

Spurgeon's Psalter and *The Treasury of David*¹

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Introduction

“The delightful study of the Psalms has yielded me boundless profit and ever-growing pleasure. . . . that I have nothing better of my own to offer upon this peerless book is to me matter of deepest regret. . . . I have done my best, but, conscious of many defects, I heartily wish I could have done far better.”² These were the words that Charles Spurgeon (1834—1892) penned in the opening lines of *The Treasury of David*. Compiled over a period of twenty years (approximately 1865—1885),³ *The Treasury of David* was a seven volume commentary on each chapter of the Psalms. Spurgeon's purpose of his magnum opus was for “the divine glory [of God] and the good of the church.”⁴

The writer of this article recently discovered a Psalter in the Spurgeon Library at Midwestern Baptist Theological Seminary. As this article will describe, this Psalter is believed to be one of many resources Charles Spurgeon and others used to help draft *The Treasury of David*. This article seeks to provide background in the composition of *The Treasury of David*, the relationship that the Psalter has with *The Treasury of David*, methods of analysis used to determine this relationship, and vital hints one can extrapolate from the Psalter concerning the Bible study methods Spurgeon used in framing *The Treasury of David*. The desire would be that the modern scholar would

¹ For further information please see <http://www.mbts.edu/psalter-used-treasury-david-commentary-discovered-midwestern-seminarys-spurgeon-library/>

² Charles Spurgeon, *The Treasury of David*, Vol. I (New York: Funk & Wagnalls, 1887), v. Hereafter *TOD*.

³ *TOD*, Vol., VII, vi.

⁴ *TOD*, Vol. II, v.

pursue study in the Psalms for “the divine glory [of God] and the good of the church.”

Background to *The Treasury of David*

In a similar state when he wrote *Morning by Morning*,⁵ Spurgeon composed much of *The Treasury of David* while sick and suffering.

It may be added, that although the comments were the work of my health, the rest of the volume is the product of my sickness. When protracted illness and weakness laid me aside from daily preaching, I resorted to my pen as an available means of doing good. I would have preached had I been able, but as my Master denied me the privilege of thus serving him, I gladly availed myself of the other method of bearing testimony for his name. O that he may give me fruit in this field also, and his shall be all the praise.⁶

Apparently he spent such a voluminous amount of time working on *The Treasury of David* that he did not believe his remuneration would be proportionate to the labor he put into writing the material.⁷ Like most writers, he was not always satisfied with the work he was drafting. Commenting on the composition, Spurgeon admitted, “There is more work in it, but less to show for the effort. . . . But now that the supply is scarce, what we have discovered after much hunting is not always of the highest value.”⁸ In his drafting of volume five, he complained that he did

⁵ “Much labor have I spent upon it [*Morning by Morning*], and if the Lord shall bless it to his people, my toil will be well rewarded. I have written much of it out of my own experience of the Lord’s sustaining hand in trouble, sickness, and depression of spirit, and therefore hope it may meet the cases of the Lord’s tried people; yet my life has been a very cheerful one, and therefore the joyous will not find it sick lied o’er with melancholy.” *The Sword and Trowel*, Vol. I (Albany, OR: Ages Software, 1996), 193.

⁶ *TOD*, Vol. I, vi.

⁷ “I cannot hope to be financially remunerated for this effort. If only the expenses are met, I will be well content.” *TOD*, Vol. III, v.

⁸ *TOD*, Vol. V, v.

not have much quality material to work with due to many commentators who were “sloppy” and “lazy” by “referring to a parallel passage in a previous Psalm” or “worse . . . falling into the habit of repeating what they had previously said.”⁹ But the greatest problem, according to Spurgeon, was “the expounders are partial. They spend all their love or at least their energies, on favorite parts of the sacred volume, passing over other passages with scarcely a remark, as if all Scripture were not equally inspired. Why should so much be written on Psalm 116 and so little on Psalm 118?”¹⁰ Because of this neglect of material, Spurgeon was committed to drafting a balanced and complete exposition of every chapter of the Psalms.

In his own lifetime, Spurgeon was not without criticism as to the contents in *The Treasury of David*. Believing Spurgeon's titled sections, “Notes to the Village Preacher,” was a slight against country pastors, a reader accused Spurgeon of being sectarian. Spurgeon replied to the contrary, “A critic has so greatly mistaken my meaning that he found human vanity in the title to the sermon notes. I am amazed. I do not pretend to be entirely free from that vice, but no trace of it is discovered by my keenest and most conscientious inspection.”¹¹

For Spurgeon, compiling *The Treasury of David* was a deeply personal venture that was motivated by a pastoral calling for God's people to experience His benefits. Spurgeon's counsel as to these benefits could have been written in the modern era.

In these busy days, it would profit Christians spiritually to become more familiar with the Book of Psalms. It contains a complete armory for life's baffles and a perfect supply for life's needs. Here are both delight and usefulness, consolation and instruction. For every condition, there is a Psalm that is suitable and elevating. This book supplies the babe in grace with penitent cries and the perfected saint with triumphant songs. Its breadth of experience stretches from the jaws of hell to the gates of heaven. Those who are acquainted with the marches of the Psalm country know that the land flows with milk and honey,

⁹ Ibid.

¹⁰ *TOD*, Vol. V, vi.

¹¹ *TOD*, Vol. IV, vi.

and they are delighted to travel there. To such, I have aspired to be a helpful companion.¹²

The Spurgeon Psalter: Our “Helpful Companion”

Spurgeon desired to be a “helpful companion” in his reader’s pilgrimage through the Psalms. Midwestern Baptist Theological Seminary owns another “helpful companion,” Spurgeon’s Psalter. In analyzing this Psalter, we can get an “up close and personal” view of how Spurgeon constructed *The Treasury of David*. We are able to draw certain conclusions about Spurgeon’s research methods and style. What follows is the method of analysis I used in reaching the conclusion that this Psalter was owned and used by Charles Spurgeon in part for drafting *The Treasury of David*.

Step 1: The Psalter

This Psalter is a thin book numbering less than 200 pages yet filled with personal notations. The Psalter includes chapter subheadings, and was published in 1864. Many copies of this Psalter were printed annually by the British and Foreign Bible Society (1804—1900) for public purchase. This Psalter was not a family heirloom Bible but was much more “useable.” Both the content of this Bible (on the Psalms) and the time of publication (within Spurgeon’s lifetime) established the first step in the relationship with *The Treasury of David* (1865—1885).

Step 2: Personal Notations

The second step in the process was deciphering the notations and proving their authenticity (many I believed were Spurgeon’s) and significance. The Psalter has several notations (approximately one hundred), and most were used in *The Treasury of David* (see table below). Dr. Christian George, curator of the Spurgeon Library at Midwestern

¹² *TOD*, Vol. VII, vii.

Baptist Theological Seminary and Dr. Malcolm Yarnell, director of the Center for Theological Research at Southwestern Baptist Theological Seminary, verified that a majority of the notations were Spurgeon's. In addition to Spurgeon's handwritten notes, the amount of notations was significant. This piece of data pointed to this Psalter being a "working Bible."

Step 3: Other Sources in the Spurgeon Collection

Upon further observation of the Psalter's notes, I detected that many of the sources noted were also in the Spurgeon collection. This led me to step three of the discovery process. When I checked these cited sources, I noticed that many of them (well over half) had personal notations of the specific Psalm passage. For example, on Psalm 68:19 in the Psalter there is a notation, "Spalding 246." This refers to John Spalding's *Synaxis Sacra*. On page 246 of *Synaxis Sacra* there is a notation next to the text which is inscribed "Ps. 68:19." This indicated to me that at least Spurgeon's personal books were used for some of the source material noted in the Psalter.

Step 4: Treasury of David

These three steps eventually led me to *The Treasury of David*, and when I began to compare the text of Scripture with the notation in the Bible next to the text with what appears in *The Treasury of David*, the data was conclusive. (See chart below). This Bible belonged to Spurgeon, was noted by Spurgeon (in part) from much of Spurgeon's personal books as a tool in drafting the 20 year work *The Treasury of David*.

The Spurgeon Psalter: Our Hint in Spurgeon's Methodology

When one examines the Spurgeon Psalter and resources used from the Spurgeon collection with the final draft of *The Treasury of*

David, one can extract certain elements related to Spurgeon's research methods that will serve as a helpful aid to modern scholars.

Hint 1: Personal Observation Prior to Commentaries

Spurgeon claimed "originality" of his exposition. He stated, "the exposition here given is my own. I consulted a few authors before penning it."¹³ He had most of his material written and then consulted secondary sources.¹⁴ The majority of the notations in the Psalter are by Spurgeon which seem to confirm his claim. Modern students of the Scriptures would do well to learn from Spurgeon here. The best Bible scholar begins with the Bible or else will be "at mercy to the commentaries."¹⁵

Hint 2: Consult Various Scholars

While Spurgeon's exposition of the Psalms was "original," it was not solitary. Throughout the two decades of composition, he did depend on John L. Keys, one of his personal assistants, for research from the British Museum, Lambeth Palace, Williams Museum, and Sion College; David Gracey, classic tutor at the Pastor's College, for assistance in deciphering the Latin authors; George Rogers who provided many "hints" and sermon outlines that Spurgeon used for pastors; E.T. Gibson who assisted in the translation of the German authors; and W. Durban, assisted in the Latin translations.¹⁶ By doing this, Spurgeon admitted that his "original" thoughts may need to be refined, and he submitted his work to others who may have been more skilled in a particular discipline.

¹³ *TOD*, Vol. I, v.

¹⁴ *Ibid.*

¹⁵ This statement may be attributed to my former Greek and New Testament professor, Dr. F. Alan Tomlinson whose witticisms are legendary.

¹⁶ *TOD*, Vol. I, v; Vol. III, vi; Vol. VII, vi.

With each volume, Spurgeon relied more on “the Latin writers” due to the lack of commentators.¹⁷

This volume has taken more labor than any other because no great writers have explored this section of the Psalms. Some six or seven Psalms are exceptions and have been expounded and preached on, but the rest remain almost unplowed ground. Thus research has required a wider range of reading and far more laborious research. When one author writes on a portion of Scripture, all write, but other passages remain almost untouched.¹⁸

Spurgeon was not particularly impressed by these “Latin writers” believing the work was greater than the reward. He and Mr. Gracey endured, “huge folios, full of dreary word-spinning, yielded here and there a few good grains.”¹⁹ Spurgeon provided modern students of the Bible another valuable lesson that exhaustive scholarship may and should take the researcher beyond his resource “comfort zones.” Those who turn merely to their favorite authors may limit the vast array of sources that awaits. To comb the Spurgeon Psalter is illustrative of this point. There are approximately fifty different sources across four centuries made up of various theological thought. But this does not mean that Spurgeon endorsed all their theology, to the contrary he was aware of their shortcomings.²⁰ The “Prince of Preachers” was no pauper of sources. Holding firm to his own theological convictions, he nevertheless knew that others of a different age and of different doctrinal positions could in fact be involved in *The Treasury*.

¹⁷ *TOD*, Vol. II. Spurgeon cited his “Latin writers” in Volume III. “Venema, LeBlanc, Lorinus, Gerhohus, Musculus, Martin Geier, Mollerus, and Simon de Muis, with occasional notes from Vitringa, Jansenius, Savonarola, Vatablus, Turrecrematta, Marloratus, Palanterius, Theodoret, among others.” Vol. III, vi. Spurgeon also noted that with each successive volume, he depended more heavily on the Latin writers, Vol. VII, vi.

¹⁸ *TOD*, Vol. III, v.

¹⁹ *TOD*, Vol. III, v.

²⁰ *TOD*, Vol. I, v.

Step 3: Study the Psalms to Know the Shepherd

Spurgeon affirmed that the Bible in general and the Psalms in particular could be rightly interpreted only by those to whom the Scriptures were intended, namely the people of God. Therefore, students of the Psalms are to be led by the Holy Spirit to the “green pastures and quiet waters,” and in doing so they would experience the ultimate aim of the Psalms, God Himself.

The Psalms flow with milk and honey, but not to strangers. They are only fertile to lovers of their hills and valleys. None but the Holy Spirit can give you the key to *The Treasury of David*, and even He gives it more to experience than to study. Happy are they who know the secret of the Psalms.²¹

The modern scholar would do well to learn this advice, “more to experience than to study.” The one who exegetes the Psalter without an eye on experiencing the Shepherd fails in their labor.

Conclusion

Spurgeon confessed about the Psalms, “if I had nothing else to think of, I would have thought of nothing else.”²² He described the Psalms like going to a “royal banquet. Feasting on its contents, I have seemed to eat the food of angels.”²³ This was not a stretch for Spurgeon. In the Spurgeon Library there are 159 commentaries on the Psalms, more than any other book in the Bible. From the New Park Street Pulpit and the Metropolitan Tabernacle Pulpit we discover that Spurgeon preached on the Psalms at least 335 times during his thirty-eight year ministry in London. No other book of Scripture earns this distinction in Spurgeon’s preaching. This averages to nine Sundays on a text of the Psalms each year, or roughly six and a half of the thirty-eight years of sermons would be on the Psalms. This data is most impressive when one considers that

²¹ *TOD*, Vol. II.

²² *TOD*, Vol. VI, vii.

²³ *Ibid*.

Spurgeon did not preach consecutively through books of the Bible. When one factors that *The Treasury of David* was a twenty year project, Spurgeon's comments about "if I had nothing else to think of [the Psalms], I would have thought of nothing else," was not hyperbole.

Spurgeon commented concerning the reader approach to the Psalms:

No one needs better company than the Psalms. There, you may read and commune with friends human and divine with friends who know the heart of man toward God and the heart of God toward man, with friends who perfectly sympathize with us and our sorrows, with friends who never betray or forsake. Oh, to be shut up in a cave with David, with no other occupation but to hear him sing and to sing with him!²⁴

Spurgeon aficionados may come to Midwestern Baptist Theological Seminary and research for themselves Spurgeon's company with the Psalms. Augustine's *Finis Christus* in the Psalms influence on Spurgeon, Spurgeon's allegoric hermeneutic in the Psalms, and the Psalter's usage for Spurgeon's depression are some of the worthy research projects yet to be thoroughly examined. In doing so, the student may find, as Spurgeon did, that the Psalms are indeed a treasure.

Complete Findings from the Psalter and the Relationship with *The Treasury of David*

Psalm Reference	Notation in Psalter	<i>The Treasury of David</i>
16:1	(1)	Spurgeon alludes that this is the first of the Golden Psalm in his commentary.
56:1	(2) This inscription is beside the title of the	Spurgeon says after providing the title, "Michtam of David. This is the second

²⁴ Ibid.

	psalm "Michtam of David"	golden Psalm, we had the first in Psalm 16". This corresponds to his citation in 16:1.
57:1	Title "To the chief Musician, Al-taschith, Michtam of David when he fled from Saul in the cave."	Spurgeon cites this title verbatim several times in his commentary.
57:1	(3) This inscription is beside the title of the psalm "Michtam of David"	" <i>Michtam of David</i> . For quality this Psalm is called golden, or a secret, and it well deserves the name."
57:1	Inscription above the Be that begins verse 1, Inscription is "miserere 3"	"This is the second of the Psalms beginning with the miserere; the fifty-first being the first of them." This is to me the one source of all my expectations, the one fountain of all promises: <i>Miserere mei, Deus, miserere mei</i> .
58:1	(4) this inscription is beside the title of the psalm "Michtam of David"	" <i>Michtam of David</i> . This is the fourth of the Psalms of the Golden Secret"
59:1	(5) this inscription is beside the title of the psalm "Michtam of David"	" <i>Michtam of David</i> . This is the Fifth of the Golden Secrets of David: God's chosen people have many such."
68:19	"Spalding 246"	That they speak broken language and half sentences in their songs, when they are deeply loaden with the deep sense of his love, as Blessed be the Lord, who daily loadeth us with benefits; there is no more in the original but Blessed be the Lord, that loadeth us. John Spalding, in <i>Synaxis Sacra</i> , 1703.
70	Next to the heading Psalm LXX is the inscription, "See XL. 13-17"	The Reader is referred for full Exposition and Notes to Psalm 40:13-17, in <i>Treasury of David</i> , Vol. 2, pp. 267-268.
73	Next to the heading Psalm LXXIII is inscribed, "Parry's David Restored"	<i>David Restored; or, And Antidote against the Prosperity of the Wicked and the Afflictions of the Just, shewing the different ends of both. In a most seasonable discourse upon the Seventy-third Psalm.</i> By the Right Reverend

		Father in God Edward Parry. Late Lord Bishop of Killaloe, 1660.
73:18	"Jon. Edwards 7. (with a check mark)"	"There is nothing that keeps wicked men at any one moment out of hell but the mere pleasure of God." Jonathan Edwards.
73:26	"Sheffield 276"	And if there be more in the conclusion than in the premises, it is the better; God comes even in the conclusion. John Sheffield, in <i>The Rising Sun</i> , 1654.
74:10	"Brooks VI 214" check mark	Every habituated sinner would, if he were let alone, be such a monster, perpetually growing worse and worse. Thomas Brooks.
76:10	"Cragge's Cabinet 8-8" check mark	By sending out his wrath, that it wounds like arrows; angry, in pouring it out, that it drowns like water; angry, in kindling of it, that it burns like fire; a consuming fire, but you tell me such a fire may be quenched; an unquenchable fire, but since that may cease to burn, when it lacks matter, it is in one word an everlasting fire, that never goes out. That, that's it; such anger as is never fully shown, but in punishment of reprobates; in no punishment, but that in hell; in none in hell, but that eternal. John Cragge's <i>Cabinet of Spiritual Jewells</i> , 1657.
78:34	"Brooks II 425" check mark	No burden to the burden of sin. Lord! says the believing soul; deliver me from my inward burden, and lay upon me what outward burden you please. Thomas Brooks.
81:12	Unclear inscription followed by "M. Ex. 604" check mark	For "as we behave ourselves to him, so he will behave himself to us." "Ita nos tractat, ut a nobis tractatur." Thomas Jacombe, 1622-1687, in <i>Morning Exercises</i> .
83:13	"Thomson, L & B II. 358" check mark	I have seen nothing in the country to suggest the comparison. W. M. Thomson, in <i>The Land and the Book</i> .
83:13	"Frank 471" check mark	The Holy Spirit is a spirit that will sit still, and be at peace, continue and abide. Mark Frank.

84:7	“Swinnock I. 42” check mark	“They go from company to company.” As they went up to Jerusalem they went in troops and companies. Possibly we translate it strength because much of our safety consisteth in good society. George Swinnock.
85	Next to title, “Pennington 452 some copied”	In an old quarto volume of 788 pages, containing <i>Expositions of several passages of Scripture</i> , is a short Exposition of this Psalm (pp. 452-64) entitled <i>A Taste of the Breathings, Pantings, Waitings, and Hopes of Israel after the true Saviour, and his effectual Redemption</i> . There is no author's name, but some previous owner has written, ‘John Pennington’, on the title page, 1656.
85:8	“Durham” check mark	For that is folly, even in folio, to speak so. James Durham, in <i>The Unsearchable Riches of Christ</i> .
85:8	“Fuller” unclear annotation that follows. check mark	God may change his voice, and turn his peace, formerly spoken, into a warlike defiance to their conscience. Thomas Fuller.
86	At the title-unclear inscription followed by “marked Goodwin VIII. 25”	In Psalm 145:1-21, he brings them in as they are an eulogium or celebration of the glorious nature and excellencies of God, to excite the sons of men to love and praise him. Thomas Goodwin.
86:15	“Goodwin VIII. 53” check mark	Thou, O God, givest all thy attributes up to thy children, to serve their advantage, as well as to serve thy own glory; give me thy strength! Thomas Goodwin.
89:2	“Goodwin VIII. 42” check mark	Comparing them to an house built not on earth, or upon a foundation of earth, which thieves break through, and violence destroys, but in heaven, whither they cannot reach. Thomas Goodwin.
89:7	“Bur Hosea Vol I. 738” check mark	Surely, when the saints shall be raised in their holiness, when every one of them shall have their hearts filled with holiness, it will cause abundance of fear even in all hearts of those that converse with them. Jeremiah Burrows.

89:14	"Booth Vol III". This inscription is crossed out	So that were not the Most High to administer impartial justice in his moral government, he might be considered, if it be lawful to use the expression, as abdicating his throne. Abraham Booth, 1734-1806.
90:10	"G.R. 278" check mark	What it is to all. "It is soon cut off", etc. G.R.
91:11	"Spencer Smart Song 268" check mark	And is there care in heaven, and is there love In heavenly spirits to these creatures base, That may compassion of their evils move? There is, else much more wretched were the race of men than beasts. But oh, the exceeding grace Of highest God, that loves his creatures so, And all his works with mercy doth embrace, That blessed angels he sends to and fro, to serve us wicked men, to serve his wicked foe! How oft do they their silver bowers leave, to come to succour us that succour want! How oft do they with golden pinions cleave the flitting skies, like flying pursuivant, Against foul fiends to aid us militant! They for us fight, they watch and duly ward, And their bright squadrons round about us plant; And all for love and nothing for reward. Oh, wily should heavenly God to man have such regard! Edmund Spenser, 1552-1599.
91:11	"M. Exc III. 341" check mark	May be sufferers for Christ, you shall not be losers by him. Samuel Sletter, 1704, in <i>Morning Exercises</i> .
92:10	"Lewis 25" check mark	Christian illumination, consecration, gladness, and graces, are all of them the anointing of the Spirit. William Garrett Lewis, 1872.
96:8	"Manton (unclear inscription following) 175" check mark	Why? For "God is glorious in holiness", Exodus 15:11. This is that which God counteth to be his chief excellency, and the glory which he will manifest among the sons of men. Thomas Manton.
97:2	"Slater. M. Ex III. 314 whole ps." Check mark	They shall then be perfectly reconciled to all providence, and see that all were worthy of God, and that in all he acted

		<i>theoprepos</i> , “as did highly become himself.” Samuel Slater, 1704, in <i>The Morning Exercises</i> .
101	Above verse 1 “R. Erskine I 96 or 86” check mark	The word hath a great deal of elegance and emphasis in it; I will sing of mercy, I will sing of judgment; O, I will sing, O Lord, I will sing; and I will sing unto thee. Ralph Erskine.
103:3	“Quiet Hours”	Thou art a bad tree, and a bad tree cannot bring forth good fruit. John Pulsford, in <i>Quiet Hours</i> , 1857.
104:10	“Byron C.H. 125” check mark	All things are here of Him; from the black pines, Which are his shade on high, and the loud roar Of torrents, where he listens, to the vines Which slope his green path downward to the shore, Where the bowed waters meet him, and adore, Kissing his feet with murmurs. Byron.
104:25	“W. of Sea 16” check mark	There is joy in its waves, there is happiness upon its shores, and heavenly blue everywhere. Moquin Tandon, in <i>The World of the Sea</i> , translated and enlarged by H. Martin Hart, 1869.
104:26	“Hartwig’s Harmonies of Nature L 22.” Check mark	With the growth of commerce civilization also spreads athwart the wide cause way of the ocean from shore to shore; it first dawned on the borders of the sea, and its chief seats are still to be found along its confines. G. Hartwig, in <i>The Harmonies of Nature</i> , 1866.
Psalm 105	Above the title, “the first of the Hoder Psalms” Delitzsch . Spurgeon then highlights each Psalm respectively Hoder the Hebrew term for “give thanks”.	This is the first of a series of <i>Confitemini Domino</i> Psalms, “O give thanks unto the Lord” (Psalm 105:1, 106:1, 107:1, 108:1, 136:1.)
105:30	“Shute”	Now when they are not within the compass of human reproof, God strikes them. Josias Shute, in <i>Judgment and Mercy: or, the Plague of Frogs</i> , 1645.
106:3	“Brooks 14:14”	“Blessed is he that doeth righteousness at all times”, he presently recollected himself, and upon better thoughts gave

		his judgment quite contrary. Thomas Brooks.
106:13	"Lawrence, 477" check mark	He leaps before he looks, before he hath eyes to see his way; but a believer is quiet and confident, and silent and patient, and prayerful, and standing upon his watch tower, to see what God will answer at such a time. Matthew Lawrence, in <i>The Use and Practice of Faith</i> , 1657.
106:15	"Lawrence 22"	It is but equal and just that such should grow. We do not wonder to see lean sheep upon bare commons, but when we see sheep continue lean in fat pastures, we think their meat is ill bestowed on them; and therefore let us strive to be on the growing hand. Matthew Lawrence.
109:21	"Massillon"	My cause, therefore, becomes thine, it will be to thy glory to declare thyself on my side, lest the impious should take occasion from my sufferings to blaspheme thy holy name, as if thou hadst not the power to deliver, or wert utterly indifferent to those who, renouncing all human help, have put their confidence in thee. Jean Baptiste Massillon.
110	Above the title "Edersheim"	On his stirrup is engraven, "I will make thine enemies' thy footstool," and upon his diadem, "Thou art a priest for ever." Alfred Edersheim, 1873.
110:3	"M. Ex III. 596" check mark	How injurious and invidious are the Popish writers in their traducing and calumniating of them, as if they asserted the Spirit, in this or any other act, to work with compulsion, or in a way destructive to man's essential liberty! It is a vile scandal! Thomas Jacomb, in <i>The Morning Exercises</i> .
110:3	"Hervey's Cont. 79 notes" check mark	Upon this supposition, the whole verse describes the willing subjection, the gracious accomplishments, and the vast number of Christ's converts. James

		Hervey (1713/14-1758), in <i>Meditations and Contemplations</i> .
117	Above title, "Central chapter and least in the Bible."	It may be worth noting that this is at once the shortest chapter of the Scriptures and the central portion of the whole Bible.
118:8	"Middle verse of the Bible."	It may perhaps be considered beneath the dignity and solemnity of our subject to remark, that this 8th verse of this Psalm is the middle verse of the Bible.
119:14	"Heywood Slate 145"	"Methinks it does me good at heart; it is the greatest nourishment I have", "I have rejoiced in the way of thy testimonies, as much as in all riches". Oliver Heywood, 1629-1702.
119:18	"John Ker 2"	Those who have given to the Bible thought and prayer will own that these are not empty promises. John Ker, in a Sermon entitled, <i>God's Word Suited to Man's Sense of Wonder</i> , 1877.
119:21	"Hall V 275" check mark	For God will make good his own word, one way; "A man's pride shall bring him low." Joseph Hall, 1574-1656.
119:30	"III. M. Ex. 75" with check mark	This choosing God speaks him to be ours: hypocrites profess God out of worldly design, not religious choice. Thomas Watson, in <i>The Morning Exercises</i> .
119:32	"Melvill Sec. 1856 chap" check mark	"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Henry Melvill, 1798-1871.
119:37	"Lawrence 184"	Be sure thy understanding and affection go along together in every ordinance, and in every part of the ordinance, as thou wouldst have it a quickening ordinance. Matthew Lawrence, in <i>The Use and Practice of Faith</i> , 1657.
119:52	"Mor. Ex II. 61"	Some can better remember a piece of news than a line of Scripture: their memories are like those ponds, where frogs live, but fish die. Thomas Watson in <i>The Morning Exercises</i> .

119:56	"Nalton 248" check mark	O the sweet satisfaction that a soul shall find in God, when he comes to appear before God! James Nalton, 1664.
119:59	"Swinnock Regen 207"	I considered that I was wandering like a lost sheep, and then I returned. George Swinnock.
119:66	"John Stephen" check mark	The principle of pleasing God may be within, and yet the mind may require to be enlightened in all duty; and again, though all duty be known, we may require spiritual discernment to see and feel it aright. John Stephen.
119:67	"Washbourne 100" check mark	"Though for the present stripes do grieve me sore, At last they profit more, And make me to observe thy word, which I Neglected formerly; Let me come home rather by weeping cross Than still be at a loss. For health I would rather take a bitter pill, Than eating sweet meats to be always ill." Thomas Washbourne, 1606-1687.
119:67	"Hopkins" check mark	These are all God's servants, and must obey his will. And to what end is all this, but that, seeing himself forsaken of all, he may at length, like the beggared prodigal, return to his father? Ezekiel Hopkins, 1633-1690.
119:71	"Spencer 161" check mark	It is very true that God's rod is as the schoolmaster's pointer to the child, pointing out the letter, that he may the better take notice of it; thus he points out to us many good lessons which we should never otherwise have learned. From John Spencer's <i>Things New and Old</i> , 1658.
119:72	"Heywood 11.14"	The sound Christian is the wise merchant, seeking goodly pearls; he tries what he reads or hears by the standard or touchstone of Scripture, and having found genuine truths he lays them up to the great enriching of this supreme and sovereign faculty of the understanding. Oliver Heywood.
119:73	"Stock of Knowledge 49" check mark	The Scriptures are not wanting to us, but we to ourselves; let us be conversant

		in them, and we shall understand them, when great clerks who are negligent remain in darkness. Richard Stock.
119:91	“Charnock, II. 496”	The hunger starved lions suspend their ravenous nature when so good a morsel as Daniel is set before them; and the sun, which had been in perpetual motion since its creation, obeys the writ of ease God sent in Joshua’s time, and stands still. Stephen Charnock.
119:92	“N.B. Catamys Godly Man’s Ark”	Melancthon saith that the Landgrave of Hesse told him at Dresden that it had been impossible for him to have borne up under the manifold miseries of so long an imprisonment, Nisi habuisset consolationem verbo divino in suo corde, but for the comfort of the Scriptures in his heart. Edmund Calamy, 1600-1666, in <i>The Godly Man’s Ark</i> .
119:117	“Vaughan” check mark	Sometimes by appearing to let you go, and forsake you, while at the same time - like the Syro Phoenician woman - he is giving you the wish to hold on that he may give you the more at the last. James Vaughan, of Brighton, 1877.
119:129	“Macgregors Shelf of Israel”	Study the Bible daily. (b) Pray for the Spirit to grave it on your heart with a pen of iron. (c) Practise it daily. D. Macgregor.
119:132	“Jays S.2s 111, 194” check mark	“I am content to keep the King’s high road. Be merciful unto me, as thou usest to do unto those that love thy name. I ask no more.” William Jay, 1769-1853.
119:133	“Manton XI 63”	Chrysostom’s observation is, the apostle does not say, let it not tyrannize over you, but, let it not reign over you; that is, when you suffer it to have a quiet reign in your hearts. Thomas Manton.
119:133	“Bruce, 255” check mark	Well said! There is hope in such a man’s condition as long as it is so. Michael Bruce, 1666.
119:136	“Gadsby I, 226.” Check mark	I have myself seen Arabs shed tears like streams. John Gadsby.

119:148	"Melvill Sec. 183"	"Mine eyes prevent the night watches, that I might meditate in thy word." Henry Melvill.
119:158	"OOH13th 2. 473 Doddridge's Life of Col. Garainer" check mark	But feeble my compassion proves, And can but weep where most it loves; Thy own all saving arm employ, And turn these drops of grief to joy. Philip Doddridge, in <i>The Life of Colonel Garainer</i> .
121	"Edersheim"	At any rate, it will not be difficult to trace the same structure if each of the psalms "of Degrees", making allowance for occasional devotions and modifications. Alfred Edersheim, in <i>The Golden Diary, 1877</i> .
121	"S.E. Pearce Vol 1"	It has been said Mr. Romaine read this psalm every day; and sure it is, that every word in it is calculated to encourage and strengthen our faith and hope in God. Samuel Eyles Pierce.
121:2	"T. Fuller WC 79" check mark	Ever therefore lift up thine eyes unto the hills, from whence cometh thy help, never viewing the deep dale of thy own unworthiness, but to abate thy pride when tempted to presumption. Thomas Fuller, 1608-1661, in <i>The Cause and Cure of a Wounded Conscience</i> .
132:2	"Heywood v. 275"	I think, I grudge the world any portion of my heart, and think not these temporal visible things worth a cast of my eye compared with things invisible and eternal: 2 Corinthians 4:18. Oliver Heywood, 1629-1702.
133:3	"Swinnock Reg 414"	The stream of regeneration, or a spiritual life, which shall never cease, but still go forward and increase, till it swell to, and be swallowed up in the ocean of eternal life, even life for evermore." George Swinnock.
127	"v 1-6 M'Cheyne 437"	He will look over all the pleasures of the world and the pleasures of sin, and say, "A day in thy courts is better than a thousand," "If I forget thee, O Jerusalem, let my right hand forget her

		cunning.” Condensed from Robert Murray M’Cheyne, 1813-1843.
138:2	“J. Goodwin 222”	So that men need not fear that any of them shall at any time, or in any case whatsoever, move in the least contrariety thereunto. John Goodwin, 1593-1665.
139	“Fish Pulp. Elg. ii 550”	Lest in its unsounded depths there might be some lurking iniquity, lest there might be, beyond the present jurisdiction of his conscience, some dark realm which the Omniscient eye only could explore. Bela B. Edwards, 1802-1852, in H.C. Fish’s, <i>Masterpieces of Pulpit Eloquence</i> .
139	“Annesley 20” (marked out)	Therefore, Christians, do nothing but what you are willing God should take notice of; and judge in yourselves whether this be not the way to have a good and quiet conscience. Samuel Annesley.
139	“Addison iii 379” check mark	As a later writer could have no motive for prefixing the title, “To the Chief Musician”, it affords an incidental proof of antiquity and genuineness. Joseph Addison Alexander.
139:23	“Melvill 1856-9”	God that he would leave no recess of his spirit unexplored, that he would bring the heart and all its thoughts, the life and all its ways, under a most searching examination, so that no form and no degree of evil might fail to be detected. Henry Melvill.
147:8	“McMillan B. Te. Nature 58” check mark	It suits almost every soil and climate. Hugh Macmillan, in <i>Bible Teachings in Nature</i> , 1868.
149:9	“Tom Fuller. Abel Rev. Pref. Vol I.” check mark	The Papists brag that Stapleton, their great controversial divine, was born on that very day whereon Sir Thomas More was put to death; but Providence so ordereth it that out of the ashes of dead saints many living ones do spring and sprout, by following the pious precedents of such godly persons

		deceased. Thomas Fuller in <i>Abel Redivivus</i> .
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