of Religious Instruction for Young Persons. By the Rev. J. E. RIDDLE, M.A.; Author of "A Complete Latin Dictionary." Fcp. 8vo. 6s. cloth.

RITCHIE (ROBERT).—RAILWAYS: THEIR RISE AND

PROGRESS, and CONSTRUCTION. With Remarks on Railway Accidents, and Proposals for their Prevention. By ROBERT RITCHIE, Esq. F.R.S. S.A. Civil Engineer, and Associate of the Institute of Civil Engineers. Fcp. 8vo. with Woodcuts and Diagrams, 9s. cloth.

RIVERS.—THE ROSE AMATEUR'S GUIDE;

Containing ample Descriptions of all the fine leading varieties of Roses, regularly classed in their respective Families; their History and mode of Culture. By T. RIVEAS, Jun. 4th Edition, corrected and improved. Fcp. 8vo. 6s. cloth.

. In this edition only the most select varieties are described, both old and new; those of inferior interest have been omitted; and several pages of new matter have been added.

ROBERTS (GEORGE).—THE LIFE, PROGRESSES, AND RE-

BELLION of JAMES DUKE of MONMOUTH, to his Capture and Execution; with a full Account of the Bloody Assizes, and copious Biographical Notices. By GEORGE ROBERTS. 2 vols. post 8vo. with Portrait, Maps, and other Illustrations, 24s. cloth.

ROBERTS.—AN ETYMOLOGICAL AND EXPLANATORY
 DICTIONARY of the Terms and Language of GEOLOGY; designed for the early Student,
 and those who have not made great progress in the Science. By G. ROBERTS. Fcp. 6s. cloth.

ROBINSON (JAMES).—THE WHOLE ART OF CURING,
 PICKLING, AND SMOKING EVERY DESCRIPTION OF MEAT AND FISH, according
 to both the British and Foreign Modes. To which is appended, a Description of the requisite
 Apparatus. By JAMES ROBINSON, Eighteen Years a Practical Curer. Fcp. 8vo. [*Just ready.*]

ROBINSON.—GREEK AND ENGLISH LEXICON TO THE
 NEW TESTAMENT. By E. ROBINSON, D.D. Author of "Biblical Researches." Edited,
 with careful revision, corrections, &c. by the Rev. Dr. S. T. BLOOMFIELD. 8vo. 18s. cloth.

ROGERS.—THE VEGETABLE CULTIVATOR;

Containing a plain and accurate Description of all the different Species of Culinary Vegetables,
 with the most approved Method of Cultivating them by Natural and Artificial Means, and
 the best Modes of Cooking them. Together with a Description of the Physical Herbs in general
 Use. By J. ROGERS, Author of "The Fruit Cultivator." 2d Edition. Fcp. 8vo. 7s. cloth.

ROGET (P. M.)—THE ECONOMIC CHESS-BOARD;

Being a Chess-Board, provided with a complete set of Chess-Men, for playing Games in
 Carriages, or Out of Doors, and for folding up, and carrying in the pocket, without disturbing
 the Game. Invented by P. M. ROGET, M.D. and Registered according to Act of Parliament.
 New Edition. In a neat foolscap 8vo. case, price 2s. 6d.

. This Chess-Board is peculiarly adapted for working out Chess Problems, and for the
 study of published Games and Positions.—Dr. Roget is preparing a Set of Chess Problems to
 accompany his Chess-Board.

ROME.—THE HISTORY OF ROME.

(In the Cabinet Cyclopædia.) 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

ROSCOE.—LIVES OF EMINENT BRITISH LAWYERS.

By HENRY ROSCOE, Esq. Fcp. 8vo. with Vignette Title, 6s. cloth.

ROWTON (F.)—THE DEBATER ;

Being a Series of complete Debates, Outlines of Debates, and Questions for Discussion; with
 ample References to the best Sources of Information on each particular Topic. By FREDERICK
 ROWTON, Lecturer on General Literature. Fcp. 8vo. 6s. cloth.

SANDBY (REV. G.)—MESMERISM AND ITS OPPONENTS :

With a Narrative of Cases. By the Rev GEORGE SANDBY, Jun. Vicar of Flinton, and Rector of
 All Saints with St. Nicholas, South Elmham, Suffolk; Domestic Chaplain to the Right Hon.
 the Earl of Abergavenny. Fcp. 8vo. 6s. cloth.

SANDFORD (REV. JOHN).—PAROCHIALIA,

Or, Church, School, and Parish. By JOHN SANDFORD, M.A. Vicar of Dunchurch, Chaplain
 to the Lord Bishop of Worcester, and Rural Dean. 8vo. with Woodcuts, 16s. cloth.

SANDFORD.—WOMAN IN HER SOCIAL AND DOMESTIC
 CHARACTER. By Mrs. JOHN SANDFORD. 6th Edition. Fcp. 8vo. 6s. cloth.

SANDFORD.—FEMALE IMPROVEMENT.

By Mrs. JOHN SANDFORD. 2d Edition. Fcp. 8vo. 7s. 6d. cloth.

SCHLEIDEN (PROFESSOR).—PRINCIPLES OF SCIENTIFIC
 BOTANY. By M. J. SCHLEIDEN, Professor of Botany at Jena. Translated by E. LANKES-
 TER, M.D. F.L.S. 8vo. with numerous Wood Engravings. [*Preparing for publication.*]

SCOTT.—THE HISTORY OF SCOTLAND.

By Sir WALTER SCOTT, Bart. New edition. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

SEAWARD.—SIR EDWARD SEAWARD'S NARRATIVE OF
 HIS SHIPWRECK, and consequent Discovery of certain Islands in the Caribbean Sea: with
 a detail of many extraordinary and highly interesting Events in his Life, from 1733 to 1749, as
 written in his own Diary. Edited by Miss JANE PORTER. 3d Edition, with a New Nautical
 and Geographical Introduction. 2 vols. post 8vo. 21s. cloth.

SERMON ON THE MOUNT (THE).

Intended for a Birth-day Present, or Gift Book for all Seasons. Printed in Gold and Colours,
 in the Missal style, with Ornamental Borders by OWEN JONES, Architect, and an illuminated
 Frontispiece by W. BOXALL, Esq. A New Edition. Fcp. 4to. in a rich brocaded silk cover,
 21s.; or bound in morocco, by Hayday, 25s.

SELECT WORKS OF THE BRITISH POETS,

From Ben Jonson to Beattie. With Biographical and Critical Prefaces, by Dr. AIKIN. A New Edition, with Supplement, by LUCY AIKIN; consisting of additional Selections from more recent Poets. Medium 8vo. 18s. cloth.

SELECT WORKS OF THE BRITISH POETS,

From Chaucer to Withers. With Biographical Sketches, by R. SOUTHEY, LL.D. 8vo. 30s. cloth; with gilt edges, 31s. 6d.

*. The peculiar feature of these two works is, that the Poems are printed entire, without mutilation or abridgment—a feature not possessed by any similar work, and adding obviously to their interest and utility.

SHAKSPEARE, BY BOWDLER.

THE FAMILY SHAKSPEARE; in which nothing is added to the Original Text; but those words and expressions are omitted which cannot with propriety be read aloud. By T. BOWDLER, Esq. F.R.S. 8th Edition. 8vo. with 36 Illustrations after Smirke, &c. 30s. cloth; or, with gilt edges, 31s. 6d.: or, in 8 vols. 8vo. without Illustrations, £4. 14s. 6d. boards.

SHELDON (F.)—THE MINSTRELSY OF THE ENGLISH

BORDER: being a Collection of Ballads, Ancient, Remodelled, and Original, founded on well-known Border-Legends: with illustrative Notes. By FREDERICK SHELDON. Square fcp. 8vo. *[In the press.]*

SHELLEY, &c.—LIVES OF THE MOST EMINENT LITERARY

MEN OF ITALY, SPAIN, and PORTUGAL. By Mrs. SHELLEY, Sir D. BREWSTER, J. MONTGOMERY, &c. 3 vols. fcp. 8vo. with Vignette Titles, 18s. cloth.

SHELLEY.—LIVES OF MOST EMINENT FRENCH WRITERS.

By Mrs. SHELLEY, and others. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

SHEPHERD (THE REV. W.)—HORÆ APOSTOLICÆ;

Or, a Digested Narrative of the Acts and Writings of the Apostles of Jesus Christ. Arranged according to Townsend. By the Rev. WILLIAM SHEPHERD, B.D. Fcp. 8vo. 5s. 6d. cloth.

SHORT WHIST:

Its Rise, Progress, and Laws; with Observations to make any one a Whist Player; containing also the Laws of Piquet, Cassino, Ecarté, Cribbage, Raekgammon. By Major A*****. 9th Edition. To which are added, Precepts for Tyros. By Mrs. B****. Fcp. 8vo. 3s. cloth.

SINNETT.—THE BYWAYS OF HISTORY.

By Mrs. PERCY SINNETT. 2 vols. post 8vo.

[In the press.]

SMITH (GEORGE).—PERILOUS TIMES;

Or, the Aggressions of Antichristian Error on Scriptural Christianity, considered in reference to the Dangers and Duties of Protestants. By GEO. SMITH, F.A.S. &c. Fcp. 8vo. 6s. cloth.

SMITH (GEORGE).—THE RELIGION OF ANCIENT

BRITAIN: or, a Succinct Account of the several Religious Systems which have obtained in this Island from the Earliest Times to the Norman Conquest: including an Investigation into the Early Progress of Error in the Christian Church, the Introduction of the Gospel into Britain, and the State of Religion in England till Popery had gained the ascendancy. By GEORGE SMITH, F.A.S. &c. 2d Edition. Post 8vo. 7s. 6d. cloth.

SMITH.—THE ENGLISH FLORA.

By Sir JAMES EDWARD SMITH, M.D. F.R.S., late President of the Linnæan Society, &c. 6 vols. 8vo. £3. 12s. boards.

Contents:—Vols. I. to IV. THE FLOWERING PLANTS and the FERNS, £2. 8s.

Vol. V. Part 1, 12s.—CRYPTOGAMIA; comprising the Mosses, Hepaticæ, Lichens, Characæ, and Algæ. By Sir W. J. HOOKER.

Vol. V. Part 2, 12s.—THE FUNGI—completing the work, by Sir J. W. HOOKER, and the Rev. M. J. BEAKELEY, F.L.S. &c.

SMITH (S. H.)—THE FEMALE DISCIPLE OF THE FIRST

THREE CENTURIES OF THE CHRISTIAN ERA: her Trials and her Mission. By Mrs. HENRY SMITH. Fcp. 8vo. 6s. cloth.

SMITH.—COMPENDIUM OF THE ENGLISH FLORA.

By Sir J. E. SMITH. 2d Edit. with Additions, &c. By Sir W. J. HOOKER. 12mo. 7s. 6d. cl.

THE SAME IN LATIN. 5th Edition, 12mo. 7s. 6d.

SMITH.—AN INTRODUCTION TO THE STUDY OF BOTANY.

By Sir J. E. SMITH, late President of the Linnæan Society. 7th Edition, corrected; in which the object of Smith's "Grammar of Botany" is combined with that of the "Introduction." By Sir WILLIAM JACKSON HOOKER, K.H., LL.D., &c. 8vo. with 36 Steel Plates, 16s. cloth; with the Plates coloured, £2. 12s. 6d. cloth.

SMITH (SYDNEY).—SERMONS PREACHED AT ST. PAUL'S

Cathedral, the Foundling Hospital, and several Churches in London; together with others addressed to a Country Congregation. By the late Rev. SYDNEY SMITH, Canon Residentiary of St. Paul's Cathedral. 8vo. 12s. cloth.

SMITH.—THE WORKS OF THE REV. SYDNEY SMITH.

3d Edition, with Additions. 3 vols. 8vo. with Portrait, 36s. cloth.

* * * This collection consists of the author's contributions to the Edinburgh Review, Peter Plymley's Letters on the Catholics, and other miscellaneous works.

SOPHOCLES, BY LINWOOD.

SOPHOCLES TRAGEDIÆ SUPERSTITES. Recensuit, et brevi adnotatione instruxit GULIELMUS LINWOOD, A.M. Ædis Christi apud Oxonienses Alumnus. 8vo. 16s. cloth.

SOUTHEY'S (ROBERT) COMPLETE POETICAL WORKS;

Containing all the Author's last Introductions and Notes. Complete in one volume, with Portrait and View of the Poet's Residence at Keswick, uniform with Byron's and Moore's Poems. Medium 8vo. 21s. cloth; or 42s. bound in morocco, by Hayday.

Also, an Edition in 10 vols. fcp. 8vo. with Portrait and 19 Plates, £2. 10s. cloth; morocco, £4.10s.

SOUTHEY (ROBERT).—OLIVER NEWMAN:

A New England Tale (unfinished). With other Poetical Remains. By the late ROBERT SOUTHEY. Fcp. 8vo. 5s. cloth.

SOUTHEY (ROBERT).—THE DOCTOR, &c.

5 vols. post 8vo. £2. 12s. 6d. cloth.—Also,

THE DOCTOR, &c. Vol. VI. From the Papers of the late Robert Southey. Edited by his Son-in-Law, the Rev. JOHN WOOD WARTER. Post 8vo. *[In the press.]***SOUTHEY (ROBERT).—THE LATE MR. SOUTHEY'S**

COMMON-PLACE BOOK; comprising his Readings and Collections in History, Biography, Manners and Literature, Voyages and Travels, &c. &c.; systematically arranged.

*[In the press.]***SOUTHEY.—THE LIFE OF WESLEY;**

And Rise and Progress of Methodism. By ROBERT SOUTHEY, Esq. LL.D. 3d Edition, with Notes by the late Samuel Taylor Coleridge, Esq., and Remarks on the Life and Character of John Wesley, by the late Alexander Knox, Esq. Edited by the Rev. CHARLES CUTHBERT SOUTHEY, A.M. Curate of Cockermouth. 2 vols. 8vo. with 2 Portraits, 28s. cloth.

SOUTHEY, &c.—LIVES OF THE BRITISH ADMIRALS;

With an Introductory View of the Naval History of England. By R. SOUTHEY, Esq. and R. BELL, Esq. 5 vols. fcp. 8vo. with Vignette Titles, £1. 10s. cloth.

SPIRIT OF THE WOODS (THE).

By the Author of "The Moral of Flowers." 2d Edition. Royal 8vo. with 23 beautifully-coloured Engravings of the Forest Trees of Great Britain, £1. 11s. 6d. cloth.

SPOONER.—A TREATISE ON THE STRUCTURE, FUNC-

TIONS, and DISEASES of the FOOT and LEG of the HORSE; comprehending the Comparative Anatomy of these parts in other Animals, embracing the subject of Shoeing and the proper Treatment of the Foot; with the Rationale and Effects of various Important Operations, and the best methods of performing them. By W. C. SPOONER, M.R.V.C. 12mo. 7s. 6d. cloth.

STABLE TALK AND TABLE TALK;

or, SPECTACLES for YOUNG SPORTSMEN. By HARRY HIEOVER. 2 vols. 8vo. with Portrait, 24s. cloth.

"This work will become a great favourite with all persons who are connected with the turf, the chase, and the world of manly sports. It is written in a pleasant, off-hand, dashing manner, and contains an immense variety of information and entertaining matter."—WEEKLY DISPATCH.

STEBBING.—THE HISTORY OF THE CHRISTIAN CHURCH,

from its Foundation to A.D. 1492. By the Rev. H. STEBBING, M.A. &c. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

STEBBING (REV. H.)—THE HISTORY OF THE CHURCH

of CHRIST, from the Diet of Augsburg, 1530, to the Eighteenth Century; originally designed as a Continuation of Milner's "History of the Church of Christ." By the Rev. HENRY STEBBING, D.D. 3 vols. 8vo. 36s. cloth.

STEBBING.—THE HISTORY OF THE REFORMATION.

By the Rev. H. STEBBING. 2 vols. fcp. 8vo. with Vignette Titles, 12s. cloth.

STEEL'S SHIPMASTER'S ASSISTANT:

Compiled for the use of Merchants, Owners and Masters of Ships, Officers of Customs, and all Persons connected with Shipping or Commerce: containing the Law and Local Regulations affecting the Ownership, Charge, and Management of Ships and their Cargoes; together with Notices of other Matters, and all necessary Information for Mariners. New Edition, rewritten throughout. Edited by GRAHAM WILLMORE, Esq. M.A. Barrister-at-Law;—The Customs and Shipping Department, by GEORGE CLEMENTS, of the Customs, London, Compiler of "The Customs Guide;—The Exchanges, &c. and Naval Book-keeping, by WILLIAM TATE, Author of "The Modern Cambist." 8vo. 28s. cloth; or, 29s. bound.

STEPHENS.—A MANUAL OF BRITISH COLEOPTERA;

or, **BETTERES**: containing a Description of all the Species of Beetles hitherto ascertained to inhabit Great Britain and Ireland, &c. With a Complete Index of the Genera. By J. F. STEPHENS, F.L.S. Author of "Illustrations of Entomology." Post 8vo. 14s. cloth.

SWAINSON.—A PRELIMINARY DISCOURSE ON THE STUDY OF NATURAL HISTORY. By W. SWAINSON, Esq. Fcp. 8vo. 6s. cloth.

A TREATISE ON THE NATURAL HISTORY AND CLASSIFICATION OF ANIMALS. By W. SWAINSON, Esq. Fcp. 8vo. 6s.

NATURAL HISTORY AND CLASSIFICATION OF FISH, AMPHIBIANS, AND REPTILES. By W. SWAINSON, Esq. 2 vols. fcp. 8vo. 12s.

NATURAL HISTORY AND CLASSIFICATION OF QUADRUPEDS. By W. SWAINSON, Esq. Fcp. 8vo. with Woodcuts, 6s. cloth.

HABITS AND INSTINCTS OF ANIMALS. By W. SWAINSON, Esq. Fcp. 8vo. with Vignette and numerous Woodcuts, 6s. cloth.

NATURAL HISTORY AND CLASSIFICATION OF BIRDS. By W. SWAINSON, Esq. 2 vols. fcp. 8vo. with 300 Woodcuts, 12s. cloth.

A TREATISE ON MALACOLOGY; or, the Natural Classification of Shells and Shell-fish. By W. SWAINSON, Esq. Fcp. 8vo. 6s. cloth.

HISTORY AND NATURAL ARRANGEMENT OF INSECTS. By W. SWAINSON, Esq., and W. E. SHUCKARD, Esq. Fcp. 8vo. 6s. cloth.

A TREATISE ON TAXIDERMY; with the Biography of Zoologists, and Notices of their Works. By W. SWAINSON, Esq. Fcp. 8vo. 6s.

ANIMALS IN MENAGERIES. By W. SWAINSON, Esq. Fcp. 8vo. Vignette Title and numerous Woodcuts, 6s. cloth.

SWITZERLAND.—THE HISTORY OF SWITZERLAND.

(In the Cabinet Cyclopædia.) Fcp. 8vo. with Vignette Title, 6s. cloth.

TATE.—AN EPITOME OF NAVAL BOOK-KEEPING,

According to the Practice of Mercantile Book-keeping, by Double and Single Entry; shewing the Principles and Forms of Entries, with the Arrangement of a Set of Books, and the Mode of Making-up the Accounts of Owners, Captains, and Consignees of Vessels in the Merchant Service. By WILLIAM TATE, Author of "The Modern Cambist," &c. 8vo. 5s. cloth.

TATE.—HORATIUS RESTITUTUS;

Or, the Books of Horace arranged in Chronological Order, according to the Scheme of Dr. Bentley, from the Text of Gesner, corrected and improved. With a Preliminary Dissertation, very much enlarged, on the Chronology of the Works, on the Localities, and on the Life and Character of that Poet. By the Rev. JAMES TATE, M.A. 2d Edition. 8vo. 12s. cloth.

TATE.—THE CONTINUOUS HISTORY OF THE LIFE AND WRITINGS OF ST. PAUL,

on the basis of the Acts; with Intercalary Matter of Sacred Narrative, supplied from the Epistles, and elucidated in occasional Dissertations: with the *Horæ Paulinæ* of Dr. Paley, in a more correct edition, subjoined. By JAMES TATE, M.A. Canon Residentiary of St. Paul's. 8vo. with Map, 13s. cloth.

TAYLER (REV. CHARLES B.)—MARGARET;

Or, the Pearl. By the Rev. CHARLES B. TAYLER, M.A. Rector of St. Peter's, Chester, Author of "May You Like It," "Records of a Good Man's Life," &c. 2d Edition. Fcp. 8vo. 6s. cloth.

TAYLER (REV. CHARLES B.)—LADY MARY;

Or, Not of the World. By the Rev. CHARLES B. TAYLER, Rector of St. Peter's, Chester; Author of "Margaret, or the Pearl," &c. Fcp. 8vo. 6s. 6d. cloth.

TAYLER (REV. C. B.)—TRACTARIANISM NOT OF GOD:

Sermons. By the Rev. C. B. TAYLER, M.A. Rector of St. Peter's, and Evening Lecturer of St. Mary's, Chester; Author of "Records of a Good Man's Life," &c. Fcp. 8vo. 6s. cloth.

TAYLER (REV. C. B.)—DORA MELDER;

A Story of Alsace. By META SANDER. A Translation. Edited by the Rev. C. B. Tayler, Author of "Records of a Good Man's Life," &c. Fcp. 8vo. with two Illustrations, 7s. cloth.

TAYLER (JEREMY).—BISHOP JEREMY TAYLER'S WORKS.

With the References verified. A New and thoroughly-revised Edition.

. This Work is in the hands of a competent Editor at Oxford, and will be published in volumes, price 10s. 6d. each; to be completed in 12 volumes, each of 600 closely-printed pages, published at intervals of two months. The first volume will probably be published in January 1847. Subscribers' Names received by the Proprietors, and all Booksellers.

TAYLOR.—THE STATESMAN.

By HENRY TAYLOR, Esq., Author of "Philip Van Artevelde." 12mo. 6s. 6d. boards.

THIRLWALL.—THE HISTORY OF GREECE.

By the Right Rev. the LORD BISHOP OF ST. DAVID'S (the Rev. Connop Thirlwall). A New Edition, revised; with Notes. Vols. 1 to 3, demy 8vo. with Maps, 36s. cloth. To be completed in 8 volumes, price 12s. each. [Vol. 4 is in the press.]

. Also, an Edition in 8 vols. fcp. 8vo. with Vignette Titles, £2. 8s. cloth.

THOMSON'S SEASONS.

Edited by BOLTON CORNEY, Esq. Illustrated with Seventy-seven Designs drawn on Wood, by Members of the Etching Club. Engraved by Thompson and other eminent Engravers. Square crown 8vo. uniform with "Goldsmith's Poems," 21s. cloth; or, bound in morocco, by Hayday, 36s.

THOMSON.—THE DOMESTIC MANAGEMENT OF THE SICK

ROOM, necessary, in Aid of Medical Treatment, for the Cure of Diseases. By ANTHONY TODD THOMSON, M.D. F.L.S. &c. 2d Edition. Post 8vo. 10s. 6d. cloth.

THOMSON.—AN ELEMENTARY TREATISE ON ALGEBRA,

Theoretical and Practical. By JAMES THOMSON, LL.D. Professor of Mathematics in the University of Glasgow. 2d Edition. 12mo. 5s. cloth.

. A KEY to this work is in the press.

THOMSON (JOHN).—TABLES OF INTEREST,

At Three, Four, Four-and-a-Half, and Five per Cent., from One Pound to Ten Thousand, and from One to Three Hundred and Sixty-five Days, in a regular progression of single Days; with Interest at all the above Rates, from One to Twelve Months, and from One to Ten Years. Also, numerous other Tables of Exchanges, Time, and Discounts. By JOHN THOMSON, Accountant in Edinburgh. 12mo. 8s. bound.

THOMSON.—EXPERIMENTAL RESEARCHES ON THE FOOD

of ANIMALS and the FATTENING of CATTLE: with Remarks on the Food of Man. By ROBERT DUNDAS THOMSON, M.D. of the University of Glasgow. Fcp. 8vo. 5s. cloth.

THORNTON (W. T.).—OVER-POPULATION AND ITS REMEDY;

Or, an Enquiry into the Extent and Causes of the Distress prevailing among the Labouring Classes of the British Islands, and into the Means of Remedying it. By WILLIAM THOMAS THORNTON. 8vo. 10s. 6d. cloth.

"We look upon this as one of the most important books that has appeared for many years. It is the work of an acute and comprehensive thinker, who speaks not only out of the abundance of the heart, but out of the fulness of the understanding."—*MORNING CHRONICLE*.

TISCHENDORF.—CONSTANTINE TISCHENDORF'S TRA-

VELS IN THE EAST. Translated from the German. 16mo. uniform with the cheap authorised English Translations of the Works of Michelet and Quinet. [In the press.]

TOMLINE (BISHOP).—AN INTRODUCTION TO THE STUDY

OF THE BIBLE: containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; an Account of the Jewish Sects; and a brief Statement of the Contents of the several Books of the Old Testament. By GEORGE TOMLINE, D.D. F.R.S. 20th Edition. Fcp. 8vo. 5s. 6d. cloth.

TOMLINE (BISHOP).—ELEMENTS OF CHRISTIAN THEO-

LOGY; containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a brief Statement of the Contents of the several Books of the Old and New Testaments; a short Account of the English Translations of the Bible, and of the Liturgy of the Church of England; and a Scriptural Exposition of the Thirty-nine Articles of Religion. By GEORGE TOMLINE, D.D. F.R.S. 14th Edition, with Additions, by HENRY STREBBING, D.D. 2 vols. 8vo. 21s. cloth.

TOMLINS.—A POPULAR LAW DICTIONARY;

Familiarly explaining the Terms and Nature of English Law; adapted to the comprehension of persons not educated for the legal profession, and affording information peculiarly useful to Magistrates, Merchants, Parochial Officers, and others. By THOMAS EDLYNE TOMLINS, Attorney and Solicitor. Post 8vo. 18s. cloth.

TOOKE.—A HISTORY OF PRICES;

With reference to the Causes of their principal Variations, from 1792 to the Present Time Preceded by a Sketch of the History of the Corn Trade in the last Two Centuries. By THOMAS TOOKE, Esq. F.R.S. 3 vols. 8vo. £2. 8s. cloth.

. Separately, Vols. 1 and 2, 36s.; Vol. 3, 12s.

TOWNSEND (CHARLES).—THE LIVES OF TWELVE

EMINENT JUDGES of the LAST and of the PRESENT CENTURY. By W. CHARLES TOWNSEND, Esq. A.M. Recorder of Macclesfield; Author of "Memoirs of the House of Commons." 2 vols. 8vo. 28s. cloth.

TROLLOPE (REV. W.)—ANALECTA THEOLOGICA :

A Critical, Philological, and Exegetical Commentary on the New Testament, adapted to the Greek Text : compiled and digested from the most approved sources, British and Foreign, and so arranged as to exhibit the comparative weight of the different Opinions on Disputed Texts. By the Rev. WILLIAM TROLLOPE, M.A. New Edition. 2 vols. 8vo. £1. 12s. cloth.

TURNER.—THE HISTORY OF ENGLAND,

From the Earliest Period to the Death of Elizabeth. By SHARON TURNER, Esq. F.A.S. R.A.S.L. New Editions. 12 vols. 8vo. £8. 3s. cloth.—Or, separately,

THE HISTORY of the ANGLO-SAXONS. 3 vols. 8vo. £2. 5s. boards.

THE HISTORY of ENGLAND during the MIDDLE AGES. 5 vols. 8vo. £3. 6s. bds.

THE HISTORY of the REIGN of HENRY VIII. 2 vols. 8vo. 26s. boards.

THE REIGNS of EDWARD VI., MARY, and ELIZABETH. 2 vols. 8vo. 32s. bds.

TURNER (SHARON).—RICHARD III.: A POEM.

By SHARON TURNER, Esq. F.S.A. and R.A.S.L. Author of "The History of the Anglo-Saxons," "The Sacred History of the World," &c. Fcp. 8vo. 7s. 6d. cloth.

TURNER.—THE SACRED HISTORY OF THE WORLD,

Philosophically considered. By SHARON TURNER, F.S.A. R.A.S.L. New Edit. 3vls. 8vo. 42s. cl.

TURNER.—A TREATISE ON THE FOOT OF THE HORSE,

And a New System of Shoeing, by one-sided nailing ; and on the Nature, Origin, and Symptoms of the Navicular Joint Lameness, with Preventive and Curative Treatment. By JAMES TURNER, M.R.V.C. Royal 8vo. 7s. 6d. boards.

TURTON'S (DR.) MANUAL OF THE LAND AND FRESH-

WATER SHELLS of the BRITISH ISLANDS. A New Edition, thoroughly revised and with considerable Additions. By JOHN EDWARD GRAY, Keeper of the Zoological Collection in the British Museum. Post 8vo. with Woodcuts, and 12 Coloured Plates 15s. cloth.

TWISS (DR. T.)—THE OREGON QUESTION EXAMINED,

In respect to Facts and the Law of Nations. By TRAVERS TWISS, D.C.L. F.R.S. Professor of Political Economy in the University of Oxford, and Advocate at Doctors' Commons. 8vo. with Maps of North America and the Oregon Territory, 12s. cloth.

TYTLER (PROF.) — PROFESSOR TYTLER'S ELEMENTS

OF GENERAL HISTORY, Ancient and Modern, with Dr. NARES' Continuation. A New Edition, revised and continued to the Death of William IV. 8vo. with 7 Maps, 14s. cloth.

URE.—DICTIONARY OF ARTS, MANUFACTURES, & MINES ;

Containing a clear Exposition of their Principles and Practice. By ANDREW URE, M.D. F.R.S. M.G.S. M.A.S. Lond. ; M. Acad. N.L. Philad. ; S. Ph. Soc. N. Germ. Hanov. ; Mulli. &c. &c. 3d Edition, corrected. 8vo. with 1,240 Engravings on Wood, 50s. cloth.—Also, SUPPLEMENT OF RECENT IMPROVEMENTS. 2d Edition. 8vo. with Woodcuts, 14s. cloth.

VON ORLICH (CAPT.)—TRAVELS IN INDIA ;

Including Scinde and the Punjab, in 1842 and 1843. By Capt. LEOPOLD VON ORLICH. Translated from the German, by H. EVANS LLOYD, Esq. 2 vols. 8vo. with coloured Frontispieces, and numerous Illustrations on Wood, 25s. cloth.

WALFORD (J. E.)—THE LAWS OF THE CUSTOMS,

Compiled by Direction of the Lords Commissioners of Her Majesty's Treasury, and published under the Sanction of the Commissioners of Her Majesty's Customs ; with Notes and a General Index. Edited by J. G. WALFORD, Esq. Solicitor for the Customs. 8vo. 10s. 6d. cloth.

WALKER'S PRONOUNCING DICTIONARY OF THE ENGLISH

LANGUAGE, adapted to the present State of Literature and Science. By B. H. SMART, Author of "Theory and Practice of Elocution," &c. 2d Edition. To which are now added, an enlarged Etymological Index ; and a Supplement, containing nearly 3000 Words not included in the previous edition of the Dictionary. 8vo. 15s. cloth.

. The Supplement, with the Etymological Index, may be had separately. 8vo. 3s. 6d. swd.

☞ Walker's Pronouncing Dictionary Epitomised, by Smart. New Edition. 16mo. 7s. 6d. cl.

WALKER (GEO.)—CHESS STUDIES ;

Comprising One Thousand Games of Chess, as really played by the first Chess Players ; forming a complete Encyclopædia of Reference, and presenting the greatest Collection extant of fine specimens of strategy in every stage of the Game. Selected and arranged by GEORGE WALKER, Author of "Chess made Easy," &c. 8vo. 10s. 6d. sewed.

WARDLAW.—DISCOURSES ON THE PRINCIPAL POINTS

OF THE SOCINIAN CONTROVERSY—the Unity of God, and the Trinity of Persons in the Godhead ; the Supreme Divinity of Jesus Christ ; the Doctrine of the Atonement ; the Christian Character, &c. By RALPH WARDLAW, D.D. 5th Edition, 8vo. 15s. cloth.

WATERTON.—ESSAYS ON NATURAL HISTORY,

Chiefly Ornithology. By CHARLES WATERTON, Esq., Author of "Wanderings in South America." With an Autobiography of the Author, and a View of Walton Hall. New Edition. Fcp. 8vo. 8s. cloth.

SECOND SERIES. With Continuation of Mr. WATERTON'S Autobiography. New Edition. Fcp. 8vo. with Vignette by T. Creswick, A.R.A. 6s. 6d. cloth.

WATTS (A. A.)—ALARIC WATTS' POETRY AND PAINTING.

LYRICS OF THE HEART; with other Poems. By ALARIC A. WATTS. Illustrated by Forty highly finished Line-Engravings, from the Designs of many of the most celebrated modern Painters, by some of the most eminent Engravers of the age. Square crown 8vo. printed and embellished uniformly with Rogers's "Italy" and "Poems," 31s. 6d. boards; or proof impressions, 63s. boards; proofs before letters, on quarto colombier, India paper, (only 50 copies printed), £5. 5s. *[In the press.]*

WEBSTER.—AN ENCYCLOPÆDIA OF DOMESTIC ECONOMY;

Comprising such subjects as are most immediately connected with Housekeeping: as, The Construction of Domestic Edifices, with the modes of Warming, Ventilating, and Lighting them—A description of the various articles of Furniture, with the nature of their Materials—Duties of Servants, &c. &c. By THOMAS WEBSTER, F.G.S. &c.; assisted by the late Mrs. Parkes, Author of "Domestic Duties." 8vo. with nearly 1,000 Woodcuts, 50s. cloth.

WEIL (DR. G.)—THE BIBLE, THE KORAN, AND THE

TALMUD; or, Biblical Legends of the Mussulmans, compiled from Arabic Sources, and compared with Jewish Traditions. By Dr. G. WEIL, Librarian of the University of Heidelberg, Fellow of the Asiatic Society of Paris, &c. Translated from the German, with Occasional Notes. Post 8vo. 7s. 6d. cloth.

WELSFORD (HENRY.)—ON THE ORIGIN AND RAMIFICA-

TIONS of the ENGLISH LANGUAGE; preceded by an Inquiry into the Primitive Seats, Early Migrations, &c. and Final Settlements of the principal European Nations. By HENRY WELSFORD. 8vo. 10s. 6d. cloth.

WESTWOOD (J. O.)—AN INTRODUCTION TO THE MODERN

CLASSIFICATION OF INSECTS; founded on the Natural Habits and compounding Organisation of the different Families. By J. O. WESTWOOD, F.L.S. &c. &c. 2 vols. 8vo. with numerous Illustrations, £2. 7s. cloth.

WHITLEY (DR. J.)—THE LIFE EVERLASTING :

In which are considered—the Intermediate Life, the New Body and the New World, the Man in Heaven, Angels, the Final Consummate Life. By JOHN WHITLEY, D.D. Rector of Ballymackey, and Chancellor of Killaloe. 8vo. 9s. cloth.

WILBERFORCE (W.)—A PRACTICAL VIEW OF THE PRE-

VAILING RELIGIOUS SYSTEMS OF PROFESSED CHRISTIANS, in the Higher and Middle Classes in this Country, contrasted with Real Christianity. By Wm. WILBERFORCE, Esq. M.P. 17th Edition. 8vo. 8s. boards.—20th Edition. Fcp. 8vo. 4s. 6d. cloth.

WILLIS (N. P.)—DASHES AT LIFE WITH A FREE PENCIL.

By N. P. WILLIS, Esq. Author of "Pencilings by the Way," &c. 3 vols. post 8vo. 31s. 6d.

WILLOUGHBY (LADY).—A DIARY,

Purporting to be by the LADY WILLOUGHBY, of the Reign of Charles I.; embracing some Passages of her Domestic History from 1635 to 1648. Produced in the style of the period to which the Diary refers. 3d Edit. Square fcp. 8vo. 8s. boards; or 18s. in morocco by Hayday.

WINTER (J. W.)—THE HORSE IN HEALTH AND DISEASE :

Or, Suggestions on his Natural and General History, Varieties, Conformation, Paces, Age, Soundness, Stabling, Condition, Training, and Shoeing. With a Digest of Veterinary Practice. By JAMES W. WINTER, M.R.C.V.S.L. Member of the Association Littéraire d'Egypte, late Veterinary Surgeon to Mehemet Ali and Ibrahim Pasha. 8vo. 10s. 6d. cloth.

ZOOLOGY OF THE VOYAGE OF H.M.S.S. EREBUS AND

TERROR. Under the Command of Capt. Sir JAMES CLARK ROSS, R.N. F.R.S. during the years 1839, 40, 41, 42, 43. Published by Authority of the Lord's Commissioners of the Admiralty. Edited by JOHN RICHARDSON, M.D. F.R.S. &c.; and JOHN EDWARD GRAY, Esq. F.R.S. Parts I. to X. royal 4to. with numerous coloured and plain Plates, 10s. each.

ZUMPT (PROF.)—A GRAMMAR OF THE LATIN LANGUAGE.

By C. G. ZUMPT, Ph. D. Professor in the University of Berlin, and Member of the Royal Academy of Berlin. Translated from the Ninth Edition of the original, and adapted for the use of English Students, by L. SCHMITZ, Ph. D., Rector of the High School of Edinburgh; with many Additions and Corrections communicated by the Author. 8vo. 14s. cloth.

BS195.2 .J44 v.1
A literal translation of the book of

Princeton Theological Seminary-Speer Library



1 1012 00049 1870