

Thou that makest the outgoings of the morning and evening to praise Thee.”—PSALM lxxv. 8.

“That all things must be fulfilled which were written in . . . the Psalms concerning Me.”—LUKE xxiv. 44.

“These things saith He . . . that hath the Key of David.”—REVELATION iii. 7.

“My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips.”—PSALM lxxiii. 6.

# AN INTRODUCTION TO THE PSALTER.

## § 1. *The Manner of using the Psalms in Divine Service.*

WHETHER or not the Psalms were all primarily composed for use in Divine Service, it is certain that many of them were so; that all were collected together for that purpose by those who had charge of the services offered up to God in the Temple; and that they were taken into public devotional use by the early Christian Church after the example of the Jewish.

Psalms were composed and sung by Moses, Miriam, Deborah, and Hannah; but it may be reasonably supposed that the constant use of them in Divine Service originated with David, the "sweet singer of Israel," whose pre-eminence as an inspired Psalmist has caused the whole collection to be called after his name, "the Psalms of David." To him was assigned the work and honour of preparing the materials out of which the Temple was to be built; and to him also the honour of preparing the materials of that Divine Psalmody which was henceforth ever to mingle with the worship of Sacrifice, and form the substance of the praises offered to God throughout the world. It seems even as if the very earliest Liturgical use of Psalms was recorded in the statement, "Then on that day David delivered first *this psalm* to thank the Lord into the hand of Asaph and his brethren," on occasion of the Ark of God being brought to its home of ages on Mount Zion. [1 Chron. xvi. 7.] It is true that the words "this psalm" are not in the original, and that the psalm afterwards given is a cento of the 105th, the 96th, and other Psalms, which are considered by modern critics to belong to a much later date than that indicated; but there can be no doubt that David had been inspired to compose some of his psalms long before, and that when "he appointed certain of the Levites to . . . thank and praise the Lord God of Israel . . . to give thanks to the Lord, because His mercy endureth for ever" [1 Chron. xvi. 4, 41], he was initiating on Mount Zion that system of liturgical Psalmody, which (even if it had existed in any form previously) was now to continue there until it was taken up by the Christian Church. The establishment of this system in the Temple is recorded with similar exactness in 2 Chron. vii. 6, "And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because His mercy endureth for ever, when David praised by their ministry." And in a previous chapter the advent of the Divine Presence is connected in a remarkable manner with the first offering of such praises in the Temple: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord: so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." [2 Chron. v. 13, 14.] Thus in the dedication of the Temple we see the final settlement of the system of praise originated (as it seems) by David at the triumphal entry of the Ark of God to Mount Zion; and in "the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white linen," we see the Jewish original of those surpliced choirs by which the same Psalms of David have been sung in every age of the Christian Church.

The hundred and fifty Psalms of the Christian Psalter were, however, the growth of perhaps six centuries, extending from David to Ezra and Nehemiah; and hence only a portion of those we now sing were used in the Temple of Solomon, although all were so used in the four centuries which preceded the Advent of our Lord, and the supersession of the Jewish by the Christian Church. This gradual growth of the Psalter led to that division into five parts which is so evident in its structure, and which is also noticed by some

of the Fathers who lived near to the time of its use in the Temple. Doxologies are found at the end of the 41st, 72nd, 89th, and 106th Psalms, and these are considered to point out the division of the Psalter into five books, partly according to the date of their composition, and partly with reference to some system of Liturgical use. But notwithstanding these divisions, there is an equally evident union of all the books into one by means of the first Psalm, which forms a general introduction or Antiphon, and the last, which forms a general Doxology, to the whole number.<sup>1</sup>

The mode in which the Psalter was used in the Services of the Primitive Church is not known, but it seems clear that the division into books was disregarded, and the whole Psalter treated as a collection of one hundred and fifty separate Psalms distinguished by titles and numbers; and it is hardly probable that any definite separation of these into diurnal or weekly portions was adopted in the earliest age of the Church. There has, in fact, always been a great variety in the mode of appropriating the Psalms to hours and days in all those times of which any such method is recorded, and this would not have been the case if any definite system had been originated in early times. We must, therefore, suppose that the Church was left quite at liberty in this respect, and that each Diocese or Province adopted or originated such a division of the Psalter for use in Divine Offices as was considered most expedient for the time in which it was to be used, and for the persons who were to use it.

The most ancient systems of the Psalter known to us are the Oriental, the Ambrosian, and the Mozarabic; all three of which are of so extremely complicated a character that it is hardly possible to give any clear notion of them without occupying many pages. Some account of them will be found in NEALE'S *Introduction to the History of the Holy Eastern Church*, and in his *Commentary on the Psalms*; and Arch-deacon Freeman has traced out some analogies between the Eastern and Western systems in his *Principles of Divine Service*; to which works the reader is referred for further information. In the Latin Church generally the Psalter was used according to the plan laid down by St. Gregory in the sixth century, and this was almost identical with the ordinary use of the English Church up to the time of the Reformation. The characteristics of this system will be seen in the annexed Table, which shews the manner in which the whole of the hundred and fifty Psalms were appointed to be sung in the course of every seven days. A general principle underlies the whole arrangement, viz. that of appropriating the first half of the Psalms to the earlier, and the second half to the latter part

<sup>1</sup> Modern critics have analyzed the Book of Psalms with great minuteness. The general result of the conclusions arrived at by Hengstenberg, Mr. Thrupp, and others, may be shortly stated thus:—

§ Table of the Authorship and Compilation of the Psalter, according to modern critics.

| Books. | Psalms.         | Authorship.   | When, or by whom collected for use in the Temple. |
|--------|-----------------|---|---|
| I.     | i—xli.          | David.  | David.  |
| II.    | xlj—xlix.       | The Levites.  | In the time of Hezekiah.                          |
|        | l.              | Azariah.  |   |
| III.   | li—lxxi.        | David.  | In the time of Josiah                             |
|        | lxxii.          | David or Solomon.   |   |
|        | lxxiii—lxxxv.   | The Levites.  |   |
|        | lxxxvi.         | Hezekiah.   |   |
| IV.    | lxxxvii—lxxxix. | The Levites.  | Ezra or Nehemiah.                                 |
|        | xc—cvi.         | Various writers, including Moses, the Prophets, and Ezra. |   |
| V.     | cvii—cl.        |   |   |

But the prophetic aspect of David's office as the chief of Psalmists seems to be too little regarded in the latter part of this classification; and probably many Psalms were written by him—such as the "Songs of Degrees"—which are here assigned to later authors.

of the day ; but this general principle (for which there is no ground in the character of the Psalms themselves) is associated with a principle of selection, by which certain Psalms

are set aside for particular hours, as the 51st for Ferial Lauds, the Compline Psalms, and the three last, which were appointed for constant use at Lauds, whether Ferial or Festival.

§ Table of the Ordinary Course in which the Psalms were appointed to be sung in the ancient Church of England.

| Hours.  | The Lord's Day.   | Monday.  | Tuesday.   | Wednesday.  | Thursday.   | Friday.   | The Sabbath.  |
|---|---|--|--|---|---|---|---|
| Mattins { 1st Nocturn<br>2nd Nocturn<br>3rd Nocturn | i—iii. vi—xv.<br>xvi—xviii.<br>xix—xxi.   | xxvii.<br>xxxviii.   | xxxix—xlii. xliii.<br>—l. lii.   | liii. lv—lxii.<br>lxiii—lxvi.   | lxix—lxxx. {  | lxxxii—lxxxix.<br>xciv. xcvi. xcvii.  | xcviii—cix.   |
| Lauds . . . . .                                     | lxvii. Song of the<br>Three Children.<br>cxlviii. cxlix. cl.<br>xxii—xxvii. liv.<br>cxviii. cxix. 1-32. | li. v. lxiii.<br>Song of Isaiah<br>[Isa. xii.].<br>cxlviii. cxlix. cl.<br>xxii—xxvi. liv.<br>cxix. 1-32. | li. xliiii. lxliii.<br>Song of Hezekiah<br>[Isa. xxxviii.].<br>cxlviii. cxlix. cl. | li. lxxv. lxliii.<br>Song of Hannahah<br>[1 Sam. ii.].<br>cxlviii. cxlix. cl. | li. xc. lxliii.<br>Song of Moses<br>[Exod. xv.].<br>cxlviii. cxlix. cl. | li. cxliiii. lxliii.<br>Song of Habak-<br>kuk [Hab. iii.].<br>cxlviii. cxlix. cl. | li. xcii. lxliii.<br>Song of Moses.<br>[Deut. xxxii.].<br>cxlviii. cxlix. cl. |
| Prime . . . . .                                     | cxix. { 83-80.<br>81-123,<br>129-176.   | As on Sunday.  | As on Monday.  | As on Monday.   | As on Monday.   | As on Monday.   | As on Monday.   |
| Tierce }<br>Sexts }<br>Nones }                      | cxix. { 83-80.<br>81-123,<br>129-176.   | cxvi. cxvii. cxix.<br>cxxi.  | cxvii—cxviii.  | cxvii—cxviii.   | cxvii—cxviii.   | cxvii—cxviii.   | cxvii—cxviii.   |
| Vespers . . . . .                                   | cx—cxv.   | As on Sunday.  | As on Sunday.  | As on Sunday.   | As on Sunday.   | As on Sunday.   | As on Sunday.   |
| Compline . . . . .                                  | iv. xxxi. 1-7.<br>xci. cxxxiv.  | As on Sunday.  | As on Sunday.  | As on Sunday.   | As on Sunday.   | As on Sunday.   | As on Sunday.   |

This system was little more, however, than a paper system, as it was broken in upon by the frequent occurrence of Festivals, when the ordinary or Ferial Psalms were set aside ; and Festivals were so numerous that, in practice, less than one-half of the Psalms, instead of the whole number, were sung through weekly, as is the case in the Latin Church at the present day.<sup>3</sup> This deviation from the appointed order is referred to in the Preface to the Prayer Book of 1549 : “. . . Notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn : now of late time, a few of them have been daily said, and the rest utterly omitted.” The weekly recitation of the Psalter, however beautiful in theory, was not, therefore, the real practice of the Church ; although it was doubtless adopted by many devout persons in their private devotions.

There is reason to think that the ancient system was being set aside also in another way, before any attempt had been made to construct an English Prayer Book out of the ancient Offices. Psalters exist which bear on their title-page “ad usum insignis ecclesie Sarum et Eboracensis,” in which a much more simple arrangement is adopted, and one out of which our modern use evidently took its rise. Fifteen such Psalters have been examined by the writer in the Bodleian Library, and in the British Museum, in all of which the Psalms are arranged in a numerical order, according to the following plan, instead of on the elaborate system shewn in the preceding Table :—

§ Table of the Ordinary Course appointed for the Psalms in Psalters of 1480—1516.

|                     | Mattins.       | Prime.  | Tierce. <sup>4</sup> | Sexts.        | Nones.        | Vespers. |
|---------------------|----------------|---|----------------------|---------------|---------------|----------|
| Sunday . . . . .    | i—xxvi.        |   |                      |               |               | cx—cxv.  |
| Monday . . . . .    | xxvii—xxxviii. | On Ferial days the 119th Psalm is divided among these four hours, and at Nones, 120th and 121st are added to the portion appointed for that hour. |                      |               | cxvi—cxviii.  |          |
| Tuesday . . . . .   | xxxix—liii.    |   |                      |               | cxvii—cxviii. |          |
| Wednesday . . . . . | liiii—lxviii.  |   |                      |               | cxvii—cxviii. |          |
| Thursday . . . . .  | lxix—lxxx.     |   |                      |               | cxvii—cxviii. |          |
| Friday . . . . .    | lxxxi—xcvii.   |   |                      |               | cxvii—cxviii. |          |
| Saturday . . . . .  | xcviii—cix.    | cxvii—cxviii.   | cxvii—cxviii.        | cxvii—cxviii. | cxvii—cxviii. |          |

In this plan all the Psalms except the 119th and the two short ones following it are divided between Mattins and

Vespers, and no notice is taken of Compline ; the proportion assigned to Mattins being more than four times that assigned to Vespers, and more than ten times that given to the four intermediate hours.<sup>5</sup>

How far this new plan of reciting the Psalter was introduced into the Church of England it is impossible to say ; but it is plainly a link of transition between the ancient system, adapted for the Clergy and religious bodies, and the modern one adapted for parochial use. It is far from improbable that it was introduced with a view to parochial use ; and that for the private recitation of the Clergy and the use of monastic bodies the old system was still retained. The arrangement of the Psalter made by Cardinal Quignonez in his Reformed Breviary had no influence whatever on that adopted in the Prayer Book. The latter was settled in 1549, and has never since been altered. If we could read the experience of previous ages, as well as we can those of the times that have elapsed since this monthly system of recitation was introduced, we should probably come to the conclusion that it is the best one that could be adopted for general use, according to the ordinary measure of devotional attention of which ordinary persons are capable.

Three principal ways of singing or saying the Psalms have been generally recognized in the Christian Church. [1] The Cantus Directus, in which the whole Psalm is sung straight through by the whole choir. [2] The Cantus Antiphonalis, in which the Choir is divided into two sides, the Cantoris and Decani, each singing alternate verses. [3] The Cantus Responsarius, in which the Precentor sings the verses with uneven numbers, and the Choir or Congregation those with even numbers. All three methods have always been in use in the Church of England, but the second and third most commonly so ; and all three have the sanction of ancient custom. The second is the method which the Christian Church inherited directly from the Jewish, the one which is most in accordance with the heavenly pattern of praise revealed to us through Isaiah and St. John ; and the third may be looked upon rather as a modification of it than as a separate system. There was always also some variation in the posture adopted during the singing of the Psalms. “In Psalmody,” says the author of *Our Lady's Mirror*, “sometimes ye stand, for ye ought to be ready and strong to do

<sup>5</sup> The Psalters examined are as follows : Bodleian Library, Douce, 9 (1480), 70 (1504) ; A. 2, 18, Linc. (1506), Douce, 26, 141 ; C. 4, 10, Linc. (all 1516), Douce, 8 (1530) ; Rawl. 990 (n. d.) ; C. 42, Linc. (1555). British Museum Library, Harl. MSS. 2856, 2888, C. 35, g. (1516) ; C. 35, b. (1524) ; C. 35, a. (1529). It is quite evident that some of these Psalters were intended for use in the choir ; and this is expressly stated in the title of the sixth (Douce, 8), dated 1530, which is as follows : “Psalterium ad decantanda in choro officia ecclesiastica accommodatissimum cum sexperita litania, hymnis quoque, ac vigillis defunctorum, una cum calendario et tabulis ex divinis orthodoxorum practiciis patrum collectis : ad simplicium sacerdotum clericorumque instructionem nunc quidem impressum : et a quodam erudito castigatum et auctum. 1530. Venundantur Londoni in cimiterio divi Pauli apud Johannem renis sub intersignio Sancti Georgii.”

The same arrangement of the Psalter is also found in an Augsburg Psalter in the Bodleian [Douce, 268], and in a Psalter in the British Museum, which is marked “in usum ecclie Augusten” in the Catalogue. The Bodleian copy begins, “In nomine Dni nostri Ihesu xri amen. Incipit psalterium cum suis pñitentibus quemadmodum ecclesie Augusten ordinatum Dominicis diebus. Invitatorium. Adoremus dominum qui fecit nos.”

<sup>1</sup> In Lent Psalms li. and cxviii. were used instead of xciii. and c.  
<sup>2</sup> These eight Psalms were also those of Lauds on all Feasts of Saints.  
<sup>3</sup> The abuse has even increased in modern times, and Mr. Neale says that “according to the practice of the modern Roman Church, a Priest is in the habit of reciting about fifty Psalms, and no more ; these fifty being, on the whole, the shortest of the Psalter.” [Comm. on Psalms, p. 20.]  
<sup>4</sup> In King Edward VI.'s Injunctions of 1547 there is one to this effect : “Item, when any Sermon or Homily shall be had, the Prime and hours shall be omitted.” This omission seems to have represented a much earlier practice, as there are no Psalms provided for the little hours of Sunday in the above arrangement of the Psalter. See also the fourth of the Injunctions at p. 12.

good deeds. And sometimes ye sit, for ye ought to see that all your deeds be done restfully, with peace of other as far as is in you." [*Mirror of Our Lady*, p. 96, Blunt's ed., E. E. T. Soc.]

### § 2. Versions of the Psalter used in Divine Service.

It is not probable that the Psalms were ever sung in Hebrew in the Christian Church, although they were doubtless so used in the Temple to the last. Our Lord and His Apostles sanctioned their use in the vernacular by frequently quoting them from the Septuagint version; and it is from that version they are principally quoted even in the Epistle to the Hebrews.<sup>1</sup> The instinct of the Church which has always made it cling to the Septuagint Psalms for use in Divine Service may, therefore, be regarded as growing out of its most primitive usages; and, in some degree, out of our Blessed Lord's own example.

But although a Greek Psalter was thus ready to hand for the Church to use in its services at their first institution, a Latin version was almost equally necessary for that large portion of the Western world, in which the Septuagint Psalms would have been almost as unintelligible as the Hebrew. How soon, or by whom, this Latin translation of the Psalter was made, is not on record. Probably it was made at the same time that other portions of Holy Scripture were translated; although it seems almost impossible but that it should have preceded the writing down of the Gospels in Greek, since otherwise the Psalmody of Divine Worship would have been unintelligible to large numbers of Latin Christians.

Portions of such a primitive Latin version of the Holy Scriptures, and more especially the Psalms, are still extant in the works of the Latin fathers who preceded St. Jerome, and in ancient Psalters. The Psalms were so generally used in private as well as for Divine Worship, that St. Augustine says every one who knew a little of Greek as well as Latin was accustomed to dabble in the work of translation. But there appears to have been one principal and recognized Latin version of the whole Bible, of very early date, which was called the Italic version by St. Augustine [*De Doct. Christ.* ii. 15]; and to which St. Jerome gave the name of the Vulgate, a name afterwards applied to his own translation. Of this ancient Vulgate, or "old Italic," the Psalter is still extant (although, perhaps, with some corrections of a later date), and it was used in Divine Service long after the rest of the translation had been superseded by the labours of St. Jerome.

St. Jerome left three versions of the Psalter, which have acquired the names of the Roman, the Gallican, and the Hebrew. The latter was so called because it was translated directly from the original; but it has never been used in Divine Service, and has rarely appeared in volumes of the Holy Scriptures, and need not, therefore, be further mentioned here. The Roman Psalter of St. Jerome is simply the old Italic sparingly corrected by him, at the request of St. Damasus, during his residence at Rome about A.D. 383. This version was used in the churches of the city of Rome down to the sixteenth century, and is even still used in the Church of the Vatican and in St. Mark's at Venice; but it was never extensively used in Divine Service, and where it is found in Psalters meant for use in Divine Service, the older version is mostly written in a parallel column or interlineated, shewing the hold which it retained upon the affections of the Church.<sup>2</sup> The Gallican version of St. Jerome has, on the other hand, been the Psalter of the whole Western Church for many centuries, although it was a long time before it entirely superseded the ancient Italic, or *Vetus Vulgata*. It was translated from Origen's edition of the Septuagint by St. Jerome while he was living at Bethlehem, A.D. 389, and was introduced into Germany and Gaul either by St. Gregory of Tours in the end of the sixth century, or by the English Apostle of Germany, St. Boniface, in the early part of the eighth century. From France it was brought over to England, and eventually superseded the older Italic version in Divine Service throughout the Church of England on the revision of its offices by St. Osmund in the twelfth century. The same version (slightly altered at the last revision of the Vulgate) is in use throughout the Latin Church, both in Divine Service and in complete volumes of the Holy Bible.<sup>3</sup>

<sup>1</sup> Tertullian, in his *Apology* [c. xviii.], seems to say that the Jews of Egypt used the LXX in their synagogues.

<sup>2</sup> The same thing is found in some Bibles of Queen Elizabeth's reign, in which the old version is placed side by side with that of 1568. In some, the old version supersedes the authorized one altogether.

<sup>3</sup> See Epp. Damas. Hieron. et Hieron. Damas. De Psalmorum emendatione. [Hieron. *Opp.* xi. 275, Bened. ed. 1734-42] The three versions are

Our English Psalter grew out of this long-used "*Psalterium Davidicum ad usum Ecclesie Sarisburiensis*," that is, out of the Gallican version of St. Jerome. It was frequently translated into Anglo-Saxon and mediæval English; and the fifty-two Psalms of the Prymer were of course so translated and revised at the various periods at which the Prymer was re-edited. The translations made from the Vulgate by William de Schorham and Richard Rolle, the hermit of Hampole, early in the fourteenth century, as also that of the Wickliffe Bible of A.D. 1388, are well known: and these versions (in common with other books of Scripture) formed the basis of subsequent translations. Thus, when it was found necessary to restrain the growth of private English versions of the Bible, and to issue one standard and authorized edition, which was in 1540, the edition so issued was a gradual growth, springing originally from the Latin Vulgate of St. Jerome, and corrected (after his example) by comparison with the Septuagint version and the Hebrew original.

From this first authorized edition of the English Bible our Prayer Book Psalms are taken, as is stated in a note which follows the Preface to the Prayer Book, respecting the Order in which the Psalter is appointed to be read.<sup>4</sup> The paragraph referred to is as follows: "Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." But until recent times the printers were allowed to do much as they, and uncritical delegates of the press, pleased with the text of the Bible and the Prayer Book, and this "note" has been, and is still, so entirely disregarded by them that the italics of "the Great English Bible" are never represented. In the manuscript of the Prayer Book the italics are represented by "large script" letters. In the following pages they are carefully reproduced from the manuscript collated with editions of the "Great Bible" in the British Museum. [See pp. v, vi.] The only change made since 1540 has been the numbering of the verses, which was first done in the Latin Prayer Book of 1572, and then in the English of 1620.

Thus the English Psalter, which we now use in Divine Service, may be said to speak the continuous and enduring language of the Church, after the example of our Lord and His Apostles when they spoke truths out of Holy Scripture not in the original Hebrew language, but in the venerable Greek version of the Septuagint. And the peculiar manner in which the English Psalter has grown out of the Psalters of ancient days, may entitle us to say, without extravagance or irreverence, that it represents, by a sort of Catholic condensation into one modern tongue, the three ecclesiastical languages in which the Psalter has chiefly been used, the "Hebrew, Greek, and Latin" of the Cross; and that it thus represents also the original and the continuous inspiration by which God the Holy Spirit guides the Church into all truth.

### § 3. The Meaning of the Psalms as used in Divine Service.

No part of Holy Scripture possesses greater capacity than the Psalter for that many-sided application which is a chief characteristic of inspired writings. We may regard it as a book of history, for it contains a large store of materials for filling up the details of the personal life of David and of the national life of Israel. It is a book of spiritual experiences; for in it the man after God's own heart, and other godly souls, have recorded the love, the joy, the penitence, the sorrow with which they opened out their innermost selves to their God. If we look for moral teaching there, we may hear God Himself speaking to us precepts of Divine wisdom through His servants, shewing what are His ways towards men, and what the relation in which they stand to Him. If we ask for words of prayer, in the Psalter we find the very Prayer Book which was used by Christ and His saints; and may use the privilege of sending up to the Throne of Grace the very aspirations that have been consecrated a second time by passing thither from the lips of the Son of Man. From one end to the other it is full of the praises of the Lord,

all found in the great Canterbury Psalter of the eleventh century, which is preserved in the Library of Trinity College, Cambridge: the Gallican being in large letters for use, the others in parallel columns of smaller hand for reference.

<sup>4</sup> The "Bible version" of the Psalms has gone through two subsequent revisions, the first that of Archbishop Parker in 1568, and the last that of the translators (principally the Cambridge Committee) of 1611. But the Commissioners of 1611 were specially enjoined to deviate from Archbishop Parker's version of 1568 only when the sense of the original positively required them to do so, and "revision" would more truly describe their work than "translation."

such as the soul need never tire of uttering, and the Lord will never tire of receiving. It is a book of prophecy, speaking of things that were to be in distant ages with words that shew how deeply they were inspired by Him to Whom all things are a continual present. And it is, above all, a book in which Christ and His Church are prefigured, so that David speaks in the Person of his Lord, and Israel personifies that New Jerusalem which is the Mother of us all.

Of these manifold tones in which the Psalter speaks, some are adapted for the pulpit, some for private meditation, some for the confession of the penitent when he is upon his knees in self-abasement. But when it is used in Divine Service there is one tone with which the Psalter ever rings; and that is the one which speaks to the praise and glory of God concerning the relations which exist between the Divine Nature, the Son of Man, and the Mystical Body of Christ. All other aspects in which the Psalter can be viewed ought to come within the range of Christian study and practice; and we cannot afford to undervalue any one of them. But as a Psalter for use in Divine Service all other views and meanings ought to be subordinated to this, which sees chiefly God, and Christ, and the Church in the Psalms. Thus the Christian finds the Psalter a living word for every generation; and if he sings concerning the City of God, the voice of his understanding and love dwells little on the historical Jerusalem of the past, but soars upward either to the allegory under which lies hidden the Church Militant of the present, to the figurative representation of the soul in which Christ dwells, or to the exalted Image which reveals to his faith that Celestial City, wherein will be the eternal home of the saints.<sup>1</sup>

This spiritual mode of viewing the Psalms was the principal if not the only one adopted by the early Church. "All the Psalms," says St. Jerome, "appertain to the Person of Christ." "David more than all the rest of the prophets," says St. Ambrose, "spake of the marriage between the Divine and Human nature." Tertullian had declared that nearly all the Psalms represent the Son speaking to the Father; and St. Hilary leaves his opinion on record, that all which is in the Psalms refers to the knowledge of the coming of our Lord Jesus Christ, His Incarnation, Passion, and Resurrection, and to the glory also and power of our own life in Him. Such habits of thought were partly inherited from the Jews, who could see the Messiah in their ancient prophecies, though the generation in which He came failed to recognise His actual Person. But without going back to the Jews, we may trace this clear vision of Christ in the Psalms to the Apostles themselves, and from them to the teaching of His own lips and example. In the earliest dawn of the Church after the Ascension, the Apostles began to find in the Psalms an explanation of the events which were occurring around them. They recognized in the fall of an Apostle a fulfilment of that "which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. . . . For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take." [Acts i. 16, 20.] And in the Resurrection of their Lord they found the one full interpretation of what the "patriarch David . . . being a prophet," and "seeing before" of that which was to be, "spake of the Resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." [Acts ii. 29-31.] Such a use of the Psalms was not by way of adaptation or mere illustration, but as clear, unimpeachable evidence; infallible truth, coming from the Fountain of Truth.

Nor is it to be wondered at that the Apostles should thus immediately, and as a matter of course, go to the Psalms for light about Christ and the Church; for their Divine Master had often shewn them the way during the time of His ministrations among them; while the last hours which He and they had spent together seem to have been wonderfully connected by Him with "the things that were spoken in the Psalms concerning Him." It seems, indeed, as if our Blessed Lord took every opportunity at that time of shewing how the meaning of the Psalter was to be seen clearly only when viewed in the light of the Gospel. When the Pharisees remonstrated with Him for permitting the children to sing

Hosanna to Him as the Son of David coming in the Name of the Lord, it is out of David that He answers them, reminding them of the 8th Psalm, and saying, "Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" [Matt. xxi. 16.] In the same manner, shortly after, He foretold them of His own glory (notwithstanding their rejection of Him) by quoting words that seemed from a human point of view to have had no such application, "The stone which the builders rejected, the same is become the head of the corner." [Matt. xxi. 42.] And from their own confession that Christ was the Son of David spoken of in the Psalms, He convicted them of folly in not acknowledging Him, the Son of David, for their Lord. [Matt. xxii. 45.]

After these final hours of Christ's public ministrations came those which ended the time of His humiliation. When, during that sad and solemn period, He would reveal to the Apostles that the traitor was to come from among themselves, He shews them how this had been already predicted in the Psalms, and that what is to happen will be in fulfilment of the Scripture, "He that eateth bread with Me hath lifted up his heel against Me." [John xiii. 18.] When He speaks of the feelings which the Jews entertained towards Him, again He goes to the Psalms, "But this cometh to pass, that the word might be fulfilled, that is written in their law, They hated Me without a cause." [John xv. 25.] His last act of common worship with them was when He and they sung the latter half of the great Hallelujah Hymn of the Passover [Psalms cxvi-cxviii.] as they went forth to Gethsemane. And when He was on the Cross the words of the Psalmist form such an atmosphere of fulfilled prophecy around the Throne of His suffering, as to make a thoughtful Christian receive with respect the old tradition, that He recited the 22nd and following Psalms as far as the sixth verse of the 31st, before commending His soul into the hands of His Father, not in new words, but in those with which His Spirit had inspired David many ages before. [Luke xxiii. 46.]

When the Apostles, then, began immediately to look for the Gospel in the Psalter, they followed with loving faith in the path which their Master had opened out to them by His words and example. And that this pathway was not opened out for a temporary object, only as one by which the Jews might be led through their own Scriptures to conviction, may be seen by the frequency with which St. Paul (who received his Gospel by direct revelation from his ascended Lord, and chiefly for ministrations among those who were not Jews) deals with the Psalms in the same manner. He writes to the Romans concerning the privileges which Christ brought home to Gentiles as well as Jews, and finds God's olden declaration of this truth in the words of the 18th Psalm, "For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name;" and again in the 117th Psalm, "Praise the Lord, all ye Gentiles; and laud Him, all ye people." [Rom. xv. 9, 11.] Where we should otherwise least expect it he finds an allegorical allusion to the first spread of the Gospel; and fixes the 19th as one of our Easter Psalms by shewing that "their sound went into all the earth, and their words unto the ends of the world," refers to the Apostles of the Sun of Righteousness, Who Himself, and Himself in them, was running His course to extend the Light of salvation through all nations. How remarkably the Apostle draws out the depth of meaning contained in the Psalms to throw light on the argument of his Epistle to the Hebrews, is familiar to every thoughtful reader of the New Testament; and some notes will be found under several Psalms in the following pages, connected with the meaning which he has given to them in that Epistle.

This principle of interpretation has been adopted by the Church in the selection of Proper Psalms for days which commemorate special epochs of our Lord's life and work; and a careful consideration of these Proper Psalms will shew that the principle is recognized as one whose application is by no means intended to be limited to the most self-evident allegories and spiritual interpretations. In the choice of such Psalms as the 19th, 89th, and 132nd for Christmas Day, of the 40th and 88th for Good Friday, of those appointed for Ascension Day, and of the 68th, 104th, and 145th for Whitsunday, we see the Church penetrating far below the surface into the mystical depths of the Psalter; and finding there reasons why these rather than other Psalms should be taken on the lips of Christians to celebrate the Incarnation, Death, and Ascension of our Lord, and the marvellous operations of the Holy Spirit in carrying on the work of God's glory in man's redemption.

<sup>1</sup> These four meanings of Holy Scripture are thus expressed in an ancient couplet:—

"Littera scripta docet: quod credas Allegoria:  
Quid speres, Anagoge: quid agas, Tropologia."

THE LITERAL sense is thus said to teach the *historical meaning*; the ALLEGORICAL sense that which is to be *believed*, and so concerns the Christian life on earth; the MORAL or TROPOLOGICAL sense that which is to be *done* in the Church Militant; and the ANAGOGICAL sense that which is to be *hoped for* in the Church Triumphant.

There can be no doubt, therefore, that in thus using the Psalter as a treasury of truths respecting Christ and His Church, which God the Holy Ghost Himself has filled from the treasury of Divine wisdom, we are strictly following the course which our Lord and His Apostles first pointed out. And when, offering up to God of that which He has given us, we take these truths out of this treasury, and cause them to ascend to the Throne of His grace as the chief meaning of our words of praise, we make such a use of them as is most accordant with the habits of the saints, and with the teaching of our infallible Guide. Thus we praise Christ as God Whose Throne is from everlasting; Christ Who comes in the Incarnation, saying, "A Body hast Thou prepared Me;" Christ, the Stone set at nought by the builders, but becoming the Head of the corner; Christ bearing the sins of the world, and saying, as the Representative of sinners, "Lord, rebuke Me not in Thine indignation;" Christ, under the eclipse of sin borne for others, crying, "My God, My God, why hast Thou forsaken Me?" Christ, reigning from His Cross, lifted up that He may draw all men unto Him; Christ, awaking right early on the morning of the Resurrection; Christ, the King of Glory, carrying our nature within the everlasting gates; Christ, sitting on the right hand of God until all His enemies

be made His footstool; Christ, the true Vine of Unity and Sacramental life, brought out of Egypt that it might take root, and fill the land with a people wondrously made one with Christ Himself.

Nor need we fear, even beyond those many applications of the Psalms in this manner which are given us in the New Testament, to seek for others also in uninspired wisdom and Christian common-sense: especially if we take for our guides the many holy and learned writers who have striven humbly, reverently, and with deep faith to follow the line so clearly marked out for them, and to search the Psalms for Him that hath the Key of David that they might make an acceptable offering of praise in their worship before the Ark. Such a use of the Psalter will give to those who sing it day by day, some experience of the devout and happy feelings which David himself had when he sang, "My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth Thee with joyful lips."

In the Annotations which are given with each Psalm in the following pages the principal object of the writer has been to draw out the spiritual meaning which has here been indicated. For historical and explanatory notes the reader is referred to the *Annotated Bible*.

## CLASSIFIED PSALMS.

|                              |   |   |   |   |   |
|------------------------------|---|---|---|---|---|
| The SEVEN PENITENTIAL PSALMS | . | . | . | . | Pss. vi. xxxii. xxxviii. li. cii. cxxx. cxliii. |
| The SIX PASSION PSALMS       | . | . | . | . | Pss. ii. xxii. xxxviii. lix. lxxix. lxxxviii.   |
| The FIVE MESSIANIC PSALMS    | . | . | . | . | Pss. ii. xvi. xxii. xlv. cx.                    |
| The FIFTEEN SONGS OF DEGREES | . | . | . | . | Pss. cxx—cxxxiv.                                |
| The GREAT HALLELUJAH         | . | . | . | . | Pss. cxiii—cxviii.                              |

# THE PSALMS OF DAVID.

*Psalterium Davidicum ad usum Ecclesie Sarisburiensis.*<sup>1</sup>

## DAY I. MORNING PRAYER.

### THE I. PSALM.

Beatus vir, qui non abiit.

**B**LESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the LORD : and in His law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the LORD knoweth the way of the righteous : and the way of the ungodly shall perish.

### THE II. PSALM.

Quare fremuerunt gentes ?

**W**HY do the heathen so furiously rage together : and why do the people imagine a vain thing ?

### PSALM I.

Beyond the obvious moral meaning of this Psalm, it contains a prophetic laudation of the holiness of Christ. He is "the Man" to Whom we sing, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might," as the Lamb of God, Who is God, throughout the Psalms. In this particular Psalm He is praised as the one only wearer of our nature in Whom pure and perfect holiness has been found during the time of earthly sojourn and probation. In His temptation, He walked not in the counsel of the Wicked One, stood not in the way of sinners by yielding thereto, and refused the temporal *cathedra* which was offered Him (though it seemed to bring Him in a moment that sovereignty which could otherwise only be won through suffering), because it was the throne of the Evil One, the Prince of this world, and not the throne of the Cross. His delight was to do the will of Him that sent Him, in the day while there was glad sunshine and time to work, and in the night too, when all was eclipse, and darkness, and sorrow. Being made perfect through suffering, He became the origin of perfection in others ; the Corn of Wheat cast into the ground to die and to spring up again with a power of life-giving in its own

<sup>1</sup> N.B.—Only the text of the Psalms themselves is here printed, notwithstanding the above title : and they are placed in the order of the modern, not of the ancient Psalter : the ancient order being indicated in the central notes. The York and Hereford Breviaries had the same arrangement of the Psalter as the Salisbury.

### PSALMUS I.

**B**EATUS vir qui non abiit in consilio impiorum, et in via peccatorum non stetit : et in cathedra pestilentiae non sedit :

Sed in lege DOMINI voluntas ejus : et in lege Ejus meditabitur die ac nocte.

Et erit tanquam lignum, quod plantatum est secus decursus aquarum : quod fructum suum dabit in tempore suo :

Et folium ejus non defluet : et omnia quaecunque faciet prosperabuntur.

Non sic impii, non sic : sed tanquam pulvis quem projicit ventus a facie terræ.

Ideo non resurgent impii in judicio : neque peccatores in concilio justorum.

Quoniam novit DOMINUS viam justorum : et iter impiorum peribit.

### PSALMUS II.

**Q**UARE fremuerunt gentes : et populi meditati sunt inania ?

resurrection ; the Corn and Wine of the Tree of Life, planted by that River the streams whereof make glad the City of God ; a fruit of sacramental life for the regeneration, edification, and resurrection of souls. Nor can any of His work fail through any deficiency of its own ; for whatsoever He doeth, whether of grace towards men, or of Intercession towards God, it shall prosper, because it is His.

As for The Ungodly who sets up his kingdom against that of Christ, opposing Him first by the Jews, then by the Heathen, and at all times by sin, the end will prove how great the contrast ! The Wind of Pentecost will at last scatter altogether all the opponents of the Kingdom of God, as it has been doing in part ever since its first sound was heard. For them there will be no defence in the dreadful Day of Judgement, nor any place in the Communion of glorified saints. Only the path which He has marked out, Who said, "I am the way," can lead to the Presence of God ; and they who go in the path of the adversary must take their lot with him.

Blessed is the follower of the Man Christ Jesus, who walks in His way, and endureth temptation with steadfastness ; for after his trial and victory he also shall receive a crown of life, which the Lord Jesus, the righteous Judge, hath prepared for them that love Him, that they may reign with Him in His glory.

### PSALM II.

This is a Hymn, at once, of our Lord's suffering and of

*Historical*—David ; the promises made to him respecting the Messiah. [2 Sam. 7.]

*Liturgical*—S. M. Sunday Matins, 1st Noct. Easter Day and 8ve Matins Corp. Christ., 1st Noct.

#### II.

*Hist.* David ; the promises made to him respecting the Messiah. [2 Sam. 7.]

*Liturg.* Easter Day Matins. S. M. Sunday Matins, 1st Noct. Christm. Matins, 1st Noct. Good Friday, 1st Noct. Passion Ps. 2. Messianic Ps. 1.

2 The kings of the earth stand up, and the rulers take counsel together : against the LORD, and against "His Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn : the LORD shall have them in derision.

5 Then shall He speak unto them in His wrath : and vex them in His sore displeasure.

6 Yet have I set My King : upon My holy hill of Sion.

7 I will preach the law, whereof the LORD hath said unto Me : Thou art My SON, this day have I begotten Thee.

8 Desire of Me, and I shall give Thee the heathen for Thine inheritance : and the utmost parts of the earth for Thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the LORD in fear : and rejoice unto Him with reverence.

12 Kiss the SON, lest He be angry, and so ye perish from the right way : if His wrath be kindled (yea, but a little) blessed are all they that put their trust in Him.

### THE III. PSALM.

Domine, quid multiplicati ?

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his GOD.

3 But Thou, O LORD, art my defender : Thou art my worship, and the lifter up of my head.

4 I did call upon the LORD with my voice : and He heard me out of His holy hill.

5 I laid me down and slept, and rose up again : for the LORD sustained me.

6 I will not be afraid for ten thousands of the

a i.e. His Messiah [Heb.], His Christ [Greek].

b Παύλις αὐτοῦ. [LXX.]

c i.e. Offer Him homage as a Sovereign.

Astiterunt reges terræ, et principes convenerunt in unum : adversus DOMINUM, et adversus CHRISTUM Ejus.

Dirumpamus vincula eorum : et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis irridebit eos : et DOMINUS subsannabit eos.

Tunc loquetur ad eos in ira Sua : et in furore Suo conturbabit eos.

Ego autem constitutus Sum Rex ab eo super Sion montem sanctum Ejus : prædicans præceptum Ejus.

DOMINUS dixit ad Me, Filius Meus es Tu : Ego hodie genui Te.

Postula a Me, et dabo Tibi gentes hæreditatem Tuam : et possessionem Tuam terminos terræ.

Reges eos in virga ferrea : et tanquam vas figuli confringens eos.

Et nunc reges intelligite : erudimini qui judicatis terram.

Servite DOMINO in timore : et exultate Ei cum tremore.

Apprehendite disciplinam, nequando irascatur DOMINUS : et pereatis de via justa.

Cum exarserit in brevi ira Ejus : beati omnes qui confidunt in Eo.

### PSALMUS III.

DOMINE, quid multiplicati sunt qui tribulant me ? multi insurgunt adversum me.

Multi dicunt animæ meæ : Non est salus ipsi in DEO ejus.

Tu autem, DOMINE, susceptor meus es : gloria mea, et exaltans caput meum.

Voce mea ad DOMINUM clamavi : et exaudivit me de monte sancto Suo.

Ego dormivi, et soporatus sum : et exsurrexi, quia DOMINUS suscepit me.

Non timebo millia populi circumdantis me :

III.  
Hist. David; respecting Absalom's rebellion. [2 Sam. 15. 30; 16. 14; 17. 22.]  
Liturg. S. H. M.  
Sunday Mattins,  
1st Noct.  
Easter. A daily Morning Psalm.

His victory, and therefore a Psalm for Easter Day. Its true meaning is shewn by the quotations from it in Acts iv. 25, 26, by SS. Peter and John, and by those in Acts xiii. 33, Heb. i. 5, and v. 5, by St. Paul. The manner in which it is quoted by the former may lead to the conclusion, however, that the Psalm is spoken of the mystical Body of Christ, as well as of the Messiah Himself; and of the Church also it may, indeed, be sung that she gained her victory over the world by suffering.

To this day the question may be asked, Why did the "heathen," and "the people" of the Jews, persecute Christ and His Church as they did? "We will not have this Man to reign over us," was their cry for ages, as it is of the Jews still; and yet God's irresistible law had gone forth that His eternally-begotten Son should establish a supreme spiritual Empire upon earth, which should gather within its embrace all nations, to make them "the Kingdoms of the Lord and of His Christ." And now the Good Shepherd has broken asunder all other universal empire, that He might guide and gather men with His staff into the unity of His fold. While the world cries to break away the bands and to cast away the yokes, He is ever crying, "Take My yoke upon you . . . for My yoke is easy, and My burden is light;" and the vengeance of the Lord has been displayed in that loving compulsion by which He has led His enemies to true wisdom and learning, by leading them to do reverent service and homage to the Son of Man.

Thus the Cross of the Passion has become the triumphant

Banner of the Resurrection; and the sign of the Son of Man, which was once the badge of shame, surmounts the proudest tokens of earthly glory, to signify that He against Whom the world exalted itself in vain has become "King of kings and Lord of lords."

### PSALM III.

In David, persecuted by his son Absalom, the light of Gospel analogy shews us a type of Christ coming to His own and His own receiving Him not. On Palm Sunday the multitude led Him in triumph to Jerusalem, but on Good Friday they led Him before Herod and Pilate; so that they were "increased" that troubled Him by rejecting Him, and become "many" that rose against Him, "saying, Crucify Him, crucify Him." Literally, the mockers said, "He trusted in God; let Him deliver Him now, if He will have Him:" figuratively, the whole world looked on His Passion and said, "We did esteem Him stricken, smitten of God, and afflicted."

But, as in the preceding Psalm, the voice of sorrow is turned into a song of joy; and in the depths of His Passion the suffering Man of Sorrows could say, "Father, into Thy hands I commend My spirit," knowing that He would be the Lifter up of His head in the Resurrection and in the coming Kingdom.

So may the Church take up the words of Christ, and set aside all fear when the world opposes the work of God, know-



people : that have set themselves against me round about.

7 Up, LORD, and help me, O my GOD : for Thou smitest all mine enemies upon the cheekbone ; Thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD : and Thy blessing is upon Thy people.

## THE IV. PSALM.

Cum invocarem.

**H**EAR me when I call, O GOD of my righteousness : Thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme Mine honour : and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the LORD hath chosen to Himself the man that is godly : when I call upon the LORD, He will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the LORD.

6 There be many that say : Who will shew us any good ?

7 LORD, lift Thou up : the light of Thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn and wine and oil increased.

9 I will lay me down in peace, and take my rest : for it is Thou, LORD, only that makest me dwell in safety.

## THE V. PSALM.

Verba mea auribus.

**P**ONDER my words, O LORD : consider my meditation.

2 O hearken Thou unto the voice of my calling, my King, and my GOD : for unto Thee will I make my prayer.

IV.  
Hist. David ; respecting Absalom's rebellion.  
Liturg. 5. 9. 9.  
Easter Eve, Corp. Chr., 1st Noct. Maundy Th. Prime, Martyrs, Confessors, and Noct. Compline.  
a. l. e. Lying.

V.  
Hist. David ; respecting Absalom's rebellion.  
Liturg. 5. 9. 9.  
Monday Lauds, Mattins of the departed. Martyrs, Confessors, and Noct. St. Michael, 1st Noct.

exsurge, DOMINE, salvum me fac, DEUS meus.

Quoniam Tu percussisti omnes adversantes mihi sine causa : dentes peccatorum contrivisti.

DOMINI est salus : et super populum Tuum benedictio Tua.

## PSALMUS IV.

**C**UM invocarem exaudivit me DEUS justitiæ meæ : in tribulatione dilatasti mihi.

Miserere mei : et exaudi orationem meam.

Filii hominum, usquequo gravi corde ? ut quid diligitis vanitatem, et queritis mendacium ?

Et scitote quoniam mirificavit DOMINUS sanctum Suum : DOMINUS exaudiet me cum clamavero ad Eum.

Irascimini, et nolite peccare : quæ dicitis in cordibus vestris, et in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in DOMINO : multi dicunt, Quis ostendit nobis bona ?

Signatum est super nos lumen vultus Tui, DOMINE : dedisti lætitiã in corde meo.

A fructu frumenti, vini, et olei sui : multiplicati sunt.

In pace in idipsum : dormiam et requiescam.

Quoniam Tu, DOMINE, singulariter in spe : constituisti me.

## PSALMUS V.

**V**ERBA mea auribus percipe, DOMINE : intellige clamorem meum.

Intende voci orationis meæ : Rex meus et DEUS meus.

ing that One has said, "The gates of hell shall not prevail against it."

So may each member of Christ lay them down to rest night by night, knowing that there is One Who will "lighten our darkness ;" and at the last lay them down to the sleep of the grave, saying, "I know that my Redeemer liveth,"—"If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him."

## PSALM IV.

It is the last verse, probably, of this Psalm which has marked it out as the first of the Compline or late Evensong Psalms throughout the Eastern and the Western Church ; but a general tone of thankfulness for rest after trouble, toil, and sorrow, pervades the whole Psalm, and fits it for the place which it has so universally occupied in the devotions of the Church.

Uttered in the person of Christ, it is an expansion of His commendation prayer, and applies to that moment when, while the world was still standing in awe at the supernatural darkness, He cried of "the Sacrifice of Righteousness," "It is finished." Doubtless a ray of Divine light comforted the broken heart of the dying Jesus as He commended His soul to His Father. He knew that the Lord had heard Him, and would glorify again the Name which He had already glorified. And so while the people said, "He saved others, Himself He cannot save," Jesus looked forth on the travail of His soul,

and was satisfied. The Life-giving Corn and Wine had been perfected, the Unction from the Holy One had been bought by the atoning blood, and now for ever was the Sufferer set at liberty, in peace to take His rest.

Even thus is the true peace and rest of the Church to be found in the Sacramental Life by which it is made the mystical Body of Christ ; and whether in life or in death, the members of that Body may dwell safely and in hope, through Him Who is the Corn, the Wine, and the Oil of their souls.

It has been said of these four Psalms which open the Psalter that they contain an epitome of the Gospel. In the 1st we have the Life of Christ, in the 2nd His Passion, in the 4th His Death and Burial, in the 3rd His Resurrection.

## PSALM V.

The third verse of this Psalm appears to indicate that it was composed for morning use ; and both in the Eastern and the Western systems it is thus appropriated to the second Morning Service, or Lauds, on Monday.

It is, throughout, the voice of the Church speaking to Christ. As in the dawn of its existence the Church prayed that the Lord would grant unto His servants that with all boldness they might speak His Word, and that He would stretch forth His hand to work signs and wonders ; so now does she direct her constant prayer that His Presence may bless the opening day, and that He will direct her way.

It is well, in using this and other Psalms in which the

3 My voice shalt Thou hear betimes, O LORD : early in the morning will I direct my prayer unto Thee, and will look up.

4 For Thou art the GOD that hast no pleasure in wickedness : neither shall any evil dwell with Thee.

5 Such as be foolish shall not stand in Thy sight : for Thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the LORD will abhor both the bloodthirsty and deceitful man.

7 But as for me, I will come into Thine house, even upon the multitude of Thy mercy : and in Thy fear will I worship toward Thy holy temple.

8 Lead me, O LORD, in Thy righteousness, because of mine enemies : make Thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy Thou them, O GOD, let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against Thee.

12 And let all them that put their trust in Thee rejoice : they shall ever be giving of thanks, because Thou defendest them ; they that love Thy Name, shall be joyful in Thee ;

13 For Thou, LORD, wilt give Thy blessing unto the righteous : and with Thy favourable kindness wilt Thou defend him as with a shield.

*a Comp. 1 Sam. i. 9.*

## DAY 1. EVENING PRAYER.

### THE VI. PSALM.

Domine, ne in furore.

**O** LORD, rebuke me not in Thine indignation : neither chasten me in Thy displeasure.

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

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

4 Turn Thee, O LORD, and deliver my soul : O save me for Thy mercy's sake.

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

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

VI.  
*Hist.* David ; respecting Absalom's rebellion.  
*Liturg.* Ash-Wed.  
Mattins. S. P. M.  
Sunday Mattins.  
1st Noct. Mattins  
of the departed.  
*Penitential* Ps. 2.

destruction of enemies is spoken of, to remember that they are God's enemies, and the enemies of His Church and law, against whom the words are uttered, and that the destruction of evil for the salvation of the repentant evil-doer is the highest exercise of Divine mercy. Nor must it be forgotten that as wickedness is essentially hateful to the All-Good, so there is a "wrath" even "of the Lamb," Whose meekness and love are infinite.

### PSALM VI.

In this first of the seven Penitential Psalms we begin to hear the voice of our Redeemer speaking as One upon Whom the Lord hath laid the iniquity of us all, and Whose visage was marred more than any man's in the awful hours of darkness which He suffered upon the Cross. No one was ever so humbled by sin as the Son of God, Who condescended to a shameful death for sinners : no one ever so felt the wrath of

Quoniam ad Te orabo, DOMINE : mane exaudies vocem meam.

Mane astabo Tibi et videbo : quoniam non DEUS volens iniquitatem Tu es.

Neque habitabit juxta Te malignus : neque permanebunt injusti ante oculos Tuos.

Odisti omnes qui operantur iniquitatem : perdes omnes qui loquuntur mendacium.

Virum sanguinum et dolosum abominabitur DOMINUS : ego autem in multitudine misericordiae Tuæ.

Introibo in domum Tuam : adorabo ad templum sanctum Tuum in timore Tuo.

DOMINE, deduc me in justitia Tua propter inimicos meos : dirige in conspectu Tuo viam meam.

Quoniam non est in ore eorum veritas : cor eorum vanum est.

Sepulchrum patens est guttur eorum ; linguis suis dolose agebant : judica illos DEUS.

Decidant a cogitationibus suis ; secundum multitudinem impietatum eorum expelle eos : quoniam irritaverunt Te, DOMINE.

Et lætentur omnes qui sperant in Te : in æternum exsultabunt, et habitabis in eis.

Et gloriabuntur in Te omnes qui diligunt Nomen Tuum : quoniam Tu benedices justo.

DOMINE, ut scuto bonæ voluntatis Tuæ : coronasti nos.

### PSALMUS VI.

**D**OMINE, ne in furore Tuo arguas me : neque in ira Tua corripias me.

Miserere mei, DOMINE, quoniam infirmus sum : sana me DOMINE, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde : sed Tu, DOMINE, usquequo ?

Convertere, DOMINE, et eripe animam meam : salvum me fac propter misericordiam Tuam.

Quoniam non est in morte qui memor sit Tui : in inferno autem quis confitebitur Tibi ?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum : lacrymis meis stratum meum rigabo.

God poured out upon him as He Whose loving heart was broken by the rebuke of the Lord, so that He cried, "My God, My God, why hast Thou forsaken Me?" Yet, as God has said, "As many as I love I rebuke and chasten," so His love for sinners was shewn in the chastisement which was laid upon the Redeemer of sinners, and in the rebuke which shed forth that Redeemer's Blood for their salvation.

Since our Lord and Saviour thus condescended to be so entirely one of ourselves that He was "made sin for us," and could utter the words of one bowed down by the burden, so has He thus set us an example of words wherein each sinner may turn to God with words of penitence in deprecation of His indignation and displeasure. And as the darkness passed away with the returning Light of the Father's Presence, so can all sinners hope that a penitential confession of sin will end in words of joy through the application of the healing absolution, "Thy sins are forgiven thee."

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

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

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

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

#### THE VII. PSALM.

Domine, Deus meus.

**O** LORD my God, in Thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O LORD my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 "Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O LORD, in Thy wrath, and lift up Thyself, because of the indignation of mine enemies : arise up for me in the judgement that Thou hast commanded.

7 And so shall the congregation of the people come about Thee : for their sakes therefore lift up Thyself again.

8 The LORD shall judge the people ; give sentence with me, O LORD : according to my righteousness, and according to the innocence that is in me.

9 O let the wickedness of the ungodly come to an end : but guide Thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : Who preserveth them that are true of heart.

12 God is a righteous Judge, *strong, and patient* : and God is provoked every day.

13 "If a man will not turn, He will whet His sword : He hath bent His bow, and made it ready.

14 He hath prepared for him the instruments of death : He ordaineth His arrows against the persecutors.

VII.  
Hist. David ; respecting Absalom's rebellion.  
Liturg. S. P. M.  
Sunday Mattins.  
1st Noct. Mattins  
of the departed.

a Comp. Job 31.  
passim.

b Comp. Deut. 32.  
41.

Turbatus est a furore oculus meus : inveteravi inter omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatem : quoniam exaudivit DOMINUS vocem fletus mei.

Exaudivit DOMINUS deprecationem meam : DOMINUS orationem meam suscepit.

Erubescant et conturbentur vehementer omnes inimici mei : convertantur et erubescant valde velociter.

#### PSALMUS VII.

**D**OMINE, DEUS meus, in Te speravi : salvum me fac ex omnibus persequentibus me, et libera me.

Nequando rapiat ut leo animam meam : dum non est qui redimat, neque qui salvum faciat.

DOMINE, DEUS meus, si feci istud : si est iniquitas in manibus meis.

Si reddidi retribuentibus mihi mala : decidam merito ab inimicis meis inanis.

Persequatur inimicus animam meam et comprehendat, et conculcet in terra vitam meam : et gloriam meam in pulverem deducat.

Exsurge, DOMINE, in ira Tua : et exaltare in finibus inimicorum meorum.

Et exsurge, DOMINE, DEUS meus, in præcepto quod mandasti : et synagoga populorum circumdabit Te.

Et propter hanc in altum regredere : DOMINUS judicat populos.

Judica me, DOMINE, secundum justitiam meam : et secundum innocentiam meam super me.

Consumetur nequitia peccatorum, et diriges justum : scrutans corda et renes DEUS.

Justum adjutorium meum a DOMINO : Qui salvos facit rectos corde.

DEUS Judex justus, fortis, et patiens : numquid irascitur per singulos dies ?

Nisi conversi fueritis, gladium Suum vibravit : arcum Suum tetendit, et paravit illum.

Et in eo paravit vasa mortis : sagittas Suas ardentibus effecit.

#### PSALM VII.

The second verse of this Psalm points out the adversary spoken of as that one of whom St. Peter speaks as a roaring lion walking about seeking whom he may devour ; and of whom David had already found an evil type when he was guarding the flock intrusted to him by his father. [1 Sam. xvii. 34.] And since the adversary is Satan, so the Person speaking must be Christ, the seed of the woman persecuted by the Evil One, the seed of the serpent whose head He was to bruise. Many a lamb had the lion seized out of the flock, and at last he strove to tear in pieces the Lamb of God Himself. All through the Psalm it is this personal adversary who is spoken of ; and even when the enemies of Christ are represented as many, the one power and influence by which they are moved is recalled to our minds by the interchange of the plural and the singular number.

The plea of innocence which he made in the third, fourth, and fifth verses is mingled with a prophetic foreshadowing of that which is now history, that "He Who did no sin, neither was guile found in His mouth," was yet "made sin" for us, had His holy body torn in pieces, His soul persecuted, His life trodden down upon the earth, and His honour laid in the dust. Thus David in his affliction prophetically personified Him Whose bitter Passion wrought out the Atonement, and Who, "while we were enemies, yet died for us."

Then, as in previous Psalms, a sudden transition takes place from the "dust" of death to the "lifting up" of the Resurrection. In one sense it is the voice of Christ calling upon His Father to glorify His Name now that the purpose of His humiliation and suffering is accomplished : in another it is the voice of the Church calling upon Christ to lift up Himself again in the Resurrection for the sake of those whom

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his "travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the LORD, according to His righteousness : and I will praise the Name of the LORD most High.

### THE VIII. PSALM.

Domine, Dominus noster.

**O** LORD our Governour, how excellent is Thy Name in all the world : Thou that hast set Thy glory above the heavens.

2 Out of the mouth of very babes and sucklings hast Thou ordained strength, because of Thine enemies : that Thou mightest still the enemy and the avenger.

3 For I will consider Thy heavens, even the works of Thy fingers : the moon and the stars which Thou hast ordained.

4 What is man, that Thou art mindful of him : and the son of man, that Thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of Thy hands : and Thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O LORD our Governour : how excellent is Thy Name in all the world.

### DAY 2. MORNING PRAYER.

#### THE IX. PSALM.

Confitebor Tibi.

**I** WILL give thanks unto Thee, O LORD, with my whole heart : I will speak of all Thy marvellous works.

*a. i. e.* "Trouble," in the sense of painstaking, or labour.

VIII.  
*Hist.* David ; respecting his victory over Goliath.  
*Liturg.* Ascension Day Mattins. S. P. M. Sunday Mattins. Ascension Day, St. Michael, All Saints, B. V. M., Virg. and Matr., 1st Noct. Inv. and Ex. Cross Mattins. Martyrs, 2nd Noct.

*b Comp.* Luke ii. 20.

IX.  
*Hist.* David ; respecting his victory over Goliath.  
*Liturg.* S. P. M. Sunday Mattins, 1st Noct.

Ecce parturit injustitiam ; concepit dolorem : et peperit iniquitatem.

Lacum aperuit, et effodit eum : et incidit in foveam quam fecit.

Convertetur dolor ejus in caput ejus : et in verticem ipsius iniquitas ejus descendet.

Confitebor DOMINO secundum justitiam Ejus : et psallam Nomini DOMINI Altissimi.

### PSALMUS VIII.

**D**OMINE DOMINUS noster : quam admirabile est Nomen Tuum in universa terra.

Quoniam elevata est magnificentia Tua : super coelos.

Ex ore infantium et lactentium perfecisti laudem propter inimicos Tuos : ut destruas inimicum et ultorem.

Quoniam videbo coelos Tuos, opera digitorum Tuorum : lunam et stellas quæ Tu fundasti.

Quid est homo, quod memor es ejus ? aut filius hominis quoniam visitas eum ?

Minuisti eum paulominus ab angelis, gloria et honore coronasti eum : et constituisti eum super opera manuum Tuarum.

Omnia subjecisti sub pedibus ejus ; oves et boves universas : insuper et pecora campi.

Volucres cæli, et pisces maris : qui perambulant semitas maris.

DOMINE DOMINUS noster : quam admirabile est Nomen Tuum in universa terra.

### PSALMUS IX.

**C**ONFITEBOR Tibi, DOMINE, in toto corde meo : narrabo omnia mirabilia Tua.

He has redeemed, that they who are partakers of His Death may also be partakers of His Life and His Glory. Then, although all forsook Him and fled, and none were left around Him but a congregation of wicked doers and cruel men, when He had ascended up on high, to take up His Divine Glory again, He should gather about Him in the Kingdom of the Resurrection a congregation of the people, whose multitude no man can number, out of all nations, and peoples, and tongues. "I, if I be lifted up, will draw all men unto Me."

In the latter verses, the final subjugation of the Evil One is predicted, the second death of the lake of fire, and the bottomless pit into which the great enemy himself shall be cast. [Rev. xx. 10, 14.] Thus also the ninth verse is another form of the prayer, "Thy kingdom come . . . deliver us from evil : " a prayer that God may be all and in all.

### PSALM VIII.

The Church sings this Psalm to the glory of the Son of Man, our Lord as Creator, and our Lord as Redeemer, Who

has been crowned with the glory of an everlasting kingdom, and a never-ending Divine Worship in heaven and earth.

The prophecy of the second verse is declared by Christ Himself to have been fulfilled by the children crying "Hosanna to the Son of David" as He rode into Jerusalem on Palm Sunday. We need not, however, suppose this to be its only fulfilment, for the Holy Innocents glorified the Holy Babe by their deaths, and an army of Holy Innocents "follow the Lamb whithersoever He goeth" in His glorified Kingdom. Above all other babes out of whose mouth strength has been ordained is He of Whom it is written, "Unto us a Child is born, unto us a Son is given, and His Name shall be called Wonderful, The mighty God."

Hence St. Paul guides us to that use of this Psalm which is specially marked out by its selection for Ascension Day : and "we see Jesus" in Him "Who was made a little lower than the angels for the suffering of death, crowned with glory and honour." But when we thus sing the glory of Him Who is the Alpha and Omega,—the Lord our Lord in the beginning, and the Lord our Lord in the end,—we may also remember that "both He that sanctifieth and they who are sanctified are

2 I will be glad and rejoice in Thee : yea, my songs will I make of Thy Name, O Thou most Highest.

3 \* While mine enemies are driven back : they shall fall and perish at Thy presence.

4 For Thou hast maintained my right and my cause : Thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : Thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the LORD shall endure for ever : He hath also prepared His seat for judgement.

8 For He shall judge the world in righteousness : and minister true judgement unto the people.

9 The LORD also will be a Defence for the oppressed : even a Refuge in due time of trouble.

10 And they that know Thy Name, will put their trust in Thee : for Thou, LORD, hast never failed them that seek Thee.

11 O praise the LORD Which dwelleth in Sion : shew the people of His doings.

12 For, when He maketh inquisition for blood, He remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O LORD, consider the trouble which I suffer of them that hate me : Thou that liftest me up from the gates of death.

14 That I may shew all Thy praises within the 'ports of the daughter of Sion : I will rejoice in Thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The LORD is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not always be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, LORD, and let not man have the upper hand : let the heathen be judged in Thy sight.

20 Put them in fear, O LORD : that the heathen may know themselves to be but men.

\* John 18. 6. Matt. 28. 4.

b. c. Gates

Lætabor et exultabo in Te : psallam Nomini Tuo, Altissime.

In convertendo inimicum meum retrorsum infirmabuntur, et peribunt a facie Tua.

Quoniam fecisti iudicium meum et causam meam : sedes super thronum qui iudicas justitiam.

Increpâsti gentes, et periit impius : nomen eorum delêsti in æternum et in sæculum sæculi.

Inimici defecerunt frameæ in finem : et civitates eorum destruxisti.

Periit memoria eorum cum sonitu : et DOMINUS in æternum permanet.

Paravit in iudicio thronum Suum : et Ipse iudicabit orbem terræ in æquitate ; iudicabit populos in justitia.

Et factus est DOMINUS refugium pauperi : adiutor in opportunitatibus, in tribulatione.

Et sperent in Te qui noverunt Nomen Tuum : quoniam non dereliquisti quærentes Te, DOMINE.

Psallite DOMINO, Qui habitat in Sion : annuntiate inter gentes studia Ejus.

Quoniam requirens sanguinem, eorum recordatus est : non est oblitus clamorem pauperum.

Miserere mei, DOMINE : vide humilitatem meam de inimicis meis.

Qui exaltas me de portis mortis : ut annuntiem omnes laudationes Tuas in portis filiæ Sion.

Exultabo in salutari Tuo : infixæ sunt gentes in interitu quem fecerunt.

In laqueo isto quem absconderunt : comprehensus est pes eorum.

Cognoscetur DOMINUS iudicia faciens : in operibus manuum suarum comprehensus est peccator.

Convertantur peccatores in infernum : omnes gentes quæ obliviscuntur DEUM.

Quoniam non in finem oblivio erit pauperis : patientia pauperum non peribit in finem.

Exurge, DOMINE ; non confortetur homo : iudicentur gentes in conspectu Tuo.

Constituæ, DOMINE, legislatorem super eos : ut sciant gentes quoniam homines sunt.

all of one," and that we sing also of the exaltation of human nature by its union with Him through His Incarnation and Ascension.

#### PSALM IX.

A song of Christ and of His Church, setting forth the triumph of His Person and His work, and giving thanks because He Who became poor for our sakes hath made many rich to the glory of God.

The marvellous works of God in the miracles of grace are even more worthy to be sung than those which surround us in the miracles of Creation and Providence. Especially in that miracle of grace from which all others spring, that of our Lord's Incarnation : "Great is the mystery of godliness ; God was manifest in the flesh," the angels and those who recognized their Saviour rejoiced, while the enemy was confounded and death vanished in presence of Him Who is the

Life. As the multitude with swords and staves who came to take Jesus went backward and fell to the ground at the proclamation of the Incommunicable Name, and as the keepers became as dead men in sight of the Resurrection glory, so the darkness of heathenism fled before the Light of the world, the universally destructive empire of the Enemy of God and man was broken up, and the Throne of the Cross was established for ever.

The "inquisition for blood" speaks of that blood of which the Jews said, "Let it be on us and on our children," and which speaketh better things than that of Abel ; the complaint of the Poor, crying up to God, "Father, forgive them ; for they know not what they do." It speaks also of the blood of the martyrs, Stephen praying, "Lord, lay not this sin to their charge," and the souls under the altar crying, "Lord, how long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth ?"

In the continued prayer for mercy and deliverance, an

## THE X. PSALM.

Ut quid, Domine?

**W**HY standest Thou so far off, O LORD : and hidest Thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are always grievous : Thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may "ravish the poor."

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, GOD hath forgotten : He hideth away His face, and He will never see it.

13 Arise, O LORD GOD, and lift up Thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme GOD : while he doth say in his heart, Tush, Thou GOD carest not for it.

15 Surely Thou hast seen it : for Thou beholdest ungodliness and wrong.

16 That Thou mayest take the matter into Thine hand : the poor committeth himself unto Thee ; for Thou art the Helper of the friendless.

X.  
In continuation of  
Ps. 9.

a. s. c. Plunder.

## [PSALMUS IX. v. 22.]

**U**T quid, DOMINE, recessisti longe : despicias in opportunitatibus, in tribulatione?

Dum superbit impius, incenditur pauper : comprehenduntur in consiliis quibus cogitant.

Quoniam laudatur peccator in desideriis animæ suæ : et iniquus benedicitur.

Exacerbavit DOMINUM peccator : secundum multitudinem iræ suæ non quæret.

Non est DEUS in conspectu ejus : inquinatæ sunt viæ illius in omni tempore.

Auferuntur judicia Tua a facie ejus : omnium inimicorum suorum dominabitur.

Dixit enim in corde suo : Non movebor a generatione in generationem sine malo.

Cujus maledictione os plenum est, et amaritudine, et dolo : sub lingua ejus labor et dolor.

Sedet in insidiis cum divitibus in occultis : ut interficiat innocentem.

Oculi ejus in pauperem respiciunt : insidiatur in abscondito, quasi leo in spelunca sua.

Insidiatur ut rapiat pauperem : rapere pauperem dum attrahit eum.

In laqueo suo humiliabit eum : inclinabit se, et calet cum dominatus fuerit pauperum.

Dixit enim in corde suo ; Oblitus est DEUS : avertit faciem Suam ne videat in finem.

Exurge, DOMINE DEUS, et exaltetur manus Tua : ne obliviscaris pauperum.

Propter quid irruitavit impius DEUM? dixit enim in corde suo, Non requirer.

Vides ; quoniam Tu laborem et dolorem consideras : ut tradas eos in manus Tuas.

Tibi derelictus est pauper : orphano Tu eris adjutor.

illustration is given of the oneness which Christ establishes between Himself and the Church. When Saul hunted down the members of Christ to slaughter, the Lord met him and said, "Saul, Saul, why persecutest thou ME?" In the same manner the Voice of the Head is heard speaking of the "trouble" which He suffers in His members from them that hate Him ; and with His mystical Body He prays to the Divine Nature, Arise, O Lord, in the power of the Resurrection, and establish THE POOR in His kingdom as a Lawgiver and a Saviour.

## PSALM X

"Man's necessity is God's opportunity," yet the cry with which this Psalm opens expresses literally the utter forsakenness of Christ even "in opportunitatibus, in tribulatione," when the Lord is to all others a defence and a refuge : to such an utter depth of persecution and suffering did "the Poor" descend for the sake of those He came to save.

This Psalm is in reality a continuation of the 9th, as it is written in the LXX and the Vulgate, and as is shewn by the initial letters of the verses, which in the Hebrew form the Alphabet, beginning with the first verses of the 9th and ending with the last verses of the 10th.

But as the enemies of the Poor in the former Psalm are the heathen, persecuting Christ and His Church from without, so in this they are from within, those of His own household. Consequently this latter Psalm has ever been interpreted of the troubles which the Church will have to undergo in the days of Antichrist, when the greatest enemy that has ever persecuted the mystical Body of Christ will arise from among its members.

Antichristian pride is here predicted as if it would be a revivification in practical life of the first temptation that men "should be as Gods." And, as the enemies of Christ allied themselves with the covetous traitor, so it is a characteristic of the spirit of Antichrist that covetousness, which God declares to be the root of all evil, is by him spoken good of, and reckoned as a virtue. The unjust steward is commended, in such a spirit, because he was wise in his generation, that generation being narrowed within the bounds of this present life.

It is, perhaps, more of this future conflict between the kingdom of the Poor and the kingdom of Antichrist, than of the personal sufferings of Christ in His Passion that this Psalm speaks. And the conclusion is a prophecy that although the eyes of those who follow the enemy of Christ

17 Break Thou the power of the ungodly and malicious : take away his ungodliness, and Thou shalt find none.

18 The LORD is King for ever and ever : and the heathen are perished out of the land.

19 LORD, Thou hast heard the desire of the poor : Thou preparest their heart, and Thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

## THE XI. PSALM.

In Domino confido.

**I**N the LORD put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The LORD is in His holy temple : the LORD's seat is in heaven.

5 His eyes consider *the poor* : and His eyelids "try the children of men.

6 The LORD 'alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth His soul abhor.

7 Upon the ungodly He shall rain snares, fire and brimstone, storm, and tempest : this shall be their portion to drink.

8 For the righteous LORD loveth righteousness : His countenance will behold the thing that is just.

## DAY 2. EVENING PRAYER.

## THE XII. PSALM.

Salvum me fac.

**H**ELP me, LORD, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

XI.  
Hist. David : when his life was threatened by Saul. [1 Sam. 19. 1, 10, 18.]  
Liturgy. S. B. M. Sunday Mornings, 1st Noct. Ascension Day, St. Michael, 1st Noct. Martyrs, 3rd Noct.

a "trieth." [B. V.]  
i. e. Approveth, in the sense of proving true by assay.

XII.  
Hist. David : in time of some great distress.  
Liturgy. S. B. M. Sunday Mornings, 1st Noct.

Contere brachium peccatoris et maligni : quæretur peccatum illius, et non invenietur.

DOMINUS regnabit in ætænum et in sæculum sæculi : peribitis gentes de terra illius.

Desiderium pauperum exaudivit DOMINUS : præparationem cordis eorum audivit auris Tua.

Judicare pupillo et humili : ut non apponat ultra magnificare se homo super terram.

## PSALMUS X.

**I**N DOMINO confido : quomodo dicitis animæ meæ, Transmigræ in montem sicut passer ?

Quoniam ecce peccatores intenderunt arcum ; paraverunt sagittas suas in pharetra : ut sagittent in obscuro rectos corde.

Quoniam quæ perfecisti destruxerunt : justus autem quid fecit ?

DOMINUS in templo sancto Suo : DOMINUS in cælo sedes Ejus.

Oculi Ejus in pauperem respiciunt : palpebræ Ejus interrogant filios hominum.

DOMINUS interrogat justum et impium : qui autem diligit iniquitatem, odit animam Suam.

Pluet super peccatores laqueos : ignis, et sulphur, et spiritus procellarum, pars calicis eorum.

Quoniam justus DOMINUS, et justitias dilexit : æquitatem vidit vultus Ejus.

## PSALMUS XI.

**S**ALVUM me fac, DOMINE, quoniam defecit sanctus : quoniam diminutæ sunt veritates a filiis hominum.

Vana locuti sunt unusquisque ad proximum suum : labia dolosa, in corde et corde locuti sunt.

may be so wilfully blinded that they can see no God, no Christ, no world to come, yet God will hear the prayer of His Church, "Thy kingdom come," "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever." As Christ said, "I will not leave you orphans," so His promise will be fulfilled: the Poor shall enter on His reign of glory, the fatherless shall sit down with Him in the kingdom of His Father and theirs, and the power of Antichrist will be cast down, broken, and destroyed.

## PSALM XI.

This is, doubtless, spoken primarily of "Jesus Christ the Righteous," "the Holy One and the Just," "that Just One," against Whom the ungodly Jews bent their bows of hatred, and made ready their arrows of slander and false witness. For a short time He went away from them "unto a country near to the wilderness into a city called Ephraim," probably between Jerusalem and Jericho ; but when His time was approaching, six days before the Passover, He returned to Jerusalem, going willingly to His sufferings. It may be that there was some advice given to Him identical with that implied in the opening verse of this Psalm, such as the words

of St. Peter, "That be far from Thee, Lord;" or of the other disciples, "The Jews of late sought to stone Thee, and goest Thou thither again?" In the same manner the Church has at times retired from the fierceness of persecution into the deserts of Egypt and Palestine, or the Catacombs of Rome ; but, with her Head, ever looking upward faithfully and beholding the Throne of the righteous Judge in Heaven. For a time He tries the Church as He tried the Righteous and the Poor Himself, but chastening as a Father : and the light of His countenance shining above all trial gives sure confidence that the just cause, the cause which is His own, will in the end most surely prevail.

## PSALM XII.

This Psalm represents the mournful spirit in which Christ looked upon the unbelieving heart of the generation that beheld Him, and at the contradiction of sinners against Himself. It is also the voice of His mystical Body, crying, "Lord, how long?" and praying for the Second Advent and perfect Dominion of the Son of Man.

There were times in the life of our Lord when not even "His brethren" believed in Him, and when all forsook Him

3 The LORD shall root out all deceitful lips : and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor ;

6 I will up, saith the LORD : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the LORD are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O LORD : Thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

#### THE XIII. PSALM.

Usquequo, Domine?

**H**OW long wilt Thou forget me, O LORD, for ever : how long wilt Thou hide Thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?

3 Consider and hear me, O LORD my GOD : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in Thy mercy : and my heart is joyful in Thy salvation.

6 I will sing of the LORD, because He hath dealt so lovingly with me : *yea, I will praise the Name of the LORD most Highest.*

#### THE XIV. PSALM.

Dixit insipiens.

**T**HE fool hath said in his heart : There is no God.

XIII.  
Hist. David ; in time of some great distress.  
Liturg. S. P. R. Sunday Mattins, 1st Noct.

XIV.  
Hist. David ; before and after bringing the Ark to Zion.  
[Comp. Ps. 53.]  
Liturg. S. P. R. Sunday Mattins, 1st Noct. B.V.M. Compline.  
a Comp. 1 Sam. 25. Ps. 53. 1.

Disperdat DOMINUS universa labia dolosa : et linguam magniloquam.

Qui dixerunt, Linguam nostram magnificabimus : labia nostra a nobis sunt ; quis noster dominus est?

Propter miseriam inopum, et gemitum pauperum : nunc exurgam, dicit DOMINUS.

Ponam in salutari : fiducialiter agam in eo.

Eloquia DOMINI, eloquia casta ; argentum igne examinatum : probatum terræ, purgatum septuplum.

Tu, DOMINE, servabis nos, et custodies nos : a generatione hac in æternum.

In circuitu impij ambulasti : secundum altitudinem tuam multiplicasti filios hominum.

#### PSALMUS XII.

**U**SQUEQUO, DOMINE, obliviscêris me in finem? usquequo avertis faciem Tuam a me?

Quamdiu ponam consilia in anima mea? dolorem in corde meo per diem?

Usquequo exaltabitur inimicus meus super me? respice, et exaudi me, DOMINE DEUS meus.

Illumina oculos meos ne unquam obdormiam in morte : nequando dicat inimicus meus, Prævalui adversus eum.

Qui tribulant me exsultabunt si motus fuero : ego autem in misericordia Tua speravi.

Exsultabit cor meum in salutari Tuo ; cantabo DOMINO qui bona tribuit mihi : et psallam NOMINI DOMINI Altissimi.

#### PSALMUS XIII.

**D**IXIT insipiens in corde suo : Non est DEUS.

and fled. With rare exceptions those who accepted Him and His mission were but a "little flock," and while the whole nation of the Jews desired a temporal Sovereign who should re-establish their national independence, there were but few who faithfully "waited for the Redemption of Israel" by a spiritual Saviour.

The details of the Psalm have a special application to the life of the Son of David. The three principal sects of the Jews, the Pharisees, Sadducees, and Herodians, tempted Him with flattering words, and endeavoured by dissembling to entice Him into some declaration which they could use against Him in their courts of law. But the words of the Lord were ever pure words ; the very officer sent to take Him said, "Never man spake like this Man ;" and so completely did He convict the tempters out of their own mouth, that at last "no man durst ask Him any more questions." They endeavoured to prevail with their tongue, but the Lord rooted out all deceitful lips by the Omniscient searching of that Word which is as a two-edged sword.

It may be observed that the "deep sighing of the Poor" is here brought into close association with the evil use of the tongue ; while in the Gospel it is recorded of our Lord that He looked up to heaven, and sighed when He was about to give the faculty of speech to one who had been always deaf and dumb. Doubtless He sighed, knowing that He gave that faculty subject to the man's freewill, and therefore subject to its use for evil as well as good.

#### PSALM XIII.

The voice of the mystical Body of Christ is here heard, with greater distinctness than in the preceding Psalm, expressing the longing of the Bride for the return of the Bridegroom. "The Spirit and the Bride say, Come." In the first two verses the cry of "the souls under the altar" is four times repeated ; but in such a manner as to remind the individual Christian that it is sin which causes the hiding of God's face from His children ; and that even when the Holy One Himself took such words as these upon His lips, it was because He was made sin for us, and in His own smitten and afflicted person represented a whole world of sinners.

Like most Psalms of this mournful character, the 13th divides into three portions which illustrate the transition of our Lord from a state of suffering and persecution, through the humiliation of death, to the triumph of resurrection. The experience of the Lord in the flesh was the experience of His mystical Body, and is also the experience of each of His members : the Lord and His Church in their contest with the world, the particular Christian in his conflict with sin. It seems frequently as if the enemy were about to be able to say, "I have prevailed ;" as if He that should have redeemed Israel had proved unable to do so, as if the Church could never overcome and counteract the work of Satan, as if the Christian soul was ever being cast down by the force of temptation. But as the darkness passed away from the



2 <sup>a</sup>They are corrupt, and become abominable in their doing : there is none that doeth good, *no, not one.*

3 <sup>a</sup>The LORD looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 <sup>a</sup>But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no, not one.

<sup>a</sup>5 <sup>a</sup>*Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.*

6 <sup>a</sup>*Their mouth is full of cursing, and bitterness : their feet are swift to shed blood.*

7 <sup>a</sup>*Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.*

8 <sup>a</sup>Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the LORD?

9 <sup>a</sup>There were they brought in great fear, *even where no fear was* : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the LORD.

11 <sup>a</sup>Who shall give salvation unto Israel out of Sion? When the LORD turneth the captivity of His people : then shall Jacob rejoice, and Israel shall be glad.

### DAY 3. MORNING PRAYER.

#### THE XV. PSALM.

Domine, quis habitabit?

LORD, who shall dwell in Thy tabernacle : or who shall rest upon Thy holy hill?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 <sup>m</sup>He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

<sup>a</sup> Ps. 53. 2. Rom. 3. 10.

<sup>b</sup> Ps. 53. 3. Rom. 3. 11.

<sup>c</sup> Ps. 53. 4. Rom. 3. 12.

<sup>d</sup> 5-7. These three verses are not in the Hebrew, and only in a few copies of the LXX. St. Paul quotes them from other Psalms, and this has led to their insertion as part of this, which he has previously quoted.

<sup>e</sup> Rom. 3. 13.  
<sup>f</sup> Rom. 3. 14, 15.  
<sup>g</sup> Rom. 3. 16-18.

<sup>h</sup> Ps. 53. 5.

<sup>i</sup> Ps. 53. 6.

<sup>k</sup> Ps. 53. 7.

<sup>l</sup> Ps. 53. 8.

Corrupti sunt, et abominabiles facti sunt in studiis suis : non est qui faciat bonum, non est usque ad unum.

DOMINUS de cœlo prospexit super filios hominum : ut videat si est intelligens, aut requirens DEUM.

Omnes declinaverunt; simul inutiles facti sunt : non est qui faciat bonum, non est usque ad unum.

Sepulchrum patens est guttur eorum; linguis suis dolose agebant : venenum aspidum sub labiis eorum.

Quorum os maledictione et amaritudine plenum est : veloces pedes eorum ad effundendum sanguinem.

Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt : non est timor DEI ante oculos eorum.

Nonne cognoscent omnes qui operantur iniquitatem : qui devorant plebem meam sicut escam panis?

DEUM non invocaverunt : illic trepidaverunt timore, ubi non erat timor.

Quoniam DOMINUS in generatione justa est : consilium inopis confudistis, quoniam DOMINUS spes ejus est.

Quis dabit ex Sion salutare Israël? cum avertit DOMINUS captivitatem plebis Suae, exultabit Jacob, et lætabitur Israël.

#### PSALMUS XIV.

DOMINE, quis habitabit in tabernaculo Tuo? aut quis requiescet in monte sancto Tuo?

Qui ingreditur sine macula : et operatur justitiam.

Qui loquitur veritatem in corde suo : qui non egit dolum in lingua sua.

Nec fecit proximo suo malum : et opprobrium non accipit adversus proximos suos.

XV.  
Hist. David; after bringing the Ark to Zion.  
Liturg. Ascension Day Mattins. S. J. H. Sunday, Easter Eve, 1st Noct. St. Michael, Many Martyrs, 2nd Noct. Martyrs, Confessors, 3rd Noct.  
<sup>m</sup> Comp. Isa. 53. 9.  
1 Pet. 2. 22.

Cross at the ninth hour, and the Father's countenance was again unveiled to the eyes of the Crucified, as the age of persecution and depression passed away from the Church, so Christ turns and looks upon the sinner whose trust is in His mercy, and the daily prayer, "Lighten our darkness," is a continual memorial before God of the need, and before man of the power, of the Divine Presence.

#### PSALM XIV.

There is little absolute Atheism in the world, God having so fully revealed Himself that the inner light of conscience and the outer light of nature's evidences bear universal and overpowering testimony to His existence. [Rom. i. 20.] But there is much of the more subtle Atheism of which the Jews were guilty, that denial of the Godhead of our Lord Jesus which underlies every system of religion that diverges from that of the Catholic Church.

This Psalm is a prophecy of that awful time when this denial of Christ will have become all but universal, through the acceptance by the world of the kingdom of Antichrist. Such denial may not be entirely open and avowed, for the Psalm says the fool hath "said in his heart," not with his lips, There is no God. As the system of Mahomet gives a subordinate position of honour to Christ, not denying Him altogether, so that of the final Antichrist will probably profess some specious respect for Him, acknowledging Him as worthy of great reverence while utterly refusing to acknow-

ledge Him as worthy of the worship due to the Supreme; saying with Pilate, "Ecce Homo," but not with the prophet, "Behold your God."

The terrible words of this Psalm open out to us God's view of such Antichristianism, "The Lord looked down from heaven." They shew us that no compromise of moral goodness and unbelief is known to Him, but that he who says in his heart there is no God,—none in heaven, none in Christ,—is to the eye of the All-righteous and Omniscient "corrupt and abominable." All gradations of Atheism are thus associated more or less with a corrupted life.

#### PSALM XV.

In this, as in the 1st, Psalm there is an obvious application to Christ as the perfect ideal of the human nature personified: and this application is certified to us by the Church in the selection of it for an Ascension Day Psalm. The sense of it is fixed by the third verse, which is all but verbally identical with the two passages marked against it in the central column, the one a directly prophetic, the other a directly historical, reference to the Messiah. Of Him alone, dwelling among men for a generation in the tabernacle of the flesh [ἐσκήνωσεν ἐν ἡμῖν, John i. 14], can it be said without any reservation that This was One Who led an uncorrupt life; of Him alone that no "guile was found in His mouth;" of Him alone that He was wholly "meek and lowly of heart." In the fifth verse there is also a prophecy of the fulfilment by the Son of

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the LORD.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 "He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

### THE XVI. PSALM.

Conserva me, Domine.

**P**RESERVE me, O God : for in Thee have I put my trust.

2 O my soul, thou hast said unto the LORD : Thou art my God, my goods are nothing unto Thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The LORD Himself is the portion of mine inheritance, and of my cup : Thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the LORD for giving me warning : my reins also chasten me in the night-season.

9 "I have set GOD always before me : for He is on my right hand, therefore I shall not fall.

10 "Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 "For why? Thou shalt not leave my soul in hell : neither shalt Thou suffer Thy HOLY ONE to see corruption.

12 "Thou shalt shew me the path of life ; in Thy presence is the fulness of joy : and at Thy right hand there is pleasure for evermore.

*a Comp. Lev. 25. 35-37.*

XVI.  
*Hist. David; after Doeg's slaughter of the priests. [1 Sam. 22.]*  
*Liturg. S. D. M. Sunday, Martyrs, Mattins, 2nd Noct. Easter Eve, Corp. Chr., 1st Noct. Messianic Ps. 2.*

*b Acts 2. 25.*

*c Acts 2. 26.*

*d Acts 2. 27; 13. 35.*

*e Acts 2. 28.*

Ad nihilum deductus est in conspectu ejus malignus : timentes autem DOMINUM glorificat :

Qui jurat proximo suo, et non decipit : qui pecuniam suam non dedit ad usuram, et munera super innocentem non accipit.

Qui facit hæc : non movebitur in æternum.

### PSALMUS XV.

**C**ONSERVA me, DOMINE, quoniam speravi in Te : dixi DOMINO, DEUS meus es Tu, quoniam bonorum meorum non eges.

Sanctis qui sunt in terra ejus : mirificavit omnes voluntates meas in eis.

Multiplicatæ sunt infirmitates eorum : postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus : nec memor ero nominum eorum per labia mea.

DOMINUS pars hæreditatis meæ, et calicis mei : Tu es qui restitues hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris : etenim hæreditas mea præclara est mihi.

Benedicam DOMINUM, Qui tribuit mihi intellectum : insuper et usque ad noctem increpuerunt me renes mei.

Providebam DOMINUM in conspectu meo semper : quoniam a dextris est mihi ne commovear.

Propter hoc lætatum est cor meum, et exultavit lingua mea : insuper et caro mea requiescet in spe.

Quoniam non derelinques animam meam in inferno : nec dabis sanctum Tuum videre corruptionem.

Notas mihi fecisti vias vitæ : adimplebis me lætitia cum vultu Tuo; delectationes in dextera Tua usque in finem.

God of His purpose and promise to redeem mankind, even though that fulfilment entailed the taking upon Him the form of a servant, and suffering death upon the cross. He was the Good Samaritan taking care of His neighbour, and bestowing on him the sacraments of life, to be bought without money and without price.

But the "tabernacle" of Christ's human Body calls also to mind the temple of His mystical Body, and hence the plain moral application of the Psalm becomes intensified into a rule of life for Christians as members of Him "Who did no sin." [*Comp. Ascension Day Collect.*]

### PSALM XVI.

The first words spoken by St. Peter after Christ had given him to understand what was written in the Psalms concerning Him, and when inspired by the Holy Ghost at Pentecost, gave the proper interpretation of this Psalm, shewing that it was spoken, prophetically, in the person of Christ, and not of David, to whom the latter portion could have no real application. The same interpretation of the Psalm was also given by St. Paul in his first public ministrations after the Holy Ghost had said, "Separate me Barnabas and Saul for the work whereunto I have called them." Although, therefore, the former half of the Psalm may be accommodated to the Church and to individual members of it, the primary interpretation of the whole must be understood to be of Christ Himself. Its use on Easter Eve by the ancient Church

of England shews also that this interpretation was adopted by it in the commemoration of our Lord's Rest and Resurrection.

The first part of the Psalm appears to refer to the offering which Christ made for an atonement between God and man. God needed not even the "goods" of this sacrifice, for He is perfect in Himself even without the salvation of mankind. But Christ's delight was in those whom He was saving by His Sacrifice; and as He had come to do His Father's will, so would He magnify His will in them, that God's will might be done on earth as it is in heaven. For them Christ will be a continual Intercessor, but the offerings of those who run after another god will not be united to His perpetual Intercession, will be no re-presentation of His Sacrifice.

In association with the sixth verse we cannot fail to remember, first, the Cup of our Lord's sufferings; and, secondly, the Cup of the New Testament in His Blood.

### PSALM XVII.

There are words in this Psalm which can only be used in their complete sense of the Son of Man. Of Him Pilate said, "I have found no fault in Him;" his wife, "This just Person;" the thief on the cross, "This Man hath done nothing amiss;" the centurion, "Certainly this was a righteous Man;" and His disciple and companion, St. Peter, that He "did no sin, neither was guile found in His mouth." Of no other man, however holy, could it be truly said, "Thou shalt find

## THE XVII. PSALM.

Exaudi, Domine.

**H**EAR the right, O LORD, consider my complaint ; and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from Thy presence ; and let Thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; Thou hast tried me, and shalt find no wickedness in me ; for I am utterly purposed, that my mouth shall not offend.

4 Because of men's works, that are done against the words of Thy lips : I have kept me from the ways of the destroyer.

5 O hold Thou up my goings in Thy paths : that my footsteps slip not.

6 I have called upon Thee, O God, for Thou shalt hear me : incline Thine ear to me, and hearken unto my words.

7 Shew Thy marvellous loving-kindness, Thou that art the Saviour of them which put their trust in Thee : from such as resist Thy right hand.

8 Keep me as the "apple of an eye : hide me under the shadow of Thy wings.

9 From the ungodly, that trouble me ; mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, LORD, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of Thine.

14 From the men of Thy hand, O LORD, from the men, I say, and from the evil world : which have their portion in this life, whose bellies Thou fillest with Thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold Thy presence in righteousness : and when I awake up after Thy likeness, I shall be satisfied with it.

XVII.  
Hist. David ; after  
Doeg's slaughter of  
the priests.  
Liturg. S. P. R.  
Sunday Mattins,  
and Noct.

a. s. e. The pupil ; but  
in a wide sense the  
tender and sensi-  
tive eyeball.  
Comp. Deut. 32.  
10, 11.

## PSALMUS XVI.

**E**XAUDI DOMINE justitiam meam : intende deprecationem meam.

Auribus percipe orationem meam : non in labiis dolosis.

De vultu Tuo judicium meum prodeat : oculi Tui videant æquitates.

Probasti cor meum, et visitasti nocte : igne me examinasti, et non est inventa in me iniquitas.

Ut non loquatur os meum opera hominum : propter verba labiorum Tuorum ego custodivi vias duras.

Perfice gressus meos in semitis Tuis : ut non moveantur vestigia mea.

Ego clamavi, quoniam exaudisti me DEUS : inclina aurem Tuam mihi, et exaudi verba mea.

Mirifica misericordias Tuas : Qui salvos facis sperantes in Te.

A resistentibus dexteræ Tuæ custodi me : ut pupillam oculi.

Sub umbra alarum Tuarum protege me : a facie impiorum qui me affixerunt.

Inimici mei animam meam circumdederunt, adipem suum concluserunt : os eorum locutum est superbiam

Projicientes me nunc circumdederunt me : oculos suos statuerunt declinare in terram.

Susceperunt me sicut leo paratus ad prædam : et sicut catulus leonis habitans in abditis.

Exsurge DOMINE, præveni eum, et supplantam eum : eripe animam meam ab impio, frameam Tuam ab inimicis manus Tuæ.

DOMINE a paucis de terra divide eos in vitam eorum : de absconditis Tuis adimpletus est venter eorum.

Saturati sunt filii : et dimiserunt reliquias suas parvulis suis.

Ego autem in justitia apparebo in conspectu Tuo : satiabor cum apparuerit gloria Tua.

no wickedness in me ;" and as the whole Psalm is compactly connected together, we must conclude that it is all written of Him respecting Whom alone these words can be written.

The frequent references to our Lord's Passion which occur in the Psalms are in exact keeping with His conversation while on earth, and with the character of that perpetual Memorial of His Death which He instituted as the Keystone of the New Temple, and the guide to the Church's religious habits. With His disciples He continually discoursed about His coming Passion ; to the multitude He also spoke of His "lifting up ;" and when Moses and Elias came to Him from the unseen world, they talked with Him concerning His decease that He should accomplish at Jerusalem. Nor is this to be wondered at, when it is considered that the Death of Christ was the central point of all the world's spiritual history, that to which the ages preceding looked forward, that to which all following ages look back.

Of the Lord's atoning work, therefore, the Church is inspired to sing more than of any other theme, and Psalm after Psalm is occupied with references to it ; references once prophetic, now historical, but one continuous present to the Holy Ghost Who inspired them.

The Psalm may be taken in detail as a prayer of the holy Jesus when He was going from Gethsemane to the High Priest's house, to the hall of Pilate, and to Calvary. The Righteous One condemned by unjust human judges appeals to the Divine and unerring Judge for declaration of His innocence ; and it may be that the words of Pilate and others were an answer to this prayer. The world says, "Let Him be crucified ;" but God has already said, "This is My Beloved Son, in Whom I am well pleased," and even unrighteous judges cannot gainsay the Divine sentence. Even the accusation, "This is the King of the Jews," was turned into truth against the will of Pilate and the chief priests, so that the former was obliged to say ; "What I have written, I have written."

In the concluding verses there is a contrast between the inheritance of this world, and that of Christ's spiritual Kingdom. The natural cry was, "Who shall declare His generation, for He is cut off from the land of the living?" for He seemed to die and to leave neither children nor substance. But "He beheld of the travail of His soul and was satisfied," for He beheld to utmost ages the reign of His glorious Kingdom, and that of Himself the whole family in heaven and in earth should be named.

## DAY 3. EVENING PRAYER.

## THE XVIII. PSALM.

Diligam Te, Domine.

**I** WILL love Thee, O LORD, my Strength ; the LORD is my stony Rock, and my Defence : my SAVIOUR, my GOD, and my Might, in Whom I will trust, my Buckler, the Horn also of my salvation, and my Refuge.

2 I will call upon the LORD, Which is worthy to be praised : so shall I be safe from mine enemies.

3 The "sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the LORD : and complain unto my GOD.

6 <sup>b</sup>So shall He hear my voice out of His *holy* temple : and my complaint shall come before Him, it shall enter into His ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because He was wrath.

8 There went a smoke out in His presence : and a consuming fire out of His mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under His feet.

10 He rode upon the cherubims, and did fly : He came flying upon the wings of the <sup>a</sup>wind.

11 He made darkness His secret place : His pavilion round about Him with dark water, and thick clouds to cover Him.

12 At the brightness of His presence His clouds removed : hail-stones, and coals of fire.

13 The LORD also thundered out of heaven, and the Highest gave His thunder : hail-stones, and coals of fire.

14 He sent out His arrows, and scattered them : He cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at Thy chiding, O LORD : at the blasting of the breath of Thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest

*Hist.* David ; the end of his wars. [2 Sam. 21.]  
*Liturg.* S. P. M. Sunday Mattins, and Noct.

*a* cords [Heb.]

*b* Heb. 5. 7. Mark 15. 38.

*c* Al. "enter even into."

*d* See *Annot. Bible*, i. 408, ii. 95.

## PSALMUS XVII.

**D**ILIGAM Te DOMINE fortitudo mea : DOMINUS firmamentum meum, et refugium meum, et liberator meus.

DEUS meus adjutor meus : et sperabo in Eum. Protector meus, et cornu salutis meae : et susceptor meus.

Laudans invocabo DOMINUM : et ab inimicis meis salvus ero.

Circumdedederunt me dolores mortis : et torrentes iniquitatis conturbaverunt me.

Dolores inferni circumdedederunt me : præoccupaverunt me laquei mortis.

In tribulatione mea invocavi DOMINUM : et ad DEUM meum clamavi :

Et exaudivit de templo sancto Suo vocem meam : et clamor meus in conspectu Ejus introivit in aures Ejus.

Commota est et contremuit terra : fundamenta montium conturbata sunt, et commota sunt, quoniam iratus est Eis.

Ascendit fumes in ira Ejus, et ignis a facie Ejus exarsit : carbones succensi sunt ab eo.

Inclinavit cœlos, et descendit : et caligo sub pedibus Ejus.

Et ascendit super Cherubin, et volavit : volavit super pennas ventorum.

Et posuit tenebras latibulum Suum, in circuitu Ejus : tabernaculum Ejus, tenebrosa aqua in nubibus aëris.

Præ fulgore in conspectu Ejus nubes transierunt : grando et carbones ignis.

Et intonuit de cœlo DOMINUS, et Altissimus dedit vocem Suam : grando et carbones ignis.

Et misit sagittas Suas, et dissipavit eos : fulgura multiplicavit, et conturbavit eos.

Et apparuerunt fontes aquarum : et revelata sunt fundamenta orbis terrarum.

Ab increpatione Tua, DOMINE : ab inspiratione spiritus iræ Tuæ.

Misit de summo, et accepit me : et assumpsit me de aquis multis.

Eripuit me de inimicis meis fortissimis, et ab

## PSALM XVIII.

This triumphal hymn is found also in the twenty-second chapter of the Second Book of Samuel, where it is described as the song which David spake "in the day when the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul." But, as in all the songs of "the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, the Spirit of the Lord spake by him, and His word was in his tongue," and a far higher and deeper meaning is evident than can belong to David himself, or to any circumstances of sorrow or victory in which he was ever placed. The sorrows are too deep for any but the Man of Sorrows, the triumph too exultant for any but "the Root of Jesse, and He that shall rise to reign over the Gentiles." [Rom. xv. 12.]

Passing by, then, the historical application of this Psalm of victory to the person of David, we may trace out its prophetic and mystical application to the Person of Christ. The opening words of it are an indication that the Son of Man is

speaking in His human nature, and speaking of the Divine Nature Which is its Strength, its Rock of ages, its Defence, its Saviour, its God, its Buckler, the Horn also of its Salvation, and its Refuge. And as Christ thus looks upward from the depths of His humiliation to His Divine Nature in its glory, so the Church may look to Christ and say all these words of Him, the Rock upon which she is so founded, that the gates of hell cannot prevail against her.

After this opening ascription of praise the Psalm descends into the depths of the Passion ; in which the sorrows of death encompassed the body of the Crucified, and the overflowings of that ungodliness which He bore in His soul when He was made sin for us, caused Him to cry out in His trouble as if in fear, "My God, My God, why hast Thou forsaken Me?" In what manner the bitter pain of this trouble was assuaged we know not, but that some immediate evidence was given of His voice having reached from the cross to God's holy temple is shewn by the peaceful contrast of the words in which Christ commended His soul to His Father. Nor may it be forgotten that the prevailing power of the great Sacri-

enemy, and from them which hate me : for they are too mighty for me.

18 "They prevented me in the day of my trouble : but the LORD was my Upholder.

19 He brought me forth also into a place of liberty : He brought me forth, even because He had a favour unto me.

20 The LORD shall reward me after my righteous dealing : according to the cleanness of my hands shall He recompense me.

21 Because I have kept the ways of the LORD : and have not forsaken my GOD, as the wicked doth.

22 For I have an eye unto all His laws : and will not cast out His commandments from me.

23 I was also uncorrupt before Him : and eschewed mine own wickedness.

24 Therefore shall the LORD reward me after my righteous dealing : and according unto the cleanness of my hands in His eye-sight.

25 With the holy Thou shalt be holy : and with a perfect man Thou shalt be perfect.

26 With the clean Thou shalt be clean : and with the froward Thou shalt learn frowardness.

27 For Thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the LORD my GOD shall make my darkness to be light.

29 For in Thee I shall discomfit an host of men : and with the help of my GOD I shall leap over the wall.

30 The way of GOD is an undefiled way : the word of the LORD also is tried in the fire ; He is the Defender of all them that put their trust in Him.

31 For who is GOD, but the LORD : or who hath any strength, except our GOD ?

32 It is GOD, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of Thy salvation : Thy right hand also shall hold me up, and Thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

*a. i. e.* They went before me, in the sense of hindering by anticipation.

*b. i. e.* Shunne

his qui oderunt me : quoniam confortati sunt super me.

Prævenērunt me in die afflictionis meæ : et factus est DOMINUS protector meus.

Et eduxit me in latitudinem : salvum me fecit, quoniam voluit me.

Et retribuet mihi DOMINUS secundum justitiam meam : et secundum puritatem manuum mearum retribuet mihi.

Quia custodivi vias DOMINI : nec impie gessi a DEO meo.

Quoniam omnia judicia Ejus in conspectu meo : et justitias Ejus non repuli a me.

Et ero immaculatus cum Eo : et observabo me ab iniquitate mea.

Et retribuet mihi DOMINUS secundum justitiam meam : et secundum puritatem manuum mearum in conspectu oculorum Ejus.

Cum sancto sanctus eris : et cum viro innocente innocens eris :

Et cum electo electus eris : et cum perverso perverteris.

Quoniam Tu populum humilem salvum facies : et oculos superbiorum humiliabis.

Quoniam Tu illuminas lucernam meam, DOMINE : DEUS meus, illumina tenebras meas.

Quoniam in Te eripiar a tentatione : et in DEO meo transgrediar murum.

DEUS meus impolluta via Ejus : eloquia DOMINI igne examinata ; protector est omnium sperantium in Se.

Quoniam quis DEUS præter DOMINUM : aut quis DEUS præter DEUM nostrum ?

DEUS Qui præcinxit me virtute : et posuit immaculatam viam meam.

Qui perfecit pedes meos tanquam cervorum : et super excelsa statuens me.

Qui docet manus meas ad prælium : et posuisti ut arcum æreum brachia mea.

Et dedisti mihi protectionem salutis Tuæ : et dextera Tua suscepit me :

Et disciplina Tua correxit me in finem : et disciplina Tua, ipsa me docebit.

Dilatasti gressus meos subtus me : et non sunt infirmata vestigia mea.

fice was heard for all mankind when the answer of God went forth from the Holy of Holies by the miraculous rending of the veil from the top to the bottom.

From the seventh verse forward there is a reference to the foundation of the old dispensation on Sinai as a type of that breaking up of all old foundations which ensued when all things were made new in the Church of Christ. For the literal earthquake at the crucifixion was the precursor of that "Yet once more I shake not the earth only, but also heaven" [Heb. xii. 26], by which the "kingdom that cannot be moved" was to be established: even as the latter is a precursor of that Second Advent in which all things will be dissolved to the end that they may be remoulded into a new heaven and a new earth. In this imagery all the means by which God has brought salvation and peace out of turmoil and destruction are referred to; and hence the foundations of the world being discovered through the springs of waters prefigure the regeneration of the world by water as the former verses had spoken of its regeneration by fire; both typical of the great work of its new birth by the miracle of the Incarna-

tion. Thus the Psalm throughout may be interpreted of Christ.

And thus we are also guided to the sense in which this Psalm is the voice of the Church, because it is the voice of her Head. St. Paul speaks often of the fellowship which the members of Christ have in His sufferings; and even of filling "up that which is behind of the afflictions of Christ" in his own flesh. [Col. i. 24.] So there is scarcely any verse of this Psalm which may not be sung as the words of the mystical Body of our Lord, whether they are words of sorrow or of victory. The key to such an use of it is to be found in the words of the prophet: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established." [Isa. liv. 11-14.] For the prosperity which God giveth unto the King Whom He hath set in His holy

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : Thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the LORD shall they cry, but He shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and Thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me they shall obey me : but the "strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The LORD liveth, and blessed be my strong Helper : and praised be the GOD of my salvation.

48 Even the GOD, that seeth that I be avenged : and subdueth the people unto me.

49 It is He, that delivereth me from my *cruel* enemies, and setteth me up above mine adversaries : Thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto Thee, O LORD, among the Gentiles : and sing praises unto Thy Name.

51 Great prosperity giveth He unto His King : and sheweth loving-kindness unto David His Anointed, and unto his seed for evermore.

#### DAY 4. MORNING PRAYER.

##### THE XIX. PSALM.

Cœli enarrant.

THE heavens declare the glory of GOD : and the firmament sheweth His handy-work.

2 One day telleth another : and one night certifieth another.

a. i. e. Alien or foreign.

XIX.  
Hist. David. Occasion unknown.  
Liturg. Christmas Sunday Mattins. S. P. R.  
3rd Noct. Christmas, Circumcision, Ascensiontide, Trinity Sunday, Apostles, Evangelists, All Saints, B. V. M., Virg. and Matr. 1st Noct. St. Michael, 2nd Noct.

Persequar inimicos meos, et comprehendam illos : et non convertar donec deficiant.

Confringam illos, nec poterunt stare : cadent subtus pedes meos.

Et præcinxisti me virtute ad bellum : et supplantasti insurgentes in me subtus me.

Et inimicos meos dedisti mihi dorsum : et odientes me disperdidisti.

Clamaverunt, nec erat qui salvos faceret : ad DOMINUM, nec exaudivit eos.

Et comminam eos ut pulverem ante faciem venti : ut lutum platearum delebo eos.

Eripies me de contradictionibus populi : constitues me in caput gentium.

Populus quem non cognovi servivit mihi : in auditu auris obedivit mihi.

Filii alieni mentiti sunt mihi : filii alieni inveterati sunt, et claudicaverunt a semitis suis.

Vivit DOMINUS, et benedictus DEUS meus : et exaltetur DEUS salutis meæ.

DEUS Qui das vindictas mihi, et subdis populos sub me : liberator meus de inimicis meis iracundis.

Et ab insurgentibus in me exaltabis me : a viro iniquo eripies me.

Propterea confitebor Tibi in nationibus, DOMINE : et Nomini Tuo psalmum dicam.

Magnificans salutes Regis Ejus, et faciens misericordiam Christo Suo David : et semini ejus usque in sæculum.

##### PSALMUS XVIII.

CŒLI enarrant gloriam DEI : et opera manuum Ejus annuntiat firmamentum.

Dies diei eructat verbum : et nox nocti indicat scientiam.

hill of Zion He extends also to "His seed for evermore," even to that Church of the redeemed of whom the Redeemer says continually, "Behold I and the children whom Thou hast given Me."

##### PSALM XIX.

The ancient Church of England appears to have regarded this Psalm as one which especially set forth the glory of Christ in the Communion of Saints : and by its appropriation to Festivals of the Incarnation, of the Apostles, the holy Angels, and All Saints, to have illustrated the words of St. Paul : "Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the Firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant." [Heb. xii. 22-24.]

The key to this application of the Psalm is given by St. Paul in Rom. x. 18, where he takes the fourth verse as a pro-

phesy of the foundation of the Church by the Apostles and Evangelists. But it may also be drawn from a comparison of the Psalm with other words of the Holy Ghost and of Christ Himself.

The central idea of the Psalm is contained in the fifth and sixth verses, the previous portion leading up to these, and that which follows taking its cue from them. In these two verses the mind of the Church has always observed a prophecy of "the Sun of Righteousness" which it was declared should "arise with healing in His beams" [Mal. iv. 2] : a prophecy, that is, of Him Who said, "I am the Light of the world" [John viii. 12] ; of Whom St. John wrote that He was the true Light coming into the world to illuminate all men [John i. 9] ; and Who in after years said also of Himself, "I am the Root and the Offspring of David, and the bright and morning Star." [Rev. xxii. 16.]

The above therefore declare the glory of God as a mystical parable of the spiritual world. Christ is the central luminary from Whom flows all the Light, heat, and Life by which souls live and the glory of God is promoted. As in the glorified

3 There is neither speech, nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath He set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the LORD is an undefiled law, converting the soul : the testimony of the LORD is sure, and giveth wisdom unto the simple.

8 The statutes of the LORD are right, and rejoice the heart : the commandment of the LORD is pure, and giveth light unto the eyes.

9 The fear of the LORD is clean, and endureth for ever : the judgements of the LORD are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honeycomb.

11 Moreover, by them is Thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse Thou me from *my* secret faults.

13 Keep Thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be *always* acceptable in Thy sight,

15 O LORD : my Strength, and my Redeemer.

#### THE XX. PSALM.

Exaudiat te Dominus.

**T**HE LORD hear thee in the day of trouble : the Name of the God of Jacob defend thee ;  
2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

4 Grant thee thy heart's desire : and fulfil all thy mind.

XX.  
Hist. David. War with Syria, etc. [2 Sam. 10. 15-19; 12 26-31.]  
Liturg. Royal Accession. 皇親親.  
Sunday Matins, 3rd Noct. Name of Jesus, 1st Noct.

Non sunt loquelæ, neque sermones : quorum non audiantur voces eorum.

In omnem terram exivit sonus eorum : et in fines orbis terræ verba eorum.

In sole posuit tabernaculum Suum : et ipse tanquam sponsus procedens de thalamo suo.

Exsultavit ut gigas ad currendam viam : a summo cælo egressio ejus :

Et occursus ejus usque ad summum ejus : nec est qui se abscondat a calore ejus.

Lex DOMINI immaculata, convertens animas : testimonium DOMINI fidele, sapientiam præstans parvulis.

Justitiæ DOMINI rectæ, lætificantes corda : præceptum DOMINI lucidum, illuminans oculos.

Timor DOMINI sanctus ; permanet in sæculum sæculi : judicia DOMINI vera, justificata in semetipsa.

Desiderabilia super aurum et lapidem pretiosum multum : et dulciora super mel et favum.

Etenim servus Tuus custodit ea : in custodiendis illis retributio multa.

Delicta quis intelligit ? ab occultis meis munda me : et ab alienis parce servo Tuo.

Si mei non fuerint dominati, tunc immaculatus ero : et emundabor a delicto maximo.

Et erunt ut complacent eloquia oris mei : et meditatio cordis mei in conspectu Tuo semper.

DOMINE, Adjutor meus : et Redemptor meus.

#### PSALMUS XIX.

**E**XAUDIAT te DOMINUS in die tribulationis : protegat te Nomen DEI Jacob.

Mittat tibi auxilium de sancto : et de Sion tueatur te.

Memor sit omnis sacrificii tui : et holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum : et omne consilium tuum confirmet.

City of God, so in the Church Militant, "the Lamb is the Light thereof," and she beholds His glory, the glory of the only begotten of the Father, full of grace and truth, a glory transfiguring the flesh in which He dwelt [*ἐσκήνωσε* = tabernacled, John i. 14] among His people. From Him flowed the light of grace and truth to the Apostles. As He had said of Himself, so He said of them, "Ye are the light of the world : " and, "As the Father hath sent Me, so send I you." And thus "one day telleth another," and the sound of the glorious message of the Incarnation has gone out into all lands through the ministration of the Church, so that nothing is hid from the heat of the vivifying Sun of Righteousness. Thus also Christ is in His Church, vivifying all its work and its members,—"in them hath He set a tabernacle for the Sun : " and again the heavens declare the glory of God when they enable the seer to say, "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." [Rev. xxi. 3.]

The latter verses are to be taken as an expansion of the concluding words of the sixth, "there is nothing hid from the heat thereof." For this all-embracing Light is law, testimony, statute, commandment, fear, and judgement ; convert-

ing, giving wisdom, joy, purity, everlasting life, and perfect righteousness : a savour of life unto life, or a savour of death unto death. "The nations of them which are saved shall walk in the light of it." [Rev. xxi. 24.] And to them it shall be a cleansing, purifying Light. Others there will be to whom it will be a Light of true and righteous judgement, "scorching them with great heat" [Rev. xvi. 9], and bringing to light all their hidden works of darkness.

With this Psalm therefore should ever go up a prayer that the work of Christ's Incarnation may go forward more and more in the world at large and in every heart, so that He may be the everlasting Light of us and of all whom He has redeemed.

#### PSALM XX.

The original purpose of this Psalm was doubtless of a similar kind to that for which it has been chosen in modern times as a proper Psalm for the day of the Sovereign's accession to the throne. But in its full meaning it looks beyond all earthly sovereigns to Him Who is in the most true and complete sense the Anointed of the Lord.

And it is to be remarked that the words throughout are an illustration of the manner in which Christ is pleased to

5 We will rejoice in thy salvation, and triumph in the Name of the LORD our GOD : the LORD perform all thy petitions.

6 Now know I, that the LORD helpeth His Anointed, and will hear him from His holy heaven : even with the wholesome strength of His right hand.

7 "Some put their trust in chariots, and some in horses : but we will remember the Name of the LORD our GOD.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, LORD, and hear us, O King of heaven : when we call upon Thee.

#### THE XXI. PSALM.

Domine, in virtute Tua.

**T**HE King shall rejoice in Thy strength, O LORD : exceeding glad shall he be of Thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For Thou shalt 'prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of Thee, and Thou gavest him a long life : even for ever and ever.

5 His honour is great in Thy salvation : glory, and great worship shalt Thou lay upon him.

6 For Thou shalt give him everlasting felicity : and make him glad with the joy of Thy countenance.

7 And why? because the King putteth his trust in the LORD : and in the mercy of the most Highest he shall not miscarry.

8 All Thine enemies shall feel Thy hand : Thy right hand shall find out them that hate Thee.

9 Thou shalt make them like a fiery oven in time of Thy wrath : the LORD shall destroy them in His displeasure, and the fire shall consume them.

10 Their fruit shalt Thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against Thee : and imagined such a device as they are not able to perform.

12 Therefore shalt Thou put them to flight : and the strings of Thy bow shalt Thou make ready against the face of them.

13 Be Thou exalted, LORD, in Thine own strength : so will we sing, and praise Thy power.

*a Comp. Deut. 17. 16.*

**XXI.**  
*Hist. David. War with Syria, etc. [2 Sam. 10. 15-19; 12. 26-31.] Liturg. Ascension Day Mattins, Royal Accession. Windsor Obitt Sunday. S. J. J. Sunday, Martyrs, Confessors, Inv. and Ex. Cross Mattins, 3rd Noct. S. i. e. Anticipate, or go before, him, in blessing him.*

Lætabimur in salutari tuo : et in nomine DEI nostri magnificabimur.

Impleat DOMINUS omnes petitiones tuas : nunc cognovi quoniam salvum fecit DOMINUS Christum Suum.

Exaudiet illum de cœlo sancto Suo : in potentibus salus dexteræ Ejus.

Hi in curribus, et hi in equis : nos autem in nomine DOMINI DEI nostri invocabimus.

Ipsi obligati sunt, et ceciderunt, nos autem surreximus et erecti sumus.

DOMINE salvum fac regem : et exaudi nos in die qua invocaverimus Te.

#### PSALMUS XX.

**D**OMINE in virtute Tua lætabitur rex : et super salutare Tuum exsultabit vehementer.

Desiderium cordis ejus tribuisti ei : et voluntate labiorum ejus non fraudasti eum.

Quoniam prævenisti eum in benedictionibus dulcedinis : posuisti in capite ejus coronam de lapide pretioso.

Vitam petiit a Te, et tribuisti ei : longitudinem dierum in sæculum, et in sæculum sæculi.

Magna est gloria ejus in salutari Tuo : gloriam et magnum decorem impones super eum.

Quoniam dabis eum in benedictionem in sæculum sæculi : lætificabis eum in gaudio cum vultu Tuo.

Quoniam rex sperat in DOMINO : et in misericordia Altissimi non commovebitur.

Inveniatur manus Tua omnibus inimicis Tuis : dextera Tua inveniatur omnes qui Te oderunt.

Pones eos ut clibanum ignis in tempore vultus Tui : DOMINUS in ira Sua conturbabit eos, et devorabit eos ignis.

Fructum eorum de terra perdes : et semen eorum a filiis hominum.

Quoniam declinaverunt in Te mala : cogitarunt consilia, quæ non potuerunt stabilire.

Quoniam pones eos dorsum : in reliquiis Tuis præparabis vultum eorum.

Exaltare DOMINE in virtute Tua : cantabimus et psallemus virtutes Tuas.

identify Himself with His mystical Body ; so that the Church joins herself with Him in His very intercession for her members. Christ says, "Do this in remembrance of Me ;" and while the Church obeys His command and offers a constant Memorial before God of the Sacrifice of Christ, she yet places that Memorial in His hands, saying, May God remember all Thy offerings ; grant Thee Thy heart's desire, which is that all may have the benefit of Thine offering and rejoice in Thy salvation. There was a type of this in Christ's words to His Three Apostles, "What, could ye not watch with Me one hour?" and there is a parable of it in the Revelation, where "the Lamb as it had been slain" stands in continual intercession before the Throne, yet in the midst of the four and twenty elders.

The last verse is constantly used in the suffrages of Morning and Evening Prayer according to the form in which it appears in the LXX and the Vulgate. The two readings

shew the lower and the higher application of the Psalm, the English being equivalent to the "Hosanna to the Son of David" with which Christ was led in triumph to Jerusalem.

#### PSALM XXI.

Whatever was the original purpose of this song of triumph, the coming of Christ to His Kingdom has given it a meaning before which all lower ones must fade into distance. Its position as a proper Psalm for Ascension Day points out therefore the proper interpretation to be given to it at all times, as a Psalm which magnifies the Son of Man seated on the Throne of His Divine glory.

In such words the Church on earth echoes the strains of those who "cast their crowns before the Throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ;" remembering the "Author and Finisher of our



## DAY 4. EVENING PRAYER.

## THE XXII. PSALM.

Deus, Deus meus.

MY God, my God, *look upon me*; why hast Thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my GOD, I cry in the day-time, but Thou hearest not: and in the night-season also I take no rest.

3 And Thou continuest holy: O Thou worship of Israel.

4 Our fathers hoped in Thee: they trusted in Thee, and Thou didst deliver them.

5 They called upon Thee, and were holpen: they put their trust in Thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that He would deliver him: let Him deliver him, if He will have him.

9 But Thou art He that took me out of my mother's womb: Thou wast my hope when I hanged yet upon my mother's breasts.

10 I have been left unto Thee ever since I was born: Thou art my GOD even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and Thou shalt bring me into the dust of death.

16 For *many* dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may "tell all my bones: they stand staring and looking upon me.

XXII.  
Hist. David; while persecuted by Saul.  
Liturg. Good Friday Mattins. S. B.  
P. Prime. Good Friday Mattins.  
1st Noct. Passion Ps. 2.  
Messianic Ps. 3.

a. e. Count. [Comp. Ps. 90. 9.]

## PSALMUS XXI.

DEUS DEUS meus, respice in me, quare me dereliquisti? longe a salute mea verba delictorum meorum.

DEUS meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas: Laus Israël.

In Te speraverunt patres nostri: speraverunt, et liberasti eos.

Ad Te clamaverunt, et salvi facti sunt: in Te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.

Speravit in DOMINO: eripiat eum: salvum faciat eum, quoniam vult eum.

Quoniam Tu es Qui extraxisti me de ventre: spes mea ab uberibus matris meæ: in Te projectus sum ex utero.

De ventre matris meæ DEUS meus es Tu: ne discesseris a me.

Quoniam tribulatio proxima est: quoniam non est qui adjuvet.

Circunderunt me vituli multi: tauri pingues obsederunt me.

Aperuerunt super me os suum: sicut leo rapiens et rugiens.

Sicut aqua effusus sum: et dispersa sunt omnia ossa mea.

Factum est cor meum tanquam cera liquescens: in medio ventris mei.

Aruit tanquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.

Quoniam circunderunt me canes multi: concilium malignantium obsedit me.

Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me:

faith, Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God."

The heart's desire of Christ was, that all might be one in Him as He was One with the Father: that all might be redeemed and reign with Him as kings and priests in His glorified kingdom. And when He prayed unto Him that was able to save Him from death, that if it were possible the cup might pass from Him, He was heard in that He feared, and offered the perfect obedience of "not My will but Thine." And so, although the King was to wear a crown of thorns, and to give up His life instead of keeping it, yet was He by those very means to attain His prayer, so that He might reign for ever and ever, and be able to say, "I am He that liveth, and was dead, and behold I am alive for evermore."

## PSALM XXII.

The special consecration of this Psalm by our Lord's use of its opening words in the most awful moment of His Pas-

sion, has invested it for ever with a royal grandeur of Divine sorrow.<sup>1</sup>

The opening words recall to mind the force which was afterwards given to them by our Lord, when, even after His Resurrection, He declared His perfect Humanity and His capacity for perfect Union with Human Nature by saying, "I ascend unto My Father, and your Father; and to My God and your God." [John xx. 17.] They reveal at once the One Man of Sorrows making Himself one with those whom He had come to redeem.

But the words that follow, and which give the keynote to the whole awful strain of sorrow, indicate the mystery of that darkness which was to fall upon the soul of Him Whose Body was already suffering the fulness of pain upon the Cross. In that hour, it may be from noon till three o'clock, the vast burden of all sin was concentrated upon the Redeemer's Soul; and with it the still more unbearable burden of that Divine

<sup>1</sup> St. Augustine speaks of this Psalm as being used on the day of our Lord's Passion.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not Thou far from me, O LORD : Thou art my succour, haste Thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : Thou hast heard me also from among the horns of the "unicorns.

22 I will declare Thy Name unto my brethren : in the midst of the congregation will I praise Thee.

23 O praise the LORD, ye that fear Him : magnify Him, all ye of the seed of Jacob, and fear Him, all ye seed of Israel.

24 For He hath not despised, nor abhorred, the low estate of the poor : He hath not hid His face from him, but when he called unto Him He heard him.

25 My praise is of Thee in the great congregation : my vows will I perform in the sight of them that fear Him.

26 The poor shall eat, and be satisfied : they that seek after the LORD shall praise Him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the LORD : and all the kindreds of the nations shall worship before Him.

28 For the kingdom is the LORD's : and He is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust, shall kneel before Him : and no man hath quickened his own soul.

31 My seed shall serve Him : they shall be counted unto the LORD for a generation.

32 They shall come, and the heavens shall declare His righteousness : unto a people that shall be born whom the LORD hath made.

#### THE XXIII. PSALM.

Dominus regit me.

**T**HE LORD is my Shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

a See Annot. Bible,  
ii. 622.

XXIII.  
Hist. David ; when  
persecuted by Saul.  
Liturg. S. M. P.  
Prime. Matins of  
the departed.

diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem DOMINE ne elongaveris auxilium Tuum a me : ad defensionem meam conspice.

Erue a framea DEUS animam meam : et de manu canis unicam meam.

Salva me ex ore leonis : et a cornibus unicornium humilitatem meam.

Narrabo Nomen Tuum fratribus meis : in medio Ecclesiæ laudabo Te.

Qui timetis DOMINUM, laudate Eum : universum semen Jacob glorificate Eum.

Timeat Eum omne semen Israël : quoniam non sprevit neque desepxit deprecationem pauperis.

Nec avertit faciem Suam a me : et cum clamorem ad Eum exaudivit me.

Apud Te laus mea in Ecclesia magna : vota mea reddam in conspectu timentium Eum.

Edent pauperes et saturabuntur, et laudabunt DOMINUM qui requirunt Eum : vivent corda eorum in sæculum sæculi.

Reminiscentur et convertentur ad DOMINUM : universi fines terræ.

Et adorabunt in conspectu Ejus : universæ familiæ Gentium.

Quoniam DOMINI est regnum : et Ipse dominabitur Gentium.

Manducaverunt et adoraverunt omnes pingues terræ : in conspectu Ejus cadent omnes qui descendunt in terram.

Et anima mea illi vivet : et semen meum serviet ipsi.

Annuntiabitur DOMINO generatio ventura : et annuntiabunt cœli justitiam Ejus populo qui nascetur, quem fecit DOMINUS.

#### PSALMUS XXII.

**D**OMINUS regit me, et nihil mihi deerit : in loco pascuæ ibi me collocavit.

Super aquam refectionis educavit me : animam meam convertit.

displeasure which sin calls down from the All-righteous God. In what way the Divine Presence was hid from the sight of Him Whose Human Nature was inseparably joined to His Godhead, can be explained by no uninspired pen, and has not been revealed by the Holy Ghost. The words themselves reveal the fact, and all that can be said beyond is, that they form a comprehensive commentary on the words of the prophet, "Surely He hath borne our griefs, and carried our sorrows" [Isa. liii. 4], and on those of the Apostle, "For He hath made Him to be sin for us Who knew no sin." [2 Cor. v. 21 ; Gal. iii. 13.]

The body of the Psalm has so exact a correspondence with the narrative of the Crucifixion as to furnish an irrefutable illustration of the truth that "all Scripture is given by inspiration of God" [2 Tim. iii. 16] : for only the Omniscience of Him to Whom all time is one continual present could have foreseen the circumstances so exactly named. It should therefore be taken, in the same manner as the fifty-third chapter of Isaiah, as a Divine exposition and commemoration of the Passion. Viewed in this light, it shews how utter was the depth of humiliation to which Christ descended that He might reach to the lowest of sinners. The patriarchs and many holy men had called on God, and He had delivered them. Abraham at the sacrifice of Isaac, Joseph in the pit, Job when

stricken to the ground with misery, Daniel in the lions' den, the three holy Children in the Babylonian furnace,—these had been heard from Heaven ; but Christ was to go through with His sacrifice, was to descend into the lowest pit, a place of darkness, and into the deep ; was to have His visage more marred than Job or any sons of men ; was to have His soul more among lions than was Daniel's body, and to go through a furnace of affliction far fiercer than that of Babylon. And instead of being able to say in the midst of all, "Our God Whom we serve is able to deliver us," He was to suffer a darkness more terrible than death, so that He could say, "I am a worm, and no man" . . . "why hast Thou forsaken Me?" . . . "I cry, but Thou hearest not."

Even this awful prophecy and exposition of the Passion, however, passes on to a declaration of the joy and victory which were to spring out of it : and the latter half of the Psalm foreshadows the resignation with which Christ was able to commend His spirit to the Father, the joy with which He could look forth on the travail of His soul and be satisfied : God heard the Poor when He called unto Him, and did not continue to hide His face from Him.

The twenty-fifth and twenty-sixth verses are a prophecy of the Holy Eucharist. Christ had said, "The bread which I will give is My Flesh, which I will give for the life of the world,"

3 He shall convert my soul : and bring me forth in the paths of righteousness for His Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me, Thy rod and Thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

6 But *Thy* lovingkindness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

#### DAY 5. MORNING PRAYER.

##### THE XXIV. PSALM.

Domini est terra.

**T**HE earth is the LORD's, and all that therein is : the compass of the world, and they that dwell therein.

2 For He hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the LORD : or who shall rise up in His holy place ?

4 Even he, that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive *his neighbour*.

5 He shall receive the blessing from the LORD : and righteousness from the GOD of his salvation.

6 This is the generation of them that seek Him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the LORD of Hosts, He is the King of glory.

XXIV.  
Hist. Dedication of the Tabernacle on Zion. [2 Sam. 6. 17.]  
Liturg. Ascension Day, Evensong, 2. 3. 4. Prime. Circumcision, Trinity Sunday, Martyrs, Transfiguration, B. V. M., Dedic. of Church, Inv. and Ex. Cross, Virg. and Matr., Mattius, 1st Noct. Easter Eve, St. Michael, 2nd Noct. Confessors, 3rd Noct.

So also LXX.

Deduxit me super semitas justitiæ : propter Nomen Suum.

Nam et si ambulavero in medio umbræ mortis : non timebo mala, quoniam Tu mecum es.

Virga Tua et baculus Tuus : ipsa me consolata sunt.

Parasti in conspectu meo mensam : adversus eos qui tribulant me.

Impinguasti in oleo caput meum : et calix meus inebrians quam præclarus est.

Et misericordia Tua subsequetur me : omnibus diebus vitæ meæ.

Et ut inhabitem in domo DOMINI : in longitudo dierum.

##### PSALMUS XXIII.

**D**OMINI est terra, et plenitudo ejus : orbis terrarum, et universi qui habitant in eo.

Quia Ipse super maria fundavit eum : et super flumina præparavit eum.

Quis ascendet in montem DOMINI ? aut quis stabit in loco sancto Ejus ?

Innocens manibus et mundo corde ; qui non accepit in vano animam suam : nec juravit in dolo proximo suo.

Hic accipiet benedictionem a DOMINO : et misericordiam a DEO salutari suo.

Hæc est generatio quærentium Eum : quærentium faciem DEI Jacob.

Attollite portas, principes, vestras, et elevamini portæ æternales : et introibit Rex gloriæ.

Quis est iste Rex gloriæ ? DOMINUS fortis et potens, DOMINUS potens in prælio.

Attollite portas, principes, vestras, et elevamini portæ æternales : et introibit Rex gloriæ.

Quis est iste Rex gloriæ ? DOMINUS virtutum, Ipse est Rex gloriæ.

and "He that eateth Me, even he shall live by Me ;" and by His Death on the Cross He performed the vow which He had thus made, so that the members of His mystical Body might eat of the Lifegiving Food, and be satisfied with that Flesh which is meat indeed.

##### PSALM XXIII.

This sweet Hymn is the voice of Christ speaking in His members according to that mystical relation shadowed forth by His being both the Lamb and the Shepherd, and according to His words, "Without Me ye can do nothing." As the Lamb of God He Himself walked through the valley of the shadow of death ; as the Good Shepherd He supports those who go thither by the sceptre of His Incarnation, and by the staff of His Cross, the staff of Beauty and the staff of Bands.<sup>1</sup> [Zech. xi. 7-12.]

This Psalm seems to follow the 22nd in natural order, that being the agonized prayer of the Cross, this the peaceful praise of Paradise. And as, there was a rest for the Shepherd, so is there a rest prepared for the sheep : when "they shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall feed them, and shall lead

them unto living fountains of waters ; and God shall wipe away all tears from their eyes." All which, both in the Psalm and in the Revelation, seems to point to a sacramental Life in Christ both here and hereafter ; here in the Holy Eucharist, hereafter in the restored Tree of Life whose leaves are for the healing of the nations, and whereof the redeemed may "eat and live for ever" in a re-opened Paradise.

The fifth verse of this Psalm may be a constant reminder to us that the Blessed Sacrament is the true remedy of the Christian against the Evil One and his temptations. Angels came to prepare a table for Christ in the wilderness of temptation ; but He Himself prepares one for His people in the Church.

##### PSALM XXIV.<sup>2</sup>

As the last Psalm sang of the transition of Christ from the death of the Cross to the rest of Paradise, so does this of His Ascension into Heaven.

By His Death the Lord has gained all those kingdoms of the earth, and the glory of them, which were offered to Him at the Temptation. As the Spirit of God brooded over the waters of chaos, and there sprung therefrom the solid earth

<sup>2</sup> The first verse of this Psalm has received a new historical interest from the striking application given to it by its conspicuous position on the front of the Royal Exchange, at the centre of the world's commerce.

<sup>1</sup> This was a Burial Psalm in the time of St. Chrysostom.

## THE XXV. PSALM.

Ad Te, Domine, levavi.

UNTO Thee, O LORD, will I lift up my soul, my God, I have put my trust in Thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in Thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me Thy ways, O LORD : and teach me Thy paths.

4 Lead me forth in Thy truth, and learn me : for Thou art the God of my salvation ; in Thee hath been my hope all the day long.

5 Call to remembrance, O LORD, Thy tender mercies : and Thy lovingkindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to Thy mercy think Thou upon me, O LORD, for Thy goodness.

7 Gracious, and righteous is the LORD : therefore will He teach sinners in the way.

8 Them that are meek shall He guide in judgement : and such as are gentle, them shall He learn His way.

9 All the paths of the LORD are mercy, and truth : unto such as keep His covenant, and His testimonies.

10 For Thy Name's sake, O LORD : be merciful unto my sin, for it is great.

11 What man is he, that feareth the LORD : him shall He teach in the way that He shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the LORD is among them that fear Him : and He will shew them His covenant.

14 Mine eyes are ever looking unto the LORD : for He shall pluck my feet out of the net.

15 Turn Thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring Thou me out of my troubles.

17 Look upon my adversity, and misery : and forgive me all my sin.

xxv.  
Hist. Dedication of  
the Tabernacle on  
Zion. [2 Sam. 6.  
17.]  
Liturg. 聖. 節. 聖.  
Prime. B. V. M.,  
Mattins, 1st Noct.  
departed, and Noct.

## PSALMUS XXIV.

AD Te DOMINE levavi animam meam, DEUS meus in Te confido : non erubescam.

Neque irrideant me inimici mei : etenim universi qui sustinent Te non confundentur.

Confundantur omnes iniqua agentes : supervacue.

Vias Tuas DOMINE demonstra mihi : et semitas Tuas edoce me.

Dirige me in veritate Tua, et doce me : quia Tu es DEUS salvator meus, et Te sustinui tota die.

Reminiscere miserationum Tuarum DOMINE : et misericordiarum Tuarum, quæ a sæculo sunt.

Delicta juventutis meæ : et ignorantias meas ne memineris.

Secundum misericordiam Tuam memento mei Tu : propter bonitatem Tuam, DOMINE.

Dulcis et rectus DOMINUS : propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in iudicio : docebit mites vias suas.

Universæ viæ DOMINI misericordia et veritas : requirentibus testamentum Ejus et testimonia Ejus.

Propter nomen Tuum DOMINE propitiaberis peccato meo : multum est enim.

Quis est homo qui timet DOMINUM ? legem statuit ei in via quam elegit.

Anima ejus in bonis demorabitur : et semen ejus hæreditabit terram.

Firmamentum est DOMINUS timentibus Eum : et testamentum Ipsius ut manifestetur illis.

Oculi mei semper ad DOMINUM : quoniam Ipse evellet de laqueo pedes meos.

Respice in me, et miserere mei : quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt : de necessitatibus meis erue me.

Vide humilitatem meam, et laborem meum : et dimitte universa delicta mea.

## PSALM XXV.

In the penitential tone of this Psalm we hear again the voice of Christ speaking for His mystical Body, uniting Himself with all its members, so that He becomes the representative Israel pleading with God for pardon in their name. He is our merciful High Priest, bearing "the names of the children of Israel in the breastplate of judgement upon His heart, when He goeth in unto the holy place" [Exod. xxviii. 9] "to appear in the presence of God for us." Accordingly we find, as in some other Psalms, several changes in the pronouns, sometimes a singular one being used, and at others a plural: "I have put my trust in Thee," "All they that hope in Thee." As "in all our afflictions He was afflicted" while on earth, so even now His perpetual Intercession embraces within its compass that experience of the burden of all sin which was acquired when He bore ours upon the Cross.

In the words of this Psalm, therefore, Christ is teaching us how to approach the Throne of mercy: "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." [Hosea xiv. 2.] And hence it has been called a pattern of all prayer. Offered up by the Church of

of the natural creation, so has the Kingdom of Christ been founded upon the water-floods which overwhelmed the Saviour in His sufferings, and the sacramental stream which flowed from His side. So also is the Church supported safely on the waves of this troublesome world, as the Ark in the deluge, or the Apostles' boat in the storm, because of His Presence Who has prepared it upon the floods.

The middle verses may be compared with the 15th Psalm, and are a prelude to the four triumphant verses which form the main idea of this Hymn of victory. The King of Glory first entered on His Triumph when He smote those gates of brass and brake those bars of iron asunder which He had declared should not prevail against His Church, and therefore could not against Him. A second time the cry went forth, Who is the King of Glory? when He Who had come with dyed garments from Bozrah ascended up to Heaven to make a continual offering of His Body before the Throne. A third time He will ride forth at the head of the armies of Heaven, clothed with a vesture dipped in blood, to tread "the winepress of the fierceness and wrath of Almighty God;" and once more will the cry go up, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors." "Worthy is the Lamb that was slain;" "The marriage of the Lamb is come."

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in Thee.

20 Let perfectness, and righteous dealing wait upon me : for my hope hath been in Thee.

21 Deliver Israel, O God : out of all his troubles.

## THE XXVI. PSALM.

Judica me, Domine.

**B**E Thou my Judge, O LORD, for I have walked innocently : my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me : try out my reins, and my heart.

3 For Thy lovingkindness is ever before mine eyes : and I will walk in Thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O LORD : and so will I go to Thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all Thy wondrous works.

8 LORD, I have loved the habitation of Thy house : and the place where Thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the LORD in the congregations.

## DAY 5. EVENING PRAYER.

## THE XXVII. PSALM.

Dominus illuminatio.

**T**HE LORD is my light, and my salvation ; whom then shall I fear : the LORD is the strength of my life ; of whom then shall I be afraid ?

XXVI.  
Hist. Dedication of  
the Tabernacle on  
Zion. [2 Sam. 6.  
17.]  
Liturg. 5. 10. 11.  
Prime. Preparat.  
Missa.

XXVII.  
Hist. Dedication of  
the Tabernacle on  
Zion. [2 Sam. 6.  
17.]  
Liturg. 5. 10. 11.  
Mond. Mattins.  
Good Friday, 1st  
Noct. Easter Eve,  
and Noct. Mattins  
of the de-  
parted, 2nd Noct.

espice inimicos meos, quoniam multiplicati sunt : et odio iniquo oderunt me.

Custodi animam meam, et erue me : non erubescam, quoniam speravi in Te.

Innocentes et recti adhæserunt mihi : quia sustinui Te.

Libera, DEUS, Israël : ex omnibus tribulationibus suis.

## PSALMUS XXV.

**J**UDICA me, DOMINE, quoniam ego in innocentia mea ingressus sum : et in DOMINO sperans non infirmabor.

Proba me, DOMINE, et tenta me : ure renes meos et cor meum.

Quoniam misericordia Tua ante oculos meos est : et complacui in veritate Tua.

Non sedi cum concilio vanitatis : et cum iniqua gerentibus non introibo.

Odivi ecclesiam malignantium : et cum impiis non sedebo.

Lavabo inter innocentes manus meas : et circumdabo altare Tuum DOMINE.

Ut audiam vocem laudis Tuæ : et enarrem universa mirabilia Tua.

DOMINE, dilexi decorem domus Tuæ : et locum habitationis gloriæ Tuæ.

Ne perdas cum impiis DEUS animam meam : et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum : redime me, et miserere mei.

Pes meus tetigit in directo : in ecclesiis pene-dicam Te, DOMINE.

## PSALMUS XXVI.

**D**OMINUS illuminatio mea : et salus mea ; quem timebo ?

DOMINUS protector vitæ meæ : a quo trepidabo ?

God, it is a continual acknowledgement of the sins of which human nature has ever been guilty before Him, from the time of its youth in our first parents to that of its old age in these latter days. Offered up by each Christian soul, it is a lowly confession before the righteous Judge of our general unworthiness and our particular sin ; of our sorrow for sin, and our desire to be strengthened against evil and the Evil One. It pleads the loving-kindness of God as evidenced in the days of old, and asks for a repetition of mercies from the inexhaustible fountain of His love : and, self-abased by remembrance of former falls, it beseeches Him to consider how great is the power arrayed against us, and how utterly unable the sinner is to walk upright in the way of righteousness without His gracious leading, and support, and protection.

Thus, when we know not what to pray for as we ought, God Himself teaches us, and "the Spirit itself maketh intercession for us with groanings which cannot be uttered." [Rom. viii. 26.]

## PSALM XXVI.

Sinners must appeal to the *mercy* of their Judge ; but He in Whom was no guile could appeal to His strict *justice*. Only of Christ therefore can this Psalm be spoken in its literal

meaning ; while others who say, "Be Thou my Judge, O Lord," must add, "If Thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who shall stand ?" But although we can only imperfectly copy the Pattern of perfect righteousness, and walk with faltering steps in the pathway which He has trodden, yet Christ has left us an example in the words of this Psalm of the manner in which alone an acceptable approach can be made to the Altar of God. He entered into Heaven in the strength of His innocence, we must come before God's Altar in the strength of our penitence.

This Psalm has accordingly been used from time immemorial as part of the private prayers of the Celebrant when he is about to offer up the Eucharistic Sacrifice to God. In the same spirit and with the same intention it may be used by all Christians, since all have their part in the offering made by their ministerial leader. And at whatever time the Psalm is sung, it must remind all who use it, clergy or laity, of that High Priest Who was "holy, harmless, undefiled, separate from sinners," as an Example to all who engage in the service of God.

## XXVII.

Christ spake words in this Psalm for Himself, His

2 "When the wicked, even mine enemies, and my foes came upon me to eat up my flesh : they stumbled and fell.

*α John 18. 6.*

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in Him.

4 One thing have I desired of the LORD, which I will require : even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His temple.

5 For in the time of trouble He shall hide me in His tabernacle : yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

6 And now shall He lift up mine head : above mine enemies round about me.

7 Therefore will I offer in His dwelling an oblation with great gladness : I will sing, and speak praises unto the LORD.

8 Hearken unto my voice, O LORD, when I cry unto Thee : have mercy upon me, and hear me.

9 My heart hath talked of Thee, Seek ye my face : Thy face, LORD, will I seek.

10 O hide not Thou Thy face from me : nor cast Thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O GOD of my salvation.

12 When my father and my mother forsake me : the LORD taketh me up.

13 Teach me Thy way, O LORD : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

Dum appropiant super me nocentes : ut edant carnes meas ;

Qui tribulant me inimici mei : ipsi infirmati sunt et ceciderunt.

Si consistent adversum me castra : non timebit cor meum.

Si exurgat adversum me prælium : in hoc ego sperabo.

Unam petii a DOMINO, hanc requiram : ut inhabitem in domo DOMINI omnibus diebus vitæ meæ.

Ut videam voluntatem DOMINI : et visitem templum Ejus.

Quoniam abscondit me in tabernaculo Suo in die malorum : protexit me in abscondito tabernaculi Sui.

In petra exaltavit me : et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo Ejus hostiam vociferationis : cantabo et psalmum dicam DOMINO.

Exaudi, DOMINE, vocem meam qua clamavi ad Te : miserere mei, et exaudi me.

Tibi dixit cor meum, exquisivit Te facies mea : faciem Tuam, DOMINE, requiram.

Ne avertas faciem Tuam a me : ne declines in ira a servo Tuo.

Adjutor meus esto ; ne derelinquas me : neque despicias me, DEUS salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me : DOMINUS autem assumpsit me.

Legem pone mihi, DOMINE, in via Tua : et dirige me in semita recta propter inimicos meos.

Ne tradideris me in animas tribulantium me, quoniam insurrexerunt in me testes iniqui : et mentita est iniquitas sibi.

Credo videre bona DOMINI : in terra viventium.

Church, and for each Christian soul ; expressing that faith in the Presence of God which He had in its perfection, and which is given to His servants to possess according to the measure of the gift of Him.

Most of the Psalm applies literally to Christ in the time of His Passion, the "false witnesses" of the fourteenth verse being an evident prophecy of those who came and perverted our Lord's words respecting the resurrection of the temple of His body. In the very first words there appears an implied reference to the physical and spiritual darkness by which He was surrounded when on the Cross ; the stumbling and falling of those who had come against Him in the Garden of the Agony is in the same way referred to in the second verse ; the lifting up of His head in the sixth verse carries the thoughts to His lifting up on the Cross by which He gained the throne of an everlasting kingdom ; and the oblation of the seventh to that sacrifice of praise and thanksgiving whose efficacy is derived from the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" there made by Him. We may also observe that "My voice" in the eighth verse follows immediately after the prophecy of the Sacrifice offered on the Cross and re-presented in the Eucharist, and that it can scarcely be otherwise interpreted than of Christ's perpetual Intercession, and of the "blood that speaketh better things than that of Abel." And in the sixteenth verse we are reminded of His saying, "Mine hour is not yet come."

Not less may the Psalm be taken as an aspiration of Christ speaking in His members. In the hour of trial faith looks upward, remembering that "God is light." Even when the Virgin, the daughter of Sion, is sitting in the dust, she hears the voice from on high, "Arise, shine, for thy Light is come,"

or "The Lord shall be unto thee an everlasting Light, and thy God thy glory ;" and though troubles may be on every side, yet is there the glory of the regenerated City of God in the future, when it shall have no need to be illuminated by any but spiritual joy, for "the Lamb is the Light of it."

For such a joy the individual Christian also may hope, desiring that he may dwell for ever in this house of the Lord, and behold the fairness of the "King in His beauty." Moses "talked of God, Seek ye My face," but God told him that he could not see His face and live, and he beheld only part of the Divine glory while "standing upon the rock," and hid in the "cliff of the rock." The Rock of Ages has been cleft that the children of God may find a safe hiding-place for ever, and the Divine glory is now revealed in the Incarnate Person of the Lord Jesus. So the time will come when a yet higher vision of it will be vouchsafed, when there shall be no more fainting, and when they who wait upon the Lord shall go from strength to strength till His words are fulfilled, "They shall see His face ; and His Name shall be in their foreheads. And there shall be no night there : and they need no candle, neither light of the sun, for the Lord God giveth them light : and they shall reign for ever and ever."

#### PSALM XXVIII.

Christ's Human Nature here cries to the Divine Nature : His Mystical Body prays to Him and in Him as He stands by the throne of the Father. The following paraphrase from Gerholdus strikes the keynote of the Psalm with a clear tone, and shows the manner in which saintly writers have heard the voice of Christ speaking by the mouth of David :—

"I, the assumed Human Nature, will cry unto Thee, O

16 O tarry thou the LORD's leisure : be strong, and He shall comfort thine heart and put thou thy trust in the LORD.

## THE XXVIII. PSALM.

Ad Te, Domine.

UNTO Thee will I cry, O LORD my Strength : think no scorn of me, lest, if Thou make as though Thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto Thee : when I hold up my hands towards the mercy-seat of Thy holy temple.

3 O pluck me not away, *neither destroy me* with the ungodly, and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the LORD, nor the operation of His hands : therefore shall He break them down, and not build them up.

7 Praise be the LORD : for He hath heard the voice of my humble petitions.

8 The LORD is my Strength, and my Shield, my heart hath trusted in Him, and I am helped : therefore my heart danceth for joy, and in my song will I praise Him.

9 The LORD is my Strength : and He is the wholesome Defence of His Anointed.

10 O save Thy people, and give Thy blessing unto Thine inheritance : feed them, and set them up for ever.

## THE XXIX. PSALM.

Afferte Domino.

BRING unto the LORD, O ye mighty, *bring young rams unto the LORD* : ascribe unto the LORD worship and strength.

XXVIII.  
Hist. Dedication of  
the Tabernacle on  
Zion. [2 Sam. 6.  
17.]  
Liturg. S. J. P.  
Mond. Mattins.

Exspecta DOMINUM, viriliter age, et confortetur cor tuum : et sustine DOMINUM.

## PSALMUS XXVII.

AD Te, DOMINE, clamabo ; DEUS meus, ne sileas a me : nequando taceas a me et assimilabor descendentibus in lacum.

Exaudi, DOMINE, vocem deprecationis meae dum oro ad Te : dum extollo manus meas ad templum sanctum Tuum.

Ne simul tradas me cum peccatoribus : et cum operantibus iniquitatem ne perdas me.

Qui loquuntur pacem cum proximo suo : mala autem in cordibus eorum.

Da illis secundum opera eorum : et secundum nequitiam adinventionum ipsorum.

Secundum opera manuum eorum tribue illis : redde retributionem eorum ipsis.

Quoniam non intellexerunt opera DOMINI : et in opera manuum Ejus destrues illos, et non aedificabis eos.

Benedictus DOMINUS : quoniam exaudivit vocem deprecationis meae.

DOMINUS adjutor meus, et protector meus : et in Ipso speravit cor meum, et adjutus sum.

Et refluuit caro mea : et ex voluntate mea confitebor Ei.

DOMINUS fortitudo plebis Suxæ : et protector salvationum Christi Sui est.

Salvum fac populum Tuum DOMINE, et benedic hereditati Tuæ : et rege eos, et extolle illos usque in aeternum.

## PSALMUS XXVIII.

AFFERTE DOMINO, filii DEI : afferte DOMINO filios arietum.

XXIX.  
Hist. Dedication of  
the Tabernacle on  
Zion. [2 Sam. 6.  
17.]  
Liturg. S. J. P.  
Mond. Mattins.  
Epiphany, Trans-  
fig., 1st Noct.

Lord : Thou art My Deity, in which I, the Son of David, am the Son of God, equally as the Father and the Holy Ghost are God : Thou art My Deity, and since Thou art the Word of the Father, keep not silence from Me, from Me, the Human Nature which Thou, O Word, didst personally unite to Thyself. By the voice of Thy Blood, crying from the ground, do Thou, O Word, so speak as to be heard, even in Hell, when my soul shall descend thither : make manifest that I am not like them that go down into the pit, from the weight of original, or the guilt of actual, sin. For I, untainted by any sin, shall so be 'free among the dead,' that I also shall be able to deliver others thence, and to say even to death itself, 'O death, where is thy sting ? O grave, where is thy victory ?'

The last four verses of the Psalm exhibit again the transition from humiliation and death to triumph and life, in the person of God's Anointed ; and the union of Christ with His people in the closing words of faithful and joyful prayer. The last of all is used daily by the Church in the suffrages of Mattins and Evensong : "Y. O Lord, save Thy people. R. And bless Thine inheritance ;" and also in the Te Deum, "Govern them, and lift them up for ever."

## PSALM XXIX.

This is a song of praise and thanksgiving to God for the work wrought by the Holy Ghost in the kingdom of the New Creation. The perpetual presence of the Lord in His Church

is signified by the mention of His Voice, of which it is said in the prophecy of the New Testament that "out of the throne proceeded lightnings and thunders and voices." The same prophecy also speaks of "seven lamps of fire burning before the throne, which are the Seven Spirits of God" [Rev. iv. 5], and hence we may understand that the sevenfold operations of the Holy Ghost are mystically set forth by the seven times repeated "voice of the Lord."

As the Spirit of God moved upon the face of the waters of Creation, giving life to an inanimate world, so does He command the waters and rule the sea in the Sacrament of Baptism, the Laver or "Sea of glass" [Rev. iv. 6] "mingled with fire" [Rev. xv. 2], in which our fallen nature is regenerated to a life capable of righteousness and a title to the inheritance of the saints in light. When God the Father glorified the Son of Man, some said that "it thundered," and only ears opened by faith heard the Voice of God as it declared, "I have both glorified it, and will glorify it again." [John xii. 28.] Only the faithful, again, knew the significance of that mysterious sign which appeared when the house was shaken where the Apostles were assembled on the morn of Pentecost, and the Holy Ghost divided the flaming tongues of fire upon the heads of those present. But, whether or not by visible and audible signs, the operation of the Holy Ghost is ever being carried on in the Church of God, by an endowment to it of power from on high ; power given in Baptism, in Confirmation, in the Holy Eucharist ; power to break up the strongest obstacles that oppose themselves ; power to

2 Give the LORD the honour due unto His Name : worship the LORD with holy worship.

3 It is the LORD that commandeth the waters : it is the glorious GOD that maketh the thunder.

4 It is the LORD that ruleth the sea ; the voice of the LORD is mighty in operation : the voice of the LORD is a glorious voice.

5 The voice of the LORD breaketh the cedars : yea, the LORD breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and "Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire, the voice of the LORD shaketh the wilderness : yea, the LORD shaketh the wilderness of "Cades.

8 The voice of the LORD maketh the hinds to bring forth young, and "discovereth the thick bushes : in His temple doth every man speak of His honour.

9 The LORD sitteth above the water-flood : and the LORD remaineth a King for ever.

10 The LORD shall give strength unto His people : the LORD shall give His people the blessing of peace.

#### DAY 6. MORNING PRAYER.

##### THE XXX. PSALM.

Exaltabo Te, Domine.

**I** WILL magnify Thee, O LORD, for Thou hast set me up : and not made my foes to triumph over me.

2 O LORD my GOD, I cried unto Thee : and Thou hast healed me.

3 Thou, LORD, hast brought my soul out of hell : Thou hast kept my life from them that go down to the pit.

4 Sing praises unto the LORD, O ye saints of His : and give thanks unto Him for a remembrance of His holiness.

5 For His wrath endureth but the twinkling of an eye, and in His pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : Thou, LORD, of Thy goodness hast made my hill so strong.

elevate the Church and the soul to the highest spiritual exaltation and "joy in the Holy Ghost ;" power to shatter the oaks of the forest [verse 8], putting down the proud in the imagination of their hearts, and raising up a Saviour to reveal the mysteries hid in the "thick bushes" of prophecy.

In the Temple of the Holy Ghost, therefore,—in the mystical Body of Christ,—all things proclaim His glory Who still moveth upon the face of the waters to vivify, strengthen, and give final peace to His people. "The temple of God was opened in Heaven, and there was seen in His temple the Ark of His Testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." "And the temple was filled with smoke from the glory of God, and from His power." [Rev. xi. 19 ; xv. 8.]

##### PSALM XXX.

This Psalm is entitled "for the opening of the house of David," looking also, perhaps, to the dedication of the temple

Afferte DOMINO gloriam et honorem, afferte DOMINO gloriam Nomini Ejus : adorate DOMINUM in atrio sancto Ejus.

Vox DOMINI super aquas, DEUS majestatis intonuit : DOMINUS super aquas multas.

Vox DOMINI in virtute : vox DOMINI in magnificentia.

Vox DOMINI confringentis cedros : et confringet DOMINUS cedros Libani

Et comminuet eas tanquam vitulum Libani : et dilectus quemadmodum filius unicornium.

Vox DOMINI intercidentis flammam ignis ; vox DOMINI concutientis desertum : et commovebit DOMINUS desertum Cades.

Vox DOMINI præparentis cervos, et revelabit condensa : et in templo Ejus omnes dicent gloriam.

DOMINUS diluvium inhabitare facit : et sedebit DOMINUS Rex in æternum.

DOMINUS virtutem populo Suo dabit : DOMINUS benedicet populo Suo in pace.

##### PSALMUS XXIX.

**E**XALTABO Te, DOMINE, quoniam suscepisti me : nec delectasti inimicos meos super me.

DOMINE DEUS meus, clamavi ad Te : et sanasti me.

DOMINE eduxisti ab inferno animam meam : salvasti me a descendentibus in lacum.

Psallite DOMINO omnes sancti Ejus : et confitemini memoriæ sanctitatis Ejus.

Quoniam ira in indignatione Ejus : et vita in voluntate Ejus.

Ad vesperum demorabitur fletus : et ad matutinum lætitia.

Ego autem dixi in abundantia mea : Non movebor in æternum.

DOMINE, in voluntate Tua : præstitisti decori meo virtutem.

a i.e. Hermon.  
[Deut. 3. 9.]  
b See Annot. Bible,  
ii. 622.

c i.e. Kadesh.

d i.e. Uncovereth.

xxx.  
Hist. David, at  
benediction of his  
house. [2 Sam. 6.  
20.]  
Liturg. S. 聖. 聖.  
Mond. Mattins.  
Easter Eve, St.  
Michael, Ex. Cross,  
and Noct.

built by his son Solomon.<sup>1</sup> Our Lord associated the Temple with a typical signification when He said of His own Body, "Destroy this temple, and in three days I will raise it up." [John ii. 19.] Not without reason, therefore, have wise interpreters associated this dedication Psalm with the dedication of Christ's Body in its Resurrection and Ascension, whereby was founded that mystical Body which will also in His time be raised from its militant and suffering condition to be dedicated as the holy city and the New Jerusalem, "prepared as a bride adorned for her husband." [Rev. xxi. 2.]

The voice of Christ is heard, therefore, in this Psalm, rejoicing in His deliverance from death, the grave, and hell. The wrath of God came upon Him as the representative of all sinners, and for a time the Father turned His face even

<sup>1</sup> When the firstfruits were brought to be offered, those who brought them were accustomed to sing Psalm cxxii. as they came on their way to the Temple, and Psalm cl. on their closer approach to it. When they arrived within the court of the Temple, the Levites sang Psalm xxx., perhaps from some association of ideas between the dedication of the Temple and of the firstfruits.



7 Thou didst turn Thy face *from me* : and I was troubled.

8 Then cried I unto Thee, O LORD : and gat me to my LORD right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto Thee : or shall it declare Thy truth ?

11 Hear, O LORD, and have mercy upon me : LORD, be Thou my helper.

12 Thou hast turned my heaviness into joy : Thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of Thy praise without ceasing : O my GOD, I will give thanks unto Thee for ever.

### THE XXXI. PSALM.

In Te, Domine, speravi.

**I**N Thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in Thy righteousness.

2 Bow down Thine ear to me : make haste to deliver me.

3 And be Thou my strong Rock, and House of defence : that Thou mayest save me.

4 For Thou art my strong Rock, and my Castle : be Thou also my Guide, and lead me for Thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for Thou art my Strength.

6 Into Thy hands I commend my spirit : for Thou hast redeemed me, O LORD, Thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the LORD.

8 I will be glad, and rejoice in Thy mercy : for Thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O LORD, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

from His beloved Son, so that the soul of the holy and innocent One was troubled. Giving up His life, that Holy One suffered His body to be carried to the grave, while His soul descended into hell. But the dust of death could not magnify the glory of God, nor offer an Eucharistic sacrifice, nor give profit from the blood of the Atonement, nor proclaim Divine Truth. Therefore the Lord in His good purposes, for His own glory, and for man's salvation, brought the soul of Christ out of hell, kept His body from the usual lot of those who descend into the grave, put off from Him the sackcloth of suffering humanity and a natural body, and girded Him with the joy of a humanity that is glorified and a body that has become spiritual. Because of this mercy of God towards man for the sake of his Redeemer, the Church, which is Christ's glory,—even the children which God has given to Him,—will praise Him continually, offering up to Him for ever the acceptable memorial of His love, according to His commandment, "This do, for a remembrance of Me."

The application of this Psalm to Christ the Head shews clearly without further illustration how it may be applied to His members, collectively and individually. When the time of her tribulation is past, the Church can follow the words of

Avertisti faciem Tuam a me : et factus sum conturbatus.

Ad Te, DOMINE, clamabo : et ad DEUM meum deprecabor.

Quæ utilitas in sanguine meo : dum descendo in corruptionem ?

Nunquid confitebitur Tibi pulvis : aut annuntiabit veritatem Tuam ?

Audivit DOMINUS et misertus est mei : DOMINUS factus est adjutor meus.

Convertisti planctum meum in gaudium mihi : concidisti saccum meum, et circumdedisti me lætitia.

Ut cantet Tibi gloria mea, et non compungar : DOMINE DEUS meus, in æternum confitebor Tibi.

### PSALMUS XXX.

**I**N Te, DOMINE, speravi ; non confundar in æternum : in justitia Tua libera me.

Inclina ad me aurem Tuam : accelera ut eruas me.

Esto mihi in DEUM protectorem et in domum refugii : ut salvum me facias.

Quoniam fortitudo mea et refugium meum es Tu : et propter nomen Tuum deduces me, et enutries me.

Educes me de laqueo quem absconderunt mihi : quoniam Tu es protector meus.

In manus Tuas commendo spiritum meum : redemisti me, DOMINE DEUS veritatis.

Odisti observantes vanitates : supervacue.

Ego autem in DOMINO speravi : exultabo et lætabor in misericordia Tua.

Quoniam respexisti humilitatem meam : salvasti de necessitatibus animam meam.

Nec conclusisti me in manibus inimici : statuisti in loco spatioso pedes meos.

Miserere mei, DOMINE, quoniam tribulor : conturbatus est in ira oculus meus, anima mea et venter meus.

Quoniam defecit in dolore vita mea : et anni mei in gemitibus.

Infirmata est in paupertate virtus mea : et ossa mea conturbata sunt.

XXXI.  
Hist. See Annot.  
Bible, ii. 648.  
Liturg. S. B. P.  
Mond. Mattins.  
Compline, verses  
1-6.

her Lord, and as He could say, "Thou hast set Me up," as the High Priest interceding, the King of kings ruling, and the Lamb of God receiving Divine worship, so may His Church praise God for revealing His glory by and in her, lifting her up from the dust and sackcloth of suffering, and girding her with the joy of a universal triumph. And there are times when the Christian soul may take such words for its own also, and thank God with a better informed faith than Hezekiah did, when even he said, "The living, the living, he shall praise Thee, as I do this day."

### PSALM XXXI.

This is another of the Psalms which our Lord has marked with the sign of the Cross, His last words at Calvary being taken from the sixth verse, "Father, into Thy hands I commend My spirit." It is an old tradition that He repeated all the Psalms from the 22nd as far as this verse of the 31st during the three hours of His extreme sufferings ; thus making these words the Compline Hymn of His earthly life.

The Psalm is especially one of those in which Christ speaks

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in Thee, O LORD : I have said, Thou art my GOD.

17 My time is in Thy hand, deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew Thy servant the light of Thy countenance : and save me for Thy mercy sake.

19 Let me not be confounded, O LORD, for I have called upon Thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is Thy goodness which Thou hast laid up for them that fear Thee : and that Thou hast prepared for them that put their trust in Thee, even before the sons of men.

22 Thou shalt hide them privily by Thine own presence from the provoking of all men : Thou shalt keep them secretly in Thy tabernacle from the strife of tongues.

23 Thanks be to the LORD : for He hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of Thine eyes.

25 Nevertheless Thou heardest the voice of my prayer : when I cried unto Thee.

26 O love the LORD, all ye His saints : for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and He shall establish your heart : all ye that put your trust in the Lord.

Super omnes inimicos meos factus sum opprobrium vicinis meis valde : et timor notis meis.

Qui videbant me foras fugerunt a me : oblivioni datus sum, tanquam mortuus a corde.

Factus sum tanquam vas perditum : quoniam audivi vituperationem multorum commorantium in circuitu.

In eo dum convenirent simul adversum me : accipere animam meam consiliati sunt.

Ego autem in Te speravi, DOMINE ; dixi, DEUS meus es Tu : in manibus Tuis sortes meæ.

Eripe me de manu inimicorum meorum : et a persecuentibus me.

Illustra faciem Tuam super servum Tuum, saluum me fac in misericordia Tua, DOMINE : non confundar, quoniam invocavi Te.

Erubescant impii, et deducantur in infernum : muta fiant labia dolosa.

Quæ loquuntur adversus justum iniquitatem : in superbia, et in abusione.

Quam magna multitudo dulcedinis Tuæ DOMINE : quam abscondisti timentibus Te ?

Perfecisti eis qui sperant in Te : in conspectu filiorum hominum.

Abscondes eos in abscondito faciei Tuæ : a conturbatione hominum.

Proteges eos in tabernaculo Tuo : a contradictione linguarum.

Benedictus DOMINUS : quoniam mirificavit misericordiam Suam mihi ; in civitate munita.

Ego autem dixi in excessu mentis meæ : Projectus sum a facie oculorum Tuorum.

Ideo exaudisti vocem orationis meæ : dum clamarem ad Te.

Diligite DOMINUM omnes sancti Ejus, quoniam veritatem requiret DOMINUS : et retribuet abundanter facientibus superbiam.

Viriliter agite, et confortetur cor vestrum : omnes qui speratis in DOMINO.

as personating His people, or rather as concentrating within Himself all their experiences. Having taken our nature, He speaks in our words, that we may the better learn to speak with His. Accordingly we hear Him speaking of God's mercy towards Him, although that mercy was needless for One Whose immaculate nature could face the unmitigated justice of the All righteous ; and of His strength failing because of His iniquity, though all the sin which He bore was that of others. So He said to the persecutor of His Church, "Saul, Saul, why persecutest thou Me?" and so He will say at the last day, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

In psalms and prophecies we may find the Scriptural complement of the Gospels, revealed by Him Who could foresee history. So in the eleventh verse of this Psalm we have a most affecting truth concerning the influence of Christ's sorrows on His human nature. His earthly life extended only to thirty-three years, yet he seemed so much older that the Jews said to Him, "Thou art not yet fifty years old." The truth is here told us, that His "life was waxen old through heaviness, and His years with mourning;" youth and joy having no place in the ministerial life of Him Who saw and felt the whole accumulated burden of all sin.

The direct application of this Psalm to our Lord is thus as clearly shewn as in any of those which are more especially named as Psalms of the Passion - nor can a complete applica-

tion be made to any other person, or to Him in any other manner than as representing those for whom His work of atonement was wrought. The whole Psalm is an amplification of our Lord's prayer, "Not My will, but Thine;" and sets before us very strongly the necessity and the advantage of prayer. For if He uttered such words of prayer for deliverance Who knew the whole course of events that was to follow, how much more are they bound to supplicate their God to Whom the future is a sealed book! And if the Lord heard the voice of the Saviour's prayer [verse 25], and sent an angel to strengthen Him though the cup of the Passion was not removed, much more may they look to be made strong, and to have their hearts established, who are in so much greater need of the Divine aid.

Few Psalms contain more verses which can be taken into use by the Christian as expressive of his own experience and aspirations. As our Lord left to His people the germ of all prayer, so He has consecrated the words of David by His own adoption of them, and that in such a manner that we may use them as part of His own prevailing intercession.

#### PSALM XXXII.

Christ, as the representative of the whole human race, offers up in this Psalm the sacrifice of penitence, and rejoices in the blessedness of Absolution. So "blessed" indeed was

## DAY 6. EVENING PRAYER.

## THE XXXII. PSALM.

Beati, quorum.

**B**LESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

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

5 I will acknowledge my sin unto Thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the LORD : and so Thou forgavest the wickedness of my sin.

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

8 Thou art a Place to hide me in, Thou shalt preserve me from trouble : Thou shalt compass me about with songs of deliverance.

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

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

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

12 Be glad, O ye righteous, and rejoice in the LORD : and be joyful, all ye that are true of heart.

## THE XXXIII. PSALM.

Exultate, justi.

**R**EJOICE in the LORD, O ye righteous : for it becometh well the just to be thankful.

2 Praise the LORD with harp : sing praises unto HIRI with the lute, and instrument of ten strings.

XXXII.  
Hist. David. Occasion unknown.  
Liturg. Ash Wed.  
Mattins. 2. 聖歌.  
Mond. Mattins.  
Penitential Ps. 2.

## PSALMUS XXXI.

**B**EATI quorum remissæ sunt iniquitates : et quorum tecta sunt peccata.

Beatus vir cui non imputavit DOMINUS peccatum : nec est in spiritu ejus dolus.

Quoniam tacui, inveteraverunt ossa mea : dum clamarem tota die.

Quoniam die ac nocte gravata est super me manus Tua : conversus sum in ærumna mea, dum configitur spina.

Delictum meum cognitum Tibi feci : et injustitiam meam non abscondi.

Dixi, Confitebor adversum me injustitiam meam DOMINO : et Tu remisisti impietatem peccati mei.

Pro hac orabit ad Te omnis sanctus : in tempore opportuno.

Veruntamen in diluvio aquarum multarum : ad eum non approximabunt.

Tu es refugium meum a tribulatione quæ circumdedit me : exultatio mea, erue me a circumdantibus me.

Intellectum tibi dabo, et instruam te in via hac qua gradieris : firmabo super te oculos Meos.

Nolite fieri sicut equus et mulus : quibus non est intellectus.

In chamo et fræno maxillas eorum constringe : qui non approximant ad te.

Multa flagella peccatoris : sperantem autem in DOMINO misericordia circumdabit.

Lætamini in DOMINO et exultate justi : et gloriamini omnes recti corde.

## PSALMUS XXXII.

**E**XULTATE justi in DOMINO : rectos decet collaudatio.

Confitemini DOMINO in cithara : in psalterio decem chordarum psallite Illi.

XXXIII.  
Hist. David. Occasion unknown.  
Liturg. 2. 聖歌.  
Mond. Mattins. All Saints, Many Martyrs, Many Confessors, 3rd Noct.  
[See S. AUG. Serm. 335.]

He by the purity of His nature that no sin was imputed to Him as His own, nor was any guile found in His spirit. Yet so great is the mercy of God that the blessedness of the forgiven soul is made next, and even like to, that of the innocent soul. When His pardoning word has exercised its power, and "unrighteousness is forgiven," the spirit is freed, and pure of guile and sin ; so that they who are thus reunited to the spotless Lamb of God become partakers of His holiness.

Thus, although there is no peace to the sinner while he holds his tongue, and refuses to confess his sin, he who puts his trust in the Lord's mercy and humbly acknowledges his transgressions will find that mercy embracing him on every side. Especially he will find out that the Son of Man hath power on earth to forgive sins, and that this power He has given to His Church [John xx. 23] ; that when "truth of heart," a sincere penitence, has removed every bar from the way of God's word of absolution, it will go forth with power to convey actual pardon, and, with pardon, comfort.

This actual Psalm is, therefore, a word of Christ shewing us the pattern of repentance to be followed by His members, and proclaiming the blessedness of their state whose repentance has been of that sincere character that God

is able to bless to the penitent the words of absolution, and thus to make them effective to his pardon and justification.

PSALM XXXIII.<sup>1</sup>

This Psalm has been used time immemorial on festivals of martyrs. It was, doubtless, adopted for that purpose from its manifest position as a sequel to the foregoing Psalm of penitence ; which makes it represent the "New Song" of the saints who have entered into perfect peace through the final pardon of their God : "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth." [Rev. v. 9, 10.] This association of ideas is further exhibited by the general subject of the Psalm, which is a hymn of praise to God for

<sup>1</sup> The structure of this Psalm is observable, consisting as it does of an introductory and concluding verse, and of nine intermediate stanzas or subjects. It can scarcely be doubted that this structure was recognized in the music to which the Psalm was originally sung. It is also probable that there is a reference to it in the end of the second verse.

3 Sing unto the LORD a new song : sing praises lustily unto Him with a good courage.

4 For the Word of the LORD is true : and all His works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the LORD.

6 By the Word of the LORD were the heavens made : and all the hosts of them by the breath of His mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the LORD : stand in awe of Him, all ye that dwell in the world.

9 For He spake, and it was done : He commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the LORD shall endure for ever : and the thoughts of His heart from generation to generation.

12 Blessed are the people whose GOD is the LORD JEHOVAH : and blessed are the folk that He hath chosen to Him, to be His inheritance.

13 The LORD looked down from heaven, and beheld all the children of men : from the habitation of His dwelling He considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the LORD is upon them that fear Him : and upon them that put their trust in His mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the LORD : for He is our Help, and our Shield.

20 For our heart shall rejoice in Him : because we have hoped in His holy Name.

21 Let Thy merciful kindness, O LORD, be upon us : like as we do put our trust in Thee."

### THE XXXIV. PSALM.

Benedicam Domino.

**I** WILL always give thanks unto the LORD : His praise shall ever be in my mouth.

*a* Litany Suffrages.

XXXIV.  
Hist. David : at  
court of Achish.  
Liturg. S. 聖. 聖.  
Mond. Mattins,  
Many Martyrs, 3rd  
Noct. St. Michael  
and All Saints, 2nd  
Noct. Apostles and  
Evangelists, 1st  
Noct.

Cantate Ei canticum novum : bene psallite Ei in vociferatione.

Quia rectum est verbum DOMINI : et omnia opera Ejus in fide.

Diligit misericordiam et judicium : misericordia DOMINI plena est terra.

Verbo DOMINI cœli firmati sunt : et spiritu oris Ejus omnis virtus eorum.

Congregans sicut in utre aquas maris : ponens in thesauris abyssos.

Timeat DOMINUM omnis terra : ab Eo autem commoveantur omnes inhabitantes orbem.

Quoniam Ipse dixit, et facta sunt : Ipse mandavit, et creata sunt.

DOMINUS dissipat consilia gentium ; reprobat autem cogitationes populorum : et reprobat consilia principum.

Consilium autem DOMINI in æternum manet : cogitationes cordis Ejus in generatione et generationem.

Beata gens cujus est DOMINUS DEUS ejus : populus quem elegit in hæreditatem Sibi.

De cœlo respexit DOMINUS : vidit omnes filios hominum.

De præparato habitaculo Suo : respexit super omnes qui habitant terram.

Qui finxit singillatim corda eorum : qui intelligit omnia opera eorum.

Non salvatur rex per multam virtutem : et gigas non salvabitur in multitudine virtutis suæ.

Fallax equus ad salutem : in abundantia autem virtutis suæ non salvabitur.

Ecce oculi DOMINI super metuentes Eum : et in eis qui sperant super misericordia Ejus.

Ut eruat a morte animas eorum : et alat eos in fame.

Anima nostra sustinet DOMINUM : quoniam adjutor et protector noster est.

Quia in Eo lætabitur cor nostrum : et in nomine sancto Ejus speravimus.

Fiat misericordia Tua, DOMINE, super nos : quemadmodum speravimus in Te.

### PSALMUS XXXIII.

**B**ENEDICAM DOMINUM in omni tempore : semper laus Ejus in ore meo.

the wonders of Creation, it being one of the strains of heavenly lauds that "Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created." [Rev. iv. 11.]

But all such hymns of praise for God's good work in the natural creation carry a further meaning which looks to the new and spiritual Creation whereby all things are made new in Christ Jesus. By the word of the Lord were the heavens made : and the same word will be the Creator of the new heaven and the new earth, when the first heaven and the first earth shall have passed away and there shall be no more sea. The Church, enlightened by the words of Christ and the Holy Ghost, sings this hymn to God with a far deeper

meaning than attached to it when sung by the Jewish Church : beholding with open face the glory of the Lord Jesus revealed in it ; and adoring Him in its measured strains as that eternal WORD, Who became man for us men and for our salvation, and Whose perpetual miracle of new creation is the subject of her continual thanksgiving.

### PSALM XXXIV.<sup>1</sup>

This Psalm contains a Divine prophecy of the Agony.

<sup>1</sup> This Psalm is appointed for use at the time of Communion in the Liturgy of St. James, and in the Apostolical Constitutions. The association of it with the Eucharist plainly arises from the words of the eighth verse. In the Hebrew it is an Alphabet Psalm.

2 My soul shall make her boast in the LORD : the humble shall hear thereof, and be glad.

3 O praise the LORD with me : and let us magnify His Name together.

4 I sought the LORD, and He heard me : yea, He delivered me out of all my fear.

5 They had an eye unto Him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the LORD heareth him : yea, and saveth him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear Him : and delivereth them.

8 O taste, and see how gracious the LORD is : blessed is the man that trusteth in Him.

9 O fear the LORD, ye that are His saints : for they that fear Him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the LORD shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the LORD.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 "Eschew evil, and do good : seek peace, and <sup>2</sup>ensue it.

15 The eyes of the LORD are over the righteous : and His ears are open unto their prayers.

16 The countenance of the LORD is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth them : and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the LORD delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

In DOMINO laudabitur anima mea : audiant mansueti, et lætentur.

Magnificate DOMINUM mecum : et exaltemus nomen Ejus in idipsum.

Exquisivi DOMINUM, et exaudivit me : et ex omnibus tribulationibus meis eripuit me.

Accedite ad Eum, et illuminamini : et facies vestræ non confundentur.

Iste pauper clamavit, et DOMINUS exaudivit eum : et ex omnibus tribulationibus ejus salvavit eum.

Immittet angelus DOMINI in circuitu timentium Eum : et eripiet eos.

Gustate, et videte quoniam suavis est DOMINUS : beatus vir qui sperat in Eo.

Timete DOMINUM omnes sancti Ejus : quoniam non est inopia timentibus Eum.

Divites eguerunt et esurierunt : inquirentes autem DOMINUM non minuentur omni bono.

Venite, filii, audite me : timorem DOMINI docebo vos.

Quis est homo qui vult vitam : diligit dies videre bonos ?

Prohibe linguam tuam a malo : et labia tua ne loquantur dolum.

Diverte a malo et fac bonum : inquire pacem, et persequere eam.

Oculi DOMINI super justos : et aures Ejus ad preces eorum.

Vultus autem DOMINI super facientes mala : ut perdat de terra memoriam eorum.

Clamaverunt justi, et DOMINUS exaudivit eos : et ex omnibus tribulationibus eorum liberavit eos.

Juxta est DOMINUS his, qui tribulato sunt corde : et humiles spiritu salvabit.

Multæ tribulationes justorum : et de omnibus his liberavit eos DOMINUS.

Custodit DOMINUS omnia ossa eorum : unum ex his non conteretur.

Mors peccatorum pessima : et qui oderunt justum delinquent.

Redimet DOMINUS animas servorum Suorum : et non delinquent omnes qui sperant in Eo.

*a* i.e. Shun, or, as in B. V., "depart from."  
*b* i.e. Follow after, or, as in B.V., "pursue."

Suffering, and Deliverance of the holy Jesus ; and also of the fate of Judas the betrayer : "Great are the troubles of the righteous. . . . But they that hate the righteous shall be desolate." In the third verse there is a direct recognition of the principle that Christ's words in the Psalms are also often given to be the words of His members ; and in the sixth and seventh verses this principle is illustrated by the change of the pronoun from singular to plural. The "poor in spirit" are one with Him Who became "THE POOR" that He might make many rich. He cried to His Father when His soul was exceeding sorrowful, even unto death, and the angel of the Lord appeared from Heaven, strengthening Him. Our Lord is also called "THE RIGHTEOUS" (the term being used interchangeably in the same manner) in the fifteenth, seventeenth, and nineteenth verses. This term is found in Acts iii. 14, and vii. 52, and the twentieth verse being expressly applied to our Lord by St. John, shews clearly of Whom the Psalm speaks. In contrast to this designation of the holy Jesus, "the Ungodly" must clearly be taken to mean the betrayer, whom "misfortune slew" when "he hanged

himself, and falling headlong he burst asunder in the midst, and his bowels gushed out," and of whom the Apostle said, "Let his habitation be desolate." Hence we may see that the "evil" of the traitor's "tongue," and the "guile" of his "Hail, Master," are signified in the thirteenth and fourteenth verses, setting him forth as a terrible example, and warning us that it is possible even now to crucify the Son of God afresh.

In the eleventh verse we seem to hear the parting words of the great Teacher to His little flock, "I will not leave you orphans : the echo of which loving words sounded in the oft-repeated salutation of His beloved Apostle, "My little children." Of that little flock, the children of the Lord, the words of the Psalm are also spoken ; of the Bride which is "bone of His bone, and flesh of His flesh," and which He will preserve through all the troubles of this world, that though her blood be even shed like water in the streets of Jerusalem, the strength of her internal frame shall survive to be restored to life in the glory of the Resurrection kingdom,