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. This version was used in the church at Plymouth until 1642.

Elsewhere, the Puritan colonists of the Massachusetts Bay, coming over in 1630 and 1631, sang the words and tunes of Sternhold and Hopkins’ Psalms, which for many years had been published with the ordinary editions of the English Bible.

1 The first edition of Ainsworth’s version has the following title: The Book of Psalms: Englished both in prose and metre. With annotations, opening the words and sentences, by conference with other scripture. By H. A. [With the music.] Amsterdam: Gillis Tharp, 1640. 12pp. 4to; (British Museum.) Reprinted in metre in 1641 (London), in metre in 1824 (Prince collection in Boston Public Library), a prose and metre in 1844 (British Museum, Leipzig), in metre in 1844 (Trinity College at Cambridge), and probably later.

2 The Genesa Bible of 1689 was probably the first to have this version bound with it. The usual title is: The Whole Book of Psalms, collected into English metre by T. Sternhold, T. Hopkins, and others, with use made to sing them withal. More than two hundred editions between the years 1640 and 1840 are described in both in use as late as 1857.

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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 jigges" and "General Jigges." Cotton Mather in his "Makulius" says forth the opinion told 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 Metre usually annex'd at the End of the Bible, yet they beheld in the Translation so many Deformations from, Additions to, and Variations of, not only the Text, but the very Sense of the Psalms, 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 unisyllabic version, a new version, not long after the year 1659, in which "the chief Divines in the Country took each of them a Portion to be Translated." Just what portions were done by each of the "thirty wisdome 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 Jefferson, that when he visited Boston on July 21st, 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 Metre, 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 Mathew, minister of the church in Dorchester, who probably wrote the preface also. and to Mr. Thomas Welde and Mr. John Elliot, associate ministers of the church in Roxbury. "These, like the rest," says Cotton Mather, "were of so different a Genius for 1 A short 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 address'd them to this Purpose.

"Ye Rustic's Poetry, keep clear of the Crime, Of mixing to give so very fond Rhyme. And see ye' Dutchmen, you Verses lengthen, But with the Truest own Words you will then strengthen."

It is unnecessary to repeat here the criticisms of Professor Tyler and others on the "hopelessly poetical 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 results as harsh and dry as anything in the Bay Psalm book. 2

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 Jonas Glover, formerly rector of Soton, 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; accepting, 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 "Prayer'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.

2 Memorial Exercises at Newton, First Anniversary, 1646-1646

Birmingham, 1655, p. 75. [ vii ]
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The next thing printed was the Psalms newly turned into metre, which was finished at the press in 1642, 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 £23, that one hundred and sixteen reams of paper were used, valued at £297, that the book was sold at twenty pence per copy, and that the total receipts from sales were estimated at £181 13s. 4d., leaving a profit of £29 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 Psalm 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 1657, 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 1652, 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

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 1754, 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 1754, 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 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, three of these Bay Psalm Books, between the years 1850 and 1860, passed into the hands of Mr. Edward A. Cowinsfield 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 know.
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edge of which I am indebted to Mr. Edmund M. Bartoo, 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 deans of the Old South Church. He averred 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 errata cut out; in the original old calf bindings, rebacked. Size of leaf, six inches and seven-eighths by four inches and one-half. It was first owned by Richard Meader, one of the trustees, whose autograph signature is in several places on the fly leaves and covers. From the Mathews 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 1800, 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 14, 1876, by Joseph 1-conn, and it was sold for $1025, to Mr. Sidney B.

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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 Book of 1650 and 1657 to the Brown Library, $100 being given for them together with books for the consideration. See Catalogue of the Library of Dr. N. B. Shurtleff (1875) no. 130; Catalogue of Books relating to North and South America in the Library of the late John Carter Brown, part 4 (1882), pp. 292-302; Victor H. Pahlitz in the Literary Collector, December 1901, p. 70.

(2) **MRS. ALICE GYWYNE VAN BUREN, New York.** Perfect, it is one of the five copies bequested 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. Crompton, as related above. In the catalogue of Mr. Crompton’s library, announced to be sold at auction by Leonard & Co., Boston, in November, 1859, the book is described as one of 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 brought to Mr. Edward A. Crompton, in dark brown leather bound, was sold in 1859 to Mr. George Brinley of Haverford, for 150 guineas. At the Brinley sale in March, 1870, it was bought for the late Mr. Cornelius Vanderbilt for $1200. The statements in the Memorial History of Boston, vol. i (1882), and in the Catalogue of the John Carter Brown Library, part 4 (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 [2]
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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 1856 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 'Firsh' leaf, and the absence of the following leaf, which contains on the verso a list of 'Poults expost in printing.' The other (21.14) which alone has the book-plate of the 'New England Library,' has a small part of page 60 supplied in manuscript, and is otherwise complete." See Catalogue of the American Portion of the Library of the Rev. Thomas Prince (1858), p. 11, 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, rebound in October, 1804. The book was given to Harvard College Library in October, 1804, by Middlecott Cooke, of Boston, a graduate of the Class of 1793. See Catalogue of the Library of Harvard University, vol. 2 (1830), p. 579; and information from Mr. William C. lens, the librarian.

(7) American Antiquarian Society, Worcester, Mass. Imperfect, lacking the title-page and the leaf of errata at the end, in the original calf 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 advertiseing for another copy of this book, and making inquiry in many places in New England &c. I was not able to obtain one even to hear of another. This copy is therefore invaluable, and must be preserved with the greatest care. It is in the original binding."

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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-marginated, 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. 57-63, 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 ("231 Psalms". Other editions, 1600 to 1675; black letter, a parcel"); which was bought by "H. Holman" for nineteen shillings.

(5) Mr. E. Dwight Church, Brooklyn, N. Y. Is the original old calf binding, lacking the first four and the
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In October, 1860, it was announced in the *Historical Magazine* that C. R. 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, 1863, 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:


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 fac-simile, 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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THE
WHOLE
BOOKE OF PSALMES
Faithfully
TRANSLATED into ENGLISH
Metre.

Whereunto is prefixed a discourse declaring not only the lawfulness, but also the necessity of the heavenly Canticles of singing Scripture Psalms in the Churches of God.

Col. iii. 16.

Let the word of Christ dwell in you, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing to the Lord with grace in your hearts.

Titus iii.

If any be afflicted, let him pray; and if any be merry let him sing psalms.

Imprinted
1649
The Preface.

The singing of psalms, though it breas forth nothing but holy harmony, and melody: yet such is the fulness of the enemie, and the number of our nature against the Lord, & his ways, that our hearts can finde matter of discord in this harmony, and creechers of division in this holy melody. For there have been three questions especially fins to kneesing singing. First, what psalms are to be sung in churches: whether Davids and other scripture psalms, or the psalms inverted by the gifts of godly men in every age of the church. Secondly, if scripture psalms, whether in their owne words, or in such metre 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 songing alone and the rest joyning in/sites, & in the close sayings aware, Touching the first, certainly the singing of Davids psalms 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, 20. & in Ezra his time Ezra 3, 10, 11. and the text is evidence in Hesekias time they are commanded to sing praine in the words of David and Asaph, 2 Chron. 20, 18. which one place may serve to resolve two of the questions (the first and the last) at once, for this commandement was in ceri-
monial or moral] some things in it indeed were ceremonial, as their musical instruments &c but what ceremony was there in singing psalms with the words of David and Alaph? what if David was a type of Christ, was Alaph also? was every thing of David typical? are his words (which are of moral,universal,and perpetuall authority in all nations and ages) are they typical? what type can be imagined in making use of his songs to praye the Lord? if they were typical because the ceremony of musical instruments was joined with them, then their prayers were also typical, because they had that ceremony of incense admit with them: but we know that prayer then was a moral duty, notwithstanding the incense, and for singing those psalms notwithstanding their musical instruments. Beside, that which was typical (as that they were sung with musical instruments, by the twenty-four orders of Priests and Levites. Rom. 1. 5. 6) must have the moral and spiritual accomplishment in the new testament, in all the Churches of the Saints principally, who are made kings & priests Rom. 1. 6, and are the first fruits unto God: Rom. 4, 4, as the Levites were Num. 4, 41, with hearts & lips, in head of musical instruments, to pray to the Lord, who are set forth (as some judiciously think) Rom. 4, 4, by twenty four Elders, in the ripe age of the Church, Gal. 4. 1, 2, answering to the twenty four orders of Priests and Levites, 1 Thess. 2, 9. Therefore not some Elder members

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... but the whole Church is commanded to teach one another. In all the several forms of David's psalms, some being called by him, Life I Say, Hymns some General: spiritual songs. For, if the singing David's psalms be a moral duty & therefore perpetually, then we under the new Testament are bound to sing them as well as they under the old; and if we are expressly commanded to sing Psalms, Hymns, and spiritual songs, then either we must sing David's psalms, or else may affirm they are not spiritual songs, which being penned by an extraordinary gift of the Spirit, for the sake especially of God's spiritual Israel, not to be read and preached only (as other parts of holy writ) but to be sung also, they are therefore moral, spiritual, and shall be sung of all the Israel of God; and verily as their sin is exceeding great, who, allow David's psalms (as other scriptures) to be read in churches (which is one end) but not to be preached also (which is another end) for their sin is crying before God, who will allow them to be read and preached, but seek 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 Fad, that the Saints in the primitive Church did compile spiritual songs of their own indtiring, and sing them before the Church. Cor. 14, 1, 16.

As. We answer first, that these Saints compiled these spiritual songs by the extraordinary gifts of ...
The

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The spirit (consider'd in those dayes) whereby they were enabled to praise the Lord in strange tongues, wherein learned Parast proves those psalms were unbidden, in his Commen on that place 1 Sa. 16:23 which extraordinary gifts, if they were still in the Churches, we should allow them the like liberty now. Secondly, suppose those psalms were sung by an ordinary gift (which wee suppose cannot be excised) doth it therefore follow that they did so. & that we ought not to sing David's psalms, null the ordinary gifts of a private man quench the spirit. Yet 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 practice.

obj. a. Ministers are allowed to pray conceived prayers, and why not to sing conceived psalms? nay, we see not sung in the spirit as well as pray in the spirit?

Ans. First, because every good minister hath not a gift of spiritual poetry to compose contemporary psalms as he hath of prayer. Secondly, Suppose he had, yet seeing psalms are to be sung by a joyous consent and harmony of all the Church in heart and voice (as we shall prove) this cannot be done except he that cometh as a psalmist, bring eth into the Church set forms of psalms of his own invention, for which wee finde no warrant or precedent in any ordinary officers of the Church throughout the scriptures. Thirdly, Because the books of psalms is so compleat a System of psalms which the Holy-Ghost himselfe in infinitiwise hath made to fitt all the conditions, necessities, temptations, afflications, &c. of men in all ages; (as most of all our interpreters on the psalms have fully and particularly cleared for by this the Lord en-eth to keipe all mens mouths and minds ordinarily to compile or sing any other psalms (under colour that the occasions and conditions of the Church are new) &c. for the publick use of the Church, being let our condition be what it will, the Lord himself hath supplied us with farr better, and therefore in Hezekiah's time, though doubtless there were among them those which had extraordinary gifts to compile new songs on those new occasions, as Isaiah and Micah &c. yet were read that they were commanded to sing in the words of David and Asaph, which were ordinarily to be used in the publick worship of God: and we doubt not but those that are wise will easily see, that those set forms of psalms of Gods own appoyntments 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 therin to any set forms &c. and still set forms of psalms appoynted of God not be sung in the Spirit now, which others did then?

Quodam. But why may not one compose a psalm & sing it alone with a loud voice & the riot joyne with
The

with him in silence and in the end say Amen.

If such a psalm was found in the Church of Corinth, when any had a psalm suggested by an extraordinary gift, yet in singing ordinary psalms the whole Church is to join together in heart and voice to praise the Lord.

First, David's psalms as hath been before, were sung in heart and voice together by the twenty-four orders of the musicians of the Temple, who were not the twenty-four Elders as all the members especially of the Christian Churches who are made Kings and Priests to God to praise him as they did: for if there were any other order of singing Christians before the body of the people to succeed those, the Lord would doubtless have given direction in the Gospel for their qualification, election, maintenance &c., as he did for the musicians of the Temple; and this faithfulness hath done for all other church officers in the New Testament.

Secondly, Others besides the Levites (the chief Singers) in the Jewish Church did also sing the Lord's songs, why are they commanded frequently to sing: as Ps. 100, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, title, with vers. 1, &c. Ex. 12, 1, not only Moses but all Israel sang that song, they broke saying (as it is in the Greek), all as well as Moses, the women also as well as the men, v. 22, &c. &c. (whereof some think) Jahn had reference as well as to Ex. 11, 12, when he brings in the present Churches getting the victory over the Beast.

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Beast with harp in their hands and singing the song of Moses. Rev. 14, 1. this song of Moses is commanded not only to put it into their hearts leaving their mouths also: Rev. 14, 15, which argues, they were with their mouths to sing it together as well as with their hearts.

Thirdly, Isaiah foretells in the Days of the New Testament that God would send and declare His Son (signified by the place) through with their voices sing together, 1 Thess. 5, 16, 17; and with the publick heart only one man, to all these, we may add the practice of the primitive Churches, the testimony of every Christian and holy Baptist is in hand of many Esps. 6, 7.

When one of us (if he) hath begun a psalm, the rest of us join in singing with him, all of us with one heart and one voice, and this faith he is the common practice of the Churches in Egypt, Lybia, Thebes, Palatins, Syrus &c. and those that dwell on Ephraim, and generally everywhere, where singing of psalms is of any account. To the same purpose also Bajaclus gives witness: Rev. 14, 14, 15, the objections made against this doth most of them plead against joying to sing in heart as well as in voice, as that by this process others out of the Church will sing.
The pref. as all that we are not away in a fitable effare to the manner sung, & likewise that all cannot sing with understanding, shall not therefore all that have understanding joyne in heart and voitae together? are not all the creatures in heaven, earth, least: 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 spiritual understanding?

As for the temple that some take at the transfarzation of the book of psalms into metre, because Davids psalms were sung in his owne words without metre, we answere. First, there are many verses together in several psalms of Davids which run in rhymes (as those that know the hebrew and as buttorf shews Thes. pa. 20,) which shews at least the lawfullness of singing psalms in English rhymes.

Secondly, the psalms are penned in hebrew verses as are fitted to the poetry of the hebrew language, and not in the common style of other books of the old Testament as are not poetical; now no protestant doubteth but that all the books 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 psalms are to be transfarated into our English tongue; and in our English tongue we are to sing them, then as all our English songs according to the course of our English poetry do run in metre, so ought Davids psalms to be translated into
The.

our common psalm books, we hope they are

anorded in this new edition of psalms which

were here printt to God and his Churches. For

although we have caste to blest God in many

repects for the religous ideounters of the

translaters of the psalms into metre usually

urged to our Bibles, yet it is not unknown to

the godly learned that they have rather preferred

a paraphrase then the words of David translat-

ed according to the rule 2 Sama. 20. 10. and

that their addition to the words, deductions from

the words are not seldom and rare, but very fre-

quent and many times needles, (which we sup-

pose would not be approved of if the psalms

were so translat into prose) and that their

variations of the sense, and alterations of the

lined text too frequently, may indly musilier

matter of offence to them that are able to

compare the translation with the text; of which fail-

ings, some Judicious have oft complained,

others have been grieved, whereupon it hath her-

generally directed, that as wee doe intreue other

&c (if it were the Lords will) wee might invisible

this ordinance also in it is name purtwey: we have

done our endeavor to make a plain

and familiar translation of the psalms and words of

David into english metre, and have not for

much as prebrum to paraphrase to give the sense

of his meaning in other words, we have therefore

atended herin as our chief guide the original,

slaying all additions, except such as even the best

translaters
The

more full and emphatical signification then any one English word can or doth commonly express, hence we have done that sometim to which faithfull translators may doe, viz. not only to translate the word but the emphatic of it, as N uncertain God, for God, a handly blesse for blesse, wise in saint, psalm 1, for saint, truth and faithfulness for trust. Howbeit, for the verse sake we do not alway thus, yet we render the word truly though not fully; as when wee sometim lay springs for font or font.

As for all other changes of numbers, tens, and characters of speech, they are such as either the Hebrew will unconscionably bear, or our English forcibly calls for, or they no way change the sense; and such are printed usually in an other character.

If therefore the verses are not always so smooth and elegant as some may desire or expect, let them consider that God's Altar needs not our polliings: Ex. 20. for wee have respected rather a plain translation, then to smooth our verses with the sweetness of any paraphrase, and we have attended Conscience rather then Elegance, fidelity rather then poetry, in translating the Hebrew words into English language, and Davids poetry into English metre;
THE PSALMES

Psalm 1

O blessed man, that in the devout
Of a sted fast doth in walk;
How stand in stedfastness ever for
In charite of God full fast.
But in the law of the Lord,
is his longe delight;
And in his law doth meditate,
By day and the by night.
And shall be like to a tree
Planted by waters river;
That in his season yields his fruit,
And his knife never waketh.
And all the doth, shall prosper well,
The wicked are not for
But they are like unto the chaff,
Which wind drives to and fro.
Therefore shall not evill men,
Rise to stand in the doome,
Nor shall the froward with the just,
In their assembly come.
For of the uprightmen, the Lord
Shall worthen length the way;
But the way of evill men,
Shall utterly decay.
PSALM 2

O DAVID, MY SERVANT, AND JOSEPH, THE SUGAR OF MY COOKS.

1. A PSALM OF DAVID. A SONG OF DAVID.

2. Bless the Lord, O my soul, and all that is within me, bless his holy name.

3. Bless the Lord, O my soul, and forget not all his benefits.

4. He forgives all your iniquities; he heals all your diseases.

5. He delivers your life from destruction; he crowns you with lovingkindness and tender mercy.

6. He satisfies you with good so that your youth is renewed like the eagle's.

7. The righteous shall inherit the land, and possess the desolation of the wicked.

8. O give thanks unto the Lord, for he is good; for his mercy endureth forever.
Psalm 45

Psalm 45

3 Ye Sons of men, my glory turne to shame how long will your how long will ye love vanity, and shall desert pursues.
3 But upon the Lord doth for his life the Lord will have when to him doth pour out my complaint.
4 Be stilled upon thee doth take, consider thy follies: within your house upon your bed, and wholly silent be.
5 Let faccio of justice, For faccio be, and consider your trust on Jehovah all do ye.
6 Many there be that say who, will caus us good to fet, the light, Lord of thy countenance for ever lifted be.
7 Thou hast put gladness in my heart, more then the wings wherein their corn, and after the new wine, have much increased him.
8 In peace with him I will bee-cause, and take my peace will I. For thou Lord madst me dwell alone in confident safety.

Psalm 112

to the chief Musician upon Nethophah, a Psalm of David.

Psalm V

Psalm V

Hence through my youth and understand my mediation, Jehovah.
My King my God, attend the voyce of my cry: for to thee I pray.
At morn Jehovah, thou hast heard my voyce, to thee I will address.
at morn I will loose up, for thou art not a God who will wickedness take shall evil with thee dwell.
Value glorious souls before thine eyes shall never stand for thou hast left all earth that worke iniquities.
They will bring to destruction the speakers of lying filth, and the Lord will make to be abhor'd the man dotefull, and of blood.
But I will come into thine house at midnight of thy servants and will in here of thee hear downe, in temple of thy dominion.
Lead me forth in thy righteousses, because of mine observing spie's, O Jehovah do thou thy ways make straight, and plain, and choose mine eyes.
For there is no truth is in his mouth, their inward parts iniquities, they thrust an even serpent, their tongue is bent to lierseries.
10 O God make them thou deforme from their own plots let them fall far, call them out in their hopes of honor.
PSALM V V:

for they against thee Rebellis are.
And all that truft in thee shall joy,
and thou for his exaltation,
and thou shalt them protect: & they
that love thy name shall joy in thee.
Forsake me LORD: why do thou this
a bleeding, on the righteous one;
and wilt thou crown, as with a shield,
with gracious acceptance.

Psalm 6

To the chief Musician upon NEHEMIAH: a psalm of DAVID.
ORD in thy wrath rebuke me not,
not in thy hot wrath chasten me.
Physe me LORD, for I am weak.
Lord healeth my bones: I am sick.
All my soule is troubled: Lord,
how long Lord wilt thou me forsake.
Reume me LORD, my soule is releashed,
O save me: for thy mercy sake.
In death upon who is of thee,
and who shall all people, thee in the grave?
I faint with groanings, all night my bed
swains: | will tell my church what the have.
mine eye with grief is dimmed and old:
betrayes of mine eyes.
But now depart me from thee,
all ye that work iniquities:
for the LORD: now hath heard
the voyce of thee: my weeping teares.
LORD: have mercy on me.

Ishovab

PSALME V: Vii

Ishovab both receive my prayer:
let all mine enemies be ashamed:
and greatly troubled let them be,
yes let them be returned back,
and be ashamed flatly.

Psalm 7

Shaggion of David wh ich he fig to Ishovab
upo the word of GOD the Benjaume,
ORD my God in thee
I thee my trust reproo, as,
love and deliver me from all
my persecuing faire.
LORD my God in thee,
I thee my trust reproo,
love and deliver me from all
my persecuing faire.
Ishovab o my God
if this thing done have I,
if so be within my hands
wrongfull inquiry
I required ill
the man with me and peers,
(Yes I have him delivered
that was my foe bestial)
for purifie my soule,
and take, and tend to play
my life: and honor in the court,
there let him wholly lay.
Arise Lord in thy wrath
for the enimies: persecute:
be thou let us, & make to me

judges.
and he shews them answer gave.
7 He unto them aid speake
hast cloudy pillars: even
they kept his records, eke
his ordinances he gave them.
8 Lord, thou who art
our God didst heare,
& didst answer
to them impart,
Though was thy God pard'ning
them, although thou vengeance
upon their works didst bring.
9 The Lord our God advance,
& bow yee bowse
his holy hill;
for our God's ful
the Holy-one.

A Psalm of praysse.

Mak yee a payfull sounding noyse
unto Jehovah, all the earth.
2 Serve yee Jehovah with gladnesse
before his presence come with mirth.
3 Know, that Jehovah he is God,
who hath formed it is hee,
& not the heavens, his owne people
& their works of his fathers wese.
4 Enter into his gates with praysse,
to his Courts with thankfulnes:
make yee confession unto him,

And

PSALM xc. C.

Jehovah his that reigns,
let people be in dreads:
'though Cherubis he remaines,
earth let iobe moved.
1 Jehovah is
in Sion great,
in highnes set
he is Likewise
Above all the people.
2 Let them confess thy Name
of great & terrible:
for holy is the Name.
3 The King his might
doeth love judiceth
thou doeth faithfylly
things that be right:
judgment thou doest, also
in Jacob's righteousness.
4 The Lord our God doeth yee
set up in his highnes,
& worship yee
his footstool at:
by reason that
holly is hee.
5 Moses also Aron
among his Priests, Likewise
Samuell all thosse among
that to his name fend cryes:
called they have
the Lord upon,
and

PSALM xc. C.

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let people be in dreads:
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by reason that
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5 Moses also Aron
among his Priests, Likewise
Samuell all thosse among
that to his name fend cryes:
called they have
the Lord upon,
PSALM C, Cr.

1. Because Jehovah he is good,
for evermore is his mercy:
& unto generations all
continue doth his verity.

M Ake yee a joyful note unto
Jehovah all the earth:
Serve yee Jehovah with gladness
before him come with mirth.

1. Know, that Jehovah he is God,
not we our selves, but he
hath made us, his people, & sheep
of his pasture are we.

2. Open ye the gates:
with praise, & thankfulness
into his Courts conduce to him,
& his Name doe yee blest.

3. Because Jehovah he is good,
his bounteous-mercy
is everlasting, & his truth
is to eternity.

Psalm 103

A psalme of David.
Becouse judgment I will sing,
Lord, I will sing to thee.

2. Thee will I do to perfect way
when will thou come to meet
I will in midst of my house walk
in my heart's perfectnes.

3. I will not set before mine eyes

PSALME C, Cr.

matter of wickednes.
I hate their worse that turne aside,
it shall not cleave mee to.

4. Toward in heart from mee shall pass,
one evil will I know.

5. Ie set him oth, that shall overcome
his neighbour privily,
I cannot beare the proud in heart,
not him that looketh high.

6. Upon the fruitful in the land
mine eyes shall be, that they
may dwell with mee be shall mee serve
that walkes in perfect way.

7. Hie that a workes is of guile,
thall not in my house dwell,
before mine eyes he shall not be
forsen, that lieth doth tell.

8. Yea, all the wicked of the land
early destroy will I:
to cut off from Gods city all
that work iniquity.

Psalm 103

A prayer of the afflicted when he is overwhelmed, & poures out his complainte
before the Lord.

LORD, heare my supplication,
& be my cry come thes unto:
1. Thir day when trouble is on mee,
yth face hide not away mee froe:
Thine ears to mee doe thou recline,
Fir day I cry, foole answer mee.

3. For.
PSALM C.

6 Let every thing to which
the Lord doth breath afford
the praises of the Lord forth.
O do ye praise the Lord.

FINIS.

An admonition to the Reader,

The verses of these psalms may be reduced to
the kindes, the first whereof may be sung in
every metre forty common tunes, as they are col-
lected out of our chief musician, by Mr. Rowes
craft.
The second kind may be sung in three tunes as
Ps. 25, 1. 67. in our English psalm books.
The third, may be sung indifferently, as of the 5, 166, & ten commendations, in our English psalm
books, which three tunes after said, comprehend
almost all this whole book of psalms, as being
tunes most familiar to us.
The fourth, as Ps. 148. of which there are but a
about five.
The fifth. as Ps. 112. or the Peter isles, of which
there are but two, Ps. 8, 10, & 112.
The sixth. as Ps. 113. of which but one, Ps. 114