

THE
BAY PSALM BOOK

Being a *Facsimile* Reprint
of the

First Edition, Printed by STEPHEN DAYE
At Cambridge, in New England
in 1640



PREPARED FOR
The New England Society
in the City of New York

Introduction

THE first edition of the Bay Psalm Book, or New England version of the Psalms, printed by Stephen Daye at Cambridge, Massachusetts, in 1640, has the distinction of being the first book printed in English America.

When the Pilgrims landed at Plymouth in 1620, and founded the first permanent colony in New England, they brought with them Henry Ainsworth's version of the Psalms in prose and metre, with the printed tunes.¹ This version was used in the church at Plymouth until 1692. Elsewhere, the Puritan colonists of the Massachusetts Bay, coming over in 1629 and 1630, sang the words and tunes of Sternhold and Hopkins's Psalms, which for many years had been published with the ordinary editions of the English Bible.²

¹ The first edition of Ainsworth's version has the following title:—*The Book of Psalmes: Englished both in prose and metre. With annotations, opening the words and sentences, by conference with other scriptures. By H. A. [With the music.] Amsterdam: Giles Thorp, 1612. 348 pp. 4°. (British Museum.)* Reprinted in metre in 1618 (Lenox), in metre in 1642 (Prince collection in Boston Public Library), in prose and metre in 1644 (British Museum, Lenox), in metre in 1644 (Trinity College at Cambridge), and probably later.

² The Geneva Bible of 1569 was probably the first to have this version bound with it. The usual title is:—*The Whole Booke of Psalmes: collected into English meeter by T. Sternhold, J. Hopkins, and others . . . with apt notes to sing them withall.* More than two hundred editions between the years 1569 and 1640 are described in the British Museum Catalogue, and it was printed and appears to have been in use as late as 1841.

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The translation by Sternhold and Hopkins, however, was not acceptable to many of the nonconformists. Some of the extremists in England even called it "Hopkins his Jiggs" and "Genevah Jiggs." Cotton Mather in his *Magnalia* sets forth the opinion held of it by the Puritans of the Bay Colony in the following words: — "Tho' they blessed God for the Religious Endeavours of them who translated the Psalms into the Meetre usually annex'd at the End of the Bible, yet they beheld in the Translation so many Detractions from, Additions to, and Variations of, not only the Text, but the very Sense of the Psalmist, that it was an Offence unto them."

The desire for a translation which would express more exactly the meaning of the original Hebrew led to the undertaking of a new version, not long after the year 1636, in which "the chief Divines in the Country, took each of them a Portion to be Translated." Just what portions were done by each one of the "thirty pious and learned Ministers" then in New England, or how many others aided in the work, we have no means to determine. It is related by John Josselyn,¹ that when he visited Boston on July 11th, 1638, he delivered to Mr. Cotton the Teacher of Boston church, "from Mr. Francis Quarles the poet, the Translation of the 16, 25, 51, 88, 113, and 137. Psalms into English Meeter, for his approbation." It is possible that some of these contributions of Mr. Quarles were incorporated in the new version.

The principal part of the work, we are told, was committed to Mr. Richard Mather, minister of the church in Dorchester, who probably wrote the preface also,² and to Mr. Thomas Welde and Mr. John Eliot, associate ministers of the church in Roxbury. "These, like the rest," says Cotton Mather, "were of so different a Genius for

¹ *Account of Two Voyages to New England* (London, 1674), pp. 19, 20.

² A rough manuscript draft of the preface, in Richard Mather's handwriting, is among the Prince MSS. in the Boston Public Library.

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their Poetry, that Mr. Shepard of Cambridge, on the Occasion addressed them to this Purpose.

*"You Roxb'ry Poets, keep clear of the Crime,
Of missing to give us very good Rhime.
And you of Dorchester, your Verses lengthen,
But with the Texts own Words, you will them strengthen."*

It is unnecessary to repeat here the criticisms of Professor Tyler and others on the "hopelessly unpoetical character" of this version. Dr. William Everett aptly remarks that the fault lay largely in the excess of reverence for the subject; and he calls attention to the fact that John Milton attempted to turn nine of the Psalms into English verse, adhering as closely as possible to the original, with a result as harsh and dry as anything in the Bay Psalm book.¹

In the meantime a printing press had been brought over to Massachusetts, while the new Psalm Book was preparing. It was mainly through the efforts of the Rev. Joseph or Josse Glover, formerly rector of Sutton, in Surrey, that this was accomplished. He raised funds in England and in Holland, contributed largely himself, procured the press, types, and paper, and engaged the printer, Stephen Daye, under contract dated June 7, 1638. Sailing with their respective families, and with three men servants to help the printer, the party arrived in New England, probably in September, 1638; excepting, however, Mr. Glover, who "fell sick of a fever and dyed," either on the voyage or just before they started.

In March, 1639, according to Winthrop, the printing house was begun at Cambridge, the first things printed being the *Freeman's Oath*, probably on a single sheet, and an *Almanack* made for New England by Mr. William Peirce, mariner. Neither of these publications is known to be extant.

¹ *Memorial Exercises at Newton, Eliot Anniversary, 1646-1896* (Newton, 1896), p. 75.

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The next thing printed was the *Psalmes* newly turned into metre, which was finished at the press in 1640, in an edition of seventeen hundred copies. It thus "had the Honour," according to Thomas Prince, "of being the *First Book Printed in NORTH AMERICA.*"

From a deposition made by Stephen Daye in 1655, in the suit brought by Glover's heirs against Henry Dunster, president of Harvard College, we learn that the cost of printing the seventeen hundred copies was £33, that one hundred and sixteen reams of paper were used, valued at £29, that the book was sold at twenty pence per copy, and that the total receipts from sales were estimated at £141 13s. 4d., leaving a profit of £79 13s. 4d.

The new Psalm Book was adopted at once by nearly every congregation in the Colony of Massachusetts Bay, and for that reason it came to be known as the "Bay" Psalm Book. A revised and enlarged edition, under the title of *The Psalms Hymns and Spiritual Songs of the Old and New Testament*, was printed at Cambridge in 1651, in an edition of two thousand copies, and in this form it ran through many editions in New England, the latest being "The Twenty-seventh Edition," printed at Boston in 1762.

The churches of Salem and Ipswich did not formally adopt the new Psalm Book until 1667, in which year the Salem church decided that "the Bay psalm book should be made use of together with Ainsworth's." In Plymouth Colony the use of Ainsworth was continued as before until 1692, when the church there also agreed "to sing the psalms now used in our neighbor churches in the Bay."

Even in England, as Thomas Prince remarks, the book was "by some eminent Congregations prefer'd to all Others in their Publick Worship." Reprinted there first in 1647, and in the revised form in 1652, it ran through more than twenty English editions, the latest bearing the date of 1754. In Scotland, too, at a later period, the book

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was used in the Presbyterian churches to some extent, half a dozen Scotch editions appearing between the years 1732 and 1759. These English and Scotch editions were usually bound with Bibles of octavo size, and in that form many of them were imported for use in New England.

After being used for upwards of a century, and running through more than fifty editions, the Bay Psalm Book gave way to the newer versions of Tate and Brady and of Isaac Watts. Among others, the church in Dedham voted for the change in 1751; the New North Church in Boston, in 1755; the church in Ipswich, before 1757; the First Church in Roxbury, in 1758; and the First Church in Boston, in 1761. In 1755, the Rev. Thomas Prince, minister of the Old South Church in Boston, began a new revision of the Bay Psalm Book, which was finished by him and adopted by his congregation in 1757, the book being published in 1758, and in a second edition in 1773. But in 1786 the Old South Church followed in the way of the others, and gave up Mr. Prince's Revision for Watts's Psalms and Hymns.

Ten copies of the first edition of the Bay Psalm Book are known to be extant. Five of these copies were at one time in the possession of Rev. Thomas Prince, as part of his "New England Library," and by him were bequeathed in 1758, with his other books, to the Old South Church in Boston, "to be kept and remain in their Public Library for ever." After remaining in the steeple chamber of the church for nearly one hundred years,¹ three of these Psalm Books, between the years 1850 and 1860, passed into the hands of Mr. Edward A. Crowninshield of Boston, Nathaniel B. Shurtleff, M.D., of Boston, and Mr. George Livermore of Cambridge. According to a memorandum made by Dr. Justin Winsor, in August, 1871, for knowl-

¹ See *Catalogue of the Library of Rev. Thomas Prince* (Boston, 1846), pp. 10, 19, 41 (2 copies), and 104, for brief entries of the five copies.

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edge of which I am indebted to Mr. Edmund M. Barton, librarian of the American Antiquarian Society at Worcester, the volumes were transferred to these gentlemen by the late Lt. Governor Samuel T. Armstrong, who had joint custody of the Prince Library as one of the deacons of the Old South Church. "He surrendered the copies to these private hands in consideration of certain modern books given to said library, and of the modern binding bestowed on one or more of the copies now remaining in said Prince Library." The record of the ten copies is as follows:—

(1) JOHN CARTER BROWN LIBRARY, Providence, R. I. Perfect, but with a small portion of the blank margin of the title-page and the lower blank margin of the leaf of errata cut out; in the original old calf binding, re-backed. Size of leaf, six inches and seven-eighths by four inches and one-half. It was first owned by Richard Mather, one of the translators, whose autograph signature is in several places on the fly leaves and covers. From the Mather family it passed to the Rev. Thomas Prince, the bookplate of whose "New England Library" is pasted on the back of the title. By Prince it was bequeathed to the Old South Church, in his will dated October 2, 1758, "and from that time till 1860, the book remained in the custody of the deacons and pastors of that church. In that year it was given by the church, through the proper agents, to the late Nathaniel Bradstreet Shurtleff, M.D." On Dr. Shurtleff's death his library was offered for sale at auction by Leonard & Co., Boston, November 30 to December 2, 1875, but the Psalm Book was withdrawn because the deacons of the Old South Church obtained an injunction to prevent its sale. After a hearing before the Supreme Judicial Court of Massachusetts, the injunction was dissolved and the book adjudged to belong to Dr. Shurtleff's estate. It was therefore advertised again, in a four-page circular, to be sold at auction, on October 12, 1876, by Joseph Leonard; and it was sold for \$1025, to Mr. Sidney S.

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Rider of Providence, from whom it was bought by Mr. Caleb Fiske Harris. After the death of Mr. Harris, who was drowned in October, 1881, his collection was placed for sale in Mr. Rider's hands, and he sold the Psalm Books of 1640 and 1647 to the Brown Library, \$1500 being given for them together with books worth considerable more. See *Catalogue of the Library of Dr. N. B. Shurtleff* (1875,) no. 1356; *Catalogue of Books relating to North and South America in the Library of the late John Carter Brown*, part 2 (1882), pp. 201-202; Victor H. Paltsits in the *Literary Collector*, December, 1901, p. 70.

(2) MRS. ALICE GWYNNE VANDERBILT, New York. Perfect. It is one of the five copies bequeathed by Thomas Prince in 1758 to the Old South Church, from whose collection it passed by exchange, between the years 1850 and 1860, to Mr. Edward A. Crowninshield, as related above. In the catalogue of Mr. Crowninshield's library, announced to be sold at auction by Leonard & Co., Boston, in November, 1859, the book is described as "in the original old vellum binding." The whole library, however, was withdrawn and sold at private sale for \$10,000 to Mr. Henry Stevens, who took it to London, where the Psalm Book was offered to the British Museum for £150. Its purchase not being approved, the book was withdrawn by Mr. Stevens, and after being rebound by F. Bedford in "dark brown crushed levant morocco," was sold in 1868 to Mr. George Brinley of Hartford, for 150 guineas. At the Brinley sale in March, 1879, it was bought for the late Mr. Cornelius Vanderbilt for \$1200. The statements in the *Memorial History of Boston*, vol. 1 (1880), and in the *Catalogue of the John Carter Brown Library*, part 2 (1882), that this copy was destroyed in a warehouse fire in New York, not long after its purchase by Mr. Vanderbilt, are both incorrect. Mrs. Vanderbilt writes that the book now belongs to her, and that it has never been injured in any fire. See *Catalogue*

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of the *Valuable Private Library of the late Edward A. Crowninshield* (1859), no. 878; *Brinley Catalogue*, part 1 (1878, sold 1879), no. 847; Stevens, *Recollections of Mr. James Lenox* (1886), pp. 61-63.

(3) MR. ALFRED T. WHITE, Brooklyn, N. Y. In the original old calf binding, with remnants of the brass clasps; lacking nineteen leaves, *i. e.*, title, O₂ and O₃, and sheets W, X, Y, and Ll; and showing marks of usage. Size of leaf, six inches and fifteen-sixteenths by four inches and three-sixteenths. This also was one of the five copies bequeathed by Mr. Prince to the Old South Church in Boston, from the custody of which it was obtained about the year 1850, by Mr. George Livermore of Cambridge, whose signature is on the inside of the front cover. In 1855 Mr. Henry Stevens of London made a trade with Mr. Livermore by which he received from him twelve leaves out of this volume (sheets W, X, and Y) to supply an imperfection in the copy which he sold afterwards to Mr. Lenox. After Mr. Livermore's death in 1865, some of his books were deposited in the library of Harvard College, but they were subsequently withdrawn, and all were sold at auction by Charles F. Libbie & Co., Boston, November 20-23, 1894, when the Psalm Book was bought for its present owner for \$425. See *Catalogue of the Valuable Private Library of the late George Livermore, Esq.* (1894), no. 531. See also Stevens's *Recollections of Mr. James Lenox* (1886), pp. 61-62, where an error is made in stating that only four leaves were taken from this copy to perfect the Lenox copy. The same error is repeated in Mr. Littlefield's *Early Boston Booksellers* (1900), pp. 18-21, where another error is made about the *Souldiers Pocket Bible*, which was not received from Mr. Stevens as part payment for the twelve leaves, but was given to Mr. Livermore by Mr. Crowninshield, whose inscription to that effect is in the volume.

(4) and (5) PRINCE COLLECTION, Boston Public Library. Both slightly imperfect, and both in modern binding. These

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are the two remaining copies of the five originally given by Thomas Prince to the Old South Church in Boston. In 1866 they were deposited with the rest of the collection in the Boston Public Library. They are described in the printed catalogue as follows: "There are in the Prince library two copies of this rare book, one of which (21. 15) is complete, with the exception of a slight mutilation of the 'Finis' leaf, and the absence of the following leaf, which contains on the *recto* a list of 'Faults escaped in printing.' The other (21. 14) which alone has the book-plate of the 'New England Library,' has a small part of page Ee supplied in manuscript, and is otherwise complete." See *Catalogue of the American Portion of the Library of the Rev. Thomas Prince* (1868), p. 16; and *The Prince Library, A Catalogue of the Collection of Books and Manuscripts* (1870), p. 7.

(6) HARVARD COLLEGE LIBRARY, Cambridge, Mass. Imperfect, lacking the first six leaves and the last four leaves; re-bound in October, 1900. The book was given to Harvard College Library in October, 1764, by Middlecott Cooke, of Boston, a graduate of the Class of 1723. See *Catalogue of the Library of Harvard University*, vol. 2 (1830), p. 679; and information from Mr. William C. Lane, the librarian.

(7) AMERICAN ANTIQUARIAN SOCIETY, Worcester, Mass. Imperfect, lacking the title-page and the leaf of errata at the end; in the "original vellum binding." "The upper portion of next to last leaf is torn and a corner from the first page of the Preface." It was given to the American Antiquarian Society by Isaiah Thomas, whose book-plate is in the volume. On one of the fly leaves Mr. Thomas has written the following note: "After advertising for another copy of this book, and making enquiry in many places in New England, &c. I was not able to obtain or even to hear of another. This copy is therefore invaluable, and must be preserved with the greatest care. It is in the original binding. I. T. Sept. 28th, 1820." See *Catalogue of Books in the Library of the American Antiquarian Society* (1837), p. 43 of

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letter P; and information from Mr. Edmund M. Barton, the librarian.

(8) LENOX COLLECTION, New York Public Library. Slightly imperfect, the upper corner of leaf G being torn off, taking away portions of three lines on both sides; in modern binding. Size of leaf, seven inches and one-sixteenth by four inches and three-quarters. This copy turned up at the sale of the *Fourth and concluding portion of the extensive and valuable collection of books, formed by the late Mr. William Pickering, of Piccadilly, bookseller, at Sotheby & Wilkinson's auction rooms, London, on Jan. 12, 1855, in a lot which was catalogued as follows:—*

432 Psalms. The Psalms of David, 1640 — Another copy, 1639 — The Psalms of David, translated by Bishop King, *russia, gilt edges*, 1654 — The Psalms, by Barton, 1654 — Another copy, 1682 — The whole Book of Psalms, with the Singing Notes, 1688 — The Psalms of David, in Meeter, 1693 12mo. 8 vol.

The lot was bought by Mr. Henry Stevens for £2 18s. On examining the book, Mr. Stevens discovered that twelve leaves (sheets W, X, and Y) were lacking, having been left out by the original binder. These twelve leaves were finally obtained from Mr. Livermore's copy, as related above, and after being mended and re-margined, they were inserted in this copy; the book was rebound in red morocco by F. Bedford, and was then sold by Mr. Stevens to Mr. Lenox for £80. See Stevens, *Recollections of Mr. James Lenox* (1886), pp. 57–62, where, besides the error in stating the wrong number of leaves found lacking in this copy, an error is also made in referring to the wrong number in the Pickering sale catalogue ("531 Psalms. Other editions, 1630 to 1675, black letter, a parcel"), which was bought by "Holmes" for nineteen shillings.

(9) MR. E. DWIGHT CHURCH, Brooklyn, N. Y. In the original old calf binding; lacking the first four and the

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last three leaves, which were supplied later in facsimile. Size of leaf, seven inches (nearly) by four inches and five-eighths. Accompanying the book is a manuscript note of which the following is an extract: "It belonged to the Shuttleworth family, & is now handed to my daughter Sophia S. Simpson, to be used at her own discretion, by her beloved mother. Sarah Shuttleworth, 1844." About the year 1872 it was bought by the late T. O. H. P. Burnham, of the "Antique Bookstore" in Boston, not knowing at the time exactly what it was. Years afterwards, on comparison by Mr. R. C. Lichtenstein with the 1640 edition in the Public Library, it was found to be a genuine copy of that edition. In August, 1892, it was sold to the late Bishop John F. Hurst, of Washington, D. C., and in February, 1903, shortly before his death, it was bought by Messrs. Dodd, Mead & Co., from whom it passed to the present owner.

(10) BODLEIAN LIBRARY, Oxford. "The copy in the Bodleian is perfect. It formerly belonged to Bishop Tanner." — Cotton's *Editions of the Bible* (1852), p. 177. Bishop Tanner died December 14, 1735; and by his will, dated November 22, 1733, he bequeathed his manuscripts and books to the Bodleian. "Unfortunately, when Tanner was removing his books from Norwich to Oxford, in December, 1731, by some accident in their transit (which was made by river) they fell into the water, and were submerged for twenty hours. The effects of this soaking are only too evident upon very many of them. The whole of the printed books were uniformly bound in dark green calf, apparently about fifty years ago; the binder's work was well done, but unhappily all the fly-leaves, many of which would doubtless have afforded something of interest, with regard to the books and their former possessors, were removed." — Macray's *Annals of the Bodleian Library* (1868), pp. 155–156. See the *Caxton Celebration Catalogue* (1877), p. 165; Stevens's *Bibles in the Caxton Exhibition* (1878), p. 117.

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In October, 1860, it was announced in the *Historical Magazine* that C. B. Richardson & Co. "have nearly ready a *fac-simile* reprint" of the Bay Psalm Book, limited to fifty copies; and in the November number it was stated that the whole edition had been taken up by subscribers. The book appeared fifteen months later, with title as below, and with a preface by Dr. Shurtleff, dated January, 1862, in which we are informed that all the peculiarities of the original, including broken type, inverted letters, and other errors, had been reproduced exactly by the modern compositor:

A Literal Reprint of the Bay Psalm Book Being the Earliest New England Version of the Psalms and the First Book Printed in America (Fifty Copies for Subscribers) Cambridge Printed [at the Riverside Press] for Charles B. Richardson New York 1862 vii pp., psalms (148) leaves, list of subscribers (2) pp. 8°.

Besides the fifty copies for subscribers, Mr. Livermore had fifteen extra copies printed on thick paper for presentation, besides five copies on India paper, and one copy on vellum. The vellum copy was retained by Mr. Livermore, at whose sale in 1894 it brought \$76.

In issuing the present reproduction, which is the first one ever made in exact facsimile, the publishers have used the copy belonging to Mr. Church, and also the copy in the Lenox Branch of the New York Public Library. In comparing these two copies of the original edition side by side, it was found that the printed matter on every page of the Lenox copy measured a little more each way than in the Church copy, the variation being nearly one eighth of an inch. The difference in size, however, was not typographical, but was caused merely by the shrinkage of the paper, which in one copy had been more exposed to the air than in the other, and was not so smooth and flat. The peculiarity referred to will be noticed in comparing the first three leaves of the preface, reproduced from the Lenox copy in the

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present facsimile, with the three leaves following, reproduced from the Church copy. In each case the facsimiles are the exact size of the originals. It is an interesting fact to know that shrinkage of paper can make such a difference in the measurement of the printed page in different copies of the same book.

WILBERFORCE EAMES.

New York, October, 1903.

THE
VVHOLE
BOOKE OF PSALMES
Faithfully
TRANSLATED into ENGLISH
Metre.

Whereunto is prefixed a discourse de-
claring not only the lawfullnes, but also
the necessity of the heavenly Ordinance
of singing Scripture Psalmes in
the Churches of
God.

Coll. 111.

*Let the word of God dwell plenteously in
you, in all wisdom, teaching and exhort-
ing one another in Psalmes, Himnes, and
spirituall Songs, singing to the Lord with
grace in your hearts.*

James v.

*If any be afflicted, let him pray, and if
any be merry let him sing psalmes.*

Imprinted
1640

The Preface.

THe singing of Psalmes, though it breath forth nothing but holy harmony, and melody: yet such is the subtilty of the enemy, and the enmity of our nature against the Lord, & his wayes, that our hearts can finde matter of discord in this harmony, and crotchets of division in this holy melody. -for- There have been three questions especially stirring concerning singing. First, what psalmes are to be sung in churches? whether Davids and other scripture psalmes, or the psalmes invented by the gifts of godly men in every age of the church. Secondly, if scripture psalmes, whether in their owne words, or in such meter as english poetry is wont to run in? Thirdly, by whom are they to be sung? whether by the whole churches together with their voices? or by one man singing alone and the rest joynig in silence, & in the close saying amen.

Touching the first, certainly the singing of Davids psalmes was an acceptable worship of God, not only in his owne, but in succeeding times. as in Solomons time *2 Chron. 5. 13.* in Iehosaphats time *2 Chron. 20. 21.* & in Ezra his time *Ezra 3. 10, 11.* and the text is evident in Hezekiahs time they are commanded to sing praise in the words of David and Asaph, *2 Chron. 29, 30.* which one place may serve to resolve two of the questions (the first and the last) at once. for this commandement was it ceri-

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moniall or morall? some things in it indeed were cerimoniall, as their muscally instruments &c but what ceremony was there in singing prayse with the words of David and Asaph? what if David was a type of Christ, was Asaph also? was every thing of David typicall? are his words (which are of morall, universall, and perpetuall authority in all nations and ages) are they typicall? what type can be imagined in making use of his songs to prayse the Lord? If they were typicall because the ceremony of muscally instruments was joyned with them, then their prayers were also typicall, because they had that ceremony of incense admixt with them: but wee know that prayer then was a morall duty, notwithstanding the incense; and soe singing those psalmes notwithstanding their muscally instruments. Beside, that which was typicall (as that they were sung with muscally instruments, by the twenty-foure orders of Priests and Levites. *1 chron 25. 9.*) must have the morall and spirituall accomplishment in the new Testament, in all the Churches of the Saints principally, who are made kings & priests *Rev. 1. 6.* and are the first fruits unto God. *Rev. 14. 4.* as the Levites were *Num. 3. 45.* with hearts & lippes, in stead of muscally instruments, to prayse the Lord; who are set forth (as some iudiciously thinke) *Rev. 4. 4.* by twēty foure Elders, in the ripe age of the Church, *Gal. 4. 1, 2, 3.* answering to the twenty foure orders of Priests and Levites *1 chron. 25. 9.* Therefore not some select members

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members, but the whole Church is commanded to teach one another in all the severall sorts of Davids psalmes, some being called by himselfe *מזמורים*: psalms, some *תהלה* Hymns some *שירים*: spirituall songs. soe that if the singing Davids psalmes be a morall duty & therefore perpetuall; then wee under the new Testamēt are bound to sing them as well as they under the old: and if wee are expressly commanded to sing Psalmes, Hymnes, and spirituall songs, then either wee must sing Davids psalmes, or else may affirm they are not spirituall songs: which being penned by an extraordinary gift of the Spirit, for the sake especially of Gods spirituall Israel, not to be read and preached only (as other parts of holy writ) but to be sung also, they are therefore most spirituall, and still to be sung of all the Israel of God: and verily as their sin is exceeding great, who will allow Davids psalmes (as other scriptures) to be read in churches (which is one end) but not to be preached also, (which is another end soe their sin is crying before God, who will allow them to be read and preached, but seeke to deprive the Lord of the glory of the third end of them, which is to sing them in christian churches. obj. 1 If it be sayd that the Saints in the primitive Church did compile spirituall songs of their owne inditing, and sing them before the Church. *1 Cor. 14. 15, 16.*

Ans. We answer first, that those Saints compiled these spirituall songs by the extraordinary gifts of

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the spirit (common in those dayes) whereby they were enabled to praise the Lord in strange tongues, wherein learned *Parans* proves those psalmes were uttered, in his Commēt on that place *uers 14* which extraordinary gifts, if they were still in the Churches, wee should allow them the like liberty now. Secondly, suppose those psalmes were sung by an ordinary gift (which wee suppose cannot be evicted) doth it therefore follow that they did not; & that we ought not to sing Davids psalmes must the ordinary gifts of a private man quench the spirit still speaking to us by the extraordinary gifts of his servant David? there is not the least foot-step of example, or precept, or colour reason for such a bold practise.

Obj. 2. Ministers are allowed to pray conceived prayers, and why not to sing conceived psalmes? must wee not sing in the spirit as well as pray in the spirit?

Ans. First because every good minister hath not a gift of spirituall poetry to compose extemporary psalmes as he hath of prayer. Secondly. Suppose he had, yet seeing psalmes are to be sung by a joynt consent and harmony of all the Church in heart and voyce (as wee shall prove) this cannot be done except he that composeth a psalme, bringeth into the Church set formes of psalmes of his owne invētion; for which wee finde no warrant or president in any ordinary officers of the Church throughout the scriptures. Thirdly. Because the booke of psalmes is so compleat a System of psalmes

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psalmes, which the Holy-Ghost himselfe in infinite wisdom hath made to suit all the conditions, necessities, temptations, affections, &c. of men in all ages; (as most of all our interpreters on the psalmes have fully and perticularly cleared) therefore by this the Lord seemeth to stoppe all mens mouths and mindes ordinarily to compile or sing any other psalmes (under colour that the occasions and conditions of the Church are new) &c. for the publick use of the Church, seeing, let our condition be what it will, the Lord himselfe hath supplied us with farre better; and therefore in Hezekiahs time, though doubtlesse there were among them those which had extraordinary gifts to compile new songs on those new occasions, as Maiah and Micah &c. yet wee read that they are commanded to sing in the words of David and Asaph, which were ordinarily to be used in the publick worship of God: and wee doubt not but those that are wise will easily see; that those set formes of psalmes of Gods owne appoyntment not of mans conceived gift or humane imposition were sung in the Spirit by those holy Levites, as well as their prayers were in the spirit which themselves conceived, the Lord not then binding them therein to any set formes; and shall set formes of psalmes appoynted of God not be sung in the spirit now, which others did then?

Question. But why may not one compose a psalme & sing it alone with a loud voice & the rest joyne with

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with him in silence and in the end say Amen.

Ans. If such a practise was found in the Church of Corinth, when any had a psalme suggested by an extraordinary gift; yet in singing ordinary psalmes the whole Church is to ioyne together in heart and voyce to prayse the Lord. -for-

First. Davids psalmes as hath beene shewed, were sung in heart and voyce together by the twenty foure orders of the musicians of the Temple, who typed out the twenty foure Elders all the members especially of christian Churches *Rev.* 5. 8. who are made Kings and Priests to God to prayse him as they did: for if there were any other order of singing Choristers beside the body of the people to succeed those, the Lord would doubtlesse have given direction in the gospel for their qualification, election; maintainance &c. as he did for the musicians of the Temple, and as his faithfullnes hath done for all other church officers in the new Testament.

Secondly. Others beside the Levites (the chiefe Singers) in the Jewish Church did also sing the Lords songs; else why are they commanded frequently to sing: as in *ps.* 100, 1, 2, 3. *ps.* 95, 1, 2, 3. *ps.* 102. title. with vers 18. & *Ex.* 15. 1. not only Moses but all Israell sang that song, they spake saying (as it is in the *orig.*) all as well as Moses, the women also as well as the men. *v.* 20 21. and *deut.* 32. (whereto some thinke, Iohn had reference as well as to *Ex.* 15. 1. when he brings in the protestant Churches getting the victory over the

Beast

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Beast with harps in their hands and singing the song of Moses. *Rev.* 15. 1.) this song Moses is commanded not only to put it into their hearts but into their mouths also: *deut.* 31. 19. which argues, they were with their mouths to sing it together as well as with their hearts.

Thirdly. Isaiah foretells in the dayes of the new Testament that Gods watchmen and desolare lost soules, (signified by wast places) should with their voices sing together, *Isa.* 52. 8, 9. and *Rev.* 7. 9, 10. the song of the Lamb was by many together, and the Apostle expressly commands the singing of Psalmes, Himnes, &c not to any select christians, but to the whole Church *Eph.* 5. 19 *coll.* 3. 16. Paule & Silas sang together in private *Acts.* 16. 25. and must the publick heare oly one man sing? to all these wee may adde the practise of the primitive Churches; the testimony of ancient and holy *Basil* is in stead of many *Epist.* 63 When one of us (saith he) hath begun a psalme, the rest of us set in to sing with him, all of us with one heart and one voyce; and this saith he is the common practise of the Churches in Egypt, Lybia, Thebes, Palestina, Syria and those that dwell on Euphrates, and generally every where, where singing of psalmes is of any account. To the same purpose also *Eusebius* gives witness, *Eccles. Hist. lib.* 2. cap. 17. The objections made against this doe most of them plead against joyning to sing in heart as well as in voyce, as that by this meanes others out of the Church will sing

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as

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as also that wee are not alway in a futable estate to the matter sung, & likewise that all cannot sing with understanding; shall not therefore all that have understanding ioyne in heart and voyce together? are not all the creatures in heaven, earth, seas: men, beasts, fishes, fowles &c. commanded to praise the Lord, and yet none of these but men; and godly men too, can doe it with spirituall understanding?

As for the scruple that some take at the translation of the book of psalmes into meeter, because Davids psalmes were sung in his owne words without meeter: wee answer. First. There are many verses together in several psalmes of David which run in rithmes (as those that know the hebrew and as Buxtorf shews *Theſau. pa. 62.*) which shews at least the lawfullnes of singing psalmes in english rithmes.

Secondly. The psalmes are penned in such verses as are futable to the poetry of the hebrew language, and not in the common style of such other bookes of the old Testament as are not poeticall; now no protestant doubteth but that all the bookes of the scripture should by Gods ordinance be extant in the mother tongue of each nation, that they may be understood of all, hence the psalmes are to be translated into our english tongue; and it in our english tongue wee are to sing them, then as all our english songs (according to the course of our english poetry) do run in metre, soe ought Davids psalmes to be translated into

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into meeter, that soe wee may sing the Lords songs, as in our english tongue soe in such verses as are familiar to an english eare which are commonly metricall: and as it can be no just offence to any good conscience, to sing Davids hebrew songs in english words, soe neither to sing his poeticall verses in english poeticall metre: men might as well stumble at singing the hebrew psalmes in our english tunes (and not in the hebrew tunes) as at singing them in english meeter, (which are our verses) and not in such verses as are generally used by David according to the poetry of the hebrew language: but the truth is, as the Lord hath hid from us the hebrew tunes, lest wee should think our selves bound to imitate them; soe also the course and frame (for the most part) of their hebrew poetry, that wee might not think our selves bound to imitate that, but that every nation without scruple might follow as the grave sort of tunes of their owne country songs, soe the graver sort of verses of their owne country poetry.

Neither let any think, that for the meetre sake wee have taken liberty or poeticall licence to depart from the true and proper sence of Davids words in the hebrew verses, noe; but it hath beene one part of our religious care and faithfull indeavour, to keepe close to the originall text.

As for other objections taken from the difficulty of *Ainsworths* tunes, and the corruptions in

The.

our common psalme books, wee hope they are answered in this new edition of psalmes which wee here present to God and his Churches. For although wee have cause to blesse God in many respects for the religious indeavours of the translators of the psalmes into meetre usually annexed to our Bibles, yet it is not unknowne to the godly learned that they have rather presented a paraphrase then the words of David translated according to the rule *2 chron. 29. 30.* and that their addition to the words, detractions from the words are not seldome and rare, but very frequent and many times needles, (which we suppose would not be approved of if the psalmes were so translated into prose) and that their variations of the sense, and alterations of the sacred text too frequently, may iustly minister matter of offence to them that are able to compare the translation with the text; of which failings, some iudicious have oft complained, others have been grieved, wherupon it hath bin generally desired, that as wee doe inioye other, soe (if it were the Lords will) wee might inioye this ordinance also in its native purity: wee have therefore done our indeavour to make a plaine and familiar translation of the psalmes and words of David into english metre, and have not soe much as presumed to paraphrase to give the sense of his meaning in other words; we have therefore attended heerein as our chief guide the originall, shunning all additions, except such as even the best translators

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translators of them in prose supply, avoiding all materiall detractions from words or sense. The word *and* which wee translate *and* as it is redundant sometime in the Hebrew, soe sometime (though not very often) it hath been left out and yet not then, if the sense were not faire without it.

As for our translations, wee have with our english Bibles (to which next to the Originall wee have had respect) used the Idioms of our owne tongue in stead of Hebraismes, lest they might seeme english barbarismes.

Synonimaes wee use indifferently: as *folk* for *people*, and *Lord* for *Iehowah*, and sometime (though seldome) *God* for *Iehowah*; for which (as for some other interpretations of places cited in the new Testament) we have the scriptures authority *ps. 14. with 13. Heb. 1. 6. with psalme 97. 7.* Where a phrase is doubtfull wee have followed that which (in our owne apprehension) is most genuine & edifying:

Sometime wee have contracted, sometime dilated the same hebrew word, both for the sense and the verse sake: which dilatation wee conceive to be no paraphrasticall addition no more then the contraction of a true and full translation to be any unfaithfull detraction or diminution: as when wee dilate *who healeth* and say *he it is who healeth*; soe when wee contract, *those that stand in awe of God* and say *Gods fearers*.

Lastly. Because some hebrew words have a

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more

The.

more full and emphaticall signification then any one english word can or doth sometime expresse, hence wee have done that sometime which faithfull translators may doe, viz. not only to translate the word but the emphasis of it; as **YH** mighty God, for God. **YH** humbly blesse for blesse; rise to stand, psalm 1. for stand truth and faithfullnes for truth. Howbeit, for the verse sake wee doe not alway thus, yet wee render the word truly though not fully; as when wee sometime say *reioyce* for *shout for ioye*.

As for all other changes of numbers, senses, and characters of speech, they are such as either the hebrew will unforcedly beare, or our english forceably calls for, or they no way change the sence; and such are printed usually in an other character.

If therefore the verses are not alwayes so smooth and elegant as some may desire or expect; let them consider that Gods Altar needs not our polishings: **Ex. 28.** for wee have respected rather a plaine translation, then to smooth our verses with the sweetnes of any paraphrase, and soe have attended Conscience rather then Elegance, fidelity rather then poetry, in translating the hebrew words into english language, and Davids poetry into english meeetre;
that

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that soe wee may sing in Sion the Lords songs of prayle according to his owne will; untill hee take us from hence, and wipe away all our teares, & bid us enter into our masters ioye to sing eternall Halleluiahs.

THE PSALMES

In Metre

PSALME I

- O** Blessed man, that in th'advice
of wicked doeth not walk:
nor stand in sinners way, nor sit
in chayre of scornfull folk.
- 2 But in the law of Iehovah,
is his longing delight:
and in his law doth meditate,
by day and eke by night.
- 3 And he shall be like to a tree
planted by water-rivers:
that in his season yeilds his fruit,
and his leafe never withers.
- 4 And all he doth, shall prosper well,
the wicked are not so:
but they are like vnto the chaffe,
which winde drives to and fro.
- 5 Therefore shall not ungodly men,
rise to stand in the doome,
nor shall the sinners with the just,
in their assemblie come.
- 6 For of the righteous men, the Lord
acknowledgeth the way:
but the way of vngodly men,
shall vtterly decay.

A

PSALM

PSALM II

- W**hy rage the *Heathen* furiously?
 muse vaine things people do;
 2 Kings of the earth doe set themselves,
 Princes consult also:
 with one consent against the Lord.
 and his anoynted one.
 3 Let us asunder break their bands,
 their cords bee from us throwne.
 4 Who sits in heav'n shall laugh; the lord
 will mock them; then will he
 5 Speak to them in his ire, and wrath:
 and vex them suddenlie.
 6 But I anoynted have my King
 upon my holy hill
 7 of Zion: The established
 counsell declare I will.
 God spake to me, thou art my Son:
 this day I thee begot.
 8 Aske thou of me, and I will give
 the *Heathen* for thy lot:
 and of the earth thou shalt possesse
 the utmost coasts abroad.
 9 thou shalt them break as Potters sherds
 and crush with yron rod.
 10 And now yee Kings be wise, be learn'd
 yee *judges* of the earth (*Heare.*)
 11 Serve yee the lord with reverence,
 rejoyce in him with feare.
 12 Kisse yee the Sonne, lest he be wroth,
 and yee fall in the way.
 when his wrath quickly burnes, oh blest

are

PSALME III, IV.

are all that on him stay.

Psalme 3

A psalme of David when he fled from the
 face of Absalom his Sonne.

- O** Lord, how many are my foes?
 how many up against me stand?
 2 Many say to my soule noe helpe
 in God for him at any hand.
 3 But thou Lord art my shield, my glory
 and the uplifter of my head,
 4 with voyce to God I call'd, who from
 his holy hill me answered.
 5 I layd me downe, I slept, I wakt,
 for Ichovah did me up beare:
 6 People that set against me round,
 ten thousand of them I feare not.
 7 Arise o Lord, save me my God,
 for all mine enemies thou hast stroke
 upon the cheek-bone: & the teeth
 of the ungodly thou hast broke.
 8 This, and all such salvation,
 belongeth vnto Ichovah;
 thy blessing is, and let it be
 upon thine owne people. Selah.

Psalme 4

To the cheife Musician on *Neginoth*,
 a psalme of David.

GOD of my justice, when I call
 answer me: when distressed
 thou hast enlarg'd me, shew me grace,
 and heare thou my request.

A 2

2 yee

PSALM IV

- 2 Ye Sonnes of men, my glory turne
to shame how long will you?
how long will ye love vanity,
and still deceit pursue?
- 3 But know, the Lord doth for himselfe
set by his gracious saint:
the Lord will heare when I to him
doe poure out my complaint.
- 4 Be stirred up, but doe not sinne,
consider seriously:
within your heart upon your bed;
and wholly silent be
- 5 Let sacrifices of justice,
for sacrifices be,
and confidently put your trust
on Iehovah doe ye.
- 6 Many there be that say ow who,
will cause us good to see:
the light, Lord, of thy countenance
let ours lifted be.
- 7 Thou hast put gladnesse in my heart,
more then the time wherein
their corne, and also their new wine,
have much increased bin.
- 8 In peace with him I will lye downe,
and take my sleepe will I:
For thou Lord mak'st me dwell alone
in confident safety.

Psalm

To the cheife Musitian upon *Nehilath*,
a psalme of David.

psalm

PSALME V

- Hearc thou my words and understand
my meditation, Iehovah.
My King, my God, attend the voyce
of my cry: for to thee I pray.
- 3 At morn Iehovah, thou shalt heare
my voyce: to thee I will addresse
 - 4 at morn, I will looke up. For thou
art not a God lov'st wickednesse
neither shall evil with thee dwell.
 - 5 Vaine glorious fooles before thine eyes
shall never stand: for thou hatest
all them that worke iniquities.
 - 6 Thou wilt bring to destruction
the speakers of lying-falshood,
the lord will make to be abhor'd
the man deceitfull, and of blood.
 - 7 But I will come into thine house
in multitude of thy mercy:
and will in feare of thee bow downe,
in temple of thy sanctity
 - 8 Lead me forth in thy righteousness,
because of mine observing spies,
O Iehovah doe thou thy wayes
make straight, and plaine, before mine eyes
 - 9 For there no truth is in his mouth,
their inward part iniquities;
their throat an open sepulchre,
their tongue is bent to flatteries.
 - 10 O God make thou them desolate
from their owne plots let them fall far,
cast them out in their heapes of finnes,

A 3

for

PSALM V V:

- for they against thee Rebels are.
 11 And all that trust in thee shall joy,
 and shout for joy eternallie,
 and thou shalt them protect: & they
 that love thy name shall joy in thee.
 12 For thou Iehovah, wilt bestow
 a blessing on the righteous one:
 and wilt him crowne as with a shield,
 with gracious acceptation.

Psalme 6

To the chief Musician on *Neginoth* upon -
Sheminith, a psalme of David.

- L**ORD in thy wrath rebuke me nor,
 nor in thy hot wrath chasten me:
 2 Pity me Lord, for I am weak,
 Lord heale me, for my bones vext be.
 3 Also my soule is troubled sore:
 how long Lord wilt thou me forsake.
 4 Returne O Lord, my soule release:
 O save me for thy mercy sake.
 5 In death no mem'ry is of thee
 and who shall prayse thee in the grave?
 6 I faint with groanes, all night my bed
 swims, I with tears my couch washt have.
 7 mine eye with grief is dimme and old:
 because of all mine enemies.
 8 But now depart away from me,
 all yee that work iniquities:
 for Iehovah ev'n now hath heard
 the voyce of these my weeping teares.
 9 Iehovah heare my humble suit.

Iehovah

PSALME VI V:

- Iehovah doth receive my prayers,
 10 Let all mine enemies be ashamed
 and greatly troubled let them be:
 yea let them be returned back,
 and be ashamed suddenlie.

Psalme 7

Shiggion of David which he saig to Iehovah
 upō the words of Cush the Benjamite,

- O** LORD my God in thee
 I doe my trust repose,
 save and deliver me from all
 my persecuting foes.
 2 Lest like a Lion see
 my soule in peeces tears
 rending asunder, while there is
 not one deliverer,
 3 Iehovah O my God
 if this thing done have I:
 if so there be within my hands
 wrongfull iniquity
 4 If I required ill
 the man with me at peace,
 (yea I have him delivered
 that was my foe causelesse.)
 5 Let foe pursue my soule,
 and take, and tread to clay
 my life: and honor in the dust
 there let him wholly lay
 6 Arise Lord in thy wrath
 for th' enemies fiercenesse:
 be thou list up, & wake to me,

A 4

judgen

PSALM xcix.

Psalm 99.

- I**EHOVAH 'tis that reigns,
let people be in dread:
'midst Cherubs he remains,
th'earth let it be moved.
- 2 Jehovah is
in Sion great,
in highnes set
he is likewise
Above all the people.
- 3 Let them confesse thy Name
so great & terrible:
for holy is the same.
- 4 The King his might
doth love justice:
thou dost stablish
things that be right:
Iudgement thou dost, also
in Iacob righteousness.
- 5 The Lord our God doe you
set up in his highnes,
& worship yee
his footstoole at:
by reason that
holy is hee.
- 6 Moses also Aron
among his Priests; likewise
Samuell all those among
that to his name send cries:
called they have
the Lord upon,

and

PSALME xcix, C.

and he *alone*

- them answer gave.
- 7 He unto them did speake
it^h cloudy pillar: *then*
they kept his records, eke
his ord'nance he gave them.
- 8 Lord, thou who art
our God didst heare,
& didst answer
to them impart,
Thou wast a God pard'ning
them, although thou vengeance
upon their works didst bring.
- 9 The Lord our God advance,
& bow yee downe
at's holy hill:
for our God's *still*
the Holy-one.

Psalm 100.

A Psalm of prayse.

- M**Ake yee a joyfull sounding noyse
unto Jehovah, all the earth:
- 2 Serve yee Jehovah with gladnes:
before his presence come with mirth.
- 3 Know, that Jehovah he is God,
who hath us formed it is hee,
& not our selves: his owne people
& sheepe of his pasture are wee.
- 4 Enter into his gates with prayse,
into his Courts with thankfulness:
make yee confession unto him,

and

PSALM C, C^r.

& his name reverently blesse.

- 5 Because Iehovah he is good,
for evermore is his mercy:
& unto generations all
continue doth his verity.

Another of the same.

MAke yee a joyfull noyse unto
Iehovah all the earth:

- 2 Serve yee Iehovah with gladnes
before him come with mirth.
3 Know, that Iehovah he is God,
not wee our selves, but hee
hath made us: his people, & sheep
of his pasture are wee.
4 O enter yee into his gates
with prayse, & thankfullnesse
into his Courts: confesse to him,
& his Name doe yee blesse.
5 Because Iehovah he is good,
his bounteous-mercy
is everlasting: & his truth
is to eternity.

Psalme 101.

A psalme of David.

Mercy & judgement I will sing,
Lord, I will sing to thee.

- 2 I'll wisely doe in perfect way:
when wilt thou come to mee?
I will in midlt of my house walk
in my hearts perfectnes:
3 I will not set before mine eyes

matter

PSALME C^r, C¹¹.

matter of wickednes:

- I hate their worke that turne aside,
it shall not cleave mee to.
4 Froward in heart from mee shall part,
none evill will I know.
5 I'll cut him off, that slaundereth
his neighbour privily:
I cannot beare the proud in heart,
nor him that looketh high.
6 Vpon the faithfull in the land
mine eyes shall be, that they
may dwell with mee: he shall mee serve
that walks in perfect way.
7 Hee that a worker is of guile,
shall not in my house dwell:
before mine eyes he shall not be
serled, that lies doth tell.
8 Yea, all the wicked of the land
early destroy will I:
to cutt off from Gods citty all
that work iniquity.

Psalme 102

A prayer of the afflicted when he is over-
whelmed, & poureth out his complaint
before the Lord.

LORD, heare my supplication,
& let my cry come thee unto:

- 2 I'th day when trouble is on mee,
thy face hide not away mee fro:
Thine eare to mee doe thou incline,
i'th day I cry, soone answer mee:

A a

3 For

PSALM C1.

6 Let every thing to which
the Lord doth breath afford
the praises of the Lord set forth:
o doe yee praise the Lord.

FINIS.

An admonition to the Reader.

THe verses of these psalmes may be reduced to six kindes, the first wherof may be sung in very neere fourty common tunes; as they are collected, out of our chief musicians, by *Tho. Ravenscroft.*

The second kinde may be sung in three tunes as *Pf. 25. 50. & 67.* in our english psalm books.

The third. may be sung indifferently, as *ps. the 51. 100. & ten cōmandements,* in our english psalme books. which three tunes afor. said, comprehend almost all this whole book of psalmes, as being tunes most familiar to us.

The fourth. as *ps. 146.* of which there are but about five.

The fift. as *ps. 112.* or the *Pater noster,* of which there are but two. *viz. 85. & 138.*

The sixt. as *ps. 113.* of which but one, *viz. 115.*

Faults escaped in printing.

<i>Escaped.</i>	<i>Right</i>
<i>psalme 9. vers 9. oproft.</i>	opprest.
<i>v. 10. knowes.</i>	know.
<i>ps. 18. u. 29. she.</i>	thee.
<i>u. 31. 3 part wanting.</i>	3 part.
<i>ps. 19. u. 13. let thou-</i>	kept back
<i>kept back.</i>	o let:
<i>ps. 21 u. 8. the Lord.</i>	thine hand.
<i>ps. 145 u. 6. Fewer I.</i>	moreover I.

The rest, which have escaped through oversight, you may amend, as you finde them obvious.