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THE PENITENTIAL PSALMS.

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THE
SEVEN
PENITENTIAL PSALMS.

IN VERSE.

BEING

SPECIMENS OF
A NEW VERSION OF THE PSALTER:

Fitted to the Tunes used in Churches.

WITH

AN APPENDIX OF EARLY VERSIONS OF THOSE PSALMS
AND ILLUSTRATIVE NOTES.

A New Edition, enlarged.

BY M. [✓]MONTAGU.

LONDON.
T. HATCHARD. 187 PICCADILLY.

—
M.DCCC.LI.

LONDON.

G. J. PALMER, PRINTER, SAVOY STREET, STRAND.

CONTENTS.

	Page.
Preface.	vii
Preface to The First Edition - - - -	ix
THE SEVEN PENITENTIAL PSALMS.	
Psalm vi. BB: and LT: VNS. Page 44 M. M. VN.	45
__xxxii. __ " __ __ 50 " -	51
__xxxviii. __ " __ __ 58 " -	59
__ li. __ " __ __ 68 " -	69
__ cii. __ " __ __ 80 " -	81
__cxxx. __ " __ __ 96 " -	97
__clxxiii. __ " __ __ 100 " -	101
Notes to The Psalms. - - - - -	111
The Seven Penitential Psalms. OLD VERSION.	130
The Seven Penitential Psalms. NEW VERSION.	131
APPENDIX.	
Hampole. R: or Maidstone. R: Ps. cxxx. -	168
Brampton. J: - - - - - " - -	169
Wyatt. Sir T: - - - - - " - -	176
Hunnis. W: - - - - - " - -	177
Davies. I: - - - - - " - -	180
Petrarch. F: His Ps. v. - - - " - -	182
Chapman. G: Petrarch's Ps. v translated. -	183
Verstegan. R: - - - - - Ps. cxxx. -	186
Daniel. R: - - - - - " - -	187



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P R E F A C E

TO

THE PRESENT EDITION.

THE First Edition of these pages was published seven years ago, 1844. It was then our intention and expectation that 'The Entire Version of The Psalms' named in the Title-page, should appear in the following year. But, the Work having grown under our hands, and proved of much greater research and labour (as probably very often the case in such pursuits) than was at first anticipated, it has unavoidably been protracted until this year, when it is now in course of being brought out.

In the present Work Second or Additional Versions of The Seven Psalms have been given, as with other such *Aliters* introduced in the Entire Version; for the object of accommodating them to different metres, which may by some be thought a desirable variety.

The Notes also have been extended: and additions have been made to the correlative matter. All which it is hoped will be found to have added to the completeness and interest of the whole.

PREFACE.

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

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

* Now in course of publication.

† Chiefly those of Sandys, 1636. Rouse, 1650. Denham, 1714. Blackmore, 1721. Merrick, 1765. and Mant, 1824.

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

especially still—with its Scriptural character : This latter point, indeed, has been the chief object here in view ; and which in real fact leaves very little room for any addition to include that of adornment, as, whatever the thing said, nothing can be better expressed than in its own language.

It has, in short, been aimed-at to give the very words of the Text*—and those alone—neither more nor less, wherever practicable ; merely throwing them into the form of one or other of the usual singing stanzas or verses. And it is remarkable that, almost as if it were designedly or destinatedly so, those, that is—the three Measures more generally used in our Church, the *Common*—the *Long*—and the *Short*, besides their general suitableness for the purpose in a just sufficient length or extent, are peculiarly adapted correspondingly to render the Hebrew Text ; one or the other of them for the most

* This, whether The BIBLE or LITURGY VERSION ; sometimes one, sometimes the other, and occasionally—where admitting of the combination—both ; tho, where the reading made the choice indifferent, perhaps more generally the second, from its greater hold on the public mind thro long acquaintance and familiarity with it.

part answering precisely to its verses or lines: a particular, this, which has not been taken sufficient notice of by those who contend for a greater variety in them.

And this is what we persuade ourselves to have done—at least to some extent—not without success: which, if we did not, would only be trifling with the Reader to challenge his judgment upon it, and exposing in ourselves silliness as well as incapacity.

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

THE reason for choosing these—THE SEVEN PENITENTIAL PSALMS—for a specimen of the Work, is not at all because they may be a favourable one; for, on the contrary, they are—from their nature—by no means so; but, from their being a Selection more complete than would be any other, as a specific number set apart to be used on particular occasions, and not infrequently thus seen by themselves.*

It is obvious that there are several—many others,† which; from their subjects, their greater degree of interest—of variety—and poetical beauty; would, assuming them to be properly done, convey a much better idea of the Performance than these: but, to give them would perhaps hardly be fair, tho really not more partial to ourselves than these are the contrary. But we are quite content to let it be tested by these samples; and can honestly and confidently

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

† As, for instance, Ps: viii, xviii, xix, xxiv, xxix, xxxiii, xlvi, l, lxxviii, lxxvii, with twice as many more.

assert that they are patterns to which the whole Piece—such as it is—will not in any way be found unequal.

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

The fruytfull sayings of Davyd the kynge and prophete in the seven penytentyall psalmes. Devyded in seven sermons. By the ryght reverente fader in god Johan Fysshher‡ doctoure in dybynite and bysshop of Rochester.

* The Copy from which the above title is taken; in the British Museum, is dated 1509: But that, according to Cotton (List of the Editions of The Bible etc. 8vo. Oxford. 1821.) appears to be the Third Edition, the First being as aforesaid.

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

‡ Born 1459. Died 1535.

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

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

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

* There exists in M.S., in the possession of the Author's descendants, a Metrical Version of Thirteen Psalms, including the Penitential ones—and which stand first, of the

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

first half of the 16th century, by one J: Croke; all in *Long Measure*, alternate rhymed. But, as not confining itself to these Seven, we have not thought ourselves bound to give it further notice than this. It has lately been printed by The Percy Society.

* For this we are indebted to the kindness of the Rev. Dr. Bliss, the learned Registrar of the University and now Principal of St. Mary Hall, thro whose obliging instrumentality we have also been enabled to bring some of the others under the notice of the Reader.

. There is a French Poetical Version of THE PENITENTIAL PSALMS (*Les Pseaumes de la Penitence*. etc.: 8vo. La Haye. 1714) rather curious from its form, namely—SONNETS†, every separate verse of all the Seven Psalms being rendered in that manner. This, however, tho much the same sort of thing, is not nearly so fantastic as Benserade's famous Version of Ovid's *Metamorphoses* in *Rondeaux*; as the Sacred Subject will readily admit of expansion, while the Profane one is entirely discharacterised and disfigured by any such alteration of it:

† There is also an old French *Æsop* in Sonnets, each Fable being comprised in one. '*Esbatement des Animaux*.' 4to. Anvers. 1578.

The former is part of an M.S. in the 'Digby' Collection (No. 18. fol : 37.) containing several pieces by the same author (assumed to be

The work is further remarkable from its origin ; the Author (M. Constantin de Renneville) having written it (besides a multitude of other Poetries : for he seems to have been a most prolific Versifier) in the very worst dungeons of The Bastille, where he was for many years confined. On his enlargement he published a History of that Prison, by which he has become well known. And he afterwards visited this Country, becoming a pensioner of George the 1st. His life, in the *Biographie Universelle*, is highly worth reading.

As some of our readers may not be acquainted with this form of Poem, which is exclusively French, we subjoin one for the occasion, as a specimen.

RONDEAU.

Commov'd (as famed) to be with laurels crown'd
 And to all time in deathless verse renown'd ;
 With bounds strict as The SONNET'S (haply whence
 Derived) wherein the subject to condense ;
 Of twice six lines—where but two rhymes resound,
 And twice a half—of corresponding sound,
 Arranged as here : this form of song compound
 First by The Gallic Muse, with pains immense,
 Erewhile was framed.
 The invention on Parnassus favour found :
 And (as 't would seem) from the returning round
 Of its same chimes, that (wherewith dragg'd the sense)
 As in a circle moved or ring-like fence,

RONDEAU was named.

M. S. Poems.

Hampole) but The Seven Psalms alone in verse. The other is in one, much larger, in the 'Rawlinson' Collection (A. 389. fol: 13.) consisting of several pieces attributed to Hampole, but some of which are known not to belong to him.

This Composition is in every respect highly curious and interesting, as probably the oldest specimen extant of the versification of any part of The Scriptures—and at all events of The Psalms—in what may fairly be called English, however of course old, being of the early part of the 14th Century: always excepting (certainly a pretty large salvo—at least in sound) the "Translation of The Old and New Testament in verse.", spoken of by Warton, in his History of English Poetry (v. 1. p. 19. 4to. Ed.) as being in the 'Vernon*' M.S. in the Bodleian,

In strictness the beginning words and the two hemistichs L: 8 and 13 should be the same: But this is found so generally impracticable that it is often departed from, as here.

The invention of The Rondeau is by some attributed to MAROT; the first French versifier of The Psalms, a few years before our own OLD VERSION, and perhaps suggesting it. Born 1496. Died 1544.

* The Vernon M.S., as described to us by Dr. B., is "One huge Volume; containing prose and poetry—mostly

in that part entitled *Salus Animæ* or *Soule-hele*; and which he believes to have been done before 1200, but is probably much later.

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

The difference above alluded to is in the Title and Prologue.

“the latter, Scripture history, lives of the Saints, briefs—as it were—of the Psalms, The pricke of conscience, Pierce Plowman, etc: etc: In short it is a library in itself. It is so called after the name of the donor.”

Psalms cxxx is thus given in it: The two first sentences of V. 1 from the latin; then an invocation, or address, apparently to The Virgin with allusion to THE SAVIOUR, in four latin leonine verses on the same rhyme; with a translation of these in the english of that day in eight equivalent alternate rhymed lines, which modernized would run thus:—

Hail thou bearer of the flower,
At whose scent—to make alive,
Thro' its renovating power,
Straight the dead to life revive.

List their cries imploring thee:
List: and, thro' that flower, us make
Nought to fear—but joy'd to be
Of death's realm for thy dear sake.

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

The First (the Digby) is thus headed—

*'Here begynneth the prologe of the
'seven salmys in englysche by Richard
'hampole heremyte.'*

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

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

which leaves the claim of the authorship to rest on the Title or Heading.

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

*'And in englishhe thei ben broughte
'By frere Richarde Maydenstoon.'*

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

and continuing the sense in the second, thus—

*‘ In Mary order of the Carme
‘ That bachilere is in divinitie.’*

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

It will have been observed that in Maidstone’s first stanza the sense is perfect and complete, while in Hampole’s it is defective: tho, how far this is to be ascribed to the truth of the original facts or the accidents of transcription, is more than there are data to determine; the accounts handed down to us of the Writers being very scanty, and in this point ambiguous.

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

HAMPOLE’S (Richard) proper name was Rolle: but so surnamed from the place of his abode near Doncaster (where was a Nunnery, in which he was buried) and usually called “Hampole

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

† *Folio*. London. 1748.

the hermit."* He was a brother of the order of St. Augustine. He appears to have been a

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

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

"*Pel-Mel.*" Ritson would seem here to have forestalled the sapient *Fonetishuns* of the present day, as well as given *an earnest of their success.*

How such a gross and indeed pernicious absurdity as this New System of spelling, writing by the ear (as impracticable as it is unnecessary—in every way objectionable; infinitely more arbitrary than any prescription it would set aside; and where any two persons, much more the world at large, are liable to disagree about its first principles—even the writing of its very name) can have found even the few supporters it has, is difficult to conceive: It can only be accounted for by the modern rage for novelty—in any shape—in every thing, that will leave nothing as it is that can by any possibility be changed; but which most assuredly in many cases, as in this, will leave the *novellers* only their pains for their pay—happy if with no worse return.

Their "Nuz" ('News' Paper) hard indeed to crack! is already defunct, after struggling thro a few month's uncertain existence. And their BIBLE!!! is in a language more dead than that of the Papists.

Ritson, however, was only the reviver of an old folly; as our own *Pasigraphers* are of his.

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

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

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

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

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

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

in Tanner) all on theological subjects : Here he died in 1396.

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

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

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

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

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

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

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

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

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

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

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

* Born 1328. Died 1400.

† R: 3. 20. Art: 71.

‡ Sloan: 1853. 4. D.

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

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

Ne reminiscaris, Domine.†

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

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

† “*Ne reminiscaris, Domine.*”

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

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

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

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

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

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

† Mr. I: Holland, in his "PSALMISTS OF BRITAIN." 8vo. London. 1843. a most valuable and interesting Work: And Mr. W: H: Black, in an Impression of the M.S. itself; printed for the Percy Society, under his able editorship, in 1842.

The Cambridge Copy has the following Title—

‘ Loo heere begynnen ye seven salmes translated out of latyne into Englisshe by a hooly and grate clerke yat was reclused in the west ptie of Englande.’

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

‘ Whose name was Frater Thomas bramptonensis sacra Theologie doctor frater minorum pauper-culus confessor, de Latino in Anglicum anno domini M.CCCCXIII ad dei honorem & incrementum devocionis.’

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

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

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

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

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

* Of this we are informed by Sir F. Madden, of the latter Establishment: And it has been confirmed to us by the Revd. J. J. Smith, the present (1844) Librarian of Trinity, who has also in the most obliging manner furthered our researches on the point—first directed thither by Sir F. M.

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

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

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

His Composition is entitled—

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

These are written in ten-syllable lines, in the *Terza Rima*† of the Italians. They are prefaced, as announced in the Title, by a Prologue of nine eight-line stanzas in *Ottava Rima*:

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

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

† The measure of Lord Byron's "Prophecy of Dante," as of the Tuscan bard's (who was its inventor) great Poem the 'Divina Commedia.'

and every Psalm, but the last, has an Epilogue of four similar stanzas.

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

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

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

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

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

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

* Born 1519. Died 1546.

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

It is thus entitled—

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

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

Sonette.

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

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

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

All the Psalms are in *Common Metre*, but the xxxviiith and cxxxth that are in *Short*: And tunes are given with them.

DAVIES John, commonly called ‘Davies of Hereford’ from being born there, lived in the beginning of the xviith century. He was edu-

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

cated at Oxford ; being apparently intended for The Church, tho he never took orders ; and finally settled in London. He published several Poetical Pieces (tho none of any extent) on various subjects, but mostly satirical panegyrical and devotional. He was chiefly known, however, as a writing master ; as which he greatly excelled ; being esteemed the best calligrapher of his time, of an execution absolutely to rival copper-plate.

His version of The Penitential Psalms is a separate Collection, though not printed by itself, called THE DOLEFUL DOVE. It appears, with some other Pieces, in a little volume intituled "THE MUSES' SACRIFICE," 12^{mo}. London. 1612. They are all in the same stanza as the cxxxth. here given below ; and of much the same character, which will be found at least respectable if not more, as indeed is that generally of all his verse.

The time of his birth is not known : nor precisely that of his death ; but he is thought to have deceased in 1618, when still but in middle life.

VERSTEGAN R : is the author of the well-known "Restitution of Decayed Intelligence."

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

His Version is thus entitled—

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

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

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

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

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

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

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

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

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

This also is a book of extreme rarity.

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

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

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

† In 1659 there had appeared the following Work: which is not unlikely to have suggested to Dr. Daniel the Title at least to his own; in each of course applied to the respective Psalmists.

‘The Royal Penitent; or Psalmes of Don Antonio King of Portugal. In which a Sinner confesses his faults and implores the grace of God. Translated into English by Fr: Ch: (Chamberlayn) Esq: London. Printed by R: D: for John Dakins near the Vine-Tavern in Holborn. 1659.’

These two Works, it would appear, have been printed both separately and together : The former, of 1722, by itself, is sufficiently common, and to be found in most large Libraries : But the latter (first printed singly, as abovesaid, in 1727* ; and afterwards, conjointly with the preceding, in 1727) is extremely rare, not being possessed even by the Bodleian, and indeed seems to be generally unknown : there is, however, a Copy of it, in the latter shape, on some *private shelves* at Oxford ; for an acquaintance with which these pages are again indebted to Dr. B.

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

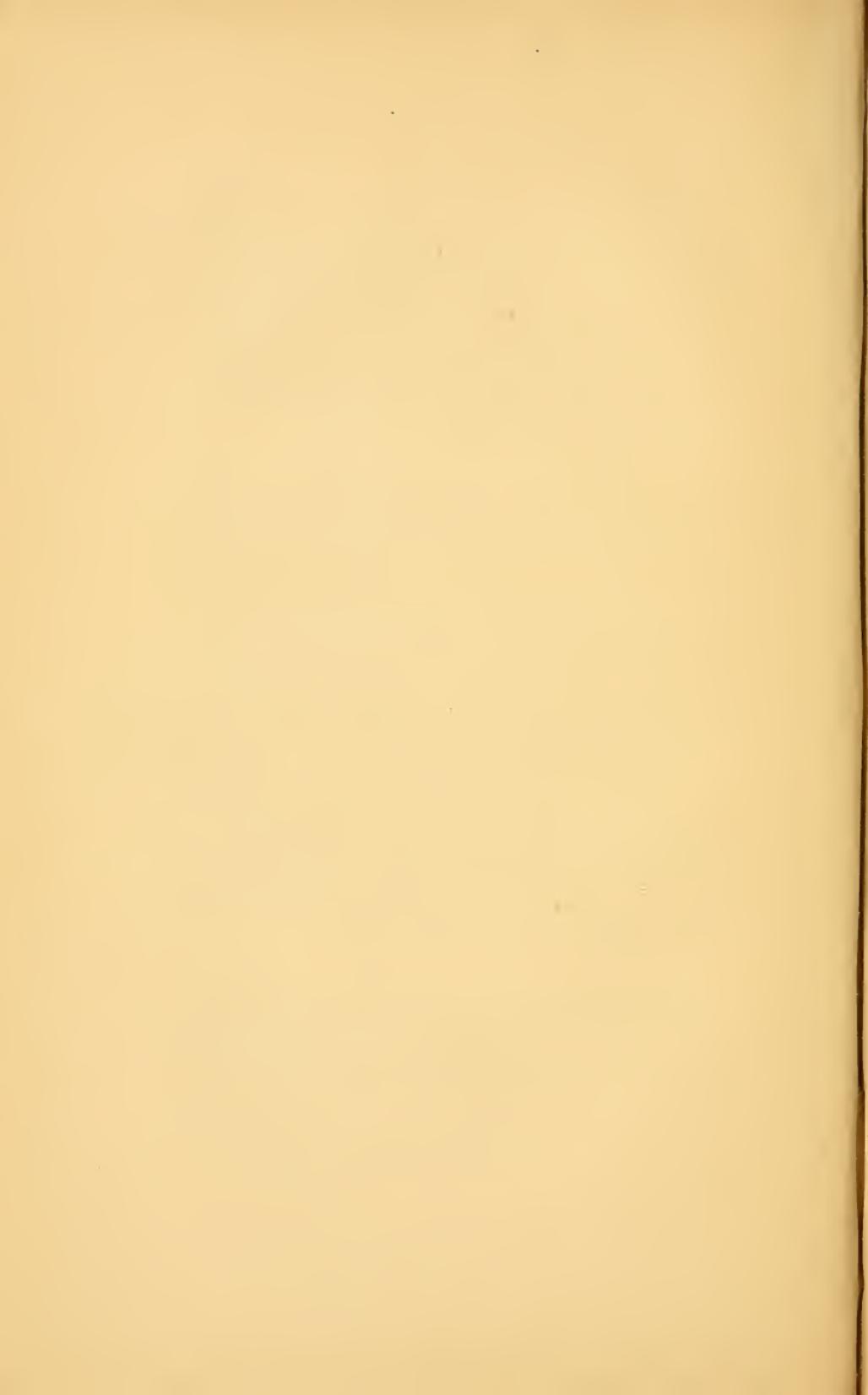
These Psalms are Seven in Number, in prose, and evidently written in allusion to the Penitential ones of David. The Translator was one Francis Chamberlayn ; of whom nothing else seems to be known, as he is not mentioned in any of the Bibliographies.

* See Holland's Psalmists. V: 2. P: 169.

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

THINKING that a comparison of these several Versions with one another, and with the Authorised ones—*THE OLD* and *THE NEW*, as well as with our own, would be interesting to the Reader, and as marking alike the progression of the language and of poetical taste,—we have here given, at the end, a Copy of one of these Psalms—the cxxxth—as the shortest, from them all, and one of Chapman's from Petrarch, in their chronological order. And, that he may the more readily judge of their respective degrees of closeness to the Text—whether of *The BIBLE* or *LITURGY* Version, both these are also given.

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



THE PENITENTIAL PSALMS.

PSALM VI.

BIBLE VERSION.

LITURGY VERSION.

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

Domine, ne.

O LORD, rebuke me not O LORD, rebuke me not in
 in thine anger, neither thine indignation : neither

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

* The Titles to THE PSALMS in THE BIBLE VERSION are from the Hebrew. They are, however, generally not considered of unquestionable authority as to genuineness: but neither is it at all material that they should be; and they at least serve the purpose, however unnecessary, of a collateral corroboration of the Sacred Text.

The hebrew words occurring in them are generally of certain meaning. Some, however, as here, pretty clearly denote musical instruments: And others are differently understood; either as such also, or as names used in a figurative sense for the subject or some object or quality of the Psalm. The two occurring here, *Neginoth* and *Sheminith*, are thought

PSALM VI.

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

First Version.

1

Lord! in Thy wrath rebuke me not,
Nor in Thine ire chastise;
Ne'er smite in Thy displeasure hot,
Nor let it 'gainst me rise.

2

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

3

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

4

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

to be eight-stringed instruments; tho some rather refer them
to tunes.

* See notes to the Psalms.

chasten me in thy hot displeasure.*

2 Have mercy upon me, O LORD; for I *am* weak; O LORD, heal me; for my bones are vexed.

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

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

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

6 I am weary with my

chasten me in thy displeasure.*

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

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

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

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

* The discrepancy between the two Authorised Versions of THE PSALMS is owing to the interval of their dates: that of THE LITURGY being much the older, as taken from the so-called Great-Bible, or Cranmer's, of 1539, a translation chiefly from the greek—the SEPTUAGINT: while the BIBLE one, with the rest of THE OLD TESTAMENT, nearly a century later—1611, was made directly from—or at least with principal reference to—the Hebrew; and is accordingly more close to it, as occasionally with more hebraisms of style. But the difference generally is very immaterial, and much more in the words than the meaning.

5

I 'm worn with groaning ; nothing cheers :
By night as day still shed,
My couch I water with my tears ;
Therewith I bathe my bed.

6

Because of all my many woes,
Mine eye is worn away ;
Because of my so many foes,
'T is dimm'd and in decay.

7

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

8

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

Second Version.

1

Lord ! in Thy wrath rebuke me not,
Nor in Thine ire withhold to spare ;
In pity now my sin outblot ;
And heal my woes, for great they are.

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

7 Mine eye is con-
sumed because of grief ;
it waxeth old because of
all mine enemies.

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

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

10 Let all mine ene-
mies be ashamed and
sore vexed ; let them re-
turn *and* be ashamed
suddenly.

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

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

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

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

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

2

Shall then Thine anger ne'er be past ?
Still vainly must I pardon crave ?
O Lord ! relent Thee now at last ;
And, for Thy mercies' sake, me save.

3

Lord ! to me turn : my soul set free ;
Release, and give me now to live.
In death none memory keeps of Thee,
None in the grave Thee thanks can give.

4

My couch with ceaseless tears o'erflows ;
With groaning worn, in grief I pine ;
'T is dimm'd thro my so many foes,
Mine eye with weeping learns decline.

5

But, from me hence, ye wicked ones,
Who in iniquity rejoice !
For now no more my plaint He shuns,
The Lord has heard my wailing's voice :

6

My supplication has He heard ;
The Lord will now my prayer receive :
My enemies shall turn back, deterr'd ;
They shall be made asham'd, and grieve.

PSALM XXXII.

BIBLE VERSION.

LITURGY VERSION.

A Psalm of David. *Maschil*.*

Beati, quorum.

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

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

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

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

3 When I kept silence, my bones waxed old

3 For, while I held my tongue, my bones con-

* "*Maschil*." This word is explained to mean 'giving instruction—or understanding—or prudence,' according to v. 8 of the Psalm "I will instruct thee etc.:" It occurs again in the Titles to several other Psalms. Some, however, take it to refer to the music.

PSALM XXXII.

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

First Version.

1

BLEST he, whose fault forgiven is,
Whose sin is cover'd; free from wile,
In whom The Lord sees nought amiss,
And in whose spirit is no guile.

2

While unavow'd my wrong, all day
With inward sorrow did I pine;
Thy hand still heavy on me lay;
As drought-parch'd land did I decline.

3

But I my iniquity confess'd;
That so I pardon might receive:
My wrong I own'd wherein transgress'd;
And, Lord! Thou didst my sin forgive.

4

For this shall, while Thou may'st be found,
To Thee his prayer the godly make:
So, when the water-floods are round,
Him shall they not come nigh nor shake.

through my roaring all
the day long.

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

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

6 For this shall every
one that is godly pray
unto thee in a time
when thou mayest be
found : surely in the
floods of great waters
they shall not come nigh
unto him.

sumed away through my
daily complaining.

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

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

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

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

8 Thou art a place to

* ' *Selah.*' See Notes to the Psalms.

5

Thou art my hiding place ; Thou still
 In trouble art my refuge sure ;
 Thou, with deliverance-songs,* in ill,
 Shalt compass me about secure.

6

The Lord hath said*—“ I will instruct
 “ And teach thy way, wherein to bide ;
 “ Thee will I govern and conduct,
 “ And with mine eye thee safely guide.

7

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

8

Woe waits the wicked. But, who trust
 In Him shall plenteous mercy share :
 Be gladsome in The Lord, ye just !
 Ye, shout for joy, who righteous are !

Second Version.

1

BLEST he, guile-free within,
 Whose fault forgiven is ;
 To whom The Lord imputes no sin ;
 In whom is nought amiss.

* See Notes to the Psalms.

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

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

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

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

hide me in : thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

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

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

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

2

While silent I remained,
And unavow'd my wrong ;
Remorseful still, and anguish-pained,
I mourn'd the whole day long.

3

For night and day Thy hand
Still heavy on me lay :
Upburn'd within, like drought-parch'd land,
Was I consum'd away.

4

Of all wherein transgressed,
Then did I me relieve ;
To Thee, Lord ! I my sin confess'd :
And Thou didst me forgive.

5

Thus, while Thou may'st be found,
Who fears, to Thee on high
Shall pray : So, when the floods are round,
Him shall they not come nigh.

6

Thou shalt me guard from ill ;
Thou art my refuge sure ;
Thou, with deliverance songs, shalt still
Encompass me secure.

11 Be glad in the
LORD, and rejoice, ye
righteous : and shout for
joy, all *ye that are up-*
right in heart.

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

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

7

The Lord shall thee instruct,
And teach thy way where bide ;
Thee shall He govern and conduct,
And with His eye thee guide.

8

Be not as horse or mule ;
Who understanding lack ;
Whose mouth must bit and bridle rule,
Lest on thee turning back.

9

On them wait many woes,
Whose ways unrighteous are :
But they, who on The Lord repose,
Shall plenteous mercy share.

10

Be gladsome in The Lord,
Ye just ! in Him rejoice ;
Ye righteous all ! to Him, loud pour'd,
Uplift the praiseful voice.

PSALM XXXVIII.

BIBLE VERSION.

LITURGY VERSION.

A Psalm of David. To
bring to remembrance.*

Domine, ne in furore.

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

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

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

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

3 *There is* no sound-
ness in my flesh because

3 There is no health
in my flesh, because of
thy displeasure: neither is

* There is nothing to lead to what is intended by this "bringing (or calling) to remembrance": perhaps as a commemoration of former sicknesses or troubles out of which delivered by the goodness of God. It may also be rendered "recording" generally. THE SEPTUAGINT gives it (A Psalm of David) "for remembrance concerning the Sabbath."

PSALM XXXVIII.

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

First Version.

1

LORD ! in Thy wrath rebuke me not,
Nor in Thine ire chastise ;
Ne'er smite in Thy displeasure hot,
Nor let it 'gainst me rise.

2

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

3

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

4

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

* The first verse in both are identical.

of thine anger; neither *is there any* rest in my bones because of my sin.

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

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

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

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

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

there any rest in my bones, by reason of my sin.

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

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

6 I am brought into so great trouble and misery, that I go mourning all the day long.

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

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

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

5

My wounds corrupt are, past relief;
Thro mine own foolish wrong:
So troubled am I, bow'd with grief,
I mourn the whole day long.

6

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

7

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

8

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

9

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

10

For me—I list them not; e'en as
One that is deaf of ear;
As one that dumb, nor utterance has;
And one that cannot hear.

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

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

11. My lovers and my
friends stand aloof from
my sore; and my kins-
men stand afar off.

12 They also, that seek
after my life, lay snares
for me: and they, that
seek my hurt speak mis-
chievous things and ima-
gine deceits all the day
long.

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

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

11 My lovers and my
neighbours did stand look-
ing upon my trouble, and
my kinsmen stand afar off.

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

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

14 I became even as a
man that heareth not: and
in whose mouth are no re-
proofs.

15 For in thee, O Lord,

11

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

12

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

13

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

14

My enemies lively are and strong,
Nor to assail me cease ;
And they, that hate me, tho with wrong,
Are many, and still increase.

15

For good they evil to me pay,
And my adversaries are ;
Because I follow the upright way,
And keep my footsteps there.

16

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

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

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for, when my foot slipt, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness, and be sorry for my sin.

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

20 They also, that reward evil for good,

Second Version.

1

LET not Thy wrath against me stand,
Nor, Lord! me in Thine anger chide:
For heavy on me lies Thy hand,
And in me fast Thine arrows bide.

2

Thy chastening makes my flesh to fail;
Nor rest I know beneath Thy frown;
My iniquities I ceaseless wail,
Their weight o'erwhelming bows me down.

3

My wounds with loathsomeness offend,
Through mine own wrong and deeds amiss;
'Neath suffering and disease I bend,
Nor in me any soundness is.

4

Sore broken and oppress'd with ill,
I troubled am, down humbled low;
Thro my heart's anguish, wailing still,
The whole day long I mourning go.

5

But, Lord! Thou seest all my desires,
My groaning is not hid from Thee;
My strength is gone; my heart expires;
'Tear-dimm'd, mine eyes refuse to see.

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

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

22 Make haste to help me, O LORD my salvation.

are against me ; because I follow the thing that good is.

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

22 Haste thee to help me : O Lord God of my salvation.

6

My friends and followers stand aloof,
Far off my kindred from me stand ;
My enemies taunt with keen reproof,
They seek my hurt on every hand.

7

But I am e'en as deaf of ear ;
As one, that, dumb, can nought declare ;
I am as one that cannot hear,
And in whose mouth no chidings are.

8

For, Lord ! on Thee I wait in all :
O Lord my GOD ! Thou hear'st my suit :
Let not them joy to see me fall,
Nor boast, should haply slip my foot.

9

Yea now I fail with my distress ;
My woe is still mine eyes before ;
My iniquity will I confess,
And pardon for my sin implore.

10

Mine enemies numerous are and strong ;
And they that good with ill repay ;
Because I that eschew which wrong,
Still following in the righteous way.

11

O Lord my GOD ! forsake me not,
Nor from me turn now in my smart ;
Be quick to help me, as besought :
For Thou all my salvation art.

PSALM LI.

BIBLE VERSION.

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

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

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

LITURGY VERSION.

Miserere mei, Deus.

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

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

3. For I acknowledge my

PSALM LI.

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

First Version.

1

As Thy great goodness is, O Lord !

Thy mercy to me now display ;

As Thy compassion is—full stor'd,

Now my offences do away.

2

Wash me from all my wickedness,

And cleanse me from whate'er amiss.

For my transgressions I confess ;

And still my sin before me is.

3

Yea I 'gainst Thee* have sinn'd—'gainst Thee,

And done this evil in Thy sight :

But here Thou justified shalt be,

And shown in all Thy judgements right.

4

I in wickedness was fram'd ere lived,

In evil shapen ere my birth ;

In sin* my mother me conceived,

And in iniquity brought forth.

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

* See Notes to the Psalms.

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

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

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

6 Behold, thou desirest truth in the inward parts ;
truth in the inward parts : and shalt make me to un-
parts : and in the hidden derstand wisdom secretly.
part thou shalt make me
to know wisdom.

7 Thou shalt purge me

5

But Thou requirest truth within,
In the inward parts and in the heart.
Then teach me Thou ; so shunning sin ;
And wisdom to my soul impart.

6

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

7

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

8

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

9

Ne'er from Thee cast me ; nor away
Thy holy spirit from me take ;
Give me again Thy saving stay,
And 'stablish me and stedfast make.

* See Notes to the Psalms.

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

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

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

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

9 Hide thy face from my sins, and blot out all mine iniquities.

9 Turn thy face from my sins : and put out all my misdeeds.

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

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

11 Cast me not away from thy presence ; and

11 Cast me not away from thy presence : and

10

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

11

Deliver me from guilt of blood,
Thou, my salvation's GOD and King !
So shall my tongue, on loudest mood,
Of Thy great righteousness still sing.

12

Ope Thou my lips unto the task :
So shall my mouth Thy praise declare.
Not but burnt-offerings dost Thou ask ;
Or I to give them would not spare :

13

Thine is, O GOD ! from the inward part,
A troubled spirit's sacrifice ;
A broken and a contrite heart,
Thou, gracious Lord ! will not despise.

14

O GOD ! to Thee Thy Sion calls :
Now piteous to her be, and aid ;
Build up Jerusalem her walls,
And be her strength—in Thee upstay'd.

15

So to Thine altar shall they then
Bring victims, and oblations make :
And so shalt Thou, well pleas'd, from men
Their righteous sacrifices take.

take not thy holy spirit
from me.

take not thy Holy Spirit
from me.

12 Restore unto me
the joy of thy salvation ;
and uphold me *with thy*
free spirit.

12 O give me the com-
fort of thy help again : and
stablish me with thy free
spirit.

13 *Then* will I teach
transgressors thy ways ;
and sinners shall be con-
verted unto thee.

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

14 Deliver me from
blood-guiltiness, O God,
thou God of my salva-
tion : *and* my tongue
shall sing aloud of thy
righteousness.

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

15 O LORD, open thou
my lips ; and my mouth

15 Thou shalt open my

Second Version.

1

As is Thy goodness, Lord!—
That to me now display;
As are Thy mercies numerous-stor'd,
Do my offence away.

2

Now wash me from my ill,
And cleanse from all amiss:
For I my faults confess, and still
My sin before me is.

3

O Lord! I've sinn'd 'gainst Thee,
Doing evil in Thy sight.
So just Thy judgements shown shall be,
And prov'd Thy sentence right.

4

Lo I was shapen in
Iniquity ere birth;
In sin was I conceiv'd, in sin
My mother brought me forth.

5

But Thou dost truth require
In the inward parts and heart:
With knowledge so do Thou inspire,
And teach me wisdom's part.

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

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

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

18 Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem. 18 O be favourable and gracious unto Sion ; build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, 19 Then shalt thou be pleased with the sacrifice of righteousness, with the

6

Do Thou, Lord! make me clean ;
With hyssop purify ;
Thou wash me : so I whiter e'en
Than snow shall be thereby.

7

Make me to hear the voice
Of gladness and of joy :
That so my mourning may rejoice,
And glee my woe employ.

8

Blot out my guilt of late,
And my past sin efface ;
Within me a new heart create,
And a right spirit place.

9

Lord! cast me not away,
Nor wholly me forsake ;
Ne'er from me, reaving of Thy stay,
Thy holy spirit take.

10

Direct my goings each,
And keep Thou me from hurt :
So I'll Thy ways to sinners teach,
And to Thee them convert.

11

Wash out my stain blood-hued,
O Thou, my God and King!
So, of Thy mercy still renewed,
My tongue shall ever sing.

with burnt offering and burnt-offerings and obla-
whole burnt offering : tions : then shall they
then shall they offer bul- offer young bullocks upon
locks upon thine altar. thine altar.

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

* Composed by Allegri *circa* 1635.

12

Ope Thou my lips, O Lord !
So will I tell Thy praise ;
To Thee, my Saviour GOD ador'd !
My laudful voice I 'll raise.

13

Thou dost not but desire
Burnt-offerings to receive ;
Thou dost not only gifts require ;
Else would I them Thee give.

14

A spirit under smart
Is Thy best sacrifice ;
A broken and a contrite heart,
O GOD ! Thou 'lt not despise.

15

In Thy good pleasure, Lord !
O'er Zion cast Thy shield ;
Make Thou her gates to be restor'd,
Thy Salem's walls upbuild.

16

Then, on Thy altar laid,
Shall gifts for Thee be kept ;
And righteousness's offerings paid
Well-pleas'd shalt Thou accept.

PSALM CII.

BIBLE VERSION.

A prayer of the afflicted,
when he is over-
whelmed, and poureth
out his complaint be-
fore the LORD.

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

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

3 For my days are
consumed like smoke,
and my bones are burned
as an hearth.

LITURGY VERSION.

Domine, exaudi.

HEAR my prayer, O Lord:
and let my crying come
unto thee.

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

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

PSALM CII.*

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

First Version.

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

2

O to me now incline Thine ear ;
Now hear and answer me ;
Now, when I call, my crying hear ;
O haste, and set me free.

3

For, e'en as smoke, to vapour turn'd,
My days consume away ;
As 't were a brand with fire up-burn'd,
My wasting bones decay.

4

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

* See Notes to the Psalms.

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

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

5 By reason of the
voice of my groaning, my
bones cleave to my skin.

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

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

6 I am become like a
pelican in the wilderness ;
and like an owl that is in
the desert.

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

7 I have watched ; and
am even as it were a spar-
row, that sitteth alone up-
on the house-top.

5

I sorrow with incessant moans ;
 I nothing do but grieve ;
 Thro my continued plaint, my bones
 Seem to my skin to cleave.

6

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

7

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

8

Yea all the day, with rage incens'd,
 Mine enemies me revile ;
 And they that hate me, sworn against,
 Upon me wreak their guile.

9

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

10

Because of Thy dread wrath, and thro
 Thine indignation's frown :
 For Thou didst set me up :* so, too,
 Thou now hast cast me down.

* See Notes to the Psalms.

8 Mine enemies re- 8 Mine enemies revile
proach me all the day ; me all the day long : and
and they, that are mad they, that are made upon
against me, are sworn me, are sworn together
against me. against me.

9 For I have eaten 9 For I have eaten
ashes like bread, and ashes as it were bread,
mingled my drink with and mingled my drink
weeping ; with weeping :

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

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

11

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

12

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

13

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

14

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

15

So shall the Heathen fear Thy Name,
 Thereof with dread shall hear ;
 And every where Earth's Kings, the same,
 Thy Majesty shall fear.

16

For Thou Thy Sion shalt upbuild,
 And shalt Thou make Thee known :
 And shall Thy glory be reveal'd,
 In all its brightness shown :

* See Notes to the Psalms.

and I am withered withered like grass.
like grass.

<p>12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.</p>	<p>12 But thou, O Lord, shalt endure for ever; and thy remembrance through- out all generations.</p>
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<p>13 Thou shalt arise, <i>and</i> have mercy upon Zion: for the time to favour her, yea, the set time is come.</p>	<p>13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.</p>
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<p>14 For thy servants take pleasure in her stones, and favour the dust thereof.</p>	<p>14 And why? thy ser- vants think upon her stones: and it pitieth them to see her in the dust.</p>
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17

Then Thou, no longer pass'd unheard—
Shalt list the wretched's prayer ;
Nor shalt reject their suit preferr'd,
But the depress'd upbear.

18

For after times shall this be writ',
O'er Earth His lauds to raise ;
And unborn Nations, telling it,
Shall bless The Lord and praise.—

19

“ Yea, from His Sanctuary on high,
“ Adown did He look forth ;
“ From out His Heaven, still to us nigh,
“ The Lord beheld the Earth.

20

“ Thence He the prisoners' groans did hear,
“ And bid their thralldom cease ;
“ Thence did to the condemn'd give ear,
“ And them from death release.”

21

So they The Lord's great Name avow'd
In Sion shall declare ;
And in Jerusalem, aloud,
His praise proclaim all there.

22

Together when the Peoples all
Assembled there attend ;
To worship Him, upon Him call,
And at His altars bend.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the LORD shall build up Zion, he shall appear in his glory.

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 He will regard the prayer of the destitute, and not despise their prayer.

17 When he turneth him unto the prayer of the poor destitute, and despiseth not their desire.

18 This shall be written for the generation to come : and the people

18 This shall be written for those that come after : and the people which

23

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

24

But O (I said) in midst my days
Now take me not away,
For Thee, O GOD ! Thy time still stays,
Thy years have no decay.

25*

'T was Thou in the beginning—first—
That Earth's foundations laid'st ;
The Heavens are Thy hands' work from erst ;
Thou all Creation mad'st.

26

They all shall perish with impair :
While Thou dost still abide :
They, as a vesture, shall outwear,
Decayed, and cast aside.

27

Yea Thou shalt change them, and new frame,
E'en as a raiment-piece.
But Thou art ever, still the same ;
Nor shall Thy years e'er cease.

28

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

* See Notes to the Psalms.

which shall be created shall be born shall praise
 shall praise the LORD. the Lord.

19 For he hath looked down from the height of his sanctuary ; from heaven did the LORD behold the earth ;

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth :

20 To hear the groaning of the prisoner ; to loose those that are appointed to death ;

20 That he might hear the mournings of such as are in captivity, and deliver the children appointed unto death ;

21 To declare the name of the Lord in Zion, and his praise in Jerusalem ;

21 That they may declare the Name of the Lord in Sion, and his worship at Jerusalem ;

Second Version.

LORD ! hear my prayer, my crying hear ;
Nor from me turn Thy face away ;
Now in my trouble give me ear,
Nor in Thy answering make delay.

2

For, e'en as smoke, my days off-fume ;
My heart, like grass, dry wither'd lies ;
My limbs, like upburn'd brands, consume ;
For rest my soul incessant cries.

3

My food do I forget, with ill ;
With woe oppress'd, I ceaseless grieve ;
Thro my complaining, moaning still,
My skin seems to my bones to cleave.

4

I 'm like the wilderness's bird,
The desert's fowl, where silent flits ;
E'en as the sparrow, mournful heard,
That lonely on the housetop sits.

5

My foes still taunt me : sorrow-fed,
In ceaseless wail, me nothing cheers ;
I 've eaten ashes as my bread,
And with my drink commingled tears :

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

22 When the people are gathered together, and the kingdoms also, to serve the Lord.

23 He weakened my strength in the way ; he shortened my days.

23 He brought down my strength in my journey, and shortened my days.

24 I said, O my God, take me not away in the midst of my days : thy years *are* throughout all generations.

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

25 Of old hast thou laid the foundations of the earth : and the hea-

25 Thou, Lord, in the beginning hast laid the foundation of the earth :

6

Thro Thy dread anger threatening nigh,
And thro Thine indignation's frown :
For Thou didst set me up on high ;
And Thou, O Lord ! hast cast me down.

7

As wither'd grass, so quickly past,
Like evening shadows are my days.
But Thou 'rt for ever, 'stablish'd fast ;
And Thy remembrance ne'er decays.

8

Now shalt Thou rise ; nor more defer,
But mercy on Thy Zion have :
Is come the time for succouring her,
Is come her promis'd time to save.

9

Her dust is to Thy servants dear,
And pleasure in her stones they take.
So shall His Name the Heathen fear,
And Earth's all Kings before Him quake :

10

For He His Zion shall upbuild,
In all His glory when to rise,
He o'er the oppress'd will cast His shield,
Nor will the wretched's prayer dispise.

11

This, for the generations all
To come, the writers shall record ;
And o'er all Earth, for this withal,
The yet unborn shall praise the Lord.—

vens *are* the work of thy hands. and the heavens are the work of thy hands.

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

26 They shall perish, but thou shalt endure :
they all shall wax old as doth a garment :

27 But thou *art* the same, and thy years shall have no end.

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall be established before thee.

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

12

“ Yea, from His Sanctuary’s height,
 “ He look’d adown with pitying eye ;
 “ To cheer the prisoner’s darksome night,
 “ And save the appointed ones to die.

13

“ His Name shall Zion so declare,
 “ And so Jerusalem His praise ;
 “ When there the Peoples gather’d are,
 “ To Him their homage-songs to raise.”

14

My days Thou ’st shorten’d of their length,
 My powers enfeebled with decay :
 In midst my path, and in my strength,
 O Lord ! now take me not away.

15

Thy years throughout all ages last.
 All comes of Thee : Thou all things mad’st ;
 The Heavens are Thy hands’ work ; bas’d fast,
 Of old Thou Earth’s foundations laid’st.

16

They end : But Thou continuest still :
 They, as a garment, old shall grow ;
 Thou, as a vesture, at Thy will,
 Shalt change them ; and they chang’d shall show.

17

Thou ’rt still the same, whate’er betide ;
 Thy years shall no conclusion see.
 Lord ! let Thy servants’ children bide,
 Their seed before Thee stablish’d be.

PSALM CXXX.

BIBLE VERSION.

LITURGY VERSION.

A Song of degrees.*

De profundis.

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

OUT of the deep have I
called unto thee, O Lord :
Lord, hear my voice.

2 LORD, hear my
voice : let thine ears be
attentive to the voice of
my supplications.

2 O let thine ears con-
sider well the voice of my
complaint.

3 If thou, LORD,
shouldest mark iniqui-
ties, O LORD, who shall
stand.

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

4 But *there is* forgive-
ness with thee, that thou
mayest be feared.

4 For there is mercy
with thee : therefore shalt
thou be feared.

* See Notes to the Psalms.

PSALM CXXX.*

A PSALM GENERALLY OF PRAYER UNTO GOD.

First Version.

1

OUT of woe's depths,* O Lord!
 To Thee, I 've rais'd my cry:
 Now hear my voice and plaint outpoured;
 Now hear me, nor deny.

2

Should'st Thou mark all amiss,
 Who might Thy judgement bide!
 But, Lord! with Thee there pardon is;
 Tho from Thee turn'd aside.

3

My soul looks for Him still;
 Yea still I wait The Lord;
 My soul Him waits, bow'd to His will;
 My trust is in His word.

4

As those who watch the day,*
 I seek The Lord, thro night;
 My soul* seeks for Him, more than they
 Who watch the morning light.

5

Trust in The Lord, and wait:
 Here Israel's hope has ground;

* Notes to the Psalms.

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

6 My soul *waiteth* for 6 My soul fleeth unto
the LORD more than they the Lord : before the morn-
that watch for the morn- ing watch, I say, before the
ing : *I say, more than* morning watch.
they that watch for
the morning.

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

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

For that with Him is mercy great,
 And full redemption found.

6

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

Second Version.

1

FROM woe's all lowest depths, O Lord !
 To Thee I 've cried : Thine ear now lend ;
 Now hear my plaint, to Thee outpour'd ;
 My supplication's voice attend.

2

If Thou should'st mark whate'er amiss,
 Who might before Thee stand unseared !
 But, Lord ! with Thee forgiveness is ;
 That so Thou may'st be loved, as feared.

3

My trust upon The Lord I lay ;
 My hope is in His word, thro' strait ;
 My soul looks for Him more than they
 Who thro' night's watch the morning wait.

4

Let Israel hope in Him, who frees ;
 For stintless mercy is with Him :
 And, from all her iniquities,
 Her He, with pardon, will redeem.

PSALM CXLIII.

BIBLE VERSION.

LITURGY VERSION.

A Psalm of David.

Domine, exaudi.

<p>HEAR my prayer, O LORD, give ear to my supplications : in thy faithfulness answer me, <i>and</i> in thy righteousness.</p>	<p>HEAR my prayer, O LORD, and consider my desire : hearken unto me for thy truth and right- eousness sake.</p>
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<p>2 And enter not into judgment with thy ser- vant : for in thy sight shall no man living be justified.</p>	<p>2 And enter not into judgment with thy ser- vant : for in thy sight shall no man living be justified.</p>
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<p>3 For the enemy hath</p>	<p>3 For the enemy hath</p>
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PSALM CXLIII.

A PSALM OF DAVID: UNDER OPPRESSION FROM HIS ENEMIES.

First Version.

1

LORD! list my prayer: in this distress
My supplication hear;
For Thy truth's sake and righteousness,
Now to my plaint give ear.

2

Nor judge Thy servant: since none can,
Offenceless be with Thee:
For in Thy sight no living man
E'er justified shall be.

3

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

4

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

<p>persecuted my soul: he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.</p>	<p>persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.</p>
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<p>4 Therefore is my spirit overwhelmed with- in me; my heart within me is desolate.</p>	<p>4 Therefore is my spirit vexed within me: and my heart within me is desolate.</p>
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<p>5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.</p>	<p>5 Yet do I remember the time past; I muse up- on all thy works; yea, I exercise myself in the works of thy hands.</p>
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<p>6 I stretch forth my</p>	<p>6 I stretch forth my</p>
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5

Within me thence my spirit faints,
Oppress'd beyond to bear ;
Thence is my heart, with ceaseless plaints,
All desolate and drear.

6

I mind the days of olden date,
The past I o'er-peruse ;
Still on Thy acts I meditate,
On Thy hands' work I muse.

7

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

8

O hear me soon : For, strength-deprived,
I 'm like to them laid low :
Yea let me speedily, revived,
Thy loving-kindness know.

9

On Thee I trust : my hope ne'er balk ;
Lord ! help me with Thine aid :
Show me the way wherein to walk :
For all on Thee I 'm stay'd.

10

Deliver me from my enemies ;
Me 'neath Thy covert hide :
To Thee my soul affrighted flees,
For shelter Thee beside.

hands unto thee : my hands unto thee : my soul
 soul *thirsteth* after thee, gaspeth unto thee, as a
 as a thirsty land. Selah. thirsty land.

7 Hear me speedily, 7 Hear me, O Lord, and
 O LORD : my spirit fail- that soon ; for my spirit
 eth : hide not thy face waxeth faint : hide not thy
 from me, lest I be like face from me, lest I be
 unto them that go down like unto them that go
 into the pit. down into the pit.

8 Cause me to hear 8 O let me hear thy
 thy loving-kindness in loving-kindness betimes in
 the morning ; for in thee the morning ; for in thee
 do I trust : cause me to is my trust : shew thou
 know the way wherein I me the way that I should
 should walk ; for I lift walk in ; for I lift up my
 up my soul unto thee. soul unto thee.

11

Teach me, O Lord ! Thy will to do,
In all, as may ordain :
Let Thy good spirit lead me into,
And in Thy paths maintain.

12

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

13

And my enemies smite ; their rage controul,
And from them set me free :
Destroy Thou them that vex my soul :
For still I wait on Thee.

Second Version.

1

LORD ! hear my prayer ; now gracious be,
And answer to my suing give :
Nor judge Thy servant : For, with Thee,
Can none be justified that live.

2

For the enemy my life has sought ;
Pursuing me, with malice fell :
As those, that, long since dead, are nought,
In darkness has he made me dwell.

<p>9 Deliver me, O LORD, from mine ene- mies : I flee unto thee to hide me.</p>	<p>9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.</p>
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<p>10 Teach me to do thy will ; for thou <i>art</i> my God : thy spirit <i>is</i> good ; lead me into the land of uprightness.</p>	<p>10 Teach me to do the thing that pleaseth thee ; for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.</p>
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<p>11 Quicken me, O LORD, for thy name's sake : for thy righteous- ness' sake bring my soul out of trouble.</p>	<p>11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness sake bring my soul out of trouble.</p>
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3

Thence sinks my spirit, as in thrall ;
My heart within me keeps recluse ;
I gone-by times to mind recall,
I on Thy dispensations muse.

4

To Thee do I stretch forth my hands ;
Still seeking Thee, who alone canst save ;
As crave drought-parch'd the thirsty lands,
For Thee still thirsting do I crave.

5

Lord ! hear me soon, now helpless left
Nor from me turn Thy face in frown :
For I am e'en as life-bereft,
As one that to the pit gone down.

6

Thy loving-kindness to me show ;
For all on Thee my trust I 've laid :
Show me the way that I should go ;
For still on Thee my soul is stay'd.

7

Deliver me from my enemies ;
Hide me with Thee, for shelter sure ;
Teach me Thy will, Thy law's decrees :
For Thou 'rt my God, in whom secure.

12 And of thy mercy	12 And of thy goodness
cut off mine enemies, and	slay mine enemies; and
destroy all them that af-	destroy all them that
flict my soul: for I <i>am</i>	vex my soul: for I am
thy servant.	thy servant.

8

Thy spirit is with grace full-stor'd ;
Into uprightness' land me lead :
For Thy Name's sake, O gracious Lord !
Relieve me Thou, now in my need.

9

Me, for Thy goodness' sake, relieve ;
From my enemies now set me free ;
Chastise Thou them that me aggrieve :
For still I ever wait on Thee.

NOTES TO THE PSALMS.

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

This, tho perhaps an extreme case, shows the importance of correct Punctuation: a real art, however often lightly regarded by those who have not given it attention, and affectedly depreciated by some who ought to know better: an art, however apparently simple—and really so if rightly apprehended, if to be judged of by its practice, in general very little understood; as hitherto taught upon entirely mistaken principles; tho founded upon laws as

certain as those of language, and that may be considered a part—however secondary—of that science itself, belonging in fact to the thought still more than to its expression. Stops, in real fact, are words, and often equivalent to whole sentences.

It is to be observed, however, as to THE LITURGY VERSION, that this is punctuated with reference to the music, the *period* and the *colon* being almost the only stops there used; as, when that Version was made, The Psalms were always—not sung as now—but *intoned* or chanted with *holding notes*, as the *Te Deum* and the fixed Psalms in the Prayer-Service are still. In weighing the sense therefor in that Version, this must always be kept in mind.

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

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

This is a point by no means unworthy of consideration in future Impressions of whether THE BIBLE or THE PRAYER-BOOK.

THE PENITENTIAL PSALMS.

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

PSALM VI.

V: 2. 'My soul.' The word 'soul' (*nephesh*) is used in THE PSALMS, as generally in THE OLD TESTAMENT, with great variety of signification: For 1^o Man generally, whether materially or spiritually or both; as Ps. iii. 2. 2^o for the body living or dead; as in Ps. xvi. 10, last clause, and cv. 18. 3^o for existence or life; as here in Ps. cxliii. 3. 4^o in our ordinary sense of it—for the undying spirit; as in Ps. xvi. 10, first clause. 5^o for the sentient faculty, or mind in its connection with life; as above and in Ps. xi. 1; as with more or fewer of these in combination, and generally for all the modifications to which they may generally be subject. The context then is to be looked to for the precise sense intended; and which will always determine it with abundant clearness.

* Born 1564. Died 1642.

Second Version. Second Versions (or *Aliters*) have here been given of The Seven Psalms, for the sake of adapting them to different Metres, as the variety may sometimes seem desirable.

PSALM XXXII.

It may be noticed that—In the Title to this Psalm the first words “A Psalm” is not in the Hebrew, but supplied in italics by the Translators; and which is the case in some others. It is no doubt from the omission being considered as merely an ellipsis, obvious and naturally to be filled up: the words appearing as necessary there as in the Titles where they do occur.

Selah. This word, which appears at V: 4. 5. and 7. of this Psalm, as frequently elsewhere in THE BIBLE VERSION,* is not known as what referring to; some supposing one thing and some another; but it is more generally thought to have been merely some annotation for the music.

Its position at V: 7. here (as at Ps: xxiv. 6. xlvii. 4. lxxv. 3. and a few other places) might seem to imply that it is a mark for a division of the subject; for there is there an entire change in it: tho that change necessarily

* It occurs there, after the Hebrew Text, *seventy-one* times, and *three* times in Habakkuk c: iii. v: 9 and 13: But in The Septuagint, where rendered by *Diapsalma* or ‘Change of song,’ oftener still; clearly shewing that it was there thought to refer—if to the sense—only so as connected with the music.

induces the same in the music, and so may make it apply to the latter only. And, where it occurs at V; 4 and 5, there is (as generally) none such at all: This therefore can go for nothing.

Indeed, from the very arbitrary—not to say accidental—use of the word, the almost entire promiscuousness of its presence; sometimes occurring three or four times, and at very short intervals, in the same Psalm; and in by far the greater number not at all (from Ps: xc to cxxxix inclusive not once) and never in The Alphabetical Psalms nor those without a Title, it is evident that it is not used with any distinct method whatever as referring to the sense.

In Ps: ix. 16. *Selah* occurs coupled with *Higgaion*: which latter word is rendered in the margin of our annotated Bibles ‘meditation’; while some of the commentators consider it a musical term apposed with the former. At all events this conjunction of *Selah* with another word of equally questionable—or rather unknown—import shows the doubtfulness of any fixed moral meaning in it.

In a New Prose Translation of The Psalms, lately published,* there is a long dissertation on the word; the object of which is to identify it *in every case* with the sense as a mark of division in it: tho, as to any specification of the manner of this after an evident system, or what it simply and really means, there is none whatever; as indeed there are no sufficient data for, tho the thing

* “A Literal Translation of The Psalms etc.” By the Revd. J: Jebb. 2 vol: 8vo. London. 1846.

has often been attempted. On an examination of its instances, which are 71; it occurs as more or less apparently a division of the sense 37* times, 30† times without any such—or obtrusively, and 4‡ times at the end of a Psalm: while, as already said, it is perpetually absent where it might be looked for to separate the sense. See especially Ps: lvii and lxxviii for instances of both its random presence and its absence where it might seem necessary.

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

* Ps: iii. 2. iv. 2. vii. 5. xxiv. 6. xxxii. 4. 5. 7. xxxix. 11. xlv. 8. xlvi. 3. 7. xlvii. 4. xlviii. 8. xlix. 5. l. 6. lii. 5. liv. 3. lv. 19. lvii. 6. lix. 5. 13. lxi. 4. lxii. 4. 8. lxvi. 4. 7. 15. lxxv. 3. lxxvi. 3. lxxvii. 9. 15. lxxxi. 7. lxxxiii. 8. lxxxix. 4. 37. cxl. 5.

† Ps: iii. 4. iv. 4. ix. 16. xx. 3. xxi. 2. xxxix. 5. xlix. 13. lii. 3. lv. 7. lvii. 3. lx. 4. lxvii. 1. 4. lxxviii. 7. 19. 32. lxxvii. 3. lxxxii. 2. lxxxiv. 4. 8. lxxxv. 2. lxxxvii. 3. 6. lxxxviii. 7. 10. lxxxix. 45. 48. cxl. 3. 8. cxliii. 6.

‡ Ps: iii. ix. xxiv. xlvi.

idea of enduringness or perpetuity, however in most of the cases nothing seems particularly to call for or point to this. Tho the above is against the notion of its being a musical annotation ; unless it be considered—what is the fact—that these Prayers are said in a sort of chant, and may thus be subject to such marks. On the other hand, as showing its apparent connection with music,—out of the *thirty-nine* Psalms where it occurs, thirty-one have musical Titles. But all this only shows its real unintelligibleness.

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

It seems not unlikely that,—In its origin, the word was a musical mark, of course (as already said) with some general reference to the sense, and so in some measure arbitrary ; but that insensibly, in course of time, from some change in the chant or in the manner of annotation, it came to have a conventional and prescriptive meaning ; and so, not being amenable to the general laws of the language, would naturally be applied with some vagueness, and thus be liable to farther varieties of signification ; as in fact we find it now apparently used.

In the Latin Vulgate it does not appear at all : no doubt the reason of its absence in our Liturgy Version ; a like evidence of its not having been thought to have any distinct reference to the sense : as neither in the Romish

Bibles in general; tho it does in all the Protestant ones, from their greater conference with the Hebrew. It might perhaps well be dropped in future impressions of our own; as but serving to perplex and encumber, and thus only in the way.

V : 5. ‘Thou, with *deliverance songs*, in ill.’

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

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

V : 6. ‘The Lord hath said etc.’

It cannot be necessary to point out to those who read THE PSALMS with any attention—That they are often broken into parts (as in what is called *Antiphonal* singing) which belong to different interlocutors or speakers, such as—for illustration—the personages in a drama, but in fact here the several persons—Priests Worshippers or others—by whom they were recited or sung. This will account for and serve to explain many of the transitions, that otherwise would seem disjointed or be unintelligible. For instance here V : 6 and 7 are *assumed* to be uttered from the altar as an oracle : while the previous ones have

been the Worshipper's confession, and those subsequent are the exhortation either of himself or the Psalmist or Priest for him.

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

In qualification of the above, however, it may be remarked generally that—Change of person, or other transitions, being often very abrupt in Scripture (as in Oriental compositions in general) such may sometimes suggest the notion of a diversity of interlocutors, tho really no more than the usual idiom of the language in monologue. Due attention then must be given to the context, the object and design of the Piece, before deciding on the point.

PSALM LI.

This Psalm is generally—indeed has always been, according to its Title, ascribed to David* in his penitence for his crime against Uriah. Bp. Horsley,† however, chooses to consider this erroneous: from, as he con-

* The Title in *THE BIBLE VERSION*, so referring it, is in the Hebrew.

† “The Book of Psalms. Translated from the Hebrew etc: 1815.” Which, however so miscalled, is only a partial and incomplete work; being a posthumous publication, left unfinished at his death, and so given to the world.

tends, V : 4. B. v. (here 3) not being applicable to him : as it speaks of GOD *alone* being sinned against ; and the last two Verses, which, he says (with Mudge and some others) can only refer to the time of the Babylonian Captivity.

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

V : 4. ' In sin my mother me conceiv'd.'

This of course is only a periphrasis, a circuitous or figurative manner of speech, for ' I am a great sinner : I have been so from my youth up.' To take it literally would be doing violence to other the very words of Scripture. Nevertheless it may perhaps be understood as referring to the stain of original sin.

V : 6. ' With *hyssop* do Thou purify.'

This is said by metonymy : " hyssop " not being here named with reference to its medicinal properties, tho so

imagined by some of the Commentators, but only from its use as an instrument of aspersion. (See Numbers C: xix. 18, where it is clearly used in that sense.) Persons under uncleanness, whether from having touched a dead body or being infected with leprosy, were purified by being sprinkled with a branch or bunch of hyssop dipped in consecrated water: See Leviticus xiv. 7 and 52. If the word be rightly rendered in John xix. 29, where the sponge filled with vinegar presented to THE SAVIOUR, which is said to have been put upon a stick of it, the plant must have grown to a pretty considerable height in Judea, tho generally it is but a shrub.

PSALM CII.

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

V: 7. 2. 'I'm like the *sparrow** etc:'

The precise nature of the bird here mentioned (*tzippor*) rendered "sparrow" is altogether uncertain, and

* The accounts given of the Sparrow (*Passer*) by the Naturalists are somewhat contradictory; it being called in different passages both gregarious and unsocial: And it is not easy to make out from them if this refers to diversities of the Bird or to differences obtaining in it generally according to circumstances. There is a species of it named from its assumed loneliness (perhaps borrowing this from The Vulgate)

the Commentators very much differ about it : One of them* considers it is not a bird that is intended, but ‘ a wild-goat of the rock’, to which the Psalmist compares himself ; he—and not the animal—being on the “ house-top ” (which in the East are flat roofs) retired there for solitude. It is clear and quite sufficient that it was some bird, which, like our sparrow, frequented the roofs of the houses : and, as in almost every other similar instance, nothing can be better than the general sense of The Authorized Version.

V: 10. ‘ For Thou didst set me up : So too
‘ Thou now hast cast me down.’

Some of the Translations render this passage, not as above in antithesis, but only stating its latter point, and—for the former—describing The Lord (of course all figuratively) to have—“ taken (or lifted) the Psalmist “ up in order to throw him down with the greater fall ” ! An attributing this of mechanical artifice, which, however legitimate as applied to men and of allowable ascription to Pagan Divinities, is unspeakably derogatory to the majesty of THE DEITY.

The true sense is obviously as here given, contrasting the now displeasure of The Lord with His previous favour.

Passer Solitarius : And, in corroboration of which, Buffon derives the French name *Moineau* from the Greek *monos*—‘ single’; tho without absolutely asserting that its habits warrant this. So that nothing positive is to be deduced about the matter from their authority.

* Fry J: *Lyra Davidis*. 8^{vo}. London. 1819.

V: 13. 'Her time is come to be restored etc.'

This "time" is supposed to refer to the expiration of the seventy years appointed for the Babylonian Captivity. The Psalm is not assigned to any particular Author; and is not unlikely to have been written by one of the Prophets during that exile.

V: 14. 'Yea do Thy servants love her stones etc.'

This is not at all exaggerated. It is traditionally recorded that, when the Jews were taken captive to Babylon, they carried with them of the soil and stones of Jerusalem wherewith to erect a Place of Worship in their land of exile. And to this day pious Israelites, who make the pilgrimage of the Holy City, bring back with them and delight to treasure up to their death some of its earth, to be mingled with the meaner dust of their graves. Many too go to die there.

V: 16. 'For Thou Thy Sion shalt upbuild etc.'

In the Original V: 16 and 17 are in the Past, given in The Authorized Versions (as here) in the Future. But, from the elliptical and otherwise arbitrary forms of its poetical idiom, the Tenses in the Hebrew are perpetually expressed differently from what should seem the ordinary construction, and must only be understood with reference generally to the context.

V: 25 26 and 27. 'T was Thou in the beginning first etc.'

These Verses are quoted, or at least repeated, in Hebrews i. 10 11 and 12, as addressed to THE SAVIOUR.

V: 21. 'So they The Lord's great Name avow'd etc:'
THE NEW VERSION renders this

"That they in Sion, where He dwells,
" Might *celebrate His fame.*"

This word "fame," in connection with The Deity, is very commonly used in this sense of 'renown' in both The OLD VERSION and The NEW,* as generally in all the others: Yet it cannot but be considered as entirely misapplied—or rather improperly used—with any such a reference.

"Fame," in the universal acceptation of the word is the loud, as—unless otherwise specified—the good, report of Men among one another; and is courted by them, as are riches—rank—or any acquisition that tends to gratify their self-love or give them distinction or pre-eminence above their fellows; but surely cannot be applied with any propriety to THE CREATOR, who has no equals with whom to be in antagonism, and who is so infinitely above all the opinions as concerns of His Creatures, tho ever occupied in providing for their welfare; and who moreover does not require to have—not His greatness and goodness—but rather His *reputation*—pointed out in this reflected manner, seeing that both are always and everywhere equally present and obvious.

The word, we know, occurs in Scripture—in Numbers xiv. 15, and Joshua ix. 9, in connection with GOD: but not in this sense, and only as—the *knowledge* or *report* of Him among the Heathen, not in our common

* It occurs again there in Ps: cviii. 1. and cxlvii. 1.

acceptation of it and as here used for vulgar “celebrity” or “renown.” The objection then to the word (that is—in the mouth of His worshippers) is—as ascribing to THE CREATOR a distinction that is in fact degrading to Him and a merit shared with some of the very worst of His creatures; and as a circumstance entirely repugnant to and incompatible with His attributes; and therefore that should never be used with reference to Him “whose glory is declared by the Heavens,” of whom “the Firmament showeth the handywork*,” and “with whose majesty all Earth is filled †.”

Moreover nothing can be more trite and puerile: it is just the idea and the words, for the obviousness of the rhyme, that would occur to a schoolboy and at once unreflectingly be used by him.

PSALM CXXX.

. This Psalm, and the fourteen from cxx to cxxxiv inclusive, are called in The BIBLE Version (from The Original) “Songs of Degrees” otherwise ‘Gradual,’—Gradational, or ‘of the Steps,’ also ‘of Ascents’ or ‘Ascensions’ or ‘Heights †.’ The Commentators are not agreed about the meaning of this Title: Some contending for its deriving from the Songs being sung, whether by the Priests or the Worshippers, on the greece or *steps*

* Ps: xix. 1.

† Ps: lxxii. 19.

‡ The Hebrew word rendered by *Degree* also admits the meaning of ‘excellence’; which, applied to these Psalms as a mere generality, would not require explanation.

of the Temple (see Nehemiah ix. 4.) and others from a gradual *ascension* of the voice in singing them: the former derivation plausible enough, but the latter altogether remote and trivial. Others again explain it by considering all these Psalms (as some seem clearly to do) to refer to the return from the Babylonian Captivity, which the Jews rendered by "*going up*"—*i.e.* to Jerusalem, in the same way that we now speak with reference to a metropolis: and which seems not improbable. But this would confine them to the very latest period of the composition of The Book; whereas several of them have an obvious reference to David, besides his being named in the text of some and the headings of others. It seems on the whole more probable that they were of long time used by companies "*going up*" to the celebration of the periodical religious festivals at Jerusalem, and thence occasionally sung afterwards in commemoration of those pilgrimages, as ultimately resumed on the return from Babylon: which hypothesis would include all their points. This Title, therefore, as so entirely obscure and quite immaterial, might perhaps well be dropped altogether. Nevertheless it may be observed that the general adoption of it in one or other of its acceptations gives to those Psalm-Headings a certain authority, or at least consideration, they would otherwise want.

V: 1. 'From woe's all lowest depths.'

In The BIBLE VERSION "Out of the depths", and The LITURGY "Out of the deep": that is—calamities, troubles, or afflictions; figured by floods or overwhelming waters; pretty evidently a traditionary remembrance of the deluge.

V: 4. 'As those who watch the day.'

'Who watch the morning light.'

Among the Jews the Night was divided into four watches of about three hours each, as see Mark xiii. 25 ; when those in the service of The Temple (who are here alluded to) were naturally anxiously looking for the coming day, to offer the the Morning Sacrifice. See Ps: cxix. 43, and cxxxvii. 1.

This Psalm is the famous *De profundis*, used at the burial of the dead, of the Roman-Catholic Church: tho it cannot be said to be particularly well selected for the purpose. There is a certain solemnity, however, about its opening; both in the sense, and the sound—in the latin; that is not unlikely to have suggested the choice, and in so far makes it not unsuitable.

THE
SEVEN PENITENTIAL PSALMS.

THE OLD AND NEW VERSIONS.

Old Version.

PSALM VI.

1. Lord ! in Thy wrath reprove me not,
 Tho' I deserve Thine ire :
 Nor yet correct me in Thy rage,
 O Lord ! I Thee desire.
2. For I am weak ; therefore, O Lord !
 Of mercy, me forbear :
 And heal me, Lord ! for why ? Thou know'st
 My bones do quake for fear.
3. My soul is troubled very sore,
 And vex'd exceedingly :
 But, Lord ! how long wilt Thou delay
 To cure my misery ?
4. Lord ! turn Thee to Thy wonted grace ;
 Some pity on me take :
 O save me ; not for my deserts,
 But for Thy mercy's sake.
5. For why ? no man among the dead
 Rememb'reth Thee at all :
 Or who shall worship Thee, O Lord !
 That in the pit do fall ?
6. So grievous is my plaint and moan,
 That I grow wondrous faint :
 All the night long I wash my bed
 With tears of my complaint.
7. My sight is dim, and waxeth old,
 With anguish of my heart :
 For fear of them, that be my foes
 And would my soul subvert.

NEW VERSION.

PSALM VI.

1. Thy dreadful anger, Lord ! restrain,
And spare a *wretch forlorn* ;
Correct me not in Thy fierce wrath,
Too heavy to be born'.
2. Have mercy, Lord ! for I grow faint ;
Unable to endure
The anguish of my aching bones,
Which Thou alone can'st cure.
3. *My tortur'd flesh distracts my mind,*
And fills my soul with grief.
But, Lord ! how long wilt Thou delay
To grant me Thy relief ?
4. Thy wonted goodness, Lord ! *repeat,*
And ease my troubled soul :
Lord ! for Thy wondrous mercy's sake,
Vouchsafe to make me whole.
5. For after death no more can I
Thy glorious acts proclaim :
No pris'ner of the silent grave
Can magnify Thy Name.
6. *Quite tir'd* with pain, with groaning faint,
No hope of ease I see :
The night, *that quiets common griefs,*
Is spent in tears by me.
7. My beauty fades, my sight grows dim,
My eyes with weakness close ;
Old age o'ertakes me, whilst I think
On my insulting foes.

Old Version.

8. But now depart from me, all ye
That work iniquity !
Because The Lord hath heard the voice
Of my complaint and cry.
9. He heard not only the request
And prayer of my sad heart ;
But it received at my hands,
And took it in good part.
10. And now my foes, that vexed me,
The Lord will soon defame :
And suddenly confound them all,
With great rebuke and shame.

* * * Not to “set down aught in malice”, but to let our rivals have every fair play, we have here given them—all we could—the benefit of at least a correct Punctuation, the want of which often shows them to an injurious disadvantage.

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

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

NEW VERSION.

8. Depart, ye wicked ! in my wrongs
Ye shall no more rejoice ;
For GOD, *I find*, accepts my tears,
And listens to my voice.
9. He hears, and grants my humble pray'r :
And they, that wish my fall,
Shall *blush* and rage, to see that GOD
Protects me from them all.
-

things easily and happily in a single line ; which could not be so done with those shackles, from the necessity of making the other lines of the Verse *consonant* to that, and must therefore be said in another and probably less felicitous manner : But even this advantage we here freely concede to them to make the most of ; content to try the merits of our respective Versions on every other point absolutely as they are.

These remarks, however, must be confined to THE NEW VERSION : as it is not too harsh to say that THE OLD must now be considered out of Court.

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

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

Old Version.

PSALM XXXII.

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

NEW VERSION.

PSALM XXXII.

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

Old Version.

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

NEW VERSION.

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

Old Version.

PSALM XXXVIII.

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

NEW VERSION.

PSALM XXXVIII.

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

Old Version.

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

The Second Part.

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

NEW VERSION.

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

Old Version.

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

NEW VERSION.

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

Old Version.

PSALM LI.*

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

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

NEW VERSION.

PSALM LI.

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

Old Version.

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

The Second Part.

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

NEW VERSION.

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

Part II.

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

Old Version.

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

NEW VERSION.

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

Old Version.

PSALM CII.

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

NEW VERSION.

PSALM CII.

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

Old Version.

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

The Second Part.

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

NEW VERSION.

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

Old Version.

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

NEW VERSION.

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

Old Version.

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

The Third Part.

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

NEW VERSION.

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

Old Version.

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

PSALM CXXX.

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

NEW VERSION.

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

PSALM CXXX.

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

Old Version.

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

NEW VERSION.

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

Old Version.

PSALM CXLIII.

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

NEW VERSION.

PSALM CXLIII.

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

Old Version.

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

NEW VERSION.

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

APPENDIX.

A P P E N D I X.

R: HAMPOLE. *circa* 1280 to 1349.

OR

R: MAIDSTONE. *circa* 1330 to 1396.

PSALM CXXX.

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

Fro dalis* depe to thee I criede.
Lord! lord! listene the uois of me.
The depe prison that I in abide,
Breke it up, lord! for thi pite.
Be thou my gouernour & my gide,
Agen my foos, whan I schal fle;
And late† out of thin herte glide
That I haue don agens thee.

*Fiant aures tuo intendentēs: in uocē depre-
cacionis meæ.*

Late thine eeris be listenynge
Unto the vois of my prayer.
What euer I rede, what euer I synge,
Listene, lord! with loueli chere;
And vouche-saif, at myn askyng,
The lyf that I schal leden here,

* "dalis." dales.

† "late." let.

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

APPENDIX.

T: BRAMPTON. 1414.

PSALM CXXX.

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

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

*Fiant aures Tue intendentés in vocem depre-
caciones meæ.*

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

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

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

HAMPOLE OR MAIDSTONE.

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

*Si iniquitates obseruaueris dñe : dñe
quis sustinebit.*

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

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

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

* "gelde." repay.

† "than." then.

‡ "afreyne." curb. rule.

§ "For whi." Because.

|| "sothir." soother. truer.

¶ "fendis." fiends.

BRAMPTON.

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

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

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

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

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

* "thar." need.

† "forfare." destroy.

‡ "lese." lose.

HAMPOLE OR MAIDSTONE.

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

Mi soule hath suffrid in his word :

In god my gost hath hadde his truste.

For synne it scharpe as knyues oord* ;

It maketh thē lame that lyuē in luste.

Therefore, Ihū, my loueli lord !

There I am rot—rubbe of the ruste ;

Ar † I be brought withine schippe bord,

To seile in to the dale of dust.

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

Fro morow tide unto the nyghte

Late israel in god trustē & trowē.

Israel bitocneth ‡ euery whighte

That schal se god and gostili knouē.

To knowe god is mannes right,

That wole his wittis wel bestowen :

Therefore I hope, as he hath highte §,

That mannes blisse is mannes owen.

* “oord.” point.

† “Ar.” Ere. before.

‡ “bitocneth.” betokeneth.

§ “highte.” promised.

BRAMPTON.

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

I am in hope of thi beheste :

Thi wordys fully I beleve,—

That thou wylt save both moste and leste,†

That wylfully thé wyll nought greve.

There is no man that may myscheve,

Whyll thou of mercy art so fre ;

With sorwefull herte gyf he wyll meve*

NE REMINISCARIS, DOMINE !

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

I truste fully thou wylt me kepe

Fro all myscheef bothe day and nyght.

Wher so evere I wake or slepe,

Wyth me is evere an aungyle bryght :

Though he apere nought to my syght,

Ful tendyrly he kepyth me :

He steryth myn herte with al his myght

To NE REMINISCARIS, DOMINE !

* “leste.” least.

† “meve.” move.

HAMPOLE OR MAIDSTONE.

Quia apud dñm m̄ia & copiosa apud eū redempcio.

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

Et ipse redimet israel ex omnibus iniquitatibus eius.

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

* "dente." dainty.

† "former fadir." first father.

‡ "quitte." acquitted.

§ "agenbie." rebuy. redeem.

|| "snelle." quick. ¶ "flemed." driven. ** "foon." foes.

BRAMPTON.

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

Thou art mercyfull and pyteuous,
Oyf we oure lyving will amende.
Our raunsoum is ful copyous,
For thou art redy thi grace to sende.
But, gyf we wylle oure synne defende,
And dyspise thi lawe and thé,
Thanne must rightwysenesse suspende
NE REMINISCARIS, DOMINE !

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

Lord ! ful bytterly thou hast bought
Wrecchyd mannes forfetur :
Whan he was lost—thou hast hym sought :
Thi lyif thou potyst in aventure.
There myghte no pore creature,
Whan we were thralle, make us free :
For on our syde was no recure,*
But NE REMINISCARIS, DOMINE !

* "recure." recovery.

SIR T: WYATT. *circa* 1535.

PSALM CXXX.

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

* "borowe." surety. bail.

W: HUNNIS. 1583.

PSALM CXXX.

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

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

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

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

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

WYATT.

At soche accompte ? So drede, not reverence,
Should raigne at large. But Thou sekest rather love.
For in Thy hande is mercye's resydence ;
By hope whereof Thou doeste our hartes eke move.
I in The Lorde have sette my confidence :
My soule soche truste doth evermore approve.
Thy holye worde of eterne excellence,
Thy mercye's promise that is all-waye juste,
Have been my stay—my piller—and defence.
My soule in GOD hath more desyrous truste
Than hath the watchman loking for the daye,
By the relief to quenche of slepe the thurst.
Lette Israell truste unto The Lorde alwaye :
For grace and favor are Hys propertie.
Plenteouse ransome shall come with Hym, I saye,
And shall redeme all our iniquitie.

HUNNIS.

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

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

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

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

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

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

I: DAVIES. 1612.

PSALM CXXX.

FROM

THE DOLEFUL DOVE.

OR

David's 7 Penitentiall Psalmes somewhat paraphrastically turned into Verse.

De profundis clamavi.

The people of God, from their bottomlesse misery, doe cry unto God, and are heard. They confesse their sins, and fly unto God's mercy.

From depth of *Griefe** (wherein my Soule doth lye)
 I doe and will (deare Lord) still call on thee :
 Then let thine *eares* attend mine inward cry,
 and listen to my prayers, and to me.

If thou fraile *Flesh* wilt call to *strict account*,
 what *flesh* and *blood* then, in thy *sight* shall stand ?
 But *Mercy* is with thee, as in the *Fount* :
 then I expect thy *Mercy's Keeping hand*.

* The italics are so in the exemplar.

My *Soule* upon the *Faith*, which thou hast plight,
hath ever staid ; and still doth hope in thee ;
Then from the *Morning-watch*, till that of *Night*,
let *Israel* still relie on Thee with me.

For, with this *God* of Glory and of Grace,
is *Grace* as much as *Glory* ; and, therein
He will redeeme the sad in sinfull case,
with his true *Israel*, from all their sin.

To *God* the Father (which we doe adore)
and to the *Sonne*, and to their blessed *Spirit*,
All Glory be, as it *was* hertofore,
is and still *shall* be through *worlds* infinite.

F: PETRARCH. 1304—1374.

PSALMUS V.

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

G: CHAPMAN. 1612.

PETRARCH. HIS PSALME V.

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

Wayes, made in teares, shut as they ope ;
 My lodestarre I can no way see ;
 Lame is my faith, blind loue and hope :
 And, Lord ! 't is passing ill with me.

My sleepe, like glasse, in dreames is broken ;
 No quiet yielding, but affright and care ;
 Signes that my poore life is forspoken :
 Lord ! courbe the ill, and good in place prepare :
 No more delay my spent desire ;
 'T is now full time for thee to hear :
 Thy loue hath set my soule on fire,
 My heart quite broke twixt hope and feare.

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

PETRARCH.

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

Gloria Patri et Filio et Spiritui Sancto.

CHAPMAN.

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

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

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

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

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

Glorie, all glorie to their merit !

R: VERSTEGAN. 1601.

PSALM CXXX.

De profundis clamaui ad Te, Domine!

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

I do both call and cry:
'T is deep hart-sorrowes force
That moues me thus to waile:
'Tis pittie, Lord! in thee
Must make it to auaille;

Thyne eares therefore aply.

If stricktly thou, o Lord!
Observed haest my sinne,
Alas, what shal I do!
What case then am I in,

If rigour thou extend!
But wel, o Lord! I know
Sweet mercy dwelles with thee;
And with thy justice then
It must expected bee;

And I therefore attend.

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

R: DANIEL. 1727.

THE SUPPLICATION.

PSALM CXXX.

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

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

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

VERSTEGAN.

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

There is with our good God
 Much mercie stil in store :
 Redemption doth remaine
 With him for euer more :
 Aboundant is his grace :
 His people He affects ;
 He wil not leave distrest :
 The thralled he wil fre,
 With ease of their unrest,
 And all their faultes deface.*

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

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

DANIEL.

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

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

THE END.





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840