

DAY 7. MORNING PRAYER.

THE XXXV. PSALM.

Judica, Domine.

PLEAD Thou my cause, O LORD, with them that strive with me : and fight Thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the LORD scattering them.

6 Let their way be dark and slippery : and let the angel of the LORD persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the LORD : it shall rejoice in His salvation.

10 All my bones shall say, LORD, who is like unto Thee, Who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him.

: 11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very objects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

XXXV.
Hist. David; while
persecuted by Saul.
Liturg. 5. 聖賽.
Mond. Mattins

PSALMUS XXXIV.

JUDICA, DOMINE, nocentes me : expugna impugnantes me.

Apprehende arma et scutum : et exsurge in adjutorium mihi.

Effunde frameam, et conculce adversus eos qui persequuntur me : dic animæ meæ, Salus tua Ego sum.

Confundantur et revereantur : quærentes animam meam.

Avertantur retrorsum et confundantur : cogitantes mihi mala.

Fiant TANQUAM pulvis ante faciem venti : et angelus DOMINI coarctans eos.

Fiat via illorum tenebræ et lubricum : et angelus DOMINI persequens eos.

Quoniam gratis absconderunt mihi iteritum laquei sui : supervacue exprobraverunt animam meam.

Veniat illi laqueus quem ignorat : et captio quam abscondit apprehendat eum, et in laqueum cadat in ipsum.

Anima autem mea exultabit in DOMINO : et delectabitur super salutari Suo.

Omnia ossa mea dicent : DOMINE, quis similis Tibi ?

Eripiens inopem de manu fortiorum ejus : egenum et pauperem a diripientibus eum.

Surgentes testes iniqui : quæ ignorabam interrogabant me.

Retribuebant mihi mala pro bonis : sterilitatem animæ meæ.

Ego autem cum mihi molesti essent : induebar cilicio.

Humiliabam in jejuniis animam meam : et oratio mea in sinu meo convertetur.

Quasi proximum, et quasi fratrem nostrum, sic complacebam : quasi lugens et contristatus, sic humiliabar.

Et adversum me lætati sunt, et convenerunt : congregata sunt super me flagella, et ignoravi.

Dissipati sunt, nec compuncti ; tentaverunt me ; subsannaverunt me subsannatione : frenduerunt super me dentibus suis.

PSALM XXXV.

A Scriptural key to the Evangelical interpretation of this Psalm is given by our Lord Himself in one of His final discourses : "But this is come to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause." [John xv. 25.] The eleventh verse also received a literal fulfilment in the false witness borne against our Lord when He was accused before the High Priest. And, like the preceding Psalm, it contains, in addition to these direct references to the sufferings of our Lord, a prophetic intimation of the fate which should befall the traitor Judas.

Although bearing much resemblance to the 22nd Psalm in its general character, this differs from that in dwelling less upon the sorrows of the suffering Jesus as they affected His body and soul than on the aspect which those sorrows wear as being brought about by the acts of those whom He came to love and save. In the one Psalm the Man of Sorrows is heard crying out in the depth of the woe brought upon Him

by His vicarious atonement : in the other, the guileless Just One appeals to the All-righteous Judge against the unrighteous judgement of men : "Judge Me, O Lord, according to Thy righteousness." In this aspect the 35th Psalm furnishes us with a fearful comment upon the injustice of the Jews in persecuting Christ. And since, when He cries, "Plead Thou My cause," He asks the righteous Judge to plead that of His mystical Body also, the Psalm expresses not less the injustice of those who at any time persecute the Church. In the one case we see the manner in which the world treated the Good Samaritan who put on the sackcloth of our nature that He might lift up that nature, sick and wounded by the Fall : in the other the Antichrists of every age rising up in false witness, and spreading nets against His Church, the one mission of which is to gather souls to God. In both the appeal lies from the injustice of earth to the righteousness of Heaven : "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" And the Church of the Redeemer can look forward as her Lord

17 LORD, how long wilt Thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give Thee thanks in the great congregation : I will praise Thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why? their commingling is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouth, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This Thou hast seen, O LORD : hold not Thy tongue then, go not far from me, O LORD.

23 Awake and stand up to judge my quarrel : avenge Thou my cause, my God and my LORD.

24 Judge me, O LORD my God, according to Thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have "devoured him.

26 Let them be put to confusion and shame together that rejoice at my trouble : let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoice that favour my righteous dealing : yea, let them say alway, Blessed be the LORD, Who hath pleasure in the prosperity of His servant.

28 And as for my tongue, it shall be talking of Thy righteousness : and of Thy praise all the day long.

THE XXXVI. PSALM.

Dixit injustus.

MY heart sheweth me the wickedness of the ungodly : that there is no fear of GOD before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O LORD, reacheth unto the heavens : and Thy faithfulness unto the clouds.

a Al. devoured.

XXXVI.
Hist. David; while persecuted by Saul.
Liturg. S. B. M.
Mond. Mattins.
Many Martyrs, 3rd Noct.

DOMINE, quando respicies? restitue animam meam a malignitate eorum : a leonibus unquam meam.

Confitebor Tibi in ecclesia magna : in populo gravi laudabo Te.

Non supergaudeant mihi qui adversantur mihi inique : qui oderunt me gratis, et annuunt oculis.

Quoniam mihi quidem pacifice loquebantur : et in iracundia terræ loquentes dolos cogitabant.

Et dilataverunt super me os suum : dixerunt, Euge, euge, viderunt oculi nostri.

Vidisti, DOMINE, ne sileas : DOMINE, ne discedas a me.

Exsurge et intende iudicio meo DEUS meus : et DOMINUS meus in causam meam.

Judica me secundum justitiam Tuam, DOMINE DEUS meus : et non supergaudeant mihi.

Non dicant in cordibus suis, Euge, euge, animæ nostræ : nec dicant, Devorabimus eum.

Erubescant et revereantur simul : qui gratulantur malis meis.

Induantur confusione et reverentia : qui maligna loquuntur super me.

Exultent et lætentur qui volunt justitiam meam : et dicant semper, Magnificetur DOMINUS, Qui voluit pacem servi Ejus.

Et lingua mea meditabitur justitiam Tuam : tota die laudem Tuam.

PSALMUS XXXV.

DXIT injustus ut delinquat in semetipso : non est timor DEI ante oculos ejus.

Quoniam dolose egit in conspectu ejus : ut inveniatur iniquitas ejus ad odium.

Verba oris ejus iniquitas et dolus : noluit intelligere ut bene ageret.

Iniquitatem meditatus est in cubili suo : astitit omni viæ non bonæ ; malitiam autem non odivit.

DOMINE, in cælo misericordia Tua : et veritas Tua usque ad nubes.

did, with faith in the righteous verdict of her God and in His avenging hand : looking for the destruction, not of foes, but of the enmity and sin of foes : looking for them to be so conquered and brought to shame that they may be clothed with the rebuke and dishonour of true penitence, and afterwards be among the number of those that sing, "Blessed be the Lord, Who hath pleasure in the prosperity of His servant."

Some remarks applying to the imprecatory tone of the first eight verses will be found in the notes to the 69th Psalm.

PSALM XXXVI.¹

The first four verses of this Psalm set forth the condition

¹ In the indictment of criminals, a form of words is used which is taken from the first verse of this Psalm, viz. "not having the fear of God before his eyes."

of fallen man ; the latter verses proclaim the mercy of God in the dispensation of grace from the "Fountain" of our Lord's immaculate human nature which was "opened for all uncleanness."

"The fear of God," that fear which proceeds from love and not from terror, was lost by the Fall ; the "flattery" of himself by the sinner was shewn by the attempt to veil the shame which came with the knowledge of evil : the excuses which the sinners made to God were unrighteous and full of deceit ; they had left off to behave themselves wisely, and tried to hide themselves from their All-seeing Creator : good became alien to them instead of being natural ; and they had lost the hatred of disobedience and sin with which they had originally been endowed. All this was typical of sin and sinners at all times ; and at all times God's mercy to the sinner is immeasurable, immovable, and inexhaustible. Such is the signification underlying the first half of the Psalm.

6 Thy righteousness standeth like the strong mountains : Thy judgements are like the great deep.

7 Thou, LORD, shalt save both man and beast ; How excellent is Thy mercy, O God ; and the children of men shall put their trust under the shadow of Thy wings.

8 They shall be satisfied with the plenteousness of Thy house : and Thou shalt give them drink of Thy pleasures as out of the river.

9 For with Thee is the well of life : and in Thy light shall we see light.

10 O continue forth Thy loving-kindness unto them that know Thee : and Thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

DAY 7. EVENING PRAYER.

THE XXXVII. PSALM.

Noli æmulari.

FRET not thyself because of the ungodly : neither be thou envious against the evil-doers.

2 For they shall soon be cut down like the grass ; and be withered even as the green herb.

3 Put thou thy trust in the LORD, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the LORD : and He shall give thee thy heart's desire.

5 Commit thy way unto the LORD, and put thy trust in Him : and He shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the LORD, and abide patiently upon Him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the LORD, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

Justitia Tua sicut montes DEI : judicia Tua abyssus multa.

Homines et jumenta salvabis, DOMINE : quemadmodum multiplicasti misericordiam Tuam, DEUS. Filii autem hominum : in tegmine alarum Tuarum sperabunt.

Inebriabuntur ab ubertate domus Tuæ : et torrente voluptatis Tuæ potabis eos.

Quoniam apud Te fons vitæ : et in lumine Tuo videbimus lumen.

Prætede misericordiam Tuam scientibus Te : et justitiam Tuam his qui recto sunt corde.

Non veniat mihi pes superbiæ : et manus peccatoris non moveat me.

Ibi ceciderunt qui operantur iniquitatem : expulsi sunt, nec potuerunt stare.

PSALMUS XXXVI.

NOLI æmulari in malignantibus : neque zelaveris facientes iniquitatem.

Quoniam tanquam fœnum velociter arescent : et quemadmodum olera herbarum cito decident.

Spera in DOMINO, et fac bonitatem : et inhabita terram, et pasceres in divitiis ejus.

Delectare in DOMINO : et dabit tibi petitiones cordis tui.

Revela DOMINO viam tuam : et spera in Eo, et Ipse faciet.

Et educet quasi lumen justitiam tuam, et judicium tuum tanquam meridiem : subditus esto DOMINO, et ora Eum.

Noli æmulari in eo qui prosperatur in via sua : in homine faciente injustitias.

Desine ab ira, et derelinque furorem : noli æmulari ut maligneris.

Quoniam qui malignantur, exterminabuntur : sustinentes autem DOMINUM, ipsi hæreditabunt terram.

Et adhuc pusillum, et non erit peccator : et quæres locum ejus, et non invenies.

XXXVII.
Hist. David, when persecuted by Saul, and added to in his last days.
Liturg. S. B. R.
Mond. Mattins.

Then we praise God that "when there was none to help, His arm brought salvation" [Isa. lxiii. 5], and that His love gathered sinners to Himself "like as a hen gathereth her chickens under her wings," by sending His Son into the world to save them. To that Son the ninth and tenth verses turn, anticipating His own proclamation of Himself as the Fountain of living water, the Living Bread of Which men may eat and be satisfied, the Light of the world Which enlightens all men with its beams.

It is also obvious that this Psalm proclaims the wickedness of Antichrist and the Lord's final victory over him.

PSALM XXXVII.

Christ speaks in and to the Church, exhorting it not to be overcome by persecution or any other trouble, but to look to the end. Evil may prevail for a time, but at last the tares will be cut down for destruction, and the wheat gathered

into the garner of God. The prevailing theme of the Psalm is that of patience and rest in the Lord. "In your patience possess ye your souls," was the Lord's own teaching to His Church respecting the troublous times that would come upon it : and twice in the Book of the Revelation it is repeated, "Here is the patience and faith of the saints." In like manner the Apostles had often written to the early Church in the same strain, as if much faith was requisite to enable it to believe that in quietness and in confidence was their strength : "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." [Heb. x. 35-37.] The trials of the early Church were so stupendous that it did indeed require a strong faith to believe that the Lord was upholding it with His hand, and that the powers of sin would not prevail. They saw the ungodly in great power, and the followers

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The LORD shall laugh him to scorn : for He hath seen that His day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the LORD upholdeth the righteous.

18 The LORD knoweth the "days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the LORD shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of GOD shall possess the land : and they that are cursed of Him shall be rooted out.

23 The LORD ordereth a good man's going : and maketh his way acceptable to Himself.

24 Though he fall, he shall not be cast away : for the LORD upholdeth him with His hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the LORD loveth the thing that is right : He forsaketh not His that be godly, but they are preserved for ever.

29 *The unrighteous shall be punished* : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

of the Righteous One everywhere cast down by the most bitter persecution. But they were bidden not to fret themselves because of the power of Antichrist, for that he would soon be cut down as the grass by the sickle of God's Angel : "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the Man." [Rev. xii. 12, 13.] They were bidden thus to be ever taking the strain of this Psalm (which was doubtless often sung by them in Divine Service) as the guiding principle of their Christian life. Let not the seeming prosperity of God's enemies make you contrast your own condition with theirs : rest in the Lord ; watch what the end will be ; assure yourselves in your faith, and believe that Christ and the right must prevail, and that evil shall be cast down. Abide patiently in the Lord, and He shall bring it to pass.

And, as the Apostolic teaching of the suffering Church

Mansueti autem hæreditabunt terram : et delectabuntur in multitudine pacis.

Observabit peccator justum : et stridebit super eum dentibus suis.

DOMINUS autem irridebit eum : quoniam prospicit quod veniet dies Ejus.

Gladium evaginaverunt peccatores : intenderunt arcum suum,

Ut dejiciant pauperem et inopem : ut trucident rectos corde.

Gladius eorum intret in corda ipsorum : et arcus eorum confringatur.

Melius est modicum justo : super divitias peccatorum multas.

Quoniam brachia peccatorum conterentur : confirmat autem justos DOMINUS.

Novit DOMINUS dies immaculorum : et hæreditas eorum in æternum erit.

Non confundentur in tempore malo : et in diebus famis saturabuntur, quia peccatores peribunt.

Inimiei vero DOMINI mox ut honorificati fuerint et exaltati : deficientes, quemadmodum fumus deficient.

Mutuabitur peccator, et non solvet : justus autem miseretur et tribuet.

Quia benedicentes Ei hæreditabunt terram : maledicentes autem Ei disperibunt.

Apud DOMINUM gressus hominis dirigentur : et viam ejus volet.

Cum ceciderit, non collidetur : quia DOMINUS supponit manum Suam.

Junior fui, etenim senui : et non vidi justum derelictum, nec semen ejus quærens panem.

Tota die miseretur et commodat : et semen illius in benedictione erit.

Declina a malo, et fac bonum : et inhabita in sæculum sæculi.

Quia DOMINUS amat judicium et non derelinquet sanctos Suos : in æternum conservabuntur.

Injusti punientur : et semen impiorum peribit.

Justi autem hæreditabunt terram : et inhabita in sæculum sæculi super eam.

Os justi meditabitur sapientiam : et lingua ejus loquetur judicium.

often reminded them that here they had no continuing city, but that they sought one to come, so in this Psalm there are repeated references to "the land" and "the inheritance," which is prepared for those who "tarry the Lord's leisure," and look for "a house not made with hands, eternal in the heavens," though this earthly tabernacle of the Lord should be utterly dissolved. It may be that both here and in our Lord's own words, "Blessed are the meek, for they shall inherit the earth," there is a prophecy of a world purified from sin and regenerated by fire for the future habitation of the redeemed, as it was once regenerated by water.

Although the stores of precious comfort which this Psalm contains may thus be most strongly illustrated by reference to the trials of the Church in those days when the sufferings of Christ's natural Body were continued in His Body mystical, yet it is not for one age alone that its words are spoken. It is still true that we "must through much tribulation enter

32 The law of his GOD is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The LORD will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the LORD, and keep His way, and He shall promote thee that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the LORD : Who is also their strength in the time of trouble.

41 And the LORD shall stand by them, and save them : He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

DAY 8. MORNING PRAYER.

THE XXXVIII. PSALM.

Domine, ne in furore.

PUT me not to rebuke, O LORD, in Thine anger : neither chasten me in Thy heavy displeasure.

2 For Thine arrows stick fast in me : and Thy hand presseth me sore.

3 There is no health in my flesh, because of Thy displeasure : neither is there any rest in my bones, by reason of my sin.

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

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

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

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

a Or, a tree flourishing in its native soil.

XXXVIII.
Hist. David; after his sin with Bathsheba.
Liturg. Ash Wed. Mattins. S. M. P. Mond. Mattins. Good Friday, and Noct.
Penitential Ps. 3.
Passion Ps. 3.

Lex DEI ejus in corde ipsius : et non supplantantur gressus ejus.

Considerat peccator justum : et quærit mortificare eum.

DOMINUS autem non derelinquet eum in manibus ejus : nec damnabit eum cum judicabitur illi.

Expecta DOMINUM, et custodi viam Ejus ; et exaltabit te, ut hæreditate capias terram : cum perierint peccatores, videbis.

Vidi impium superexaltatum : et elevatum sicut cedros Libani.

Et transivi, et ecce non erat : quæsi eum, et non est inventus locus ejus.

Custodi innocentiæ, et vide æquitatem : quoniam sunt reliquiæ homini pacifico.

Injusti autem disperibunt simul : reliquiæ impiorum interibunt.

Salus autem justorum a DOMINO : et protector eorum est in tempore tribulationis.

Et adjuvabit eos DOMINUS, et liberabit eos : et eruet eos a peccatoribus, et salvabit eos, quia speraverunt in Eo.

PSALMUS XXXVII.

DOMINE, ne in furore Tuo arguas me : neque in ira Tua corripias me.

Quoniam sagittæ Tuæ infixæ sunt mihi : et confirmasti super me manum Tuam.

Non est sanitas in carne mea a facie iræ Tuæ : non est pax ossibus meis a facie peccatorum meorum.

Quoniam iniquitates meæ supergressæ sunt caput meum : et sicut onus grave gravatæ sunt super me.

Putruerunt et corruptæ sunt cicatrices meæ : a facie insipientiæ meæ.

Miser factus sum, et curvatus sum usque in finem : tota die contristatus ingrediebar.

Quoniam lumbi mei impleti sunt illusionibus : et non est sanitas in carne mea.

into" our rest ; and there is still need for the faith of Christians to be stirred up, that they may look to the end both as regards the Church and their own particular lot. For how often still does it seem that the ungodly are in great prosperity ; that truth, peace, and love have to take the lower place in the world, while heresy, war, and hatred have the upper hand ; that the good are cast down, and the wicked built up. Then is the time to sing this Psalm with a new fervour, remembering that the Son of Man once had not where to lay His head, but now reigns King of kings and Lord of lords ; that His little flock was once persecuted on all sides, yet now extends through all kingdoms of the world. "They that patiently abide the Lord, those shall inherit the land."

PSALM XXXVIII.

Lest we should fear to consider these words of deep penitence as those of our Lord, the eleventh, thirteenth, and fourteenth verses are specially pointed towards the circumstances which attended His last hours, when "all the disciples forsook Him and fled," and when the words of the

prophecy were literally fulfilled concerning the "Lamb of God : " "He was oppressed, and He was afflicted ; yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "Then Herod questioned with Him in many words, but He answered nothing." "And when He was accused of the chief priests and elders, He answered nothing." The Psalm throughout may be profitably compared with Isaiah liii. and Job xvi. and xvii., where in one case we see the most distinct prophecy of our Lord's vicarial work of penitential suffering, and in the other a personal type of Him in His affliction. "Ye have heard of the patience of Job, and have seen the end of the Lord." [James v. 11.]

It is not unlikely that when David wrote this Psalm he was suffering some bodily affliction such as Job had suffered, and that all from the third to the seventh verse had a literal meaning when uttered by him. When these verses are taken of our Lord, they must be taken of the torture which His holy Body underwent from the agony of the wounds caused by the nails in His hands and feet, and the sharp thorns of

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

9 LORD, Thou knowest all my desire : and my groaning is not hid from Thee.

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

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

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

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

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

15 For in Thee, O LORD, have I put my trust : Thou shalt answer for me, O LORD my GOD.

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

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

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

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

20 They also that reward evil for good are against me : because I follow the thing that good is.

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

22 Haste Thee to help me : O LORD GOD of my salvation.

THE XXXIX. PSALM.

Dixi, custodiam.

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

Afflictus sum et humiliatus sum nimis : rugiebam a gemitu cordis mei.

DOMINE, ante Te omne desiderium meum : et gemitus meus a Te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea : et lumen oculorum meorum et ipsum non est mecum.

Amici mei et proximi mei : adversum me appropinquaverunt, et steterunt.

Et facti juxta me erant de longe steterunt : et vim faciebant qui quærent animam meam.

Et qui inquirebant mala mihi locuti sunt vanitates : et dolos tota die meditabantur.

Ego autem tanquam surdus non audiebam : et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens : et non habens in ore tuo redargutiones.

Quoniam in Te, DOMINE, speravi : Tu exaudies me, DOMINE DEUS meus.

Quia dixi, Nequando supergaudeant mihi inimici mei : et dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum : et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annuntiabo : et cogitabo pro peccato meo.

Inimici autem mei vivunt et confirmati sunt super me : et multiplicati sunt qui oderunt me inique.

Qui retribuunt mala pro bonis detrahebant mihi : quoniam sequebar bonitatem.

Ne derelinquas me DOMINE DEUS meus : ne discesseris a me.

Intende in adjutorium meum : DOMINE DEUS salutis meæ.

PSALMUS XXXVIII.

DIXI, Custodiam vias meas : ut non delinquam in lingua mea.

Posui ori meo custodiam : cum consisteret peccator adversum me.

Obmutui, et humiliatus sum, et silui a bonis : et dolor meus renovatus est.

XXXIX.
Hist. David ; after his sin with Bathsheba.
Liturg. Burial of the dead. 圣恩和. Tuesd. Mattins.

His crown, and the racking pain of hanging from the Cross. Our Lord speaks them also, mystically, of His mystical Body, of which He was bearing the sins ; sins, the effects of which upon human nature are described in the words of the prophet, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment." [Isa. i. 5, 6.] The words of the fifth verse in the Vulgate seem especially to connect the latter words of the prophet with the Psalm, for they seem to speak of wounds partly healed, but again reopened, such wounds as the moral cicatrices of human nature had been subjected to from the time of its first deadly wound in the Fall.

In such a spiritual sense, also, is this penitential Psalm to be used by individual Christians. Remembering how hateful all sin is in the sight of God, how it has marred the beauty of His handiwork, and how totally incurable are the wounds it causes except by the remedy of Christ's Incarnation and sufferings, none need consider the expressions which are used too strong for ordinary penitents. She who so clearly saw her sin ever before her in the days of our Lord's earthly life,

and who laid it all upon Him as she bathed His feet with her tears, was honoured by our Lord's words, "She loved much." So the greater the love of God, the greater will be the hatred of sin, the more clear will be the view of its sinfulness, the more freely will the lips confess it, and the more deeply the heart be sorry for it. While, therefore, this Psalm reveals to us some of the feelings by which our Redeemer was moved when He bore our sins in His own Body on the tree, it furnishes also a Divine strain of penitence which His members may take on their lips from age to age as following His example.

PSALM XXXIX.

When our Redeemer said, "If it be possible, let this cup pass from Me." He was praying in the spirit and almost in the words of David, "Take Thy plague away from me ;" and when David sang, "When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away," he was prophesying of Him "Whose visage was marred more than any man," and Who when we should see Him should "have no beauty in Him that we should desire Him." This

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue.

5 LORD, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, Thou hast made my days as it were a span long : and mine age is even as nothing in respect of Thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, LORD, what is my hope : truly my hope is even in Thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was Thy doing.

11 Take Thy plague away from me : I am even consumed by the means of Thy heavy hand.

12 When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O LORD, and with Thine ears consider my calling : hold not Thy peace at my tears.

14 For I am a stranger with Thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

THE XL. PSALM.

Expectans expectavi.

I WAITED patiently for the LORD : and He inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And He hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it and fear : and shall put their trust in the LORD.

XL.
Hist. David; after his sin with Bathsheba.
Liturg. Good Friday Mattins. 2, 3, 4.
Tuesd. Mattins. 3.
Good Friday, 2nd Noct. Mattins of the departed, 3rd Noct.

Psalm may, therefore, be reverently considered as the words of Christ speaking for His members, and declaring in His own person the sorrows which death had wrought and would continue to work in the world. "We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." [Heb. ii. 9.] That He might become in all things like unto His brethren, He also became a stranger and a sojourner, and ended His pilgrimage by tasting death, that death might be vanquished.

In this Psalm, especially when used in the Burial Office, we may hear Christ saying to all those who desire a place in His kingdom, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Through death He triumphed over death and entered into His glory, being made perfect through suffering : and by the grave and gate of death His people must pass that they may attain a joyful resurrection. Resignation, prayer, trust, and hope are, therefore, the four notes of the chord which sounds throughout this mournful hymn. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." [James iv. 14.] Yet, "I know that my Redeemer liveth, Who is the Resurrection and the Life, and

Concaluit cor meum intra me : et in meditatione mea exardescet ignis.

Locutus sum in lingua mea : Notum fac mihi, DOMINE, finem meum ;

Et numerum dierum meorum, quis est : ut sciam quid desit mihi.

Ecce mensurabiles posuisti dies meos : et substantia mea tanquam nihilum ante Te.

Veruntamen universa vanitas : omnis homo vivens.

Veruntamen in imagine pertransit homo : sed et frustra conturbatur.

Thesaurizat : et ignorat cui congregabit ea.

Et nunc quæ est expectatio mea? nonne DOMINUS? et substantia mea apud Te est.

Ab omnibus iniquitatibus meis erue me : opprobrium insipienti dedisti me.

Obmutui, et non aperui os meum, quoniam Tu fecisti : amove a me plagas Tuas.

A fortitudine manus Tuæ ego defeci : in increpationibus, propter iniquitatem, corripuisti hominem.

Et tabescere fecisti sicut araneam animam ejus : veruntamen vane conturbatur omnis homo.

Exaudi orationem meam, DOMINE, et deprecationem meam : auribus percipe lachrymas meas.

Ne sileas, quoniam advena ego sum apud Te : et peregrinus, sicut omnes patres mei.

Remitte mihi, ut refrigerer priusquam abeam : et amplius non ero.

PSALMUS XXXIX.

EXPECTANS expectavi DOMINUM : et intendit mihi.

Et exaudivit preces meas : et eduxit me de lacu miseræ, et de luto faciis.

Et statuit super petram pedes meos : et direxit gressus meos.

Et immisit in os meum canticum novum : carmen DEO nostro.

Videbunt multi et timebunt : et sperabunt in DOMINO.

though He slay me, yet will I trust in Him." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens : " and we may therefore say, "O death, where is thy sting? O grave, where is thy victory?" for "if we believe that Jesus died, and rose again, even so them also that sleep in Jesus will God bring with Him." Thus the light of the glorious Gospel has transfigured the mournful words of the Old Testament saint, and developed out of them a new meaning to those who sorrow not as men without hope.

PSALM XL.

The words of St. Paul in the Epistle to the Hebrews, and the custom of the Church in adopting this Psalm for Good Friday, identify it as a hymn of Christ : and with this key to the meaning of it there is no difficulty in tracing out that He speaks, first, as One offering up Himself as a personal Sacrifice of atonement for sin ; and, secondly, as the Head of the mystical Body which He is pleased to associate in intimate oneness with Himself. A Body hast Thou prepared Me that I may offer it as the One acceptable Sacrifice : a Body hast

5 Blessed is the man that hath set his hope in the LORD : and turned not unto the proud, and to such as go about with lies.

6 O LORD my God, great are the wondrous works which Thou hast done, like as be also Thy thoughts which are to us-ward : and yet there is no man that ordereth them unto Thee.

7 If I should declare them and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering Thou wouldest not : but mine ears hast Thou opened.

9 Burnt-offerings and sacrifice for sin hast Thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil Thy will, O my God : I am content to do it ; yea, Thy law is within my heart.

11 I have declared Thy righteousness in the great congregation : lo, I will not refrain my lips, O LORD, and that Thou knowest.

12 I have not hid Thy righteousness within my heart : my talk hath been of Thy truth, and of Thy salvation.

13 I have not kept back Thy loving mercy and truth : from the great congregation.

14 Withdraw not Thou Thy mercy from me, O LORD : let Thy loving-kindness and Thy truth always preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O LORD, let it be Thy pleasure to deliver me : make haste, O LORD, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek Thee be joyful and glad in Thee : and let such as love Thy salvation say always, The LORD be praised.

20 As for me, I am poor and needy : but the LORD careth for me.

21 Thou art my Helper and Redeemer : make no long tarrying, O my God.

a "corpus." [Old Lat.]

Beatus vir cujus est nomen DOMINI spes ejus : et non respexit in vanitates et insanias falsas.

Multa fecisti Tu, DOMINE DEUS meus, mirabilia Tua : et cogitationibus Tuis non est qui similis sit Tibi.

Annuntiavi et locutus sum : multiplicati sunt super numerum.

Sacrificium et oblationem noluisti : "aures autem perfecisti mihi.

Holocaustum et pro peccato non postulasti : tunc dixi ; Ecce venio.

In capite libri scriptum est de me, ut facerem voluntatem Tuam ; DEUS meus, volui : et legem Tuam in medio cordis mei.

Annuntiavi justitiam Tuam in ecclesia magna : ecce labia mea non prohibebo ; DOMINE, Tu scisti.

Justitiam Tuam non abscondi in corde meo : veritatem Tuam et salutare Tuum dixi.

Non abscondi misericordiam Tuam et veritatem Tuam : a concilio multo.

Tu autem, DOMINE, ne longe facias miserationes Tuas a me : misericordia Tua et veritas Tua semper susceperunt me.

Quoniam circumdederunt me mala quorum non est numerus : comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicate sunt super capillos capitis mei : et cor meum dereliquit me.

Complaceat Tibi, DOMINE, ut eruas me : DOMINE, ad adjuvandum me respice.

Confundantur et vereantur simul qui quærent animam meam : ut auferant eam.

Convertantur retrorsum et vereantur : qui volunt mihi mala.

Ferant confestim confusionem suam : qui dicunt mihi, Euge, euge.

Exultent et lætentur super Te omnes quærentes Te : et dicant semper, Magnificetur DOMINUS, qui diligit salutare Tuum.

Ego autem mendicus sum et pauper : DOMINUS sollicitus est mei.

Adjutor meus, et protector meus Tu es : DEUS meus, ne tardaveris.

Thou prepared Me that the mystery of My Incarnation may be continued in the mystery of My Church.¹

As a Psalm applicable to the day of Christ's Passion, it must be considered in the light of a solemn, and even awful, thanksgiving for His death as the source of the world's new life. The agony and the darkness are past : and, even from the Cross, He Who took upon Him the form of a Servant and wore the badge of the bondage of sin, can behold His triumph in all future ages. "He shall see of the travail of His soul, and shall be satisfied : by His knowledge shall My Righteous Servant justify many ; for He shall bear their iniquities." [Isa. liii. 11.] Thus it is a song of Good Friday sorrows sung in the knowledge that Easter is to follow : and the tone of it is like those pictures of the Crucifixion in which our Lord's incarnate Body is suspended free upon the

Cross, surrounded by the glorious rays of that Divine Nature which made it impossible for His soul to be left in hell, or for His flesh to see corruption. [Acts ii. 31.]

The words "I waited patiently," are suggestive of several interpretations. [1] Of our Lord's waiting, until the fulness of the time should come when that blessed work of Redemption should be wrought which He had purposed from the time of the Fall itself. [2] Of that patient waiting for the time of the appointed Sacrifice which is indicated by the declaration on several occasions that His hour was not yet come. [3] Of that patience which the prophet foresaw when he declared that as a sheep before her shearers is dumb, so He openeth not His mouth, and that He gave His back to the smiters, and His cheeks to them that plucked off the hair. [4] Of Christ speaking in the name of His people who are waiting the Lord's good time in the Church on earth and in the Church of Paradise ; some in afflictions,—like their Master and Head,—many full of ardent longing to be with Him, all in the hope of that blessedness which He holds forth in the Church Triumphant. "I waited patiently for the Lord. . . . Make no long tarrying, O my God." With a

¹ "A Body hast Thou prepared Me," is quoted by St. Paul from the Septuagint, not from the Hebrew. It will be observed above that the ancient Vulgate, the "Vetus Italica," quoted in the margin, has the same reading ; while the more modern Vulgate of St. Jerome's later revision has a reading very similar to that of the English. The piercing of the ears was a sign of servitude. [See Exod. xxi. 6.]

DAY 8. EVENING PRAYER.

THE XLI. PSALM.

Beatus qui intelligit.

BLESSED is he that considereth the poor *and needy* : the LORD shall deliver him in the time of trouble.

2 The LORD preserve him, and keep him alive, that he may be blessed upon earth : and deliver not Thou him into the will of his enemies.

3 The LORD comfort him when he lieth sick upon his bed : make Thou all his bed in his sickness.

4 I said, LORD, be merciful unto me : heal my soul, for I have sinned against Thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he "dieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be Thou merciful unto me, O LORD : raise Thou me up again, and I shall reward them.

11 By this I know Thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my ^bhealth, Thou upholdest me : and shalt set me before Thy face for ever.

13 Blessed be the LORD GOD of Israel : world without end. Amen.

THE XLII. PSALM.

Quemadmodum.

LIKE as the hart desireth the water-brooks : so longeth my soul after Thee, O GOD.

2 My soul is athirst for GOD, yea, even for the living GOD : when shall I come to appear before the presence of GOD ?

XLI.
Hist. David; after his sin with Bathsheba.
Liturg. S. P. R. Tuesd. Mattins. Mattins of the departed, 3rd Noct.

a Al. lieth.

b i.e. Spiritual health; or, as in B. V., integrity.

XLII.
Hist. Perhaps by David when in exile at Mahanaim, and afterwards expanded by the Korahites.
Liturg. S. P. R. Tuesd. Mattins. Mattins of the departed, 3rd Noct.

PSALMUS XL.

BEATUS qui intelligit super egenum et pauperem : in die mala liberabit eum DOMINUS.

DOMINUS conservet eum, et vivificet eum, et beatum faciat eum in terra : et non tradat eum in animam inimicorum ejus.

DOMINUS opem ferat illi super lectum doloris ejus : universum stratum ejus versasti in infirmitate ejus.

Ego dixi, DOMINE, miserere mei : sana animam meam, quia peccavi Tibi.

Inimici mei dixerunt mala mihi : Quando morietur et peribit nomen ejus ?

Et si ingrediebatur ut videret, vana loquebatur : cor ejus congregavit iniquitatem sibi.

Egrediebatur foras : et loquebatur in idipsum.

Adversum me susurrabant omnes inimici mei : adversum me cogitabant mala mihi.

Verbum iniquum constituerunt adversum me : nunquid qui dormit, non adjiciet ut resurgat ?

Etenim homo pacis meæ, in quo speravi, qui edebat panes meos : magnificavit super me supplantationem.

Tu autem, DOMINE, miserere mei, et resuscita me : et retribuam eis.

In hoc cognovi quoniam voluisti me : quoniam non gaudebit inimicus meus super me.

Me autem propter innocentiam suscepisti : et confirmasti me in conspectu Tuo in æternum.

Benedictus DOMINUS DEUS Israël : a sæculo, et in sæculum ; Fiat, fiat.

PSALMUS XLII.

QUEMADMODUM desiderat cervinus ad fontes aquarum : ita desiderat anima mea ad TE DEUS.

Sitivit anima mea ad DEUM fontem vivum : quando veniam, et apparebo ante faciem DEI ?

versicle and response breathing the same tone the Holy Bible ends:—

V. Surely I come quickly : Amen.

Rz. Even so, come, Lord Jesus.

In such a tone the suffering Saviour commended His soul on the first Good Friday, saying, "Father, into Thy hands I commend My spirit:" and in such a tone also may His mystical Body, corporate and in its several members, be ever patiently waiting for the Lord, and working in humble obedience during the time of waiting.

PSALM XLI.

There is enough analogy between this and the first Psalm to lead to the conclusion that it was intended for the position it now occupies as the last Psalm of the first book; the end of which book is marked by the Doxology. As the first is a meditative hymn on the blessedness of the guileless Man, so this is one upon the mystery of His poverty Who became poor that He might make many rich. Our Lord quoted it as applying to Himself in John xiii. 18, declaring that the ninth verse of the Psalm was fulfilled by His Betrayal. The fifth and four following verses relate therefore to the betrayer,

his sentence and his punishment, and "now that he dieth" [or "lieth"], "let him rise up no more," may be compared with the mysterious words of St. Peter, that Judas had gone "to his own place."

This Psalm is to be viewed in two aspects. [1] It sets forth the blessedness of "considering,"—or meditating upon with understanding,—the Person of the Redeemer; an aspect which may remind us of St. Paul's expression as to "discerning" or "considering" the Lord's Body in the Holy Eucharist. As "many are weak and sickly, and many sleep" [1 Cor. xi. 29] through *not* considering the Poor and Needy, so will the Lord deliver from trouble, preserve alive, strengthen and comfort those who there do discern Him. [2] The second aspect under which the Psalm is to be viewed shews the Son of God Himself considering poor and needy human nature, and coming down from Heaven to become as one of us. In His time of trouble the Lord delivered Him, and was merciful to Him when He became as the One Sinner in the place of all sinners.

It will have been observed that all the forty-one Psalms which compose the first book point unswervingly to our Blessed Lord. They were a gift to the Church of Israel,

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self : for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou "disquieted within me?"

7 Put thy trust in God : for I will yet give Him thanks for the help of His countenance.

8 My God, my soul is vexed within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of ^hHermon.

9 One deep calleth another, because of the noise of the water-pipes : all Thy waves and storms are gone over me.

10 The LORD hath granted His loving-kindness in the day-time : and in the night-season did I sing of Him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast Thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies *that trouble me* cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank Him, Which is the help of my countenance, and my God.

THE XLIII. PSALM.

Judica me, Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

a Al. so disquiet. d.

b B. V., and of the Hermonites [or Hermons], from the hill Mizar.

XLIII.
Hist. A continuation of the preceding Psalm.
Liturg. 5. 9. 9.
Tuesday Lauds.
Corp. Chr., 3rd Noct.

Fuerunt mihi lachrymæ meæ panes die ac nocte : dum dicitur mihi quotidie, Ubi est DEUS tuus?

Hæc recordatus sum, et effudi in me animam meam : quoniam transibo in locum tabernaculi admirabilis, usque ad domum DEI.

In voce exultationis et confessionis : sonus epulantis.

Quare tristis es anima mea? et quare conturbas me?

Spera in DEO, quoniam adhuc confitebor Illi : salutare vultus mei et DEUS meus.

Ad meipsum anima mea conturbata est : propterea memor ero Tui de terra Jordanis, et Hermonii a monte modico.

Abyssus abyssum invocat : in voce cataractarum Tuarum.

Omnia excelsa Tua et fluctus Tui : super me transierunt.

In die mandavit DOMINUS misericordiam Suam : et nocte canticum Ejus.

Apud me oratio DEO vitæ meæ : dicam DEO, Susceptor meus es :

Quare oblitus es mei? quare contristatus incedo, dum affligit me inimicus?

Dum confringuntur ossa mea, exprobraverunt mihi : qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies : Ubi est DEUS tuus?

Quare tristis es anima mea? et quare conturbas me?

Spera in DEO, quoniam adhuc confitebor Illi : salutare vultus mei, et DEUS meus.

PSALMUS XLII.

JUDICA me, DEUS, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

that its faith might look forward in hope: they are a gift to the Christian Church, that her faith may be intelligently fixed upon her Redeemer, and behold throughout the written word—"in the volume of the book"—the story of the personal WORD'S Incarnation and redeeming work.

THE SECOND BOOK.

PSALM XLII.

The Second Book of the Psalms opens with one in which Christ is again heard speaking. He speaks in His own Person as longing for the time of ascending to His Father, in the person of His mystical Body as longing for the time when her earthly pilgrimage will be ended, and her militant humiliation transfigured into triumphant glory. It was formerly used in the Burial Office of the Church of England [see p. 478]: and has a place in the Primitive Liturgy of St. Mark, both applications of it expressing the earnest longing of the Church and the devout soul for the Divine Presence: "My soul is athirst for God in His Eucharistic Mystery: My soul is athirst for Him in His Paradisaical Presence."

In their fulness the aspirations of this Psalm can only be assigned to Christ Himself. Job typically anticipated the sufferings of the Holy One to a certain extent, so that he could say, "And now my soul is poured out upon me, the days of affliction have taken hold upon me," but it was to the soul of the "Man of Sorrows" alone that the whole force of such words as those of this Psalm could belong: of Him only that it could be said one abyss proclaimed to another that all the

waves and storms of Divine anger with sin had overwhelmed Him. We may, therefore, see in the touching expressions of this beautiful hymn the highest and most perfect form of resignation to the will of God under the most extreme depression of sorrow and suffering: words which open out to us the mind of Christ, shewing how the truly faithful soul will trust in God as a loving Father, and long for His presence, even when bowing down under the weight of trial: "longing to be with Christ, which is far better," yet desiring, above all, to fulfil His will. It is a Psalm which must have had especial force in the Divine Service of the early Church, when persecutions surrounded it on every side, and the echoes from one overwhelming cataract of heathen fury overtook the rush of another. Such intense longings for a better life and the peace of Paradise belong to such times rather than to those of untroubled ages: and when the Antichristian persecutions of the latter days have come upon the Church, the meaning of this hymn will again be felt in its fulness as it may have been felt by those who had to endure the Antichrists of the first age. Yet the spirit of the Psalm enters into all longings for the Presence of Christ: and those who fully realize the work of sin will be able to enter into it to a great extent in connection with the blessedness of that Presence in the Eucharistic Mystery.

PSALM XLIII.

This is plainly a continuation of the preceding Psalm (though not a portion of it), the ideas of it being exactly analogous, and the burden, from which the whole derives so

2 For Thou art the GOD of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

4 And that I may go unto the altar of GOD, even unto the GOD of my joy and gladness. : and upon the harp will I give thanks unto Thee, O GOD, my GOD.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in GOD : for I will yet give Him thanks, Which is the help of my countenance, and my GOD.

DAY 9. MORNING PRAYER.

THE XLIV. PSALM.

Deus, auribus.

WE have heard with our ears, O GOD, our fathers have told us : what Thou hast done in their time of old ;

2 "How Thou hast driven out the heathen with Thy hand, and planted them in : how Thou hast destroyed the nations, and cast them out.

3 "For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4 "But Thy right hand, and Thine arm, and the light of Thy countenance : because Thou hadst a favour unto them.

5 Thou art my King, O GOD : send help unto Jacob.

6 "Through Thee will we overthrow our enemies : and in Thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is Thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of GOD all day long : and will praise Thy Name for ever.

10 But now Thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

XLIV.
Hist. The Korahites, early in the reign of Ahaz.
Liturg. 5. 9. 10.
Tuesd. Mattins.

a Deut. 7. 1.

b Deut. 8. 17, 18.

c Exod. 33. 14.
Deut. 4. 37.

d Deut. 33. 17.

Quia Tu es DEUS fortitudo mea : quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

Emitte lucem Tuam et veritatem Tuam : ipsa me deduxerunt et adduxerunt in montem sanctum Tuum, et in tabernacula Tua.

Et introibo ad altare DEI : ad DEUM qui lætificat juventutem meam.

Confitebor Tibi in cithara, DEUS, DEUS meus : quare tristis es. anima mea, et quare conturbas me?

Spera in DEO, quoniam adhuc confitebor Illi : salutare vultus mei et DEUS meus.

PSALMUS XLIII.

DEUS, auribus nostris audivimus : patres nostri annuntiaverunt nobis,

Opus quod operatus es in diebus eorum : et in diebus antiquis.

Manus Tua gentes disperdidit et plantasti eos : afflixisti populos et expulisti eos.

Nec enim in gladio suo possederunt terram : et brachium eorum non salvavit eos :

Sed dextera Tua, et brachium Tuum, et illuminatio vultus Tui : quoniam complacuisti in eis.

Tu es Ipse Rex meus et Deus meus : qui mandas salutes Jacob.

In Te inimicos nostros ventilabimus cornu : et in nomine Tuo spernemus insurgentes in nobis.

Non enim in arcu meo sperabo : et gladius meus non salvabit me.

Salvastis enim nos de affligentibus nos : et odientes nos confundisti.

In DEO laudabimur tota die : et in nomine Tuo confitebimur in sæculum.

Nunc autem repulisti et confundisti nos : et non egredieris, DEUS, in virtutibus nostris.

Avertisti nos retrorsum post inimicos nostros : et qui oderunt nos diripiebant sibi.

Dedisti nos tanquam oves escarum : et in gentibus dispersisti nos.

PSALM XLIV.

mournful and passion-like a character, repeated ; yet a distinctive character is also given to this concluding portion of the threefold hymn, which makes it a song anticipative of Resurrection joy. As the words of Christ are, "Thou wilt not leave My soul in hell . . . Thou wilt shew Me the path of life," so they are, "Send out Thy light . . . bring Me unto Thy holy hill." And while we hear Christ longing for the light of the Resurrection, and the Altar where the Lamb, as it had been slain, was to take His kingdom to Himself, so we also hear the voice of His Church asking God to send forth to her the Light of the world, in the Person of Christ, to lead her through this life to glory everlasting, and by the earthly to the heavenly Altar. The third verse looks plainly to Him Who is the Way, the Truth, the Life, and the Light of the City of God ; and the fourth verse as plainly to the Eucharistic thanksgiving of the Christian dispensation.

For periods of great trouble, such as the time when the Philistines came up with their champion against the army of Saul, or when Sennacherib against Hezekiah, or when the nation was broken to pieces by the tyranny of Antiochus Epiphanes, this Psalm was penned as a national pleading with God for His own people in their affliction ; and, so prophesying, the writer unconsciously gave words to the future Church which might in all ages be lifted up to God as a prayer for deliverance.

It must be understood that the tone of this Psalm is by no means one of expostulation with God, as if it were to be said to Him, Why hast Thou done this ? It is, on the contrary, a declaration of perfect trust in Him, like that uttered by Job when he said, "Though He slay me, yet will I trust in Him."

13 Thou sellest Thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget Thee : nor behave ourselves frowardly in Thy covenant.

19 Our heart is not turned back : neither our steps gone out of Thy way;

20 No, not when Thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not GOD search it out? for He knoweth the very secrets of the heart.

22 For Thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, LORD, why sleepest Thou : awake, and be not absent from us for ever.

24 Wherefore hidest Thou Thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for Thy mercy's sake."

THE XLV. PSALM.

Eructavit cor meum.

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are Thy lips, because God hath blessed thee for ever.

4 Gird Thee with Thy sword upon Thy thigh, O Thou most Mighty : according to Thy worship and renown.

5 Good luck have Thou with Thine honour : ride on, because of the word of truth, of meekness, and righteousness; and Thy right hand shall teach Thee terrible things.

Thus, taken in its true sense, it may recall to mind our Lord's words respecting the time when the last troubles would come upon Jerusalem; and those still greater troubles, of which these were a type, upon the City of God in the end of the world: "In your patience possess ye your souls."

Thus the tone of the Psalm is, "The Lord has brought all this woe upon us; yet though He suffer much more than this to come upon us, our steps shall not go out of His way: we will trust still in His mercy, and call on Him to shew it in His good time." And the actual experience of such persecution in the early Church drew out from St. Paul an application of this tone when he wrote, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these

Vendidisti populum Tuum sine pretio : et non fuit multitudo in commutationibus eorum.

Posuisti nos opprobrium vicinis nostris : subnationem et derisum his qui in circuitu nostro sunt.

Posuisti nos in similitudinem Gentibus : commotionem capitis in populis.

Tota die verecundia mea contra me est : et confusio faciei meæ cooperuit me.

A voce exprobantis et obloquentis : a facie inimici et persequentis.

Hæc omnia venerunt super nos, nec obliti sumus Te : et inique non egimus in testamento Tuo.

Et non recessit retro cor nostrum : et declinasti semitas nostras a via Tua.

Quoniam humiliasti nos in loco afflictionis : et cooperuit nos umbra mortis.

Si obliti sumus nomen DEI nostri : et si expandimus manus nostras ad deum alienum.

Nonne DEUS requiret ista? ipse enim novit abscondita cordis.

Quoniam propter Te mortificamur tota die : æstimati sumus sicut oves occisionis.

Exsurge, quare obdormis DOMINE? exsurge, et ne repellas in finem.

Quare faciem Tuam avertis : oblivisceris inopiæ nostræ et tribulationis nostræ?

Quoniam humiliata est in pulvere anima nostra : conglutinatus est in terra venter noster.

Exsurge DOMINE, adjuva nos : et redime nos propter nomen Tuum.

PSALMUS XLIV.

ERUCTAVIT cor meum verbum bonum : dico ego opera mea Regi.

Lingua mea calamus scribæ : velociter scribentis.

Speciosus forma præ filiis hominum ; diffusa est gratia in labiis Tuis : propterea benedixit Te DEUS in æternum.

Accingere gladio Tuo super femur Tuum : potentissime,

Specie Tua et pulchritudine Tua : intende, prospere procede, et regna.

Propter veritatem, et mansuetudinem, et justitiam : et deducet Te mirabiliter dextera Tua.

PSALM XLV.

For whatever occasion this grand triumphal hymn was composed, the typical application of it is cast into the shade by its fulfilment in Christ: concerning Whom, the good WORD of God, it is wholly indited; and to the glory of Whose Person and work the praise of the faithful heart flows freely, as from the pen of a scribe swiftly writing.

The use of the Psalm on Christmas Day gives the key to

a Litany.

XLV. Hist. The Korahites, at the marriage of Solomon. [1 Kings 3. 1.] Liturg. Christmas Mattins. 3. 3. 1. Tuesd. Mattins. Christmas, Apostles and Evangelists, Name of Jesus, 1st Noct. Circum. and B. V. M., Virg. and Matr., 2nd Noct. All Saints, 3rd Noct. Messianic Ps. 4. b Comp. Luke 1. 28, in the Greek.

things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Rom. viii. 35-39.]

6 Thy arrows are very sharp, and the people shall be subdued unto Thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of Thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women ; upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for He is thy LORD God, and worship thou Him.

13 And the daughter of Tyre shall be there with a gift ; like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 ^bShe shall be brought unto the King in raiment of needlework ; the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

^a O θρανος σου.
[LXX.]

^b Comp. Judg. 5. 30.

Sagittæ Tuæ acutæ ; populi sub Te cadent : in corda inimicorum regis.

^aSedes Tua, DEUS, in sæculum sæculi : virga directionis virga regni Tui.

Dilexisti justitiam et odisti iniquitatem : propterea exiit te DEUS, DEUS tuus, oleo lætitiæ præ consortibus tuis.

Myrrha, et gutta, et cassia a vestimentis tuis, a domibus eburneis : ex quibus delectaverunt te filiæ regum in honore tuo.

Astitit Regina a dextris tuis in vestitu deaurato : circumdata varietate.

Audi, filia, et vide, et inclina aurem tuam : et obliviscere populum tuum, et domum patris tui.

Et concupiscet Rex decorem tuum : quoniam Ipse est DOMINUS DEUS tuus, et adorabunt Eum.

Et filiæ Tyri in muneribus : vultum tuum deprecabuntur omnes divites plebis.

Omnis gloria ejus filiæ Regis ab intus, in fimbriis aureis : circumamicta varietatibus.

Adducentur Regi virgines post eam : proximæ ejus afferentur tibi.

Afferentur in lætitia et exultatione : adducentur in templum Regis.

Pro patribus tuis nati sunt tibi filii : constitues eos principes super omnem terram.

its interpretation as a song of joy and praise respecting the Incarnation, and teaches us to draw out that interpretation even in detail. Thus we sing to Him, "Thou art fairer than the children of men" in respect of the Beauty of the King in His Human Nature, which was certainly the perfection of moral purity, and probably of external grace.¹ For although He was "made sin for us," yet He "knew no sin," but was spotless altogether in nature, will, and deed ; and although His visage was marred more than any man's, by the persecution and suffering He underwent, yet it could not but be that it was fairer than any other countenance in its original and unmarried state. Thus, too, we sing to Him, "Full of grace are Thy lips," remembering how it was said of Him, "Never man spake like this Man" [John vii. 46], and how "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." [Luke iv. 22.]

The fourth verse refers to the ceremony by which coronation was completed, the girding on of the sword. So when the fulness of the time was come, the WORD of God rides forth conquering and to conquer, girding on His Human Nature,—His Vesture dipped in blood,—on which, and on His thigh, is written the glorious Name which is the Christian fulness of the prophetic "Most Mighty,"—"King of kings and Lord of lords." [Rev. xix. 16.] The effects of the Incarnation are signified by the "terrible" or "wonderful" things achieved by the right hand of the Incarnate Word. Such marvellous works have already been effected as the overthrow of Paganism, the establishment of a sound morality, the first spread and the enduring perpetuity of the Christian Church : such terrible things are yet in store as the

second Advent of the Word, the overthrow of Antichrist, the general Resurrection, the Last Judgement, and the subjugation of all things to the universal Sovereignty of Christ.

This universal dominion of Christ is further referred to in the seventh verse, which is used in Heb. i. 8, 9, as evidence of the Divine Nature of our Lord : the use of the word "throne" instead of "seat" making the meaning more plain there than in the English version of the Psalm. Such a dominion is prepared for Christ in this dispensation, in the Day of Judgement, and in the perfected Church in glory ; a dominion of a right, erect, straight, or righteous sceptre, ever guiding to the justice and truth of God, and ever opposed to the lawless iniquity of the Evil One.

In the eighth verse the reward of Christ's love in becoming Man is proclaimed, the anointing of His Human Nature with the Holy Ghost given to Him without measure that He might have unlimited power to work out the work of salvation. This mention of the Anointing of Christ is especially connected with His Human Nature by the mention of "myrrh, aloes, and cassia," which carry the mind to the offerings of the wise men, and to the spices with which the holy body of Jesus was embalmed at His burial.² This seems the connecting-link between the former and the latter verses of the Psalm, the former setting forth the royalty of the Bridegroom, our Lord Jesus Christ ; the latter declaring the royalty of the Bride, His Church.

St. John the Baptist was the first to mention the Bride in

¹ No one can fail to observe the exceptional character of the traditional portrait of Christ with which religious art is pervaded. This is found as the Good Shepherd in the Catacombs, and in many other very ancient forms ; and there is probably truth in the representations that there were several contemporary portraits of our Lord taken, with and without miraculous agency, during His earthly life. This traditional countenance of Christ is not Jewish, but a Catholic eclecticism of human beauty. (See *Annotated Bible*, iii. 148.)

² It is observable that the anointing oil of the Mosaic dispensation [Exod. xxx. 23] was made of "principal spices" and olive oil. The "principal spices" named are myrrh, sweet cinnamon, sweet calamus, and cassia, the myrrh and cassia being each to weigh as much as both the others put together. This oil was used for anointing the Tabernacle, the vessels, and the priests, including Aaron.

Among the plants of the "garden enclosed" [Song of Solomon, iv. 12], the "spring shut up," the "fountain sealed," are spikenard, calamus, cinnamon, frankincense, myrrh, and aloes, with "all the chief spices." Myrrh, aloes, and cinnamon (which is nearly identical with cassia) are also named together in Prov. vii. 17.

18 I will remember Thy Name from one generation to another : therefore shall the people give thanks unto Thee, world without end.

THE XLVI. PSALM.

Deus noster refugium.

GOD is our Hope and Strength : a very present Help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of GOD : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : GOD shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but GOD hath shewed His voice, and the earth shall melt away.

7 The LORD of Hosts is with us : the GOD of Jacob is our Refuge.

8 O come hither, and behold the works of the LORD : what destruction He hath brought upon the earth.

9 He maketh wars to cease in all the world : He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am GOD : I will be exalted among the heathen, and I will be exalted in the earth.

11 The LORD of Hosts is with us : the GOD of Jacob is our Refuge.

XLVI.
Hist. The Korahites, after the destruction of Senacherib's army.
Liturg. S. P. M. Tuesd. Mattins. Epiphany, 3rd Noct. Transfiguration, Dedic. Church, 1st Noct. Trinity, E. V. M., and Matr., and Noct.

Memores erunt nominis Tui DOMINE : in omni generatione et generationem.

Propterea populi confitebuntur Tibi in æternum : et in sæculum sæculi.

PSALMUS XLV.

DEUS noster refugium et virtus : adjutor in tribulationibus quæ invenerunt nos nimis.

Propterea non timebimus dum turbabitur terra : et transferentur montes in cor maris.

Sonuerunt et turbatæ sunt aquæ eorum : conturbati sunt montes in fortitudine ejus.

Fluminis impetus lætificat civitatem DEI : sanctificavit tabernaculum Suum Altissimus.

DEUS in medio ejus ; non commovebitur : adjuvabit eam DEUS mane diluculo.

Conturbatæ sunt Gentes, et inclinata sunt regna : dedit vocem Suam, mota est terra.

DOMINUS virtutum nobiscum : susceptor noster DEUS Jacob.

Venite et videte opera DOMINI : quæ posuit prodigia super terram.

Auferens bella usque ad finem terræ : arcum conteret, et confringet arma ; et scuta comburet igni.

Vacate, et videte quoniam Ego sum DEUS : exaltabor in Gentibus, et exaltabor in terra.

DOMINUS virtutum nobiscum : susceptor noster DEUS Jacob.

New Testament times when he said, "He that hath the Bride is the Bridegroom." [John iii. 29.] Similar phraseology appears in our Lord's earliest words [Mark ii. 19 ; Luke v. 34], and in several of His parables, where He represents the kingdom of Heaven under the figure of marriage. St. Paul speaks of his earnest desire to present the Church as "a chaste virgin" to Christ [2 Cor. xi. 2], and likens the union between it and Christ to the union of husband and wife. [Eph. v. 23-32.] But, above all, the tone of this Psalm is taken up in the latter chapters of the Revelation, "Let us be glad and rejoice, and give honour to Him : for the marriage of the Lamb is come, and His wife hath made herself ready." [Rev. xix. 7.] "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." [Rev. xxi. 2.] "And there came unto me one of the seven angels . . . saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." [Rev. xxi. 9, 10.]

And as the King, the Incarnate Word, is fairer than the children of men in natural beauty of body and soul, so the Queen on His right hand is also represented as being adorned with all that can make fit to stand before Him, as well as being "all glorious within." Though the Church is "clothed with the sun" [Rev. xii. 1] in a spiritual sense, yet in a literal sense also she is to have all that external splendour which is typified by clothing of wrought gold and raiment of needlework ; a vesture of gold, wrought about with divers colours, reflecting the glory of the Bridegroom's "vesture dipped in blood."¹

In this Psalm, therefore, the Church ever offers a hymn of

thanksgiving to Christ for that Betrothal of Himself to His mystical Body which will be perfected by the final assumption of the Bride to His right hand in Heaven. Girt with the sword of His Human Nature, and clad with transfused garments which are still perfumed with the myrrh, aloes, and cassia of His atoning work, the King of Glory stands prepared to receive to His side the Church which He has espoused ; that as a Queen she may enter into His palace, as a Queen be crowned with a never-fading beauty, and as a Queen reign with Him, "having the glory of God." [Rev. xxi. 11.]

PSALM XLVI.

As the kingdoms of this world shall become the kingdom of the Lord and of His Christ, so the waters which rage and swell and shake the earth to its foundations shall be subdued at the Divine command, "Be still," and become the river which makes glad the City of God. "There shall be no more sea" to trouble the Church [Rev. xxi. 1] ; but there shall be "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" [Rev. xxii. 1], and "every thing shall live whither the river cometh." [Ezek. xlvii. 9.]

Such is the mystical strain which this Psalm carries up to the praise of God. The ordinary antagonism of the world may embarrass the Church, or active persecution trouble it, but the Spirit of God moves upon the face of the waters to bring life out of death ; God will remember Noah, to make that by which He brings destruction upon the earth be also the salvation of His Church. Christ, though asleep, is yet in the ship of the Apostles, ready to rebuke the winds and the waves, and to say, "Peace, be still."

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. Amen.

¹ There is an accidental coincidence of a very striking character between this Christmas Mattins Psalm and the first lesson on Christmas Eve, which is Isa. lx. [See also p. 249.]

DAY 9. EVENING PRAYER.

THE XLVII. PSALM.

Omnes gentes, plaudite.

O CLAP your hands together, all ye people :
 O sing unto GOD with the voice of melody.
 2 For the LORD is high, and to be feared : He is the great King upon all the earth.
 3 He shall subdue the people under us : and the nations under our feet.
 4 He shall choose out an heritage for us : even the worship of Jacob, whom He loved.
 5 God is gone up with a merry noise : and the LORD with the sound of the trump.
 6 O sing praises, sing praises unto *our* God : O sing praises, sing praises unto our King.
 7 For God is the King of all the earth : sing ye praises with understanding.
 8 God reigneth over the heathen : God sitteth upon His holy seat.
 9 The princes of the people are joined unto the people of the God of Abraham : for God, Which is very high exalted, doth defend the earth, as it were with a shield.

THE XLVIII. PSALM.

Magnus Dominus.

GREAT is the LORD, and highly to be praised :
 in the city of our God, even upon His holy hill.
 2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; GOD is well known in her palaces as a sure refuge.
 3 For lo, the kings of the earth : are gathered and gone by together.
 4 They marvelled to see such things : they were astonished, and suddenly cast down.
 5 Fear came there upon them, and sorrow : as upon a woman in her travail.
 6 Thou shalt break the ships of the sea : through the east-wind.
 7 Like as we have heard, so have we seen in the city of the LORD of Hosts, in the city of our God : GOD upholdeth the same for ever.
 8 We wait for Thy loving-kindness, O GOD : in the midst of Thy temple.

XLVII.
Hist. After Jehoshaphat's victory over the confederate armies. [2 Chron. 20.]
Liturg. Ascension Evensong. S. M. Tuesd. Mattins. Epiphany, 1st Noct. Trinity Sunday, Apostles and Evangelists, Transfig. Ex. Cross, St. Michael, 2nd Noct.

XLVIII.
Hist. After Jehoshaphat's victory over the confederate armies. [2 Chron. 20.]
Liturg. Whitsunday Mattins. S. M. Tuesd. Whitsuntide, Mattins, Name of Jesus, 1st Noct. Christmas, Circumcision, Trinity Sunday, Dedic. of Church, Transfig., 2nd Noct.

PSALMUS XLVI.

OMNES Gentes plaudite manibus : jubilate DEO in voce exultationis.
 Quoniam DOMINUS excelsus terribilis : Rex magnus super omnem terram.
 Subjecti populos nobis : et gentes sub pedibus nostris.
 Elegit nobis hæreditatem Suam : speciem Jacob quam dilexit.
 Ascendit DEUS in jubilo : et DOMINUS in voce tubæ.
 Psallite DEO nostro, psallite : psallite Regi nostro, psallite.
 Quoniam Rex omnis terræ DEUS : psallite sapienter.
 Regnabit DEUS super Gentes : DEUS sedet super sedem sanctam Suam.
 Principes populorum congregati sunt cum DEO Abraham : quoniam dii fortes terræ vehementer elevati sunt.

PSALMUS XLVII.

MAGNUS DOMINUS, et laudabilis nimis : in civitate DEI nostri, in monte sancto Ejus.
 Fundatur exultatione universæ terræ mons Sion : latera aquilonis, civitas Regis magni.
 DEUS in domibus ejus cognoscetur : cum suscipiet eam.
 Quoniam ecce reges terræ congregati sunt : convenerunt in unum.
 Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt : tremor apprehendit eos.
 Tibi dolores ut parturientis : in spiritu vehementi conteres naves Tharsis.
 Sicut audivimus, sic vidimus in civitate DOMINI virtutum, in civitate DEI nostri : DEUS fundavit eam in æternum.
 Suscepimus, DEUS, misericordiam Tuam : in medio templi Tui.

PSALM XLVII.

This is a hymn of triumph, not for any temporal victory of Christ's Church, but for that glorious work of peace by which the fold of the Good Shepherd is being extended that it may embrace all races of mankind. As holy Simeon saw that the Sun of Righteousness had arisen to be a Light to lighten the Gentiles, as well as God's ancient people Israel, so the prophet had been inspired to tell of the then distant age of the Messiah, that "God reigneth over the heathen," and that "the princes of the people," beyond the bounds of the chosen race, are joined unto the people of the God of Abraham.

The selection of this Psalm for Ascension Day is connected partly with the ordinary interpretation of the fifth verse, but not less with the general tone of victory which pervades the whole, and which is so suitable to the leading of captivity captive by Christ when He ascended up on high, to reign over the people whom He had bought with a price, and to place His Human Nature on the holy throne of Divine majesty and power.

It is a song of trust also in Christ, in which the Church declares that, as the "word of the Lord came unto Abram in

a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward," so will the same WORD, God, Which is very high exalted, ever defend as with a shield the inheritance which He has won for His own.

PSALM XLVIII.

Much light is thrown upon this Psalm by comparing together the two chapters of the Revelation in which are described the fall of the mystical city Babylon, and the establishment for ever of the New Jerusalem. The eighteenth chapter expands the third and following three verses of the Psalm into a fearful description of a sudden destruction, and privation of the Light and Presence of God : "Alas, alas ! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ! For in one hour so great riches is come to nought. . . . And the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." [Rev. xviii. 16, 17, 23.] The Holy City, on the other hand, whose foundations were laid at Pentecost, is seen descending from God, "prepared as a bride adorned for her husband . . . and the city had no need

9 O God, according to Thy Name, so is Thy praise unto the world's end : Thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of Thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : He shall be our Guide unto death.

THE XLIX. PSALM.

Audite hæc, omnes.

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto GOD for him;

8 For it cost more to redeem their souls : so that he must let that alone for ever;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

XLIX.
Hist. After Jehoshaphat's victory over the confederate armies. [2 Chron. 20.]
Liturg. S. 聖. 聖.
Tuesd. Mattins.

Secundum Nomen Tuum, DEUS, sic et laus Tua in fines terræ : justitia plena est dextera Tua.

Lætetur mons Sion, et exsulent filiæ Judæ : propter judicia Tua, DOMINE.

Circundate Sion, et complectimini eam : narate in turribus ejus.

Ponite corda vestra in virtute ejus : et distribuite domos ejus ; ut enarretis in progenie altera.

Quoniam hic est DEUS, DEUS noster in æternum, et in sæculum sæculi : Ipse reget nos in sæcula.

PSALMUS XLVIII.

AUDITE hæc, omnes gentes : auribus percipite omnes qui habitatis orbem.

Quique terrigenæ, et filii hominum : simul in unum dives et pauper.

Os meum loquetur sapientiam : et meditatio cordis mei prudentiam.

Inclinabo in parabolam aurem meam : aperiam in psalterio propositionem meam.

Cur timebo in die mala ? iniquitas calcanei mei circumdabit me.

Qui confidunt in virtute sua : et in multitudine divitiarum suarum gloriantur,

Frater non redimit ; redimet homo : non dabit DEO placationem suam,

Et pretium redemptionis animæ suæ : et laborabit in æternum, et vivet adhuc in finem.

Non videbit interitum cum viderit sapientes morientes : simul insipiens et stultus peribunt.

Et relinquent alienis divitias suas : et sepulchra eorum domus illorum in æternum.

Tabernacula eorum in progenie et progenie : vocaverunt nomina sua in terris suis.

Et homo, cum in honore esset, non intellexit : comparatus est jumentis insipientibus, et similis factus est illis.

Hæc via illorum scandalum ipsis : et postea in ore suo complacébunt.

of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the Light thereof . . . they need no candle, neither light of the sun ; for the Lord God giveth them light." [Rev. xxi. 2, 23 ; xxii. 5.]

While therefore the city of Antichrist, which says in its pride, "I shall be a lady for ever" [Isa. xlvi. 7], is a marvel to see, because of its gigantic ruin, the City of God, the Temple of the Holy Ghost, shall stand firm in all its towers and bulwarks, because God Himself upholds it, and dwells in the midst of its streets.

PSALM XLIX.

The "parable" and "dark speech" of this Psalm appear to refer to the vision of a better resurrection which upholds the faithful soul when depressed by adversity. The strain of the Psalm is, Look not at the outward prosperity of this life, as that which is most to be desired, and the loss of which is most to be lamented ; but rather look to that deliverance from eternal misery [v. 15] and that reception into the Presence of God, which will be the only true and enduring prosperity. Until Christ brought life and immortality to

light by the Gospel, it was only in parables and dark sayings that they were made known to the world, and even the seventh and fifteenth verses speak of redemption and a future life of blessedness only in negative and enigmatical terms. Such parables and enigmas have, however, received their interpretation by the word and work of Christ ; and thus an additional force is given to them as they are used in the Church. God has revealed even to babes the truths that were hidden from the wise and prudent of old, and every Christian can behold the unveiling of mysteries, which prophets and kings looked into without understanding. And thus, when we sing that no man may deliver his brother, we do it in the knowledge that One has made Himself our Brother, to redeem us by making an atonement with God for us ; and when, "But God hath delivered My soul from the place of hell ; for He shall receive Me," we know that we are speaking of Him Who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. He is the Righteous Who could say, "All souls are Mine," and could have domination over them, to lead captivity captive, in the morning of His Resurrection. There is an obvious association of ideas between this Psalm

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for He shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

DAY 10. MORNING PRAYER.

THE L. PSALM.

Deus deorum.

THE LORD, even the most mighty God, hath spoken ; and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him.

4 He shall call the heaven from above : and the earth, that He may judge His people.

5 Gather My saints together unto Me : those that have made a covenant with Me with sacrifice.

6 And the heavens shall declare His righteousness : for God is Judge Himself.

7 Hear, O My people, and I will speak : I Myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before Me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

Sicut oves in inferno positi sunt : mors depascet eos.

Et dominabuntur eorum justii in matutino : et auxilium eorum veterascet in inferno a gloria eorum.

Veruntamen DEUS redimet animam meam de manu inferi : cum acceperit me.

Ne timueris cum dives factus fuerit homo : et cum multiplicata fuerit gloria domus ejus.

Quoniam cum interierit, non sumet omnia : neque descendet cum eo gloria ejus.

Quia anima ejus in vita ipsius benedicetur : confitebitur tibi cum benefeceris ei.

Introibit usque in progenies patrum suorum : et usque in æternum non videbit lumen.

Homo, cum in honore esset, non intellexit : comparatus est jumentis insipientibus, et similis factus est illis.

PSALMUS XLIX.

DEUS deorum DOMINUS locutus est : et vocavit terram,

A solis ortu usque ad occasum : ex Sion species decoris Ejus.

DEUS manifeste veniet : DEUS noster, et non silebit.

Ignis in conspectu Ejus exardescet : et in circuitu Ejus tempestas valida.

Advocavit celum desursum : et terram. discernere populum Suum.

Congregate Illi sanctos Ejus : qui ordinant testamentum Ejus super sacrificia.

Et annuntiabunt cœli justitiam Ejus : quoniam DEUS judex est.

Audi populus Meus, et loquar ; Israël, et testificabor tibi : DEUS, DEUS tuus, Ego sum.

Non in sacrificiis tuis arguam te : holocausta autem tua in conspectu Meo sunt semper.

Non accipiam de domo tua vitulos : neque de gregibus tuis hircos.

L.
Hest. Asaph. Oc-
casion unknown.
Liturg. S. 聖 眞.
Tuesd. Mattins.

and our Blessed Lord's parables of the rich fool, and of Dives and Lazarus. The one thought that his house should continue for ever, but while he was planning for the future heard the voice, "This night shall thy soul be required of thee," and was compared unto the beasts that perish. The other "was clothed in purple and fine linen, and fared sumptuously every day," yet carried nothing away with him, neither did his pomp follow him ; for it was in hell and in torment that he opened the eyes which had been closed by death. But though a Job or a Lazarus may be compassed about with the consequences of that sin which bruised the heel even of the Second Adam, he may say, "Wherefore should I fear?" "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth ; and though worms destroy this body, yet in my flesh shall I see God." And thus, while the wicked follows the generation of his fathers, and shall never see light, they that live in Christ follow the generation of the New birth, and walking in the path of light which He will shew them, attain at last to the perfect Day.

PSALM L.

This Psalm proclaims the Advent of the Son of God to

establish a new covenant between God and man. In the old covenant the voice of the Lord was heard from Sinai by a single nation, but in the new covenant He speaks to the whole world, and sends forth His invitation "from the rising up of the sun unto the going down thereof." But, although it declares the Advent of Christ in the "perfect beauty" of the Incarnation, it sets Him forth especially in that character to which our Lord referred when He said, "The Father hath committed all judgement unto the Son." And hence the Psalm is a continual witness that, although we are come to the "Mount Sion" of mercy, and not to the mount which burned with the fire of judgement, yet the dispensation of the Son of Man is a continuous dispensation of judgement even in this life. Our righteous Judge is judging His people while the day of grace is still theirs, saying even to His saints, and those that have made a covenant with Him, with the sacrifice of the New Dispensation, "Hear, O My people, and I will speak. . . . Consider this, lest I pluck you away, and there be none to deliver you." This judgement is, therefore, as far as it relates to the present life, our Lord's merciful appeal to the consciences of His people, by which He is striving to bring them to penitence, love, and a closer walk with Him. At the same time, as His prophetic words con-

10 For all the beasts of the forest are Mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in My sight.

12 If I be hungry, I will not tell thee : for the whole world is Mine, and all that is therein.

13 Thinkest thou that I will eat bull's flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon Me in the time of trouble : so will I hear thee, and thou shalt praise Me.

16 But unto the ungodly said GOD : Why dost thou preach My laws, and takest My covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast My words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held My tongue, and thou thoughtest *wickedly*, that I am even such a one as thy self : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth Me thanks and praise, he honoureth Me : and to him that ordereth his conversation right will I shew the salvation of God.

THE LI. PSALM.

Miserere mei, Deus.

HAVE mercy upon me, O God, after Thy *great* goodness : according to the multitude of Thy mercies do away mine offences.

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

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

Quoniam Meæ sunt omnes feræ silvarum : iumenta in montibus et boves.

Cognovi omnia volatilia cœli : et pulchritudo agri Mecum est.

Si esuriero non dicam tibi : Meus est enim orbis terræ et plenitudo ejus.

Nunquid manducabo carnes taurorum ? aut sanguinem hircorum potabo ?

Immola Deo sacrificium laudis : et redde Altissimo vota tua.

Et invoca Me in die tribulationis : eruam te et honorificabis Me.

Peccatori autem dixit DEUS, Quare tu enarras justitias Meas : et assumis testamentum Meum per os tuum ?

Tu vero odisti disciplinam : et projecisti sermones Meos retrorsum.

Si videbas furem, currebas cum eo : et cum adulteris portionem tuam ponebas.

Os tuum abundavit malitia : et lingua tua concinnabat dolos.

Sedens adversus fratrem tuum loquebaris : et adversus filium matris tuæ ponebas scandalum ; hæc fecisti, et tacui.

Existimasti inique quod ero tui similis : arguam te, et statuam contra faciem tuam.

Intelligite hæc, qui obliviscimini DEUM : nequando rapiat, et non sit qui eripiat.

Sacrificium laudis honorificabit Me : et illic iter quo ostendam illi salutare DEL.

PSALMUS L.

MISERERE mei, DEUS : secundum magnam misericordiam Tuam.

Et secundum multitudinem miserationum Tuarum : dele iniquitatem meam.

Amplius lava me ab iniquitate mea : et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : et peccatum meum contra me est semper.

LI.
Hist. David; after his sin with Bathsheba. [2 Sam. 12.] Liturg. Ash Wed. Communion. S. 2. 3. Ferial Lauds. Lauds of the departed. Penitential Ps. 4.

cerning the destruction of Jerusalem had a further reference to the end of the world, so, when speaking of judging His people in this life, He refers also to that final and irrevocable judgement, from which, if He have not saved, there is none to deliver. Thus we are reminded of His words as He wept over the Holy City, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings!" or of His words spoken by the prophet, "Come, now, and let us reason together, saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

The references to sacrifices which this Psalm contains are to be taken in two senses. First, they speak of the unacceptableness of offerings made in hypocrisy, and which are not accompanied by penitence, obedience, and love; offerings which are again repudiated by God in the penitential Psalm that follows: "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . . Bring no more vain oblations; incense is an abomination unto Me." [Isa. i. 11-13.] Secondly, they look prophetically to

the passing away of the old dispensation, which was founded on a system of sacrifices wherein slain animals were offered, and to the coming in of the new dispensation, which is founded on the once-offered Sacrifice of Christ, presented before God continually in Heaven, and re-presented on earth, in the sacrifice of the Holy Eucharist. Thus, "Offer unto God thanksgiving," and, "Whoso offereth Me thanks and praise, he honoureth Me," look to that of which the prophet Malachi spoke when, after saying, "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand," he added, "For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts." [Mal. i. 11.]

PSALM LI.

Such was the completeness of our Blessed Redeemer's identification of Himself with our nature, that even these words of deep and sorrowing penitence are His words, spoken as the Representative of all sinners. God laid upon Him the iniquities of us all, and thus He speaks as One in Whom all

4 Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

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

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

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

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

11 Cast me not away from Thy presence : and take not Thy holy Spirit from me.

12 O give me the comfort of Thy help again : and establish me with Thy free Spirit.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

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

15 "Thou shalt open my lips, O LORD : and my mouth shall shew Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.

18 O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.

Tibi soli peccavi, et malum coram Te feci : ut justificeris in sermonibus Tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum : et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti : incerta et occulta sapientiæ Tuæ manifestasti mihi.

Asperges me, DOMINE, hyssopo, et mundabor : lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā : et exultabunt ossa humiliata.

Averte faciem Tuam a peccatis meis : et omnes iniquitates meas dele.

Cor mundum crea in me, DEUS : et spiritum rectum innova in visceribus meis.

Ne projicias me a facie Tua : et spiritum sanctum Tuum ne auferas a me.

Redde mihi lætitiā salutaris Tui : et spiritu principali confirma me.

Docebo iniquos vias Tuas : et impii ad Te convertentur.

Libera me de sanguinibus, DEUS, DEUS salutis meæ : et exultabit lingua mea justitiā Tuam.

DOMINE, labia mea aperies : et os meum annuntiatib laudem Tuam.

Quoniam si voluisses sacrificium, dedissem : utique holocaustis non delectaberis.

Sacrificium DEO spiritus contribulatus : cor contritum et humiliatum, DEUS, non despicias.

Benigne fac, DOMINE, in bona voluntate Tua Sion : ut ædificentur muri Hierusalem.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta : tunc imponent super altare Tuum vitulos.

a Mattins and Evening
song Versicles.

the woes of mankind, all original and all actual sin, were for the time condensed into a focus, that, by the intensity of His penitence, they might be brought within the reach of mercy and pardon. Hence, all the millions of mankind that have inherited sin from the first Adam are brought before the All-righteous Judge in the Person and by the voice of the Second Adam, Who says for them, and not for Himself, "Have mercy upon Me," "Do away Mine offences," "Wash Me," "Cleanse Me." Have mercy upon Me, for in Me Thou dost behold not Thy sinless Son alone, but Him Whom Thou hast made sin for all Thy sinful children. Do away Mine offences, for not only am I Thy Son, in Whom is no guile, but the new Head and Leader and Representative of Thine offending offspring. Wash Me, Whose sinless Conception by my Virgin Mother left no need for baptism, and cleanse Me, Who have no defilement of My Nature, for I am made like unto My brethren in all things, that I may win purity for them. I acknowledge My faults, for theirs have I taken on Me, and My sin is ever before Me, for the burden of their sin weighs Me down from My cradle in the manger at Bethlehem to My Cross on the hill of Calvary. Oh, be favourable and gracious unto Thy Sion, and build Thou the walls of Thy New Jerusalem, that the Eucharists of My atoning Sacrifice may ever be presented before Thee, and in that and in them all other sacrifices find their fulfilment, their completion, and their climax.

It is only in the way thus indicated that a full explanation can be given of (1) the deep and intense spirit of self-accusation ; (2) the entire confidence in the cleansing power of God ; and (3) the sense of most intimate relation between Himself

and His Judge, by which the penitent's words in this Psalm are so strikingly characterized. In this degree, and that a very high degree, David was a type of our atoning Lord when he uttered this Psalm, and thus his tone of penitence so far exceeded that which ordinary sinners could thoroughly assume : but David's penitence was that of an actual sinner, who could say literally of himself individually that he was shapen in wickedness, that his mother had conceived him with the taint of original sin, that he needed purging with hyssop from the leprosy of actual sin, and deliverance from blood-guiltiness. The personal sinlessness of the Lamb of God aggravated the pain of the burden laid upon Him, and also enabled Him to see the whole of God's hatred for sin as no actual sinner could.¹ And thus when He "was made sin for us," that He might make intercession for us by a vicarious penitence, the intensity of the words of penitence was in proportion to His thorough and penetrative perception of its necessity. As He was set forth to us for an example of innocence, so He is also set forth for an example of penitence ; and hence, where we should least expect it, in Him Who knew no sin, we find the perfect Pattern which the sinner is to copy when he comes before God confessing his transgressions, praying for pardon, promising amendment of life, and faithfully expecting a perfect absolution.

Part of the tenth, eleventh, and fifteenth verses of this

¹ This explains "Against Thee only have I sinned." In the depth of His vicarious penitence the offence against God becomes so blindingly apparent that the offence against man is for the time invisible.

THE LII. PSALM.

Quid gloriaris?

WHY boastest thou thyself, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth yet daily?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : He shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto Thee for that Thou hast done : and I will hope in Thy Name, for Thy saints like it well.

DAY 10. EVENING PRAYER.

THE LIII. PSALM.

Dixit insipientis.

THE foolish body hath said in his heart : There is no God.

2 ^b Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 ^c God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 ^d But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 ^e Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon God.

6 ^f They were afraid where no fear was : for

LII.
Hist. David; when betrayed by Doeg. [1 Sam. 22. 9.]
Liturgy. 5. 聖. 聖.
Tuesd. Mattins.

LIII.
Hist. David. Occasion unknown.
Liturgy. 5. 聖. 聖.
Wed. Mattins.
a Ps. 14. 1.
b Ps. 14. 2.

c Ps. 14. 3.

d Ps. 14. 4.

e Ps. 14. 8.

f Ps. 14. 9.

PSALMUS LI.

QUID gloriaris in malitia : qui potens es in iniquitate?

Tota die injustitiam cogitavit lingua tua : sicut novacula acuta fecisti dolum.

Dilexisti malitiam super benignitatem : iniquitatem magis quam loqui æquitatem.

Dilexisti omnia verba præcipationis : lingua dolosa.

Propterea DEUS destruet te in finem : evellet te, et emigrabit te de tabernaculo tuo ; et radicem tuam de terra viventium.

Videbunt justi et timebunt, et super eum ridebunt, et dicent : Ecce homo qui non posuit DEUM adiutorem suum :

Sed speravit in multitudine divitiarum suarum : et prævaluit in vanitate sua.

Ego autem, sicut oliva fructifera in domo DEI : speravi in misericordia DEI in æternum ; et in sæculum sæculi.

Confitebor Tibi in sæculum, quia fecisti : et expectabo Nomen Tuum, quoniam bonum est in conspectu sanctorum Tuorum.

PSALMUS LII.

DIXIT insipientis in corde suo : Non est Deus.

Corrupti sunt, et abominabiles facti sunt in iniquitatibus : non est qui faciat bonum.

DEUS de cælo 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.

Nonne scient omnes qui operantur iniquitatem : qui devorant plebem meam ut cibum panis?

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

Psalm are daily used as versicles at Mattins and Evensong. The whole Psalm was formerly used every day except Sunday.

PSALM LII.

The title of this Psalm connects it with the iniquitous acts of Doeg in slaying Ahimelech and a multitude of other priests and their families at the command of Saul. [1 Sam. xxii. 18, 19.] By this wicked act both Saul and Doeg constituted themselves types of Antichrist, and the words spoken against them by the Psalmist derive a part of their force from the fact that they are also a prophecy respecting the great enemy of the Lord and of His Church. This gives the key to the strong language respecting the "lies" of the "tyrant" by which the Psalm is characterized; for the whole rule of Antichrist will reflect the one great lie set up in his person, when "he as God sitteth in the temple of God, showing himself that he is God." [2 Thess. ii. 4.] But the "sharp razor" of Antichrist will be vanquished by the "two-edged sword" [Rev. i. 16] of truth which proceeds out of the mouth of "the WORD of God." [Ibid. xix. 13. 2 Thess. ii. 8.]

This also a contrast is set forth in this Psalm between the kingdom of Antichrist and the Church. The one will be rooted out of the land of the living, the other planted like a green olive-tree in the House of God. For all past mercies to her, therefore, the Church here gives thanks to God, assured that she may still hope in His Name, Who has promised that the gates of Hell shall not prevail against her.

PSALM LIII.

This Psalm is nearly identical with the fourteenth. The difference, and a very conspicuous one, is, that there is here no mention of "the Poor" and "the Righteous," after the words "They were afraid where no fear was." This omission gives the Psalm a more direct application to the persecution of the Church by Antichrist than to the opposition offered by him to our Lord personally; and thus it may be taken as a hymn of the Church in the last days of its militant condition, when the souls under the Altar will cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" and when Antichrist having

God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 "Oh, that the salvation were given unto Israel out of Sion: Oh, that the LORD would deliver His people out of captivity.

8 Then should Jacob rejoice: and Israel should be right glad.

THE LIV. PSALM.

Deus, in Nomine.

SAve me, O God, for Thy Name's sake: and **a**venge me in Thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For 'strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my Helper: the LORD is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy Thou them in Thy truth.

6 An offering of a free heart will I give Thee, and praise Thy Name, O LORD: because it is so comfortable.^c

7 For He hath delivered me out of all my trouble: and mine eye hath seen His desire upon mine enemies.

THE LV. PSALM.

Exaudi, Deus.

HEAR my prayer, O God: and hide not Thyself from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

a Ps. 14. 11.

LIV.
Hist. David; when betrayed by Ziphites. [1 Sam. 23. 19.]
Liturg. Good Friday Mattins. S. 聖. 聖. Sunday and all Festivals; Prime. Good Friday Mattins. 2nd Noct. Easter Eve, 3rd Noct.

b i.e. Aliens or foreigners.

c See footnote x.

LV.
Hist. David; on his flight from Jerusalem. [1 Sam. 15.]
Liturg. S. 聖. 聖. Wed. Mattins.

Quoniam DEUS dissipavit ossa eorum qui hominibus placent: confusi sunt, quoniam DEUS sprevit eos.

Quis dabit ex Sion salutare Israël? cum converterit DEUS captivitatem plebis Suæ: exultabit Jacob, et lætabitur Israël.

PSALMUS LIII.

DEUS, in Nomine Tuo saluum me fac: et in virtute Tua judica me.

DEUS, exaudi orationem meam: auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposerunt DEUM ante conspectum suum.

Ecce enim DEUS adjuvat me: et DOMINUS susceptor est animæ meæ.

Averte mala inimicis meis: et in veritate Tua disperde illos.

Voluntarie sacrificabo Tibi; et confitebor Nomini Tuo, DOMINE: quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus.

PSALMUS LIV.

EXAUDI, DEUS, orationem meam: et ne despexeris deprecationem meam; intende mihi, et exaudi me.

Contristatus sum in exercitatione mea: et conturbatus sum a voce inimici, et a tribulatione peccatoris.

Quoniam declinaverunt in me iniquitates: et in ira molesti erant mihi.

Cor meum conturbatum est in me: et formido mortis cecidit super me.

Timor et tremor venerunt super me: et contexerunt me tenebræ.

been empowered "to make war with the saints and to overcome them," they also will cry, "Oh, that the salvation were given unto Israel out of Sion; oh, that the Lord would deliver His people out of captivity." But "he that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." [Rev. xiii. 10.]

PSALM LIV.

The long-established custom of the Church has given us the true meaning of this Psalm by appropriating it to the commemoration of our Blessed Lord's Passion. In the words "Save me, O God," we hear the same voice as that which uttered the bitter cry which was taken from the twenty-second Psalm. In "strangers are risen up against me," we hear the prediction, ages beforehand, of the fact that Jesus would be put to death by a foreign ruler and foreign soldiers, a circumstance in the last degree unlikely to have occurred to the uninspired mind of a Jew in David's time, but clearly foreseen and foreordained by God. In "the tyrants which

have not God before their eyes," we see the unjust conduct of Pilate, who was convinced of the Holy Sufferer's innocence, and yet condemned Him through fear of men. In "God is my Helper" may be traced the spirit which prompted the words, "Put up thy sword into the sheath," and "Thou couldest have no power at all against Me, except it were given thee from above." In the "offering of a free heart," we see the submission expressed in the words "not My will but Thine be done," and the voluntary yielding up of His life when no man had power to take it from Him. Lastly, the "vengeance" spoken of here receives its proper interpretation by a comparison of the last words of the Psalm with our Lord's words, "Father, forgive them, for they know not what they do." The prayer was heard, and Jesus, looking forth from His Cross, "saw of the travail of His soul and was satisfied," for even His enemies were afterwards made to be at peace with Him by the power of His Intercession.

PSALM LV.

The sorrows of our Blessed Redeemer's Soul are here predicted by His own inspiration, so that the prophecy becomes a history, setting forth the mental trouble which preceded His Apprehension and Death. This anguish culminated in the Agony of Gethsemane and the Cross, but it also pervaded

¹ comfortable] i.e. strengthening. So the earliest English Bibles read Isa. xli. 7, "And he comfortide hym with nailes, that it shulde not be moued." And Phil. iv. 13, "I may alle thingis in him that comfortith me." The ultimate derivation of "comfort" is from "fortis."

6 And I said, O that I had wings like a dove : for then would I flee away and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O LORD, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night "they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me : for then *peradventure* I would have hid my self from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down 'quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon GOD : and the LORD shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and He shall hear my voice.

19 It is He that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

a. i. e. "Unrighteousness and strife."

b Comp. Matt. 26. 23.

c. i. e. Alive. [Comp. Num. 16. 30.]

Et dixi, quis dabit mihi pennas sicut columbæ : et volabo, et requiescam.

Ecce elongavi fugiens : et mansi in solitudine.

Expectabam eum qui salvum me fecit : a pusillanimitate spiritus et tempestate.

Præcipita, DOMINE, divide linguas eorum : quoniam vidi iniquitatem et contradictionem in civitate.

Die ac nocte circumdabit eam super muros ejus iniquitas : et labor in medio ejus et injustitia.

Et non defecit de plateis ejus : usura et dolus.

Quoniam si inimicus meus maledixisset mihi : sustinuissem utique.

Et si is qui oderat me super me magna locutus fuisset : abscondissem me forsitan ab eo.

Tu vero homo unanimes : dux meus et notus meus :

Qui simul mecum dulces capiebas cibos : in domo DEI ambulavimus cum consensu.

Veniat mors super illos : et descendant in infernum viventes.

Quoniam nequitiae in habitaculis eorum : in medio eorum.

Ego autem ad DEUM clamavi : et DOMINUS salvavit me.

Vespere, et mane, et meridie narrabo et annuntiabo : et exaudiet vocem meam.

Redimet in pace animam meam ab his qui appropinquant mihi : quoniam inter multos erant mecum.

Exaudiet DEUS, et humiliabit illos : qui est ante sæcula.

Non enim est illis commutatio, et non timeverunt DEUM : extendit manum suam in retribuendo.

Contaminaverunt testamentum ejus : divisi sunt ab ira vultus ejus, et appropinquavit cor illius.

Molliti sunt sermones ejus super oleum : et ipsi sunt jacula.

all His life, and especially that period of it when His Ministry brought Him within the nearer contemplation of man's ingratitude.

That the holy Jesus suffered from the fear of death is a proof of His perfect oneness in nature with those whom He came to save. But He doubtless suffered more than the ordinary fear of death from the knowledge that He was to tread the winepress alone, and that of the people there was none with Him. [Isa. lxiii. 3.] As David went up the " ascent of the Mount of Olivet, and wept as he went," on the occasion when this Psalm was written, " the people that was with him " were also " weeping as they went up." [2 Sam. xv. 30.] But when the Son of David stedfastly set His face to go up to Jerusalem, " He went before them " [Mark x. 32], walking alone in such a manner as to show His purpose, to amaze them and make them afraid. So, when in the garden of Gethsemane, He first left the body of His Apostles at the gate, and then " went a little further," that He might be divided from the companionship even of the three chosen disciples ; and as if to make His loneliness more complete, they could not even at a distance watch with Him, but fell asleep. Alone He went with those who apprehended Him, for " all forsook Him and fled ; " alone He appeared before the High Priest and Pilate, even Peter denying that he was His friend ; alone He hung upon the Cross, His dis-

cipling " standing afar off." Such utter isolation in His sufferings and sorrows may have aggravated greatly the fear of death, and the horrible dread by which He was overwhelmed ; and still more would that fear be aggravated by the " storm and tempest " of the bitter and tumultuous assembly by which He was surrounded.

The twelfth and following verses contain an indication of the character of that intercourse between Christ and His Apostles which led Him to say that He had called them friends and not servants, and that, whereas a servant knew not his master's will, they, as friends, had been admitted to take sweet counsel with Him. It was one of these whose words were smoother than oil when he said, " Master, Master, and kissed Him," and yet were as the piercing of a sword, since they were words with which he betrayed that Master. It was to that one that, even at the last, the meek, loving, and forgiving Jesus said, " Friend, wherefore art thou come ? "

The peculiar circumstances under which St. Peter quoted the twenty-third verse, " casting all your care upon Him, for He careth for you," show that this Psalm may be taken also as the words of Christ's mystical Body, speaking of the troubles which come upon her from Antichrist. The afflictions of the Church under Nero's persecution foreshadowed those which will come upon her in the latter days, as is

23 O cast thy burden upon the LORD, and He shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : Thou, O GOD, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in Thee, O LORD.

DAY 11. MORNING PRAYER.

THE LVI. PSALM.

Miserere mei, Deus.

BE merciful unto me, O GOD, for man goeth about to devour me : he is daily "fighting and troubling me.

2 Mine enemies are "daily in hand to swallow me up : for they be many that fight against me, O Thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in Thee.

4 I will praise God, because of His word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : Thou, O GOD, in Thy displeasure shalt cast them down.

8 Thou tellest my "fittings; put my tears into Thy bottle : are not these things noted in Thy book ?

9 Whosoever I call upon Thee, then shall mine enemies be put to flight : this I know; for God is on my side.

10 In God's word will I rejoice : in the LORD's word will I comfort me.

11 Yea, in GOD have I put my trust : I will not be afraid what man can do unto me.

12 Unto Thee, O GOD, will I pay my vows : unto Thee will I give thanks.

LVI.
Hist. At the court
of Achish. [1 Sam.
21. 14.]
Liturg. S. H. 聖.
Wed. Mattins.
a. i. e. All the day.

δ. i. e. Thou number-
est my wanderings.

Jacta super DOMINUM curam tuam et Ipse te enutriet : et non dabit in æternum fluctuationem justo.

Tu vero, DEUS, deduces eos : in puteum interitus.

Viri sanguinum et dolosi non dimidiabunt dies suos : ego autem sperabo in Te, DOMINE.

PSALMUS LV.

MISERERE mei, DEUS, quoniam conculcavit me homo : tota die impugnans tribulavit me.

Conculcaverunt me inimici mei tota die : quoniam multi bellantes adversum me.

Ab altitudine diei timebo : ego vero in Te sperabo.

In DEO laudabo sermones meos ; in DEO speravi : non timebo quid faciat mihi caro.

Tota die verba mea execrabantur : adversum me omnes cogitationes eorum in malum.

Inhabitabant et abscondent : ipsi calcaneum meum observabant.

Sicut sustinuerunt animam meam, pro nihilo salvos facies illos : in ira populos confringes.

DEUS, vitam meam annuntiavi Tibi : posuisti lachrymas meas in conspectu Tuo.

Sicut et in promissione Tua : tunc convertentur inimici mei retrorsum.

In quacunque die invocavero Te : ecce cognovi quoniam DEUS meus es.

In DEO laudabo verbum, in DOMINO laudabo sermonem : in DEO speravi, non timebo quid faciat mihi homo.

In me sunt, DEUS, vota Tua : quæ reddam, laudationes Tibi.

shown by our Lord's prophecy of both those periods. And as the Jews led on the persecution of the Church whenever opportunity offered, so, doubtless, there will be those who ought to be loving brethren, but will prove the most bitter of foes, in the terrible persecution of Antichrist. Thus many verses of this Psalm have a future application to the position of the Church, as well as a past application to the sorrows of Christ. And they may, in a degree, be applied to all periods of trouble which fall upon the City of God, through the constant and persistent antagonism of "the Prince of this world."

PSALM LVI.

The tone of this Psalm agrees with that of the preceding : and it as clearly refers to that lifelong persecution which our Lord underwent from those who lay wait for Him, who endeavoured to entangle Him in His talk, and who daily mistook His words, by imputing to Him treason against God and man. But although man was thus imagining evil against Christ, all His life was laid open before the Righteous Judge, His sorrows were noted in God's Book of remembrance, and "when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, He was heard in that He feared."

There is also to be found in this Psalm a direct and particular reference to the Passion of our Lord. "Man"

going about to devour Him represents in one sense concrete human nature, the sins of which were the cause of all Christ's trouble; but, in another sense, the Adversary who is ever going about seeking whom he may devour, and of whom our Lord sometimes spoke parabolically under the figure of a human Enemy. The "daily" of verses 1 and 2 should be understood as "all the day long," and the "swallowing up" of the same verses bears also the sense of pressing down, as of grapes into a wine-vat. Thus we have given to us a key to the interpretation of the Psalm as spoken of that day when our Redeemer's Body and Soul were afflicted so sorely by the sins of mankind, and bruised in the winepress of the wrath of God, that the life-giving blood might flow forth as an offering of Atonement and a fountain of health : of that day when fear bore Him down from the sixth hour to the ninth—"from the height of the day"—during the time of darkness; when they mistook even His last cry of anguish for a cry after human succour; when some marked His steps by sitting down and watching Him in a spirit of mere cruel curiosity, and others lay wait for His Soul by saying, "Let be, let us see whether Elias will come to save Him."

So solemn a meaning of this Psalm will warn against its too close application to the troubles of our ordinary life. The member of Christ is, indeed, surrounded by spiritual enemies, the Evil One and all his evil instruments, and against these the prayerful words of the Psalm may legitimately be used.

13 For Thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

THE LVII. PSALM.

Miserere mei, Deus.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee : and under the shadow of Thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high GOD : even unto the GOD that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 GOD shall send forth His mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up Thyself, O God, above the heavens : and Thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 ^a My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 ^b Awake up, my glory ; awake, lute and harp : I my self will awake right early.

10 ^c I will give thanks unto Thee, O LORD, among the people : and I will sing unto Thee among the nations.

11 ^d For the greatness of Thy mercy reacheth unto the heavens : and Thy truth unto the clouds.

12 ^e Set up Thyself, O God, above the heavens : and Thy glory above all the earth.

THE LVIII. PSALM.

Si vere utique.

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

LVII.
Hist. At the cave of Adullam. [1 Sam. 22.]
Liturg. Easter Day, Mattins. 五. 聖. 歌.
Wed. Mattins.

^a Ps. 108. 1.

^b Ps. 108. 2.

^c Ps. 108. 3.

^d Ps. 108. 4.

^e Ps. 108. 5.

LVIII.
Hist. At the cave of Adullam. [1 Sam. 22.]
Liturg. 五. 聖. 歌.
Wed. Mattins.

Quoniam eripuisti animam meam de morte, et pedes meos de lapsu : ut placeam coram DEO in lumine viventium.

PSALMUS LVI.

MISERERE mei, DEUS, miserere mei : quoniam in Te confidit anima mea.

Et in umbra alarum Tuarum sperabo : donec transeat iniquitatis.

Clamabo ad DEUM altissimum : DEUM Qui benefecit mihi.

Misit de cœlo, et liberavit me : dedit in opprobrium conculcantes me.

Misit DEUS misericordiam Suam et veritatem Suam : et eripuit animam meam de medio catulorum leonum ; dormivi conturbatus.

Filii hominum dentes eorum arma et sagittæ : et lingua eorum gladius acutus.

Exaltare super cœlos, DEUS : et in omnem terram gloria Tua.

Laqueum paraverunt pedibus meis : et incurvaverunt animam meam.

Foderunt ante faciem meam foveam : et inciderunt in eam.

Paratum cor meum, DEUS, paratum cor meum : cantabo et psalium dicam DOMINO.

Exsurge gloria mea, exsurge psalterium et cithara : exurgam diluculo.

Confitebor Tibi in populis, DOMINE : et psalium dicam Tibi in gentibus :

Quoniam magnificata est usque ad cœlos misericordia Tua : et usque ad nubes veritas Tua.

Exaltare super cœlos, DEUS : et super omnem terram gloria Tua.

PSALMUS LVII.

SI vere utique justitiam loquimini : recta iudicate filii hominum.

But words that were primarily spoken as a prophecy relating to the persecution of Christ are infinitely too solemn to be referred to the human foes, however evil, of any other human person, however saintly.

Of the Church as a body, the whole Psalm may, however, be used without such hesitation, seeing that all foes of Christ are also enemies of His Church, and that they who persecute the Church are re-opening the wounds of the Crucified Jesus Himself. [Acts ix. 5.]

PSALM LVII.

The Easter character of this Psalm is evident in the sixth and the last five verses, the latter of which are identical with the first five verses of the 108th Psalm.

It was written by David when in the Cave of Adullam, to which there is supposed to be some reference in the appeal of the first verse to a refuge under the shadow of God's wings, and in the expression "my soul is among lions," in the fourth verse. These early verses are not less applicable to the Son of David, however, than the latter ones, describing as they do the bitter tyranny with which He was persecuted, condemned, and tormented by those who "digged a pit before Him," and afterwards fell into the destruction which they had prepared for Him and His.

And as of David in the Cave of Adullam, and among lions

in the surrounding wilderness ; as of Christ on the Cross and in the Cave wherein He was buried ; so does the Psalm sing of His mystical Body taking refuge in "dens and caves of the earth," cast to the lions in the amphitheatre, smitten and slain with a tyranny to which the world never saw a parallel : and yet ever saying, "Under the shadow of Thy wings shall be my refuge, until the day-dawn come, and I awake right early."

The prophetic reference to Christ as God in the sixth and twelfth verses is strikingly plain. It is the voice of the Church calling upon Him to crown His Passion with His Resurrection, and answering His words, "I Myself will awake right early," with the chorus, "Set up Thyself, O God, above the heavens ;" "Awake up, My glory," with "Set up Thy glory above all the earth."

And as the Church has part with Christ in His Sufferings, so also in the joy and triumph of His Resurrection. While therefore the Head sings, "Awake up, My glory . . . I Myself will awake right early," the prophetic echo is heard, "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust : for Thy dew is as the dew of herbs, and the earth shall cast out the dead." [Isa. xxvi. 19.]

PSALM LVIII.

David was not at any time brought before a "congrega-

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O LORD : let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 "The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

DAY 11. EVENING PRAYER.

THE LIX. PSALM.

Eripe me de inimicis.

DELIVER me from mine enemies, O GOD : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O LORD.

4 They run and prepare themselves without my fault : arise Thou therefore to help me, and behold.

5 Stand up, O LORD GOD of hosts, Thou GOD of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

α Rev. xi. 17, 18 ;
12. 12.

LIX.
Hist. David ; on his flight from Saul.
[1 Sam. 19. 11.]
Library. 5. 10. 10.
Wed. Mattins.
Good Friday, 3rd
Noct.
Passion Ps. 4.

Etenim in corde iniquitates operamini in terra : injustitias enim manus vestræ concinnant.

Alienati sunt peccatores a vulva ; erraverunt ab utero : locuti sunt falsa.

Furor illis secundum similitudinem serpentis : sicut aspidis surdæ et obturantis aures suas.

Quæ non exaudiet vocem incantantium : et venefici incantantis sapienter.

DEUS conteret dentes eorum in ore ipsorum : molas leonum confringet DOMINUS.

Ad nihilum devenient tanquam aqua decurrens : intendit arcum suum donec infirmantur.

Sicut cera quæ fluit, auferentur : supercecidit ignis, et non viderunt solem.

Priusquam intelligerent spinæ vestræ rhamnum : sicut viventes, sic in ira absorbet eos.

Lætabitur justus cum viderit vindictam : manus suas lavabit in sanguine peccatoris.

Et dicet homo, Si utique est fructus justo : utique est DEUS judicans eos in terra.

PSALMUS LVIII.

ERIPE me de inimicis meis, DEUS meus : et ab insurgentibus in me libera me.

Eripe me de operantibus iniquitatem : et de viris sanguinum salva me.

Quia ecce ceperunt animam meam : irruerunt in me fortes.

Neque iniquitas mea, neque peccatum meum, DOMINE : sine iniquitate cucurri, et direxi.

Exsurge in occursum meum, et vide : et Tu, DOMINE, DEUS virtutum, DEUS Israël.

Intende ad visitandas omnes gentes : non miserearis omnibus qui operantur iniquitatem.

tion," or assembly of judges, nor was his conduct ever debated in a judicial sense by those who gave counsel to Saul or Absalom. Our Lord was, however, brought before the Sanhedrin, the supreme assembly of judicature among the Jews, and the Psalm has a literal meaning in respect to Him which it has not in respect to David. To the unjust judgement of those who condemned Christ, and to the Jewish nation as represented by them, this Psalm must be considered to apply ; and as, in the preceding one, the cruel severity of His foes is spoken of, so here is their cruel injustice. The comparison of these unjust judges to poisonous serpents meets with a parallel in the expression used both by St. John the Baptist and our Lord, "ye generation of vipers ;" and the reference to the deafness of the viper or adder is a prediction of the spirit in which the judges of our Lord said, "What need we any further witness ?" and in which those who stoned the first martyr of His Church "cried out with a loud voice, and stopped their ears, and ran upon him with one accord." It was venomous hatred which prompted the foes of Christ and His Church, in both cases, and not a desire for either truth or justice.

In the latter verses of the Psalm there are some of those terrible imprecations upon which some comments are given in the notes at page 568. The explanation of the eighth

verse (as it is given in the Prayer Book version) appears to be conveyed in such a paraphrase as "Though your cooking vessels can be rapidly heated by the quickly-burning thorns gathered in the wilderness, yet the indignation of God shall more quickly overtake these unjust judges : swiftly as raw flesh could be thus sodden, more swiftly shall the fire of God's wrath destroy them." [See also *Ann. Bible*, ii. 668.]

PSALM LIX.

This Psalm has been universally interpreted as being spoken of our Lord's Passion and the destruction of the Jewish nation. It is also prophetic of the sufferings of Christ's mystical Body, and of the ultimate overthrow of Antichristian power.

In the first words we have a parallel to the historical words of our Lord, "If it be possible, let this cup pass from Me," the human nature of Christ being made perfect in weakness, so that He might ascribe His strength unto the Divine Nature. The bloodthirstiness of the Jews was conspicuously shown in their conduct before Pilate : for when he desired to release Christ, they cried, "Crucify Him, crucify Him ;" and when Pilate washed his hands before them, they willingly accepted the responsibility thrown upon them by that act, saying, "His blood be on us and on our children." Such a thirsting

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips ; for who doth hear ?

8 But Thou, O LORD, shalt have them in derision : and Thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto Thee : for Thou art the God of my refuge.

10 God sheweth me His goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O LORD, our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in Thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of Thy power, and will praise Thy mercy betimes in the morning : for Thou hast been my Defence and Refuge in the day of my trouble.

17 Unto Thee, O my Strength, will I sing : for Thou, O GOD, art my Refuge, and my merciful God.

THE LX. PSALM.

Deus, repulisti nos.

O GOD, Thou hast cast us out, and scattered us abroad : Thou hast also been displeas'd, O turn Thee unto us again.

2 Thou hast mov'd the land, and divid'd it : heal the sores thereof, for it shaketh.

3 Thou hast shew'd Thy people heavy things : Thou hast given us a drink of deadly wine.

α B.V. make a noise,
i.e. howl.

β B.V. make a noise,
i.e. howl.

LX.
Hist. David; his
war with Syria and
Edom. [2 Sam. 8.]
Liturg. 聖. 經.
Wed. Mattins.

Convertentur ad vesperam, et famem patientur
ut canes : et circuibunt civitatem.

Ecce loquentur in ore suo et gladius in labiis
eorum : quoniam quis audivit ?

Et Tu, DOMINE, deridebis eos : et ad nihilum
deduces omnes gentes.

Fortitudinem meam ad Te custodiam, quia
DEUS susceptor meus : DEUS meus, misericordia
Ejus praeveniet me.

DEUS ostendit mihi super inimicos meos ; ne
occidas eos : nequando obliviscantur populi mei.

Disperge illos in virtute Tua : et depone eos
protector meus, DOMINE.

Delictum oris eorum, sermonem labiorum ipso-
rum : et comprehendantur in superbia sua.

Et de execratione et mendacio : annuntiabun-
tur in consummatione.

In ira consummationis, et non erunt : et scient
quia DEUS dominabitur Jacob et finium terrae.

Convertentur ad vesperam, et famem patientur
ut canes : circuibunt civitatem.

Ipsi dispergentur ad manducandum : si vero
non fuerint saturati, et murmurabunt.

Ego autem cantabo fortitudinem Tuam : et
exaltabo mane misericordiam Tuam.

Quia factus es susceptor meus : et refugium
meum in die tribulationis meae.

Adjutor meus, Tibi psallam : quia DEUS sus-
ceptor meus es ; DEUS meus, misericordia mea.

PSALMUS LIX.

DEUS, repulisti nos, et destruxisti nos : iratus
es et misertus es nobis.

Commovisti terram et conturbasti eam : sana
contritiones ejus ; quia commota est.

Ostendisti populo Tuo dura : potasti nos vino
compunctionis.

for His blood on the part of His brethren was doubtless an addition to the bitterness of Christ's suffering. It is compared in this Psalm to the savage voracity of the dogs of Eastern cities, whose wild ferocity is notorious to this day, and the comparison recalls the words of the prophet Zephaniah, "Her princes within her are roaring lions; her judges are evening wolves."

It is observable that this Psalm presents the unconverted Jews under the aspect of heathen, for to them as the persecutors of our Lord the words of the Psalm plainly apply. This is explained by Theodoret as a result of the change of circumstances which has taken place since their persistent and national rejection of our Lord: "The Jews, who once were the children, have, for their own wickedness, been degraded to the rank of dogs; while the Gentiles, who were once dogs, have been advanced to the dignity of sons." Nothing can, in fact, be more repugnant to Christianity than the Judaism of Christian times. The Judaism of ancient days derived all its reality from Christ, to Whom all its ordinances looked forward, and upon Whom they all depended for their efficacy. But the Judaism of Christian times rejects Christ altogether, and hence the very substance of the ancient faith, with which it professes to be one, is eliminated; and since there is none other Name under Heaven by which men must be saved, that system which rejects the Saviour is mere

heathenism, or, at best, a mere empty imitation of the religion professed by Moses, David, and the Prophets.

Thus the Jews have become the enemies of Christ, and of the one Church in which there is salvation. This they have ever shewn themselves to be in days when they had opportunity to lead persecutions, and it is likely that the fourteenth verse of this Psalm predicts a time when they will again return, in the evening of the world's history as in the evening of our Lord's life, and devastate the City of God. When such a period arrives the Church will look forward as Christ did; and though bowed down with the evening of trouble, look forward to a Resurrection of triumph, when she may sing her new song, praising God's mercy betimes in the morning, because He has been her refuge, and her merciful God.

PSALM LX.

As the last Psalm was a prophecy respecting the rejection of those among the ancient people of God who reject Christ, so this is the prophetic pleading of those among them who recognize the token, or banner of the Cross, which He has given for an ensign to all people, and a sign of His truth. [Verse 4.] As a body "Israel hath not obtained that which he seeketh for," but there were multitudes of Jews from the Apostles downward who believed in Christ, and they were

4 Thou hast given a token for such as fear Thee : that they may triumph because of the truth.

5 ^aTherefore were Thy beloved delivered : help me with Thy right hand, and hear me.

6 ^bGod hath spoken in His holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 ^cGilead is Mine, and Manasses is Mine : Ephraim also is the strength of My head ; Judah is My lawgiver,

8 Moab is My washpot ; over Edom will I cast out My shoe : Philistia, be thou glad of Me.

9 ^dWho will lead me into the strong city : who will bring me into Edom ?

10 ^eHast not Thou cast us out, O God : wilt not Thou, O God, go out with our hosts ?

11 ^fO be Thou our help in trouble : for vain is the help of man.

12 ^gThrough God will we do great acts : for it is He that shall tread down our enemies.

THE LXI. PSALM.

Exaudi Deus.

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon Thee : when my heart is in heaviness.

3 O set me up upon the Rock that is higher than I : for Thou hast been my Hope, and a strong Tower for me against the enemy.

4 I will dwell in Thy tabernacle for ever : and my trust shall be under the covering of Thy wings.

5 For Thou, O LORD, hast heard my desires : and hast given an heritage unto those that fear Thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare Thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto Thy Name : that I may daily perform my vows.

DAY 12. MORNING PRAYER.

THE LXII. PSALM.

Nonne Deo ?

MY soul truly waiteth still upon God : for of Him cometh my salvation.

a Ps. 108. 6.

b Ps. 108. 7.

c Ps. 108. 8, 9.

d Ps. 108. 10.

e Ps. 108. 11.

f Ps. 108. 12.

g Ps. 108. 13.

LXI.
Hist. David ; his war with Syria and Edom. [2 Sam. 8.]
Liturg. 聖. 聖. 聖.
Wed. Mattins.
Apostles and Evangelists. Name of Jesus, and Noct.

LXII.
Hist. David ; his war with Syria and Edom. [2 Sam. 8.]
Liturg. 聖. 聖. 聖.
Wed. Mattins.

Dedisti metuentibus Te significationem : ut fugiant a facie arcus.

Ut liberentur dilecti Tui : salvum fac dextera Tua, et exaudi me.

DEUS locutus est in sancto Suo : Lælabor et partibor Sichimam ; et convallem tabernaculorum metibor.

Meus est Galaad, et Meus est Manasses : et Ephraim fortitudo capitis Mei.

Juda rex Meus : Moab olla spei Meæ.

In Idumæam extendam calceamentum Meum : Mihi alienigenæ subditi sunt.

Quis deducet me in civitatem munitam : quis deducet me usque in Idumæam ?

Nonne Tu, DEUS, Qui repulisti nos : et non egredieris, DEUS, in virtutibus nostris ?

Da nobis auxilium de tribulatione : quia vana salus hominis.

In DEO faciemus virtutem : et Ipse ad nihilum deducet tribulantes nos.

PSALMUS LX.

EXAUDI, DEUS, deprecationem meam : intendende orationi meæ.

A finibus terræ ad Te clamavi, dum anxietur cor meum : in petra exaltasti me.

Deduxisti me, quia factus es spes mea : turris fortitudinis a facie inimici.

Inhabitabo in tabernaculo Tuo in sæculo : protegar in velamento alarum Tuarum.

Quoniam Tu, DEUS meus, exaudisti orationem meam : dedisti hæreditatem timentibus Nomen Tuum.

Dies super dies regis adjicies : annos ejus usque in diem generationis et generationis.

Permanet in æternum in conspectu DEI : misericordiam et veritatem Ejus quis requirit ?

Sic psalmum dicam Nomini Tuo in sæculum sæculi : ut reddam vota mea de die in diem.

PSALMUS LXI.

NONNE DEO subjecta erit anima mea ? ab Ipso enim salutare meum.

“the election” who “hath obtained it.” [Rom. xi. 7.] The full meaning of this Psalm will probably be brought out in a blaze of light by some great conversion of the Jews in the latter days, when they will recognize the sign of the Son of Man, and call upon Him to go forth with their hosts to the “strong city,” the new Jerusalem descending out of Heaven from God. And whether or not it be God’s purpose to restore His ancient people to their land, as the sixth and three following verses might be thought to intimate, they must certainly be gathered in to a blessed home if they are taken into the Church of their Redeemer.

The Psalm has an evident application to any season of trouble in the Church of God, and is at all times a call upon Christians to look to the Cross of their Saviour as the sign of truth, and of victory over the enemies of the faith as well as over spiritual foes.

PSALM LXI.

This is the aspiration of the Church of Christ, which He

has placed even in “the ends of the earth,” and of which He has promised that it should be founded on the Rock of His Person, so that the gates of Hell shall not prevail against it. Thus Christ speaks in His mystical Body ; declaring (1) the perpetual dependence of the Church on her Head, (2) the everlasting reign of Christ in and with those who have been made “kings and priests” by His redeeming love, and (3) the never-ending work of adoration which is commenced in the day-by-day worship of the Church Militant, and perfected in the joy and praise of the Church Triumphant.

From one end of the earth to the other, then, the Church of Christ is beseeching Him to draw closer that union with Himself which is here spoken of as a setting up upon the Rock. She is pleading the merit of His Intercession Whose desires have been heard, and Who, looking forth on the heritage gained by the travail of His Soul, was satisfied. Knowing His prayer, “That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us” [John xvii. 21], she knows that He Who was dead and is alive again, Who is

2 He verily is my Strength and my Salvation : He is my Defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in Him.

6 He truly is my Strength and my Salvation : He is my Defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in Him always, ye people : pour out your hearts before Him, for God is our Hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that Thou, LORD, art merciful : for Thou rewardest every man according to his work.

THE LXIII. PSALM.

Deus, Deus meus.

O GOD, Thou art my GOD : early will I seek Thee.

2 My soul thirsteth for Thee, my flesh also longeth after Thee : in a barren and dry land where no water is.

3 Thus have I looked for Thee in holiness : that I might behold Thy power and glory.

4 For Thy loving-kindness is better than the life itself : my lips shall praise Thee.

5 As long as I live will I magnify Thee on this manner : and lift up my hands in Thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips.

King of kings and Lord of lords, and Who will reign for ever and ever, will prepare His loving mercy and faithfulness for the preservation of His mystical Body, and that the "crying" of her prayers here will end in the eternity of her praises hereafter.

PSALM LXII.

The exclamation of strong faith in the second and seventh verses of this Psalm connects it with the preceding one, in which "O set me up upon the Rock that is higher than I" is the characteristic aspiration. It is the faith of Christ's mystical Body while in a state of outward depression : "We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed . . . while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal, but the things which are not seen are eternal."

The third verse seems to associate itself very naturally with the passages of Isaiah and Ezekiel noted in the margin ; and especially with the latter of them, in which the prophets who

Nam et Ipse Deus meus et salutaris meus : susceptor meus non movebor amplius.
Quousque irruitis in hominem : interficitis universi vos, tanquam parieti inclinato et maceriae depulsæ ?

Veruntamen pretium meum cogitaverunt repelere : cucurri in siti ; ore suo benedicebant, et corde suo maledicebant.

Veruntamen Deo subjecta esto anima mea : quoniam ab Ipso patientia mea.

Qui Ipse Deus meus et salvator meus : adjutor meus ; non emigrabo.

In Deo salutare meum, et gloria mea : Deus auxilii mei ; et spes mea in Deo est.

Sperate in Eo omnis congregatio populi : effundite coram Illo corda vestra ; Deus adjutor noster in æternum.

Veruntamen vani filii hominum, mendaces filii hominum in stateris : ut decipiant ipsi de vanitate in idipsum.

Nolite sperare in iniquitate, et rapinas nolite concupiscere : divitiæ si affluant, nolite cor apponere.

Semel locutus est Deus, duo hæc audivi ; quia potestas Dei est, et Tibi, DOMINE, misericordia : quia Tu reddes unicuique juxta opera sua.

PSALMUS LXII.

DEUS, DEUS meus : ad Te de luce vigilo.

Sitivit in Te anima mea : quam multipliciter Tibi caro mea.

In terra deserta, invia, et inaquosa ; sic in sancto apparui Tibi : ut viderem virtutem Tuam, et gloriam Tuam.

Quoniam melior est misericordia Tua super vitas : labia mea laudabunt Te.

Sic benedicam Te in vita mea : et in Nomine Tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea : et labiis exultationis laudabit os meum.

seduced the people from their true allegiance to God are said to build up a wall, and temper it with untempered mortar only to see it utterly destroyed. For the device of those who "imagine mischief" is plainly against Christ's dignity : it is "only to put Him out Whom God will exalt," to depreciate the glory of our Lord as Incarnate God, and to deny the sovereign exaltation to which He has been raised.

From these two associations we may very properly consider this Psalm as referring to all those developments of unbelief in our Blessed Lord which will reach their climax in the final persecution of Him, in His Church, by Antichrist.

PSALM LXIII.

Our Lord's words upon the Cross are recalled by the opening exclamation of this Psalm, "O God, Thou art my God," and His cry "I thirst," by the second verse. St. Augustine also remembers, when commenting upon the eleventh verse, that our Lord said of Herod, "Go tell that fox ;" and as Herod was an Edomite and not a Jew, he conjectures that the imprecation of that verse was fulfilled by the Jews falling

LXIII.
Hist. David ; on Absalom's rebellion.
Liturg. S. B. J.
Lauds, ferial and festival. Lauds of the departed.
Eastern. A daily Morning Psalm.

7 Have I not remembered Thee in my bed : and thought upon Thee when I was waking ?

8 Because Thou hast been my Helper : therefore under the shadow of Thy wings will I rejoice.

9 My soul hangeth upon Thee : Thy right hand hath upholden me.

10 These also, that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

THE LXIV. PSALM.

Exaudi, Deus.

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongues like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is His work.

LXIV.
Hist. David; on
Sheba's rebellion.
[2 Sam. 20.]
Liturg. 5. 3. 4.
Wed. Martin's.
Apostles and Evan-
gelists, and Noct.

Sic memor fui Tui super stratum meum ; in matutinis meditabor in Te : quia fuisti adjutor meus.

Et in velamento alarum Tuarum exultabo ; adhæsit anima mea post Te : me suscepit dextera Tua.

Ipsi vero in vanum quæsierunt animam meam ; introibunt in inferiora terræ : tradentur in manus gladii ; partes vulpium erunt.

Rex vero lætabitur in Deo ; laudabuntur omnes qui jurant in eo : quia obstructum est os loquentium iniqua.

PSALMUS LXIII.

EXAUDI, DEUS, orationem meam cum deprecor : a timore inimici eripe animam meam.

Protexisti me a conventu malignantium : a multitudine operantium iniquitatem.

Quia exacerunt ut gladium linguas suas : intenderunt arcum rem amaram, ut sagittent in occultis immaculatum.

Subito sagittabunt eum, et non timebunt : firmaverunt sibi sermonem nequam.

Narraverunt ut absconderent laqueos : dixerunt, Quis videbit eos ?

Scrutati sunt iniquitates : defecerunt scrutantes scrutinio.

Accedet homo ad cor altum : et exaltabitur DEUS.

Sagittæ parvulorum factæ sunt plagæ eorum : et infirmatæ sunt contra eos linguæ eorum.

Conturbati sunt omnes qui videbant eos : et timuit omnis homo.

Et annuntiaverunt opera DEI : et facta Ejus intellexerunt.

under the dominion of foreign rulers : "they rejected the Lamb, they chose the fox." This idea seems to be confirmed by the immediate reference to "the King" which follows ; for, in the Psalms, the King spoken of is ever, mystically, the King of kings and Lord of lords. Thus light is thrown on several parts of this Psalm as applying to our Lord. "Early will I seek Thee," recalls to mind that "very early in the morning" when the sepulchre was found empty by the holy women, because Christ had arisen to seek His Father : "they also that swear by Him" are they who "name the Name of Christ," and have "this seal, the Lord knoweth them that are His," the mystic Tau, or Cross, of Ezekiel [Ezek. ix. 4], the "seal of the living God," with which "the servants of our God are sealed in their foreheads." [Rev. vii. 2.]

Thus also we may judge that "them that speak lies" is to be interpreted in no ordinary sense, but of that Antichrist unto whom was given a "mouth speaking great things and blasphemies," whose "mark" also will be received "in their right hand, or in their foreheads," by those who are deceived by him, but whom the Lord shall "consume with the spirit of His mouth, and shall destroy with the brightness of His Coming."

PSALM LXIV.

The tone of this Psalm clearly identifies it with Christ and His enemies ; and, by a more remote anticipation, with the

Church of God, and the simulative Church which Antichrist will establish in the last days.

As a prophetic hymn sung in the person of Christ, He is heard praying in it that He may be preserved from the malice of the Sanhedrin and of the general assembly of the Jewish multitude : who were devising secret plots, and making tumultuous insurrection against "Him that is perfect." Whose immaculacy was openly acknowledged by the chief judge and governor of the nation ; and more privately by their own subornation of false witnesses. But the arrow of God's justice sped more swiftly and surely against them than their own arrows against Christ ; and their own tongues, their "bitter words," were one cause of their fall. They said, "We have no king but Cæsar," and Cæsar avenged their rebellion against him by destroying their Temple, city, and nation. They said, "His blood be upon us and on our children," and their words were fulfilled by an avenging of that holy blood which has lasted from that day for more than eighteen centuries ; an avenging so clearly the work of a Divine Ruler that all men who see into the inner meaning of great events and courses of events say, "This hath God done," perceiving "that it is His work." So have the Jews fallen, that their degeneracy has made that nation an object of just scorn, which was anciently the most noble nation on the face of the earth. But THE RIGHTEOUS rejoices in the Lord in the new Israel, whom He has made "true of heart" by the new heart with which He has endowed the regenerate.

10 The righteous shall rejoice in the LORD, and put his trust in Him ; and all they that are true of heart shall be glad.

DAY 12 EVENING PRAYER.

THE LXV. PSALM.

Te decet hymnus.

THOU, O GOD, art praised in Sion : and unto Thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto Thee shall all flesh come.

3 My misdeeds prevail against me : O be Thou merciful unto our sins.

4 Blessed is the man, whom Thou choosest, and receivest unto Thee : he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple.

5 Thou shalt shew us wonderful things in Thy righteousness, O GOD of our salvation : Thou that art the Hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in His strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at Thy tokens : Thou that makest the outgoings of the morning and evening to praise Thee.

9 Thou visitest the earth, and blessest it : Thou makest it very plenteous.

10 The river of God is full of water : Thou preparest their corn, for so Thou providest for the earth.

11 Thou waterest her furrows, Thou sendest rain into the little valleys thereof : Thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with Thy goodness : and Thy clouds drop fatness.

LXV.
Hist. David; a thanksgiving after the rebellions and famine.
Liturg. 5. 聖. 聖.
Wed. Martin's. Lauds of the departed.

Lætabitur justus in DOMINO et sperabit in Eo : et laudabuntur omnes recti corde.

PSALMUS LXIV.

TE decet hymnus, DEUS, in Sion : et Tibi red-detur votum in Hierusalem.

Exaudi orationem meam : ad Te omnis caro veniet.

Verba iniquorum prævaluerunt super nos : et impietatibus nostris Tu propitiaberis.

Beatus quem elegisti, et assumpsisti : inhabitabit in atriiis Tuis.

Replebimur in bonis domus Tuæ : sanctum est templum Tuum, mirabile in æquitate.

Exaudi nos, DEUS salutaris noster : spes omnium finium terræ, et in mari longe.

Præparans montes in virtute Tua, accinctus potentia : Qui conturbas profundum maris, sonum fluctuum ejus.

Turbabuntur gentes, et timebunt qui habitant terminos a signis Tuis : exitus matutini et vespere delectabis.

Visitasti terram et inebriasti eam : multiplicasti locupletare eam.

Flumen DEI repletum est aquis : parasti cibum illorum ; quoniam ita est præparatio ejus.

Rivos ejus inebrians, multiplica genimina ejus : in stillicidiis ejus lætabitur germinans.

Benedices coronæ anni benignitatis Tuæ : et campi Tui replebuntur ubertate.

Against the future gathering together of the froward under the rule of Antichrist the spouse of Christ will prevail as He Himself prevailed, and, like Him, after a period of suffering. Then again will the Hand of an Almighty Judge make itself evident to all, so that it shall be said of the mystical Babylon, "Rejoice over her, thou Heaven, and ye holy Apostles and Prophets ; for God hath avenged you on her." . . . "True and righteous are His judgements."

PSALM LXV.

The doctrine of the Holy Trinity was revealed in Old Testament prophecies in such language that the coming of Christ and the Holy Ghost could alone give the key to its meaning. This and the two following Psalms the Christian may thus use as hymns to the praise of God the Creator, God the Redeemer, and God the Sanctifier, when the Jew could see in them only the praise of God as He revealed Himself on Sinai.

But the Three Persons of the Blessed Trinity are so intimately united that no human thought can safely dwell upon their individuality, and consequently these three Psalms run into each other, mingling the praises of the whole Trinity with those of each Person. So also, as God's kingdom of Nature and His kingdom of Grace are separate, and yet closely united, the Psalm in praise of God as the Creator of the visible world of nature, looks, all through, to the "things which are not seen," magnifying His glory in the "new Heavens and the new Earth" which have been founded in the redeeming work of Christ,

The second, third, and fourth verses of this Psalm are to be interpreted in the spirit of S. Paul's words, that "we must all appear before the judgement-seat of Christ," and "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." As the continual intercession of our Mediator is being heard always by God, so also is "the prayer" of His Church, "Thy kingdom come ;" and in answer to it "all flesh shall come" unto Him. In that day who will be able to say otherwise than "My misdeeds prevail against me, O be Thou merciful unto our sins"? And, on the other hand, how vast "a multitude, which no man can number," will be able to claim a share in the saving words of Christ, "Behold I and the children whom Thou hast given Me," and to say, "Blessed is THE MAN Whom Thou choosest and receivest unto Thee." Blessed all they who in that day are still part of His mystical Body : "they shall see His face, and His Name shall be in their foreheads."

The remainder of the Psalm is so full of suggestive thoughts in reference to the work of grace in the Church Militant, and that of salvation in the Church Triumphant, that it is impossible to draw out its Christian application thoroughly in a few lines. Some such thoughts are indicated by the marginal references : and the key to the whole Psalm may be found in the song with which the four-and-twenty elders worship the Creator, proclaiming His glory as revealed in the fourfold Gospel : "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.] Thou hast set fast the mountains of the earth, and the Rock of Thy

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

THE LXVI. PSALM.

Jubilate Deo.

O BE joyful in God, all ye lands : sing praises unto the honour of His Name, make His praise to be glorious.

2 Say unto God, O how wonderful art Thou in Thy works : through the greatness of Thy power shall Thine enemies be found liars unto Thee.

3 For all the world shall worship Thee : sing of Thee, and praise Thy Name.

4 O come hither, and behold the works of God : how wonderful He is in His doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with His power for ever ; His eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our GOD, ye people : and make the voice of His praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For Thou, O God, hast proved us : Thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and Thou broughtest us out into a wealthy place.

12 I will go into Thine house with burnt-offerings : and will pay Thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

LXVI.
Hist. David; a thanksgiving after the rebellions and famine.
Liturg. Prayers to be used at Sea. S. 聖. Wed. Matins. Epiphany, 1st Noct. Ex. Cross, and Noct.

Pinguescent speciosa deserti : et exultatione colles accingentur.

Induti sunt arietes ovium, et valles abundant frumento : clamabunt; etenim hymnum dicent.

PSALMUS LXV.

JUBILATE DEO omnis terra, psalmum dicite Nomini Ejus : date gloriam laudi Ejus.

Dicite DEO, Quam terribilia sunt opera Tua, DOMINE : in multitudine virtutis Tuæ mentientur Tibi inimici Tui.

Omnis terra adoret Te, et psallat Tibi : psalmum dicat Nomini Tuo.

Venite et videte opera DEI : terribilis in consiliis super filios hominum.

Qui convertit mare in aridam ; in flumine pertransibunt pede : ibi lætabimur in ipso.

Qui dominatur in virtute Sua in æternum ; oculi Ejus super gentes respiciunt : qui exasperant non exaltentur in semetipsis.

Benedicite gentes DEUM nostrum : et auditam facite vocem laudis Ejus.

Qui posuit animam meam ad vitam : et non dedit in commotionem pedes meos.

Quoniam probasti nos, DEUS : igne nos examinasti, sicut examinatur argentum.

Induxisti nos in laqueum posuisti tribulationes in dorso nostro : imposuisti homines super capita nostra.

Transivimus per ignem et aquam : et eduxisti nos in refrigerium.

Introibo in domum Tuam in holocaustis : reddam Tibi vota mea quæ distinxerunt labia mea.

Et locutum est os meum : in tribulatione mea.

Church : Thou art girded about with the power of the God-head and of the manhood : Thou didst still the raging of the Deluge, and Thou hast bidden the winds and the waves to "be still" around Thy saving Ark : Thee the Sons of God praised in the morning of Creation, Thee all the redeemed praise in the evening of redemption and salvation : Thou hast visited the earth with natural abundance, and with the abundance of the river of Life and the Bread of Heaven : Thou crownest year by year with Thy goodness, and Thy goodness shall be our song when Thou dost crown the whole period of redemption with Thy good salvation. And in that day, O Lord, shall Thy folds be full of Thy sheep, and Thy garners rejoicing in the harvest of that "Corn of wheat" which abideth not alone.

PSALM LXVI.

In the Septuagint version the title affixed to this Psalm is, "For the end, a Song of a Psalm of Resurrection," which shows that the Church has for many ages, and perhaps even before the time of the Incarnation, considered it to be especially associated with Him Who is now revealed to us as the Second Person in the Blessed Trinity. As the general strain of the preceding Psalm associated the works of Creation with those of Grace, so that of this Psalm associates with the latter the wonderful doings of God's Providence toward the children of men : the contemplation of those doings centring upon His dealings with the ancient and the new Israel. The song is thus sung of the Resurrection of Christ's mystical Body

rather than respecting that of His natural Body ; and it may be observed that the expressions used in the opening verses are of the most comprehensive character : "all ye lands," "all the world," distinctly prophesying the universal spread of Christ's Kingdom.

The first words of those who were converted out of "all lands" on the Day of Pentecost shew the fulfilment of the first words of this Psalm : "We do hear them speak in our tongues the wonderful works of God ;" and among the earliest of the songs of the redeemed is named the "song of Moses and the Lamb :—"Great and marvellous are Thy works, Lord God Almighty ; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy : for all nations shall come and worship before Thee ; for Thy judgements are made manifest." In the same strain the Church of Christ is ever pointing to the mercies of God in creating, redeeming, and sanctifying mankind, and invites all to come and join their voices in His praise. He led His ancient people through the sea as on dry land ; and so He has ever preserved His new Israel from being overwhelmed by the sea of the world ; but has turned the sea into dry land by making the kingdoms of this world the kingdoms of the Lord and of His Christ. Hereafter He will so order it that there shall be an opposing world no longer, but only His Church—"there shall be no more sea."

The nation of the Jews passed through much affliction, which the prophecies tell us was sent partly for their punishment, and partly for their purification. The latter was never so effectually accomplished as to fulfil entirely the words and

13 I will offer unto Thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear GOD : and I will tell you what He hath done for my soul.

15 I called unto Him with my mouth : and gave Him praises with my tongue.

16 If I incline unto wickedness with mine heart : the LORD will not hear me.

17 But GOD hath heard me : and considered the voice of my prayer.

18 Praised be GOD Who hath not cast out my prayer : nor turned His mercy from me.

THE LXVII. PSALM.

Deus misereatur.

GOD be merciful unto us, and bless us : and shew us the light of His countenance, *and be merciful unto us ;*

2 That Thy way may be known upon earth : Thy saving health among all nations.

3 Let the people praise Thee, O GOD : yea, let all the people praise Thee.

4 O let the nations rejoice and be glad : for Thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise Thee, O GOD : let all the people praise Thee.

6 Then shall the earth bring forth her increase : and GOD, even our own GOD, shall give us His blessing.

7 GOD shall bless us : and all the ends of the world shall fear Him.

DAY 13. MORNING PRAYER.

THE LXVIII. PSALM.

Exsurgat Deus.

LET GOD arise, and let His enemies be scattered : let them also that hate Him flee before Him.

spirit in which the whole Psalm, from the seventh verse to the end, is written. We must therefore look for a more complete fulfilment of it in God's trial of the Church by some great "fight of affliction," such as our Lord predicts will happen in the end of the world. [Matt. xxiii. 4-31.] At that time, the prophet Malachi tells us, the Lord "shall sit as a refiner and purifier of silver ; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." And speaking of the palm-bearers thus refined, the angel told St. John, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." [Rev. vii. 14.]

PSALM LXVII.

It has been pointed out at page 35 that there is some similarity between the Song of Simeon and this Psalm. Perhaps the Gospel Canticle was suggested by the well-known words of the Psalm, as the Magnificat appears to have been suggested by the Song of Hannah : but whether it were so or not, the Psalm is clearly to be understood only by taking it as a prophecy of the spread of the Gospel, the illumination of mankind by that Light of the world Who alone can make God's way truly known upon earth.

Hence this Psalm is to be interpreted as a hymn to God the Holy Ghost. He was merciful to mankind by blessing it with the Incarnation of our Lord, and thus causing to shine on earth the WORD, "the true Light, Which, coming into the world, lighteth every man." [John i. 9.] He blessed man-

Holocausta medullata offeram Tibi cum incenso arietum : offeram Tibi boves cum hircis.

Venite, audite, et narrabo, omnes qui timetis DEUM : quanta fecit animæ meæ.

Ad Ipsum ore meo clamavi : et exaltavi sub lingua mea.

Iniquitatem si aspexi in corde meo : non exaudiet DOMINUS.

Propterea exaudivit DEUS : et attendit voci deprecationis meæ.

Benedictus DEUS, Qui non amovit deprecationem meam : et misericordiam Suam a me.

PSALMUS LXVI.

DEUS misereatur nostri, et benedicat nobis : illuminet vultum Suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam Tuam : in omnibus gentibus salutare Tuum.

Confiteantur Tibi populi, DEUS : confiteantur Tibi populi omnes.

Lætentur et exsultent gentes, quoniam iudicas populos in æquitate : et gentes in terra dirigas.

Confiteantur Tibi populi, DEUS, confiteantur Tibi populi omnes : terra dedit fructum suum.

Benedicat nos DEUS, DEUS noster ; benedicat nos DEUS : et metuant Eum omnes fines terræ.

PSALMUS LXVII.

EXSURGAT DEUS, et dissipentur inimici Ejus : et fugiant qui oderunt Eum a facie Ejus.

LXVII. David ; a thanksgiving after the rebellions and famine. Evensong. Canticle. Holy Matrimony. S. 聖. 聖. Sunday and Festival Lauds. Lauds of the departed. a Comp. Num. 6. 24-26.

LXVIII. David ; conquest and dedication of the Holy City. [2 Sam. 5. 6.] Liturg. Whitsunday Mattins. S. 聖. 聖. Wed. Whitsundate, Mattins. 6 Num. 10. 35.

kind by spreading the knowledge of His saving health among all nations, when He gave the Apostles those marvellous gifts by which they were enabled to convert the world. He causes the earth to bring forth her spiritual increase by bestowing on the Ministry of the Church those ordinary gifts which enable them to give sacramental life and nourishment. "Neither is he that planteth anything, neither he that watereth ; but God that giveth the increase." [1 Cor. iii. 7.]

The jubilant tone of this prophetic hymn may encourage us to hope that, notwithstanding the dreadful position in which the Jews stand towards the one only Saviour, Whom they wilfully and blindly deny, the time will come when "a remnant according to the election of grace" [Rom. xi. 5] will again be found as in the first days of Christianity, and when the prophecy in Zech. viii. 13 will be again fulfilled : "So will I save you, and ye shall be a blessing."

PSALM LXVIII.

The whole Western Church has used this Psalm on Whitsunday time immemorial, and in the ancient Church of England it was also used every morning during the Octave. It is thus interpreted as a hymn of praise to God the Holy Ghost, commemorating His work in the Church of God, and setting forth the typical relation to that work of God's dealings with His ancient congregation.

The whole Psalm conveys the idea of a triumphant, irresistible march : the forward march of the Church of Christ, according to the words of the prophet, "I will surely assemble, O Jacob, all of thee ; I will surely gather the rem-

2 Like as the smoke vanisheth, so shalt Thou drive them away : and like as the wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto His Name : magnify Him that rideth upon the heavens, as it were upon an horse ; praise Him "in His Name, yea, and rejoice before Him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in His holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when Thou wentest forth before the people : when Thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, Who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon Thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for Thou, O God, hast of Thy goodness prepared for the poor.

11 The LORD gave the word : great was the company of the ²preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth Him to dwell : yea, the LORD will abide in it for ever.

^a E.V., in His Name
J.A.H. Comp.
Exod. 15. 2. Isa.
12. 2; 25. 4.

^b Or, of those who
proclaimed it.
The publishers
of it were a
great host [Heb.];
referring originally,
perhaps, to Miriam
and the women of
Israel after the pas-
sage of the Red
Sea. [Exod. 15. 2.]

Sicut deficit fumus, deficiant : sicut fluit cera a facie ignis, sic pereant peccatores a facie DEI.

Et justi epulentur, et exsultent in conspectu DEI : et delectentur in lætitia.

Cantate DEO, psalmum dicite Nomini Ejus : iter facite Ei Qui ascendit super occasum ; DOMINUS Nomen Illi.

Exsultate in conspectu Ejus : turbabuntur a facie Ejus, patris orphanorum, et iudicis viduarum.

DEUS in loco sancto Suo : DEUS Qui inhabitare facit unius moris in domo.

Qui educit vinctos in fortitudine : similiter eos qui exasperant, qui habitant in sepulchris.

DEUS, cum egredereris in conspectu populi Tui : cum pertransires in deserto ;

Terra mota est ; etenim cœli distillaverunt a facie DEI Sinai : a facie DEI Israel.

Pluviam voluntariam segregabis, DEUS, hæreditati Tuæ ; et infirmata est : Tu vero perfecisti eam.

Animalia Tua habitabunt in ea : parasti in dulcedine Tua pauperi, DEUS.

DOMINUS dabit verbum evangelizantibus : virtute multa.

Rex virtutum dilecti dilecti : et speciei domus dividere spolia.

Si dormiatis inter medios cleros, pennæ columbæ deargentatæ : et posteriora dorsi ejus in pallore auri.

Dum discernit cœlestis reges super eam, nive dealbabuntur in Selmon : mons DEI, mons pinguis.

Mons coagulatus, mons pinguis : ut quid suspicamini montes coagulatos ?

Mons in quo beneplacitum est DEO habitare in eo : etenim DOMINUS habitabit in finem.

nant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of the multitude of men. The Breaker is come up before them ; they have broken up, and have passed through the gate, and are gone out by it : and their King

¹ This is a form of the holy Name "Jehovah," and is found in the Song of Moses [Exod. xv. 2], where the authorized version translates it "the LORD." It is the termination of the familiar word Hallelu-jah of Rev. xix. 4, 6, and of the Psalms, a word which forms an integral part of the praises of the Jewish economy, the Christian Church, and of glorified saints in Heaven.

This sacred word was not introduced into the authorized version until A.D. 1611, although it is found in the Geneva Bible. It had not, therefore, of course, any place in the Great Bible of 1540, from which the Prayer Book Psalms are taken. The earliest Prayer Book in which it has been discovered is an Oxford octavo of Baskett, dated 1716, but it was not commonly printed until the middle of the last century. Yet in the Scottish Book of 1687 it had already appeared.

In an English Psalter of 1540 [Douce BB. 71, Bodl. Lib.] the latter half of the verse is rendered as in the Vulgate, "Take your journey to Him that ascendeth up above the west, the Lord is His Name," but in Matthew's Bible of 1537 it is the same as in the Great Bible of 1540. It seems difficult to believe that some confusion has not arisen in our English version through the identity of the German word "Jah" and the English word "yea." The sacred Name is undoubtedly in the Hebrew, but the Septuagint is identical with the Vulgate : and it seems preferable to use the form of the verse adopted from the Great Bible, as above, rather than to sing the Ineffable Name Itself, for which "the LORD" is reverently substituted in the English Bible.

shall pass before them, and the Lord on the head of them.* [Micha ii. 13.] It seems to have been founded on words recorded in the Book of Numbers : "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." But there are so many expressions in this Psalm which can only be explained with reference to the spiritual triumph of the Church of Christ, that it may be doubted whether it was written with any local or temporary meaning, and whether it is not to be regarded simply as a prophetic hymn of the same character as some portions, and especially the sixtieth chapter, of Isaiah. Such a sense, at least, is the only one in which it can be used in Divine Service.

In the first verse, then, in the eighteenth (which is the central one of the Psalm), and in the last, unmistakable reference is made to our Lord's glorious Resurrection, Ascension, and Session at the right hand of God, as the source of all blessing and glory to the Church : His Resurrection having achieved the victory, His Ascension celebrated the triumph, His Session in "the holy place" within the veil established His Intercessory office on behalf of His people.

The first and second verses contain a metaphor similar to that of Malachi : "Unto you that fear My Name shall the

17 The chariots of GOD are twenty thousand, even thousands of angels : and the LORD is among them, as in the holy place of Sinai.

18 Thou art gone up on high, Thou hast led captivity captive, and received gifts for men : yea, even for Thine enemies, that the LORD GOD might dwell among them.

19 Praised be the LORD daily : even the GOD Who helpeth us, and poureth His benefits upon us.

20 He is our GOD, even the GOD of Whom cometh salvation : GOD is the LORD, by Whom we escape death.

21 GOD shall wound the head of His enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The LORD hath said, I will bring My people again, as I did from Basan : Mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O GOD, how Thou goest : how Thou, my GOD and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto GOD the LORD in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy GOD hath sent forth strength for thee : stablish the thing, O GOD, that Thou hast wrought in us,

29 For Thy temple's sake at Jerusalem : so shall kings bring presents unto Thee.

30 When the company of the spear-men and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when He hath scattered the people that delight in war ;

CURRUS DEI decem millibus multiplex, millia letantium : DOMINUS in eis, in Sinai in sancto.

Ascendisti in altum, cepisti captivitatem : accepisti dona in hominibus.

Etenim non credentes : inhabitare DOMINUM DEUM.

Benedictus DOMINUS die quotidie : prosperum iter faciet nobis DEUS salutarium nostrorum.

DEUS noster, DEUS salvos faciendi : et DOMINI DOMINI exitus mortis.

Veruntamen DEUS confringet capita inimicorum Suorum : verticem capilli perambulantium in delictis suis.

Dixit DOMINUS, Ex Basan convertam : convertam in profundum maris :

Ut intingatur pes tuus in sanguine : lingua canum tuorum ex inimicis ab ipso.

Viderunt ingressus Tuos, DEUS : ingressus DEI mei, Regis mei Qui est in sancto.

Prævererunt principes conjuncti psallentibus : in medio juvenularum tympanistriarum.

In ecclesiis benedicite DEO : DOMINO de fontibus Israël.

Tibi Benjamin adolescentulus : in mentis excessu.

Principes Juda, duces eorum : principes Zabulon, et principes Neptalim.

Manda DEUS virtuti tuæ : confirma hoc, DEUS, quod operatus es in nobis :

A templo Tuo in Hierusalem : Tibi offerent reges munera.

Increpa feras arundinis, congregatio taurorum in vaccis populorum : ut excludant eos qui probati sunt argento.

Dissipa gentes quæ bella volunt ; venient legati

Sun of Righteousness arise with healing in His wings," an arising of the Light of the world, before which all the mists of moral and spiritual darkness must fly, in the time of probation, and before which all enemies must succumb in the Day of Judgement.

The following three verses [4, 5, 6] contain a declaration of the glory of the Lord similar to that in the words of Isaiah, adopted by the Baptist ; the true sense being, "make straight in the deserts a highway for Him that rideth : " and doubtless this is closely analogous to the words of St. John, "I saw Heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war . . . and He hath on His vesture and on His thigh a Name written, KING OF KINGS AND LORD OF LORDS." [Rev. xix. 16.] Notwithstanding this, He is the Prince of Peace, and under His dispensation of the peace which He left with His Church, the Holy Ghost is ever binding together in one Body the children of God, "making men to be of one mind in an house," i.e. in the spiritual Temple wherein He dwells.

In the seventh verse the leading of Israel through the wilderness by God is taken as a type of the new Israel going through the world under the leadership of Him respecting Whom the prophet said, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him." The

earth quaked at His Resurrection, when He became the First-fruits of the great harvest, entering Heaven at the head of a risen army of saints, as the Firstborn among many brethren. So will there be great earthquakes at the Second Advent, when once more He will go forth before the people. And so also, when His Presence with the Church was again manifested by the coming of the Holy Ghost, and as an answer to the prayer of the Apostles, there was on the one occasion "a rushing mighty wind," while on the other "the place was shaken where they were assembled together." With such signs did God send "the gracious rain" of the Holy Spirit "upon His inheritance," refreshing it when it was weary through the long absence of His manifestations from the ancient Temple and its system.

Passing over many things without further illustration than that contained in the marginal references, the twenty-seventh verse may be selected as showing that nothing is set down at random in Holy Scripture, and that mystical meanings probably underlie almost every idea that it contains. The tribes there named are Benjamin and Judah, Zabulon and Nephthali. These were the most prominent of all the tribes during the history of Israel as an united people, and Benjamin and Judah were located nearest of all to the holy house of God. From these four tribes, also, sprung all the Apostles of our Lord ; those who were Galileans belonging to Zabulon and Nephthali,

31 Then shall the princes come out of Egypt : the "Marians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the LORD.

33 Who sitteth in the heavens over all from the beginning : lo, He doth send out His voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : His worship and strength is in the clouds.

35 O God, wonderful art Thou in Thy holy places : even the God of Israel ; He will give strength and power unto His people ; blessed be God.

DAY 13. EVENING PRAYER.

THE LXIX. PSALM.

Salvum me fac.

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, Thou knowest my simpleness, and my faults are not hid from Thee.

6 Let not them that trust in Thee, O LORD God of hosts, be ashamed for my cause : let not those that seek Thee be confounded through me, O LORD God of Israel.

7 And why? for Thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of Thine house hath even eaten me : and the rebukes of them that rebuked Thee are fallen upon me.

a. s. e. The land of the Moors.

LXIX.
Hist. David. Occa-
sion unknown.
Liturg. Good Fri-
day Evensong. S.
聖. 聖. Thursd.
Mattins. Maundy
Thursd., 1st Noct.
Passion Ps. 5.

ex Ægypto : Æthiopia præveniet manus ejus DEO.

Regna terræ, cantate DEO : psallite DOMINO :

Psallite DEO Qui ascendit super cælum cæli : ad orientem.

Ecce dabit voci Suae vocem virtutis ; date gloriam DEO super Israël : magnificentia Ejus et virtus Ejus in nubibus. .

Mirabilis DEUS in sanctis Suis : DEUS Israël Ipse dabit virtutem et fortitudinem plebi Suae ; benedictus DEUS.

PSALMUS LXVIII.

SALVUM me fac DEUS : quoniam intraverunt aquæ usque ad animam meam.

Infixus sum in limo profundi : et non est substantia.

Veni in altitudinem maris : et tempestas demersit me.

Laboravi clamans, raucæ factæ sunt fauces meæ : defecerunt oculi mei, dum spero in DEUM meum.

Multiplicati sunt super capillos capitis mei : qui oderunt me gratis.

Confortati sunt qui persecuti sunt me inimici mei injuste : quæ non rapui, tunc exsolvebam.

DEUS, Tu scis insipientiam meam : et delicta mea a Te non sunt abscondita.

Non erubescant in me qui exspectant Te, DOMINE : DOMINE virtutum.

Non confundantur super me : qui quærunt Te, DEUS Israël.

Quoniam propter Te sustinui opprobrium : operuit confusio faciem meam.

Extraneus factus sum fratribus meis : et peregrinus filiis matris meæ.

Quoniam zelus domus Tuæ comedit me : et opprobria exprobrantium Tibi, ceciderunt super me.

the "brethren" (or "cousins," as we say in modern language) of our Lord to the tribe of Judah, and St. Paul to Benjamin.¹ Thus the princes of these tribes represent those princes of the Church of whom our Lord said that they should sit on twelve thrones judging the twelve tribes of Israel ; those by whom "He sent forth strength for" His Church, and established the thing that He had wrought for His Temple's sake, the Temple of the Holy Ghost, in His New Jerusalem.

PSALM LXIX.

This awful prophecy of our Blessed Saviour's Passion is much quoted in the New Testament, and seems to have been often in the minds of Christ and His Apostles when not directly quoted by them. It has also a strong analogy with some portions of the Prophecy and the Lamentations of Jeremiah, whose great sufferings seem to have been typical, in the highest degree, of the Passion of the Lord.

¹ It is worth remark that St. Paul's name signifies "little," a circumstance which partly suggested, perhaps, his assertion that he was "the least of all the Apostles." It is also to be noted that "little Benjamin their ruler" was represented by the twelfth stone in the breastplate of Aaron, which stone was a jasper. But in the foundations of the wall of the City of God, "the first foundation was jasper," as if signifying that "the last shall be first." [Comp. Exod. xxviii. 20 ; Rev. xxi. 19.]

The cry of anguish with which the Psalm opens is of the same nature as others which are heard from the lips of Christ in other Psalms, and it testifies here and elsewhere to the thoroughly human character of that human nature which He bore ; so human that it was liable to the same fear of death which all experience. Hezekiah in his sickness, Jonah in the deep of the sea, Jeremiah in the mire of the pit, were all types of our Lord in this : but great as were their troubles and their fears, they were not overwhelmed as He was by the "floods of ungodliness" borne for others, nor had their fear of death that supernatural character which made His so infinitely painful. Yet though He called upon the Father to save Him, He would not shorten or lessen His own suffering. He saved others, and He could have saved Himself : He walked upon the natural waters, but He suffered Himself to sink into the miry bed of that sea of persecution which surrounded Him : He comforted the penitent thief with the loving promise, "To-day shalt thou be with Me in Paradise ;" but for Himself was the cry of woe, "My God, My God, why hast Thou forsaken Me?" Ever ready to hear the cry of others, He Himself, for our sins, was "weary of crying," His "sight failing through waiting so long upon His God."

Thus, throughout this Psalm, the intensity of Christ's Sufferings is set forth in language equalled only in its awful

10 I wept and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the "gate speak against me : and the drunkards make songs upon me.

13 But, LORD, I make my prayer unto Thee : in an acceptable time.

14 Hear me, O GOD, in the multitude of Thy mercy : even in the truth of Thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O LORD, for Thy loving-kindness is comfortable : turn Thee unto me according to the multitude of Thy mercies.

18 And hide not Thy face from Thy servant, for I am in trouble : O haste Thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in Thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow Thou down their backs.

25 Pour out Thine indignation upon them : and let Thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom Thou hast smitten : and they talk how they may vex them whom Thou hast wounded.

28 Let them fall from one wickedness to another : and not come into Thy righteousness.

a. i. e. The rulers, sitting in judgment.

Et operui in jejuniis animam meam : et factum est in opprobrium mihi.

Et posui vestimentum meum cilicium : et factus sum illis in parabolam.

Adversum me loquebantur qui sedebant in porta : et in me psallebant qui bibebant vinum.

Ego vero orationem meam ad Te, DOMINE : tempus beneplaciti, DEUS.

In multitudine misericordiæ Tuæ exaudi me : in veritate salutis Tuæ.

Eripe me de luto, ut non infigar : libera me ab his qui oderunt me, et de profundis aquarum.

Non me demergat tempestas aquæ : neque absorbeat me profundum ; neque urgeat super me puteus os suum.

Exaudi me, DOMINE, quoniam benigna est misericordia Tua : secundum multitudinem miserationum Tuarum respice in me.

Et ne avertas faciem Tuam a puero Tuo : quoniam tribulor, velociter exaudi me.

Intende animæ meæ, et libera eam : propter inimicos meos eripe me.

Tu scis improprium meum et confusionem meam : et reverentiam meam.

In conspectu Tuo sunt omnes qui tribulant me : improprium exspectavit cor meum et miseriam.

Et sustinui qui simul contristaretur et non fuit : et qui consolaretur, et non inveni.

Et dederunt in escam meam fel : et in siti mea potaverunt me aceto.

Fiat mensa eorum coram ipsis in laqueum : et in retributiones et in scandalum.

Obscurentur oculi eorum ne videant : et dorsum eorum semper incurva.

Effunde super eos iram Tuam : et furor iræ Tuæ comprehendat eos.

Fiat habitatio eorum deserta : et in tabernaculis eorum non sit qui inhabitet.

Quoniam quem Tu percussisti, persecuti sunt : et super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum : et non intrent in justitiam Tuam.

sadness by the twenty-second Psalm. He is guiltless and alone, and weak with weeping and fasting ; His enemies are mighty, and more in number than the hairs of His head. The sins of those who sinned against God are fallen upon Him Who knew no sin. He exchanged the joys of Heaven for the sorrows of earth, fasted from the Presence of His Father, and put on the sackcloth of human nature ; His loving work was turned to His reproof, so that when He spoke of God as His Father they charged Him with blasphemy, and, instead of beholding His immaculate Human Nature, called Him the "son of the carpenter ;" the judges that "sat in the gate" condemned Him unjustly, and the foolish soldiers and passers-by reviled Him.

But in the midst of all this sorrowing prophecy of Christ's Passion, there is a continual appeal from the injustice of man to the justice and love of God, and also a constant declaration of the great Truth that Christ suffered for the sins of mankind. Thus, "They that hate Me without a cause" "I paid them the thing that I never took" "They that would destroy Me guiltless" "God, Thou knowest My simpleness, and My faults are not hid from Thee" "For Thy sake have I suffered reproof" "The zeal of Thine house hath even eaten Me" "But, Lord,

I make My prayer unto Thee" "Hear Me, O Lord, for Thy loving-kindness is comfortable" "Thou hast known My reproof, My shame, and My dishonour" "Thy rebuke hath broken My heart."

Thus did the spotless Lamb of God plead from the midst of the fire of the sacrifice, pleading not for Himself, but for others. Thus did He pray that the sin by which He was borne down might be removed from Him, that it might be removed from those for whom He bore it. Thus did He cry "Save Me," "Take Me out of the deep waters," that, being Himself saved, He might be "mighty to save" all men. Thus did He hold forth His broken heart as an atonement for the hard hearts of sinners.

Like all Psalms of our Lord's Passion, this also ends in a song of Resurrection joy ; and in the expressions used we may trace clearly the manner in which Christ's Death, Descent into Hell, Resurrection, and Ascension, are all events in which the redeemed are made partakers through their union with Him. So the Lord hears the intercessions of the Poor, and the prisoners of hope are released from their dark dungeon of death, to live in the light of Paradise : the City of God is built up out of Christ's own Body, and all they which are written in the Lamb's book of life shall inherit it : "and

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : Thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the LORD : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the LORD heareth the poor : and despiseth not His prisoners.

35 Let heaven and earth praise Him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of His servants shall inherit it : and they that love His Name shall dwell therein.

THE LXX. PSALM.

Deus, in adjutorium.

HASTE Thee, O God, to deliver me : make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek Thee be joyful and glad in Thee : and let all such as delight in Thy salvation say alway, The LORD be praised.

LXX. Hist. David; Adonijah's rebellion. [1 Kings 1.] Liturg. 5. 9. 11. Thursd. Mattins. Maundy Thursd., 1st Noct. a Ps. 40. 16. b Ps. 40. 17. c Ps. 40. 18. d Ps. 40. 19.

Deleantur de libro viventium : et cum justis non scribantur.

Ego sum pauper et dolens : salus Tua, DEUS, suscepit me.

Laudabo Nomen DEI cum cantico : et magnificabo Eum in laude.

Et placebit DEO super vitulum novellum : cornua producentem et ungulas.

Videant pauperes et lætentur : quærite DEUM, et vivet anima vestra.

Quoniam exaudivit pauperes DOMINUS : et victos Suos non despexit.

Laudent Illud celi et terra : mare et omnia reptilia in eis.

Quoniam DEUS salvam faciet Sion : et ædificabuntur civitates Judæ.

Et inhabitabunt ibi : et hæreditate acquirant eam.

Et semen servorum Ejus possidebit eam : et qui diligunt Nomen Ejus habitabunt in ea.

PSALMUS LXIX.

DEUS, in adjutorium meum intende : DOMINE, ad adjuvandum me festina.

Confundantur et revereantur : qui quærunt animam meam.

Avertantur retrorsum et erubescant : qui volunt mihi mala.

Avertantur statim erubescentes : qui dicunt mihi, Euge, euge.

Exultent et lætentur in Te omnes qui quærunt Te : et dicant semper, Magnificetur DOMINUS, qui diligit salutare Tuum.

every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard "saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb," even the Lamb as it had been slain, "for ever." [Rev. v. 13.]

§ The Imprecations.

Gentle-minded and loving Christians have often felt a difficulty in the use of those Psalms which, like the sixty-ninth, contain such strong expressions of feeling towards evil-doers as are apparently inconsistent with the precepts of charity enjoined in the New Testament. Psalms of this character have been sometimes called the "cursing" or "imprecatory" Psalms, and the spirit of them has been supposed to be so thoroughly Judaical as to make them unsuitable for use by the Christian Church. But such ideas respecting them are founded on an insufficient appreciation of the true sense in which all the Psalms are to be regarded : and they are, perhaps, accompanied by a too limited application of them to the experience and circumstances of the individual person who uses them.

It should be remembered as a first principle in the use of the imprecatory Psalms, that the imprecations are uttered against the enemies of God, not against those of David or any other merely human person. It may be doubted whether the Sweet Singer of Israel could ever have uttered them in any but a prophetic sense, for he was of too meek, forgiving, and tender a character to entertain so strong a spirit of vengeance as the personal application of his words would imply. When Saul was a most bitter enemy to him, David twice refrained from taking his life, though the king was completely in his power : when Shimei cursed him with the most shameful imprecations, he forgave him as a man, although as a righteous ruler he could not altogether overlook the crime committed against the sovereign's person : when his rebellious son Absalom died, the most pathetic tenderness was exhibited by the bereaved father, so that his "O Absalom, my son, my son," shadows forth the

"O Jerusalem, Jerusalem," of the Son of David in after ages.

It was, therefore, as an inspired prophet, and not as a private writer, that David wrote the maledictions of the Psalms ; and he wrote them, not respecting any men because they were enemies of his own, but because they were enemies of his God. In the same spirit they are to be used by the Christian Church.

And this particular Psalm contains some striking references to the facts of the Crucifixion which furnish a key to the use of the maledictions or imprecations wherever they are found. For these references to facts, which belong exclusively to the Sufferings of our Lord, show that the enemies of Christ are those against whom the terrible words are recorded : as, also, that they are spoken in the Person of Christ, the righteous and most merciful Judge of all men. Thus we are led to the Gospel narrative and to the historical words of Christ, to examine whether anything analogous is to be found in the record of His meek, loving, and gentle life. And there it is to be observed, that He Who uttered the eight Benedictions in the Sermon on the Mount, also uttered the eight woes in the very same discourse : that He Who was merciful to repentant publicans and sinners, denounced unrepentant hypocrites in terms of extreme sternness as a "generation of vipers," and meted out to them words of most bitter scorn and condemnation : that He Who wept over Jerusalem, predicted at the same time, and in the terms of one passing a judicial sentence, that fearful siege and destruction the details of which are unmatched for horror in the history of the world : that He Who prayed for His murderers, "Father, forgive them," was the same Who revealed His own future words, "Depart, ye cursed, into everlasting fire."

Remembering the disposition towards sinners which was entertained by the Saviour Who came to give up His life for them, we thus arrive at the conclusion that the more perfect the love of God and of souls is, the more decided and definite is the righteous indignation which is felt against those who dishonour the One and ruin the other. And a further indication of this is found in the fact that it was the "Apostle of

5 "As for me, I am poor and in misery : haste Thee unto me, O GOD.

6 "Thou art my Helper and my Redeemer : O LORD, make no long tarrying.

DAY 14. MORNING PRAYER.

THE LXXI. PSALM.

In Te Domine, speravi.

IN Thee, O LORD, have I put my trust, let me never be put to confusion : but rid me, and deliver me in Thy righteousness ; incline Thine ear unto me, and save me.

2 Be Thou my Strong-hold, whereunto I may always resort : Thou hast promised to help me, for Thou art my House of defence and my Castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For Thou, O LORD GOD, art the thing that I long for : Thou art my Hope, even from my youth.

5 Through Thee have I been holden up ever since I was born : Thou art He that took me out of my mother's womb ; my praise shall be always of Thee.

6 I am become as it were a 'monster unto many : but my sure trust is in Thee.

7 O let my mouth be filled with Thy praise : that I may sing of Thy glory and honour all the day long.

8 Cast me not away in the time of age : for sake me not when my strength faileth me.

9 For mine enemies speak against me, and

a Ps. 40. 20.

b Ps. 40. 21.

LXXI.
Hist. David; Adonijah's rebellion. (1 Kings 1.)
Liturg. Visitation of the Sick. S. 聖親. Thursd. Mattins. Maundy Thursd., 1st Noct.

c i.e. A miraculous prodigy.

Ego vero egenus et pauper sum : DEUS, adjuva me.

Adjutor meus et liberator meus es Tu : DOMINE, ne moreris.

PSALMUS LXX.

IN Te DOMINE speravi, non confundar in aeternum : in justitia Tua libera me et eripe me.

Inclina ad me aurem Tuam : et salva me. Esto mihi in DEUM protectorem, et in locum munitum : ut salvum me facias.

Quoniam firmamentum meum : et refugium meum es Tu.

DEUS meus, eripe me de manu peccatoris : et de manu contra legem agentis et iniqui.

Quoniam Tu es patientia mea, DOMINE : DOMINE, spes mea a juventute mea.

In Te confirmatus sum ex utero : de ventre matris meae Tu es protector meus :

In Te cantatio mea semper : tanquam prodigium factus sum multis, et Tu adjutor fortis.

Repleatur os meum laude ut cantem gloriam Tuam : tota die magnitudinem Tuam.

Ne projecias me in tempore senectutis : cum defecerit virtus mea, ne derelinquas me.

Quia dixerunt inimici mei mihi : et qui custo-

love" who wrote most severely of all the Apostles against unbelievers : and who was chosen by God to wind up the words of Holy Writ with the fearful maledictions, "He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still." . . . "If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." [Rev. xxii. 11, 18, 19.]

The imprecations of the Psalms are, then, utterances of that "wrath of the Lamb," to fly from which sinners, the enemies of Christ, will at the last call upon the rocks and hills to fall upon them, hide them, and annihilate them. [Rev. vi. 15-17.] They are spoken respecting those who finally refuse to become His friends, and who reject for ever the redeeming love which would have won them to His fold. When they are sung or said in the course of Divine Service or in private devotion, there must be no thought of applying them to any particular persons, or of taking them as words which have any reference to our own real or supposed wrongs. They are the words of Christ and His Church, not our words spoken as individual persons : they are uttered against the finally impenitent ; and who these are the Great Judge of all alone can decide. They must be used, therefore, in the spirit in which the martyrs cry, "Lord, how long?" in which the Church Militant prays day by day, "Thy Kingdom come," and in which at the last, notwithstanding the horrors attending the Last Judgement, the Bride will respond to "Him that testifieth, I come quickly," "Even so, come, Lord Jesus."

PSALM LXX.

This Psalm is almost identical with the last six verses of the fortieth ; but as the second book of the Psalms is chiefly spoken in the person of Christ's mystical Body, while the first is chiefly spoken in the Person of Christ Himself, so it has been thought that this Psalm is the voice of the Church crying out, "Lord, how long?" at a period of great tribulation.

It is observable that the language of the second and third verses is such as will bear an interpretation of blessing rather than cursing. Saul sought after the souls of those whom he dragged to prison, and of God's holy martyr Stephen, and while he was "breathing out slaughters" such shame and confusion fell upon him, and so was he "turned backward," that he was converted to become a life servant and martyr of that Lord Who said to him, "Saul, Saul, why persecutest thou Me?" [Acts vii. 58 ; ix. 4.] Many persecutors are known to have been converted to Christ in those ages, and doubtless there were among them some of those very men who had cried, "There, there," against the Lord Himself. In praying, therefore, "Make haste to help me, O Lord," the Church prays in the same tone which the merciful Jesus taught when He bade us pray daily, "Thy Kingdom come ;" that all, even the enemies and persecutors of Christ, may be brought, like St. Paul, to be joyful and glad in Him.

PSALM LXXI.

Although the subject of this Psalm is the same as that of the preceding, its subdued tone and the absence of any expressions of extreme anguish give it quite a different character. While the one may be supposed to represent the bitter pain of the Cross, the other may be taken as illustrating the period immediately preceding the Resurrection, when the remembrance of the Passion has not yet given place to the triumphant joy of a completed Victory. It is the same Voice which said, "Thou shalt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." Thus the Psalm represents to us the "patient abiding alway" of the holy Jesus, waiting for the arrival of the appointed time for Him to be brought from the deep of the earth again, going forth in the strength of the Divine Nature, and never doubting the righteousness of the Divine Will.¹

¹ It is observable that although the first part of this Psalm is identical with the first part of the thirty-first, the special compline words of our Lord, "Into Thy hands I commend My Spirit," are not found here.

they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O GOD : my GOD, haste Thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide always : and will praise Thee more and more.

13 My mouth shall daily speak of Thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the LORD GOD : and will make mention of Thy righteousness only.

15 Thou, O GOD, hast taught me from my youth up until now : therefore will I tell of Thy wondrous works.

16 Forsake me not, O GOD, in mine old age, when I am gray-headed : until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

17 Thy righteousness, O GOD, is very high : and great things are they that Thou hast done ; O GOD, who is like unto Thee ?

18 O what great troubles and adversities hast Thou shewed me ! and yet didst Thou turn and refresh me : yea, and broughtest me from the deep of the earth *again*.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise Thee and Thy faithfulness, O GOD, playing upon an instrument of musick : unto Thee will I sing upon the harp, O Thou Holy One of Israel.

21 My lips will be fain when I sing unto Thee : and so will my soul whom Thou hast delivered.

From the fourth to the eighth verses inclusive, and also in the fifteenth and sixteenth, there are such references to the duration of our Lord's life on earth as seem to indicate that, although it continued for only thirty-three years, yet every period of man's life was represented by or condensed into it. "Cast me not away in the time of age," may well lead us to believe that the closing part of our suffering Redeemer's time of humiliation was, to Him, as the concluding part of an old man's life, rather than that of a man in the vigour of youth ; and that in so many years as are reckoned to one generation He exhausted the experiences of the longest lifetime. There may be, also, in the expression, "Forsake Me not when My strength faileth Me," and in the pleading of the two following verses, a prayer that the Godhead may yet continue with the Manhood, even when the strength of the Incarnation [see note on Psalm xciii. 1] seemed to be failing in the last epoch of Christ's humiliation, the Descent into Hell. If so, then these verses shew that Christ's enemies were not quieted by His Death, but that the great Adversary and his hosts "lay wait for" His "soul," under the impression that it was forsaken by the Divine Nature when they beheld it separated from His Body. It cannot be doubted, that, to the Omniscient Eye which foresaw the events of Christ's Passion in the time of the Psalmist, the spiritual foes of the Redeemer must have been as penetratingly known, at least, as those who visibly stood in the hall of Pilate, or around the Cross.

Like all Psalms which relate to the Sufferings of our Lord, this one ends in tones of joy and triumph : "O what great troubles and adversities hast Thou shewed Me" in My Life and My Death, "and yet didst Thou turn and refresh Me" in Paradise, "yea, and broughtest Me from the deep of the earth again" by the re-union of Body and Soul in a glorious Resurrection.

diebant animam meam consilium fecerunt in unum.

Dicentes, DEUS dereliquit eum : persequimini et comprehendite eum ; quia non est qui eripiat.

DEUS, ne elongeris a me : DEUS meus, in auxilium meum respice.

Confundantur et deficiant detrahentes animæ meæ : operiantur confusione et pudorè qui quærunt mala mihi.

Ego autem semper sperabo : et adjiciam super omnem laudem Tuam.

Os meum annuntiabit justitiam Tuam : tota die salutare Tuum.

Quoniam non cognovi litteraturam, introibo in potentias DOMINI : DOMINE, memorabor justitiæ Tuæ solius.

DEUS, docuisti me a juventute mea : et usque nunc pronuntiabo mirabilia Tua.

Et usque in senectam et senium : DEUS, ne derelinquas me :

Donec annuntiem brachium Tuum : generationi omni quæ ventura est :

Potentiam Tuam et justitiam Tuam, DEUS, usque in altissima, quæ fecisti magnalia : DEUS, quis similis Tibi ?

Quantas ostendisti mihi tribulationes multas et malas ; et conversus vivificasti me : et de abyssiis terræ iterum reduxisti me.

Multiplicasti magnificentiam Tuam : et conversus consolatus es me.

Nam et ego confitebor Tibi in vasis psalmi : veritatem Tuam, DEUS ; psallam Tibi in cithara, sanctus Israël.

Exsultabunt labia mea cum cantavero Tibi : et anima mea quam redemisti.

A manifest application of this Psalm to the Church, and to Christians in a time of sickness, is suggested by the words of the prophet Isaiah : "They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint." [Isa. xl. 31.] As Christ was a "wonder" unto many, so His Church has sometimes been so far partaker in His sufferings as to say, "We are made a spectacle unto the world, and to angels, and to men." [1 Cor. iv. 9.] But such afflictions draw closer the bonds of union between the Head and the members, and will enable Him to say at last, "Behold, I and the children whom the Lord hath given Me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." [Isa. viii. 18 ; Heb. ii. 13.]

PSALM LXXII.

These words of prophetic joy were ever considered by the Jews to be spoken of the Messiah and His Kingdom : to the Christian, with the light of the Gospel and the history of the Church before him, this Psalm can have no other meaning.¹ If it ever had a partial application to Solomon, it could only have been in a very inferior degree applied to him as a type of that Son of David Whose glorious reign was to be universal and without end ; and of Whom another prophet wrote, "Behold, a King shall reign in righteousness, and princes shall rule in judgement. And a Man shall be as an hiding-place from the wind, and a covert from the tempest ; as rivers

¹ The neglect of the spiritual interpretation of the Psalms is painfully illustrated by a perversion of the seventh verse in the hymn ordered instead of Venite Exultemus in the "Accession Service." Some other perversions in this hymn are equally objectionable.

22 My tongue also shall talk of Thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

THE LXXII. PSALM.

Deus, iudicium.

GIVE the King Thy judgements, O God : and Thy righteousness unto the King's son.

2 Then shall he judge Thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear Thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In His time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the "flood unto the world's end.

9 They that dwell in the wilderness shall kneel before Him : His enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before Him : all nations shall do Him service.

12 For He shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in His sight.

LXXII.
Hist. David; Solomon's accession.
Liturg. S. 3. 3.
Thursd. Mattins.
Christmas, Epiphany, Maundy Thursd., Trinity Sunday, and Noct.

a. i. e. The Euphrates, as the words refer to the kingdom of Solomon.

Sed et lingua mea tota die meditabitur justitiam Tuam : cum confusi et reveriti fuerint qui quærunt mala mihi.

PSALMUS LXXI.

DEUS, iudicium Tuum Regi da : et justitiam Tuam Filio Regis :

Judicare populum Tuum in justitia : et pauperes Tuos in iudicio.

Suscipiant montes pacem populo : et colles justitiam.

Judicabit pauperes populi, et salvos faciet filios pauperum : et humiliabit calumniatorem.

Et permanebit cum sole et ante lunam : in generatione et generationem.

Descendet sicut pluvia in vellus : et sicut stillidicia stillantia super terram.

Orietur in diebus Ejus justitia, et abundantia pacis : donec auferatur luna.

Et dominabitur a mari usque ad mare : et a flumine usque ad terminos orbis terrarum.

Coram Illo precipitent Æthiopes : et inimici Ejus terram lingent.

Reges Tharsis et insulæ munera offerent : reges Arabum et Saba dona adducent.

Et adorabunt Eum omnes reges : omnes gentes servient Ei.

Quia liberabit pauperem a potente : et pauperem cui non erat adjutor.

Parcet pauperi et inopi : et animas pauperum salvas faciet.

Ex usuris et iniquitate redimet animas eorum : et honorabile nomen eorum coram Illo.

of water in a dry place ; as the shadow of a great rock in a weary land." "For unto us a Child is born, unto us a Son is given : and the government shall be upon His shoulder ; and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgement and with justice, from henceforth even for ever." "Behold, a greater than Solomon is here."

The perpetuity, the universality, and the infinite blessings of Christ's Kingdom are, then, mystically set forth in this Psalm. Christ came among the Jews as the rain upon Gideon's fleece, leaving all around dry : but as the fleece was afterwards left dry while all around it fell the rain, so, when He was rejected by His own nation, He caused the Gentile world to blossom and bear fruit. He came, therefore, to establish an universal dominion "from sea to sea," even to the "utmost bounds of the earth,"¹ to establish also a "Kingdom of God within" us, from the sea of Baptism to the sea of glass before the Throne, one from the flood to the world's end, even from the flood of destruction to the "river of the water of life." And it is very observable that this perpetual and universal Kingdom depends altogether on the "righteousness" of the King's Son, that immaculate holiness and obedience which enabled Him to be the Saviour of sinners, the "work" of which is "peace," and the effect of it "quietness and assurance for ever."

¹ "Tharsis and the isles" indicate all known and unknown regions lying westward of the Straits of Gibraltar.

To Him, then, is the "gold" of worship and the incense of prayer to be offered day by day through all ages ; and by Him is the earth blessed with "an heap of corn," the "Bread of Life," to be the sustenance of His people here, and until the time when "His fruit shall shake like Libanus" in the Tree of Life, and be "green in the midst of the street of" the New Jerusalem.

The doxology of this Psalm forms to it a fitting conclusion of fervent praise, but it also marks the end of the second book of Psalms ; in which it may be observed that the Church, as the mystical Body of Christ, has been more prominently brought forward than in the first book.

THE THIRD BOOK.

PSALM LXXIII.

As our Lord Jesus increased in wisdom as well as in stature [Luke ii. 52], it must be concluded that the fulness of knowledge did not at once come to His Human Nature, notwithstanding its union with His Omniscient Divine Nature. It is not, therefore, irreverent to suppose that some actual condition of our Lord's mind is predicted in this Psalm ; and that there was a period in His life when the vision of a Divine Providence was in some degree veiled from His sight, as at last was the Vision of the Divine Presence.

Another view that may be taken is, that, as the Penitential Psalms are the words of Christ speaking for and in His sinful members, so these are His words speaking for and in those

15 He shall live, and unto Him shall be given of the gold of Arabia : prayer shall be made ever unto Him, and daily shall He be praised.

16 There shall be an heap of corn in the earth, high upon the hills : His fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; His Name shall remain under the sun among the posterities : which shall be blessed through Him ; and all the heathen shall praise Him.

18 Blessed be the LORD God, even the God of Israel : Which only doeth wondrous things ;

19 And blessed be the Name of His Majesty for ever : and all the earth shall be filled with His Majesty. Amen, Amen.

DAY 14. EVENING PRAYER.

THE LXXIII PSALM.

Quam bonus Israel !

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth ^aunto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereof suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of Thy children.

LXXIII.
Hist. Asaph. Occa-
sion unknown.
Liturg. S. P. R.
Thursd. Mattins.
Maundy Thursd.,
and Noct.

a Al. into.

Et vivet et dabitur Ei de auro Arabiae : et adorabunt de Ipso semper ; tota die benedicent Ei.

Erit firmamentum in terra in summis montium ; superextolletur super Libanum fructus Ejus : et florebunt de civitate sicut fœnum terræ.

Sit Nomen Ejus benedictum in sæcula : ante solem permanet Nomen Ejus.

Et benedicentur in Ipso omnes tribus terræ : omnes gentes magnificabunt Eum.

Benedictus DOMINUS DEUS Israël : Qui facit mirabilia solus :

Et habilitur Nomen majestatis Ejus in æternum : et replebitur majestate Ejus omnis terra. Fiat, fiat.

PSALMUS LXXII.

QUAM bonus Israël DEUS : his qui recto sunt corde.

Mei autem pene moti sunt pedes : pene effusi sunt gressus mei.

Quia zelavi super iniquos : pacem peccatorum videns.

Quia non est respectus morti eorum : et firmamentum in plaga eorum.

In labore hominum non sunt : et cum hominibus non flagellabuntur.

Ideo tenuit eos superbia : operati sunt iniquitate et impietate sua.

Prodiit quasi ex adipe iniquitas eorum : transierunt in affectum cordis.

Cogitaverunt et locuti sunt nequitiam : iniquitatem in excelsis locuti sunt.

Posuerunt in cœlum os suum : et lingua eorum transivit in terra.

Ideo convertetur populus meus hic : et dies pleni inventientur in eis.

Et dixerunt, Quomodo scit DEUS : et si est scientia in Excelsis ?

Ecce ipsi peccatores, et abundantes in sæculo : obtinuerunt divitias.

Et dixi, Ergo sine causa justificavi cor meum : et lavi inter innocentes manus meas :

Et fui flagellatus tota die : et castigatio mea in matutinis.

Si dicebam, Narrabo sic : ecce nationem filiorum Tuorum reprobavi.

whose eyes behold things darkly, so that "men" seem "as trees walking," until His Word causes them to see clearly, and His unveiled Presence reveals the mysteries of His hidden Providence.

The twenty-first chapter of Job is very similar in character to the seventy-third Psalm, and it is one of the many striking and instructive coincidences brought out by the daily services of the sanctuary that on the 14th of June the one is the first lesson at Mattins, the other an Evensong Psalm. This coincidence is not the less striking because of the manner in which Job, as well as David, was so conspicuous a type of our Blessed Lord : for it illustrates the principle laid down by Christ that the Scriptures speak in every page concerning Him. It was true of Him in the most literal sense that while the ungodly were prospering in the world and had great

riches in possession, He was punished all the day long, chastened every morning, and without a place where to lay His Head.

There are few portions of Holy Scripture which offer so much consolation to the Church of Christ, or to individual Christians in time of affliction and depression. The powers of wickedness have often seemed to be prevailing, and God's purposes to be failing ; prosperity has often seemed to follow the footsteps of vice, and misery that of virtue : but this is only a superficial and shortsighted view of things, which may be corrected by "going into the sanctuary of God," and looking at the eternal life of mankind as the true life. Then it will be found, that though Antichrist and his ministers may prevail for a time, Christ and His Church shall reign for ever and ever ; and that though wicked Dives may have his good

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how Thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt Thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before Thee.

22 Nevertheless, I am alway by Thee : for Thou hast holden me by my right hand.

23 Thou shalt guide me with Thy counsel : and after that receive me with glory.

24 Whom have I in heaven but Thee : and there is none upon earth that I desire in comparison of Thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake Thee shall perish : Thou hast destroyed all them that commit fornication against Thee.

27 But it is good for me to hold me fast by God, to put my trust in the LORD GOD : and to speak of all Thy works *in the gates of the daughter of Sion.*

THE LXXIV. PSALM.

Ut quid, Deus.

O GOD, wherefore art Thou absent from us so long : why is Thy wrath so hot against the sheep of Thy pasture ?

2 O think upon Thy congregation : whom Thou hast purchased and redeemed of old.

3 Think upon the tribe of Thine inheritance : and mount Sion, wherein Thou hast dwelt.

4 Lift up Thy feet, that Thou mayest utterly destroy every enemy : which hath done evil in Thy sanctuary.

5 Thine adversaries roar in the midst of Thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

LXXIV.
Hist. Asaph; during the Captivity.
Liturg. 5. 8. 9.
Thursd. Mattins.
Maundy Thursd., and Noct.

Existimabam ut cognoscerem : hoc labor est ante me.

Donec intrem in sanctuarium DEI : et intelligam in novissimis eorum.

Veruntamen propter dolos posuisti eis : deiecisti eos dum alleverentur.

Quomodo facti sunt in desolationem? subito defecerunt : perierunt propter iniquitatem suam.

Velut somnium surgentium, DOMINE : in civitate Tua imaginem ipsorum ad nihilum rediges.

Quia inflammatum est cor meum, et renes mei commutati sunt : et ego ad nihilum redactus sum et nescivi.

Ut jumentum factus sum apud Te : et ego semper Tecum.

Tenuisti manum dexteram meam, et in voluntate Tua deduxisti me : et cum gloria suscepisti me.

Quid enim mihi est in cœlo? et a Te quid volui super terram ?

Defecit caro mea et cor meum : DEUS cordis mei et pars mea DEUS in æternum.

Quia ecce, qui elongant se a Te peribunt : perdidisti omnes qui fornicantur abs Te.

Mihi autem adhærere DEO bonum est : ponere in DOMINO DEO spem meam :

Ut annuntiem omnes prædicationes Tuas : in portis filiæ Sion.

PSALMUS LXXIII.

UT quid, DEUS, repulisti in finem : iratus est furor Tuus super oves pascuæ Tuæ ?

Memor esto congregationis Tuæ : quam possedisti ab initio.

Redemisti virgam hæreditatis Tuæ : mons Sion, in quo habitasti in eo.

Leva manus Tuas in superbias eorum in finem : quanta malignatus est inimicus in sancto.

Et gloriati sunt qui oderunt Te : in medio solennitatis Tuæ.

Posuerunt signa sua, signa : et non cognoverunt sicut in exitu super summum.

things and holy Lazarus his evil things in this world, yet hereafter the prosperous sinner will be tormented and the afflicted saint comforted.

As yet we cannot understand these mysteries of Providence any more than we can understand the mysteries of God's Personality and Trinity ; though we know as much as this, that Christ Himself was chastened, and was made perfect through sufferings, and that "if ye endure chastening, God dealeth with you as with sons." Hereafter they who obtain an entrance into the eternal sanctuary of the Heavenly Jerusalem will understand these things. Man once endeavoured prematurely to attain such fulness of knowledge and to "be as God:" hereafter "we shall be like Him" in our degree, even in the understanding of His Providential acts : no longer looking upon Him darkly as through a glass, but seeing "Him as He is," perfect in justice, love, and truth. [1 John iii. 2.]

PSALM LXXIV.

This wailing lamentation belongs either historically or prophetically to the period when God's Presence had been removed from Zion during the time of the Babylonish Captivity.¹ It is not, however, the lamentation of penitents, like the prayer of Daniel (which in some respects corresponds with this Psalm), but of the Church speaking by her Head. Hence there is no trace of such words as those of Daniel, "Yea, all Israel have

¹ It is a mistake to consider this Psalm as applicable to the destruction of the Temple by the Romans under Titus. When this event occurred, the Presence of God had been removed from the Temple to the Church. The Spirit of God, speaking by St. Paul, declared that however glorious the Old Dispensation was, the New Dispensation far exceeded it in glory. The same Spirit, speaking by the Psalmist, would not have lamented the passing away of that Old Dispensation in such terms as are here used. But such terms are quite natural in respect to the temporary destruction of a system which was not yet permanently replaced by a better.

7 But now they break down all the carved work thereof ; with axes and hammers.

8 They have set fire upon Thy holy places : and have defiled the dwelling-place of Thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more ; no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme Thy Name, for ever ?

12 Why withdrawest Thou Thy hand : why pluckest Thou not Thy right hand out of Thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth He doeth it Himself.

14 Thou didst divide the sea through Thy power : Thou brakest the heads of the "dragons in the waters.

15 Thou smotest the heads of "Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : Thou driedst up mighty waters.

17 The day is Thine, and the night is Thine : Thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : Thou hast made summer and winter.

19 Remember this, O LORD, how the enemy hath rebuked : and how the foolish people hath blasphemed Thy Name.

20 O deliver not the soul of Thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto Thy Name.

23 Arise, O God, maintain Thine own cause : remember how the foolish man blasphemeth Thee daily.

24 Forget not the voice of Thine enemies : the presumption of them that hate Thee increaseth ever more and more.

Quasi in silva lignorum securibus exciderunt januas ejus in idipsum : in securi et ascia dejecerunt eam.

Incenderunt igni sanctuarium Tuum in terra : polluerunt tabernaculum Nominis Tui.

Dixerunt in corde suo cognatio eorum simul : Quiescere faciamus omnes dies festos DEI a terra.

Signa nostra non vidimus, jam non est propheta : et nos non cognoscet amplius.

Usquequo, DEUS, improperebit inimicus : irritat adversarius Nomen Tuum in finem ?

Ut quid avertis manum Tuam : et dexteram Tuam de medio sinu Tuo in finem ?

DEUS autem Rex noster ante sæcula : operatus est salutem in medio terræ.

Tu confirmasti in virtute Tua mare : contribulasti capita draconum in aquis.

Tu confregisti capita draconis : dedisti eum escam populis Æthiopum.

Tu dirupisti fontes et torrentes : Tu siccasti fluvios Ethan.

Tuus est dies, et Tua est nox : Tu fabricatus es auroram et solem.

Tu fecisti omnes terminos terræ : æstatem et ver Tu plasmasti ea.

Memor esto hujus, inimicus improperevit DOMINO : et populus insipiens incitavit Nomen Tuum.

Ne tradas bestiis animas confitentes Tibi : et animas pauperum Tuorum ne obliviscaris in finem.

Respice in testamentum Tuum : quia repleti sunt qui obscurati sunt terræ domibus iniquitatum.

Ne avertatur humilis factus confusus : pauper et inops laudabunt Nomen Tuum.

Exsurge, DEUS, judica causam Tuam : memor esto impropriorum Tuorum, eorum quæ ab insipiente sunt tota die.

Ne obliviscaris voces inimicorum Tuorum : superbia eorum qui Te oderunt ascendit semper.

^a These are symbolical names for the Egyptians.

transgressed Thy law . . . therefore the curse is poured upon us." [Dan. ix. 11.] The one thought which pervades the Psalm is that of the dishonour done to God by the desolation of His holy House ; and the cry goes up to His Throne, "How long shall the Adversary do this dishonour? . . . Maintain Thine own cause." It is not the *sinner* who speaks, pleading, "O Lord, hear ; O Lord, forgive ; O Lord, hearken and do : defer not, for Thine own sake, O my God ; for Thy city and Thy people are called by Thy Name." [Dan. ix. 19.] But it is the Voice of Him Who cried, "Father, glorify Thy Name."

This literal application of it to the Captivity, and the destruction of Solomon's Temple, is sufficiently evident ; and it is only necessary to point out that Christ seems already to be pleading for His Church even before the Dispensation of Sinai had given place to that of the Incarnation. It is far more clear, however, that the Psalm represents Him as pleading for the New Jerusalem in times of depression, affliction, and persecution, and especially in that time of desolation of

which He Himself prophesied as to happen in the last days. No human words can heighten the awful horror of the picture drawn by our Lord in Matt. xxiv., and by St. John in Rev. xiii. 8, in which both are setting forth the final attempt of the Adversary to dishonour God by destroying His Church ; and to that period, doubtless, belongs the full force of this Psalm.

But every opposition offered to the true work of Christ's Church is an approach towards that height of blasphemy and persecution which will characterize that period. In respect to all such trouble, therefore, the Church continually sings this supplicatory hymn, beseeching the Lord to "maintain His own cause."

PSALM LXXV.

This is a song of triumphant hope sung by the Church of God in prospect of the final contest with Antichrist : sung, not as by a human community, but as by the mystical Body

DAY 15. MORNING PRAYER.

THE LXXV. PSALM.

Confitebimur Tibi.

UNTO Thee, O God, do we give thanks :
yea, unto Thee do we give thanks.

2 Thy Name also is so nigh : and that do Thy
wondrous works declare.

3 When I receive the congregation : I shall
judge according unto right.

4 The earth is weak, and all the inhabitors
thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly :
and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak
not with a stiff neck.

7 For promotion cometh neither from the
east, nor from the west : nor yet from the south.

8 And why? God is the Judge : He putteth
down one, and setteth up another.

9 For in the hand of the LORD there is a cup,
and the wine is red : it is full mixed, and He
poureth out of the same.

10 As for the dregs thereof : all the ungodly
of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and
praise Him for ever.

12 All the horns of the ungodly also will I
break : and the horns of the righteous shall be
exalted.

THE LXXVI. PSALM.

Notus in Judæa.

IN Jewry is GOD known : His Name is great
in Israel.

2 At Salem is His tabernacle : and His dwelling
in Sion.

3 There brake He the arrows of the bow : the
shield, the sword, and the battle.

4 Thou art of more honour and might : than
the hills of the robbers.

5 The proud are robbed, they have slept their
sleep : and all the men whose hands were mighty
have found nothing.

6 At Thy rebuke, O GOD of Jacob : both the
chariot and horse are fallen.

7 Thou, even Thou art to be feared : and who
may stand in Thy sight when Thou art angry?

LXXV.
Hist. Asaph; dur-
ing the Captivity.
Liturg. S. P. P.
Thursd. Mattins.
Maundy Thursd.
Apostles and Evan-
gelists, 3rd Noct.
a Comp. Song of
Hannah, 1 Sam. 2.
1-10, and the Mag-
nificat.

Or, setting up.

LXXVI.
Hist. Asaph; on de-
struction of Sen-
nacherib's army. [2
Kings 19.]
Liturg. S. P. P.
Thursd. Mattins.
Maundy Thursd.,
Easter Eve, Ex.
Cross, 3rd Noct.

PSALMUS LXXIV.

CONFITEBIMUR Tibi, DEUS, confitebimur :
et invocabimus Nomen Tuum.

Narrabimus mirabilia Tua : cum accepero tem-
pus, ego justitias judicabo.

Liquefacta est terra et omnes qui habitant in
ea : ego confirmavi columnas ejus.

Dixi iniquis, Nolite inique agere : et delinquen-
tibus, Nolite exaltare cornu.

Nolite extollere in altum cornu vestrum : nolite
loqui adversus DEUM iniquitatem.

Quia neque ab oriente, neque ab occidente,
neque a desertis montibus : quoniam DEUS judex
est.

Hunc humiliat et hunc exaltat : quia calix in
manu DOMINI vini meri plenus mixto.

Et inclinavit ex hoc in hoc ; veruntamen fæx
ejus non est exinanita : bibent omnes peccatores
terræ.

Ego autem annuntiabo in sæculum : cantabo
DEO Jacob.

Et omnia cornua peccatorum confringam : et
exaltabuntur cornua justii.

PSALMUS LXXV.

NOTUS in Judæa DEUS : in Israël magnum
Nomen Ejus.

Et factus est in pace locus Ejus : et habitatio
Ejus in Sion.

Ibi confregit potentias : arcum, scutum, gladium
et bellum.

Illuminans Tu mirabiliter a montibus æternis :
turbati sunt omnes insipientes corde.

Dormierunt somnum suum : et nihil invenerunt
omnes viri divitiarum in manibus suis.

Ab increpatione Tua, DEUS Jacob : dormitave-
runt qui ascenderunt equos.

Tu terribilis es et quis resistet Tibi? ex tunc
ira Tua.

of Christ ; and therefore, as by Christ Himself speaking in
and by His Church.

The "Name" of God is brought "so nigh" to man through
the Incarnation of the Second Person in the Blessed Trinity,
and evidence of its nighness is given by all the wondrous
works which have been done in the kingdom which Christ
appointed to His Church as His Father had appointed unto
Him. [Luke xxii. 29.] Though, therefore, the earth is weak
(or "poured out" in weakness), yet does Christ, by His Pre-
sence in the Church, "bear up the pillars of it," and establish
His Kingdom as "a city which cannot be moved." Hence
the folly of those who oppose and seek to overthrow the Church
of Christ ; a folly which will culminate in the mad and ter-
rible violence of the great Antichrist who will be "revealed
in his time," the "Ungodly," who sets up his horn on high
by offering himself as an object of worship instead of Christ,
and speaking blasphemous things against the Most Highest.
As God "brought it to pass" and not Sennacherib himself,
that the Assyrian king should "be to lay waste fenced cities
unto ruinous heaps," so it is God also by Whom it will be
"given unto" Antichrist "to make war with the saints, and

to overcome them," for some good purpose towards His Church,
doubtless its purgation by persecution.

There may be some reverent hesitation in interpreting the
ninth verse without any reference to the Blessed Sacrament :
yet it seems to be in strict analogy with two passages in the
Revelation, in which "the wine of the wrath of God," and
"the cup of His indignation" is given to the worshippers of
Antichrist, and to "Great Babylon." And this sense seems
to be confirmed by the undoubted reference in the last verse
to the triumph of "the Lamb as it had been slain, having
seven horns and seven eyes, which are the seven spirits of
God," over both Antichrist and Babylon.

PSALM LXXVI.

As the preceding Psalm is a prophetic hymn of Christ's
mystical Body looking forward to the onslaught of Antichrist,
so in this still higher strain of triumph is to be discerned the
celebration of a victory accomplished. The Septuagint title
describes it as sung respecting the Assyrian, doubtless after
the destruction of Sennacherib's host : and, like the former

8 Thou didst cause Thy judgement to be heard from heaven : the earth trembled, and was still,
9 When GOD arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to Thy praise : and the fierceness of them shalt Thou refrain.

11 Promise unto the LORD your GOD, and keep it, all ye that are round about Him : bring presents unto Him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

THE LXXVII. PSALM.

Voce mea ad Dominum.

I WILL cry unto GOD with my voice : even unto GOD will I cry with my voice, and He shall hearken unto me.

2 In the time of my trouble I sought the LORD : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon GOD : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the LORD absent Himself for ever : and will He be no more intreated ?

8 Is His mercy clean gone for ever : and is His promise come utterly to an end for evermore ?

9 Hath GOD forgotten to be gracious : and will He shut up His loving-kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the LORD : and call to mind Thy wonders of old time.

LXXVII.
Hist. Asaph. Occa-
sion unknown.
Liturg. 5. 聖歌.
Thursd. Mattins.
Maundy Thursd.,
3rd Noct.

De cœlo auditum fecisti iudicium : terra tremit et quievit,

Cum exsurgeret in iudicio DEUS : ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur Tibi : et reliquæ cogitationis diem festum agent Tibi.

Vovete et reddite DOMINO DEO vestro : omnes qui in circuitu Ejus affertis munera,

Terribili, et Ei Qui aufert spiritum principum : terribili apud reges terræ.

PSALMUS LXXVII.

VOCE mea ad DOMINUM clamavi : voce mea ad DEUM, et intendit mihi.

In die tribulationis meæ DEUM exquisivi, manibus meis nocte contra Eum : et non sum deceptus.

Renuit consolari anima mea : memor fui DEI, et delectatus sum, et exercitatus sum ; et defecit spiritus meus.

Anticipaverunt vigiliæ oculi mei : turbatus sum et non sum locutus.

Cogitavi dies antiquos : et annos æternos in mente habui.

Et meditatus sum nocte cum corde meo : et exercitabar et scopebam spiritum meum.

Nunquid in æternum projiciet DEUS : aut non apponet ut complacitior sit adhuc ?

Aut in finem misericordiam Suam abscindet : a generatione in generationem ?

Aut obliviscetur misereri DEUS ? aut continebit in ira Sua misericordias Suas ?

Et dixi, Nunc cepi : hæc mutatio dexteræ Excelsi.

Memor fui operum DOMINI : quia memor ero ab initio mirabilia Tuorum.

Psalm, this also is to be regarded as a hymn of victory over that Antichrist of whom Sennacherib was one of the many personal types. It is very significant that the City of God is spoken of under the name of Salem, not Jerusalem ; the former being the name which it bore in the time of Melchizedec, after the order of whose Priesthood Christ came, Whose undisputed reign alone will establish a City of perfect Peace.¹ [Rev. vi. 4 ; Isa. ii. 4 ; Micah iv. 3.]

This may be taken, therefore, as an Evangelical hymn of that new Jewry, Salem, and Zion, of which St. John heard the "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. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." [Rev. xxi. 3, 4.] The troubles of the last days are spoken of as past ; Antichrist is subdued and overthrown ; the judgement of Christ has been heard from the "great white throne ;" the perfect supremacy of the "King of kings and Lord of lords" is for ever established in an endless reign of peace.

PSALM LXXVII.

In the first half of this Psalm the voice of Christ's mystical

Body cries out to God from the midst of some affliction in which He has seemed to hide His face. The tenth verse recalls to mind that God is never really absent from the Church, and that if He seems to be so, it is because our own infirmity and want of faith prevent us from beholding His Presence. In the latter half of the Psalm God's dealings with His people of old are recounted as a memorial before Him in the tone of the Litany Antiphon : "O Lord, arise, help us, and deliver us for Thy Name's sake."

There were occasions on which the way of Christ was "in the sea, and His path in the deep waters ;" and when "the waters saw" Him their God "and were afraid, and the depths were troubled ;" and these miracles of our Lord's Person and Word seem to be prophetically commemorated in this Psalm no less than the miraculous passage of the Red Sea is historically commemorated. On one of these occasions the storm arose when our Lord was asleep in the ship, and after being awake He expressly rebuked the disciples for their want of faith, reminding them that their fear arose from their "own infirmity," for that His Presence not less than His Word is a sure token of safety to the Church. On the other occasion our Lord walked on the sea to the disciples, who were toiling in vain against a contrary wind, and they were by His Presence brought immediately to the haven where they would be. Then, too, it is recorded of them that their faith was wanting, "for they considered not the miracle of the loaves : for their heart was hardened."

Thus the key-note of the Psalm is struck in the tenth verse.

¹ The LXX translates the Hebrew "is aliphay."

12 I will think also of all Thy works : and my talking shall be of Thy doings.

13 Thy way, O God, is holy : who is so great a God as our GOD ?

14 Thou art the God that doeth wonders : and hast declared Thy power among the people.

15 "Thou hast mightily delivered Thy people : even the sons of Jacob and Joseph.

16 "The waters saw Thee, O God, the waters saw Thee, and were afraid : the depths also were troubled.

17 "The clouds poured out water, the air thundered : and Thine arrows went abroad.

18 The voice of Thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved, and shook withal.

19 "Thy way is in the sea, and Thy paths in the great waters : and Thy footsteps are not known.

20 Thou leddest Thy people like sheep : by the hand of Moses and Aaron.

a Comp. Ps. 80. 2, 3.

b Exod. 14. 21. Matt. 8. 26.

c 2 Sam. 22. 14. Josh. 10. 11. 2 Sam. 22. 15.

d Mark 6. 48. Rom. 11. 33.

DAY 15. EVENING PRAYER.

THE LXXVIII. PSALM.

Attendite, popule.

HEAR My law, O My people : incline your ears unto the words of My mouth.

2 "I will open My mouth in a parable : I will declare hard sentences of old ;

3 "Which we have heard and known : and such as our fathers have told us ;

4 "That we should not hide them from the children of the generations to come : but to shew the honour of the LORD, His mighty and wonderful works that He hath done.

5 "He made a covenant with Jacob, and gave Israel a law : which He commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 "To the intent that when they came up : they might shew their children the same ;

LXXVIII.
Hist. Asaph; on the rebellion of the Ten Tribes.
Liturg. S. 35. 36. Thursd. Mattins.

e Isa. 51. 4. f Matt. 13. 35. 1 Cor. 10. 11. g Exod. 12. 14. Deut. 6. 20. h Col. 1. 27.

i Heb. 8. 8.

k Deut. 6. 20.

Et meditabor in omnibus operibus Tuis : et in adinventionibus Tuis exercebor.

DEUS, in sancto via Tua ; quis Deus magnus sicut DEUS noster ? Tu es DEUS Qui facis mirabilia.

Notam fecisti in populis virtutem Tuam ; redemisti in brachio Tuo populum Tuum, filios Jacob et Joseph.

Viderunt Te aquæ, DEUS, viderunt Te aquæ et timuerunt : et turbatæ sunt abyssi.

Multitudo sonitus aquarum : vocem dederunt nubes.

Etenim sagittæ Tuæ transeunt : vox tonitruui Tui in rota.

Illuxerunt coruscationes Tuæ orbi terræ : commota est et contremuit terra.

In mari via Tua, et semitæ Tuæ in aquis multis : et vestigia Tua non cognoscentur.

Deduxisti sicut oves populum Tuum : in manu Moysi et Aaron.

PSALMUS LXXVII.

ATTENDITE, popule Meus, legem Meam : inclinate aurem vestram in verba oris Mei.

Aperiam in parabolis os Meum : loquar propositiones ab initio.

Quanta audivimus et cognovimus ea : et patres nostri narraverunt nobis.

Non sunt occultata a filiis eorum : in generatione altera.

Narrantes laudes DOMINI et virtutes Ejus : et mirabilia Ejus quæ fecit.

Et suscitavit testimonium in Jacob : et legem posuit in Israël.

Quanta mandavit patribus nostris : nota facere ea filiis suis ; ut cognoscat generatio altera ;

Filii qui nascentur et exsurgent : et narrabunt filiis suis.

Adversity may surround the Church or particular members of it, and Christ's Presence may seem far off, or if He is in the ship yet is He asleep ; faith, however, will say, This appearance of danger is from "mine own infirmity, but I will remember the years of the right hand of the most Highest." Though we may be in the midst of "the waves of this troublesome world" and He on the shore of His Father's Throne, yet is His way in the sea, and His path in the great waters ; so that nothing can separate the Church from the protection of His Presence. Though He may seem to be heedless of our danger, yet may we rely on His Presence, and be sure that if He is in the ship, though asleep, it is an Ark of safety.

Very great comfort may therefore be found in this Psalm at all times of tribulation, for in it we memorialize God, and remind ourselves, of His wonders to His Church in old time, and of His never-failing love towards her for ever. As He led His ancient people like sheep by the hand of Moses and Aaron, so does He Himself as the Good Shepherd go before His sheep that they may hear His voice, and follow Him to pastures of safety and peace.

PSALM LXXVIII.

This didactic hymn sets forth the history of the ancient Israel as in a parable for the instruction of the new Israel of God, and for memorializing Him of His mercies to the Church of all ages. As regards the Jews it has a parallel in the discourse of St. Stephen before the Council of the Sanhedrin,

especially in setting forth the persistent disobedience to God by which their history had been marked, and the continual forgiveness with which He had requited their misdeeds. That the parable is spoken with reference to the Christian Church also we may clearly understand from the words with which St. Paul concludes a short enumeration of some of the sins of Israel : "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." The Psalm, therefore, comes to the Church as the voice of Christ, saying, "Hearken unto Me, My people, and give ear unto Me, O My nation ; for a law shall proceed from Me, and I will make My judgement to rest for a light of the people. My righteousness is near ; My salvation is gone forth ; and Mine arm shall judge the people ; the isles shall wait upon Me, and on Mine arm shall they trust." "All these things spake Jesus unto the multitude in parables ; and without a parable spake He not unto them."

As it will be impracticable to follow out this typical character of the Psalm in any lengthy detail, a few particulars may be selected for the purpose of illustration from several of its various sections.

The whole Psalm obviously symbolizes the passage of the new Israel at all periods of its history from spiritual bondage and the wilderness of this world to the promised land of rest

1 It has been observed, as illustrating the typical force of this Psalm, that though relating to past events the Hebrew verbs are in the future.

8 That they might put their trust in GOD : and not to forget the works of GOD, but to keep His commandments ;

9 *And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto GOD ;

10 *Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 *They kept not the covenant of GOD : and would not walk in His law ;

12 But forgot what He had done : and the wonderful works that He had shewed for them.

13 *Marvellous things did He in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 *He divided the sea, and let them go through : He made the waters to stand on an heap.

15 *In the day-time also He led them with a cloud : and all the night through with a light of fire.

16 *He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 *Yet for all this they sinned more against Him : and provoked the most Highest in the wilderness.

19 *They tempted GOD in their hearts : and required meat for their lust.

20 *They spake against GOD also, saying : Shall GOD prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : *but can He give bread also, or provide flesh for His people ?

22 *When the LORD heard this, He was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in GOD : and put not their trust in His help.

24 *So He commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 *So man did eat Angels' food : for He sent them meat enough.

27 *He caused the east-wind to blow under heaven : and through His power He brought in the south-west-wind.

α Deut. 27. 18. Acts 7. 51. 2 Chron. 30. 7.

δ Hosea 10. 13.

ε 2 Kings 17. 14. Isa. 1. 3.

δ Num. 14. 22. Isa. 30. 3. 4.

ε Exod. 14. 21. 1 Cor. 10. 2.

ζ Exod. 13. 21. Isa. 4. 5.

η Exod. 17. 6. Num. 20. 11. 1 Cor. 10. 4.

θ Heb. 3. 16.

ι Exod. 16. 3.

κ Comp. John 6. 59. 60.

λ Num. 11. 4. 22.

μ Num. 11. 1.

ν John 6. 32.

ο John 6. 51.

π Num. 11. 31.

Ut ponant in DEO spem suam : et non obliviscantur operum DEI ; et mandata Ejus exquirant.

Ne fiant sicut patres eorum : generatio prava et exasperans.

Generatio quæ non direxit cor suum : et non est creditus cum DEO spiritus ejus.

Fili Ephrem intendentes et mittentes arcum : conversi sunt in die belli.

Non custodierunt testamentum DEI : et in lege Ejus noluerunt ambulare.

Et obliti sunt benefactorum Ejus : et mirabilium ejus quæ ostendit eis.

Coram patribus eorum fecit mirabilia in terra Ægypti : in campo Thaneos.

Interruptit mare et perduxit eos : et statuit aquas quasi in utre.

Et deduxit eos in nube diei : et tota nocte in illuminatione ignis.

Interruptit petram in eremo : et adaquavit eos velut in abyssu multa.

Et eduxit aquam de petra : et deduxit tanquam flumina aquas.

Et apposuerunt adhuc peccare Ei : in iram concitaverunt Excelsum in inaquoso.

Et tentaverunt DEUM in cordibus suis : ut peterent escas animabus suis.

Et male locuti sunt de DEO : dixerunt, Nunquid poterit DEUS parare mensam in deserto ?

Qui percussit petram, et fluxerunt aquæ : et torrentes inundaverunt :

Nunquid et panem poterit dare : aut parare mensam populo Suo ?

Ideo audivit DOMINUS et distulit : et ignis accensus est in Jacob, et ira ascendit in Israël.

Quia non crediderunt in DEO : nec speraverunt in salutari Ejus.

Et mandavit nubibus desuper : et januas cœli aperuit.

Et pluit illis manna ad manducandum : et panem cœli dedit eis.

Panem angelorum manducavit homo : cibaria misit eis in abundantia.

Transtulit austrum de cœlo : et induxit in virtute Sua africam.

and the heavenly Jerusalem. Hence the significance of the fourteenth verse, relating to the Baptism of the Israelites in the cloud and in the sea at the outset of their journey towards the land of promise, and of all those following verses which set forth God's mercy in providing drink and food for them during the whole period of their wanderings. St. Paul's words respecting these circumstances shew that we should much undervalue the true teaching of Holy Scripture if we failed to see their typical meaning : and his immediate reference to the "Cup of Blessing" and "the Bread which we break" clearly indicates that this typical meaning looks towards the sacramental life of the Christian Church. While, then, we recount the wonders of old time when God divided the sea to let His ancient people pass through, we recount, also, His continual mercy in causing His new Israel to pass through the waters of Baptism that they may be cleansed

from the spiritual defilement of the Egypt out of which He has brought them.

A prophecy of Isaiah also connects this portion of the history of Israel very distinctly with the abiding of the Holy Ghost in the Church. Having spoken of the day when "the Branch of the Lord" shall be beautiful and glorious, and the remnant of Israel "shall be called holy, even every one that is written among the living in Jerusalem," the prophet goes on to say that the Lord shall then have "washed away the filth of the daughter of Zion" and purged the blood of Jerusalem "by the spirit of judgement, and the spirit of burning. And the Lord will create upon every dwelling-place upon mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled, for He gave them their own desire : they were not disappointed of their lust.

31 "But while the meat was yet in their mouths, the heavy wrath of GOD came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 "But for all this they sinned yet more : and believed not His wondrous works.

33 Therefore their days did He consume in vanity : and their years in trouble.

34 "When He slew them, they sought Him : and turned them early, and enquired after GOD.

35 "And they remembered that GOD was their strength : and that the high GOD was their Redeemer.

36 Nevertheless, they did but flatter Him with their mouth : and dissembled with Him in their tongue.

37 For their heart was not whole with Him : neither continued they stedfast in His covenant.

38 "But He was so merciful, that He forgave their misdeeds : and destroyed them not.

39 "Yea, many a time turned He His wrath away : and would not suffer His whole displeasure to arise.

40 For He considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke Him in the wilderness : and grieved Him in the desert.

42 "They turned back and tempted GOD : and moved the Holy One in Israel.¹

43 They thought not of His hand : and of the day when He delivered them from the hand of the enemy ;

44 How He had wrought His miracles in Egypt : and His wonders in the field of Zoan.

45 "He turned their waters into blood : so that they might not drink of the rivers.

46 "He sent lice among them, and devoured them up : and frogs to destroy them.

47 "He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 "He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

^a Num. 11. 33.

^b Num. 12. 2.

^c 2 Chron. 30. 9

^d Deut. 32. 4, 15, 18, 30.

^e Exod. 34. 6.

^f Num. 14. 20. Exod. 14. 11, 12; 15. 23, 24; 16. 2, 20, 27, 28; 17. 1-3; 32. 8. Num. 11. 1, 4; 14. 1, 2.

^g Acts 7. 52.

^h Exod. 7. 19, 20. Rev. 16. 4, 6.

ⁱ Exod. 8. 24, 6. Rev. 16. 13, 14.

^k Exod. 10. 14. Rev. 9. 3.

^l Exod. 9. 24. Rev. 16. 21.

Et pluit super eos sicut pulverem carnes : et sicut arenam maris volatilia pennata.

Et ceciderunt in medio castrorum eorum : circa tabernacula eorum.

Et manducaverunt, et saturati sunt nimis, et desiderium eorum attulit eis : non sunt fraudati a desiderio suo.

Adhuc escæ eorum erant in ore ipsorum : et ira DEI ascendit super eos.

Et occidit pingues eorum : et electos Israël impedivit.

In omnibus his peccaverunt adhuc : et non crediderunt in mirabilibus Ejus.

Et defecerunt in vanitate dies eorum : et anni eorum cum festinatione.

Cum occideret eos, quærebant Eum et revertentur : et diluculo veniebant ad Eum.

Et rememorati sunt quia DEUS adjutor est eorum : et DEUS excelsus Redemptor eorum est.

Et dilexerunt Eum in ore suo : et lingua sua mentiti sunt Ei.

Cor autem eorum non erat rectum cum Eo : nec fideles habiti sunt in testamento Ejus.

Ipse autem est misericors et propitius fiet peccatis eorum : et non disperdet eos.

Et abundavit ut averteret iram Suam : et non accendit omnem iram Suam.

Et recordatus est quia caro sunt : spiritus vadens et non rediens.

Quotiens exacerbaverunt Eum in deserto : in iram concitaverunt Eum in inaquoso ?

Et conversi sunt et tentaverunt DEUM : et Sanctum Israël exacerbaverunt.

Non sunt recordati manus Ejus : die qua redemit eos de manu tribulantis.

Sicut posuit in Ægypto signa Sua : et prodigia Sua in campo Thaneos.

Et convertit in sanguinem flumina eorum : et imbres eorum, ne biberent.

Misit in eos cynomyiam, et comedit eos : et ranam, et disperdidit eos.

Et dedit ærugini fructus eorum : et labores eorum locustæ.

Et occidit in grandine vineas eorum : et moros eorum in pruina.

Et tradidit grandini jumenta eorum : et sessionem eorum igni.

of refuge, and for a covert from storm and from rain." [Isa. iv. 2-6.] Thus the cloudy pillar of the Psalm clearly typifies that cloud by which the house was filled where the Apostles were assembled, and which first signified to the Church the coming of the Holy Ghost to abide with it for ever.

Led by the same inspired teaching, we know that the rock which God "clave" in the wilderness is a type of Christ the "Rock of ages ;" and in the continual provision of water from that fountain we thus see a type of that ever-flowing Fountain which has been opened for us in the grace of our Lord, the "living water" of which men drink here as a foretaste of the water of life provided for them in the glorified City of God.

We have still higher authority, if it were possible, that of

¹ It has been pointed out by a modern critic that the latter part of verse 42 is literally they "crossed the Holy One of Israel," a striking prophecy of the manner in which "the Jews filled up the measure of their guilt by tempting God manifest in the flesh amongst them, and by 'crossing' the Holy One of Israel." [THEOPH on the Psalms. ii. 26, note.]

Christ's own words in the sixth chapter of St. John's Gospel, for taking the manna of the wilderness as a significant type of the "Living Bread" of the Church. This has been already referred to in the Introduction to the Liturgy [p. 360], but a word may be added as to the significance of the twentieth and twenty-first verses. The half belief here indicated is one which has been illustrated in all ages of the Church. It was that which laid the foundation of heresies in the early Church, and that which has hindered the full reception of sacramental doctrine in later times. Up to a certain point doctrines respecting Christ and the Sacraments are received with comparative facility ; but there is a point when these become "a hard saying," and many turn back from following after our Lord into the fulness of mystery : "He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : " He came as a Man beyond all men, He gave mankind the Sacrament of a New Birth in Holy Baptism, " But can He give bread also, or provide flesh for His people ? " did

50 He cast upon them the furiousness of His wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 ^a He made a way to His indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 ^b And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 ^c But as for His own people, He led them forth like sheep : and carried them in the wilderness like a flock.

54 ^d He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 ^e And brought them within the borders of His sanctuary : even to His mountain which He purchased with His right hand.

56 ^f He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not His testimonies ;

58 ^g But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 ^h For they grieved Him with their hill-altars : and provoked Him to displeasure with their images.

60 ⁱ When God heard this, He was wroth : and took sore displeasure at Israel.

61 ^j So that He forsook the tabernacle in Silo : even the tent that He had pitched among men.

62 ^k He delivered their power into captivity : and their beauty into the enemy's hands.

63 ^l He gave His people over also unto the sword : and was wroth with His inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 ^m Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the LORD awaked as one out of sleep : and like a giant refreshed with wine.

67 ⁿ He smote His enemies in the hinder parts : and put them to a perpetual shame.

68 ^o He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 ^p But chose the tribe of Judah : even the hill of Sion which He loved.

70 ^q And there He built His temple on high : and laid the foundation of it like the ground which He hath made continually.

^a Exod. 9. 2.

^b Exod. 12. 27-30.

^c Exod. 12. 37.

^d Exod. 14. 27.

^e Deut. 9. 1.

^f Deut. 31. 3. Josh. 11. 23; 14. 5. Comp. p. 557. note.

^g Hosea 7. 16.

^h Judg. 2. 11, 13.

ⁱ 2 Kings 17. 18.

^j 1 Sam. 1. 3; 3. 1.

^k Judg. 2. 14-23. 1 Sam. 4. 17.

^l 1 Sam. 4. 10.

^m 1 Sam. 4. 11, 19, 20.

ⁿ 1 Sam. 5. 6-12.

^o 1 Sam. 6. 12; 7. 1. Isa. 11. 13.

^p 1 Chron. 16. 1; 6. 31. 2 Chron. 1. 4.

^q 2 Chron. 2. 1.

Misit in eos iram indignationis Suae : indignationem et iram, et tribulationem ; immissiones per angelos malos.

Viam fecit semitæ iræ Suae, et non pepercit a morte animarum eorum : et jumenta eorum in morte conclusit.

Et percussit omne primogenitum in terra Ægypti : primitias omnis laboris eorum in tabernaculis Cham.

Et abstulit sicut oves populum Suum : et perduxit eos tanquam gregem in deserto.

Et eduxit eos in spe, et non timuerunt : et inimicos eorum operuit mare.

Et induxit eos in montem sanctificationis Suae . montem, quem acquisivit dextera Ejus.

Et ejecit a facie eorum gentes : et sorte divisit eis terram in funiculo distributionis.

Et habitare fecit in tabernaculis eorum : tribus Israël.

Et tentaverunt et exacerbaverunt DEUM excelsum : et testimonia Ejus non custodierunt.

Et averterunt se, et non servaverunt pactum : quemadmodum patres eorum, conversi sunt in arcum pravum.

In iram concitaverunt Eum in collibus suis : et in sculptilibus suis ad æmulationem Eum provocaverunt.

Audivit DEUS et sprexit : et ad nihilum redegit valde Israël.

Et repulit tabernaculum Silo : tabernaculum Suum ubi habitavit in hominibus.

Et tradidit in captivitatem virtutem eorum : et pulchritudinem eorum in manus inimici.

Et conclusit in gladio populum Suum : et hæreditatem Suam sprexit.

Juvenes eorum comedit ignis : et virgines eorum non sunt lamentatæ.

Sacerdotes eorum in gladio ceciderunt : et viduæ eorum non plorabantur.

Et excitatus est tanquam dormiens DOMINUS : tanquam potens crapulatus a vino.

Et percussit inimicos Suos in posteriora : opprobrium sempiternum dedit illis.

Et repulit tabernaculum Joseph : et tribum Ephraim non elegit :

Sed elegit tribum Juda : montem Sion quem dilexit.

Et ædificavit sicut unicornium sanctificium Suum : in terra quam fundavit in sæcula.

He come simply and truly as God Incarnate? does He give the Living Bread from Heaven, His own Flesh, the Life of the Baptized,—in the Sacrament of the Holy Communion?

It may be observed in conclusion [1] that a comparison of the plagues of Egypt which are here enumerated with certain passages in the Book of the Revelation will shew that the Egypt of the Israelites represents typically the Antichrist of the Church : and [2] that as the Lord refused the tabernacle of Joseph and chose not the tribe of Ephraim, so He suffered some of the most flourishing Churches to have their candlestick removed out of its place in the early days of Christianity. The latter warning is for every age of the Church : "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." [Heb. iv. 1.]

PSALM LXXIX.

The ancient appropriation of this as a proper Psalm for All Saints' Day points out its constant function as a commemoration of the martyrs of the Church. It is also to be taken as a prophecy of those future martyrdoms which our Lord and His Apostle St. John have predicted as characterizing the last great war of Antichrist against the Kingdom of the Cross : for again is heard the cry of the souls under the altar, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" a fit Antiphon to this Psalm.

The words of the Psalm had, doubtless, a very literal application to the condition of the Jewish nation at such periods of its history as the Babylonian Captivity, and the desolation that fell upon its religion in the time of Antiochus

71 "He chose David also His servant : and took him away from the sheep-folds.

72 "As he was following the ewes great with young ones He took him : that he might feed Jacob His people, and Israel His inheritance.

73 "So he fed them with a faithful and true heart : and ruled them prudently with all his power.

a 1 Sam. 16. 11.

b 2 Sam. 5. 2.

c John 10. 11. Isa. 40. 11.

Et elegit David servum Suum, et sustulit eum de gregibus ovium : de post foetantes accepit eum,

Pascere Jacob servum Suum : et Israëli hæreditatem Suam :

Et pavit eos in innocentia cordis sui : et in intellectibus manuum suarum deduxit eos.

DAY 16. MORNING PRAYER.

THE LXXIX. PSALM.

Deus, venerunt.

O GOD, the heathen are come into Thine inheritance : Thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of Thy servants have they given to be meat unto the fowls of the air : and the flesh of Thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 LORD, how long wilt Thou be angry : shall Thy jealousy burn like fire for ever ?

6 Pour out Thine indignation upon the heathen that have not known Thee : and upon the kingdoms that have not called upon Thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O GOD of our salvation, for the glory of Thy Name : O deliver us, and be merciful unto our sins, for Thy Name's sake.

10 Wherefore do the heathen say : Where is now their GOD ?

11 O let the vengeance of Thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before Thee : according to the greatness of Thy power, preserve Thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed Thee : reward Thou them, O LORD, seven-fold into their bosom.

LXXIX.
Hist. Asaph ; on Shishak's invasion. [2 Chron. 12. 2-9.]
Liturg. 3. 3. 3.
Thursd. Martins.
All Saints, 2nd Noct.
Name of Jesus, Many Martyrs, 3rd Noct.

PSALMUS LXXVIII.

DEUS, venerunt gentes in hæreditatem Tuam : polluerunt templum sanctum Tuum ; posuerunt Hierusalem in pomorum custodiam.

Posuerunt morticina servorum Tuorum escas volatilibus cæli : carnes sanctorum Tuorum bestiis terræ.

Effuderunt sanguinem eorum tanquam aquam in circuitu Hierusalem : et non erat qui sepeliret.

Facti sumus opprobrium vicinis nostris : subannatio et illusio his qui in circuitu nostro sunt.

Usquequo, DOMINE, irasceris in finem : accendetur velut ignis zelus Tuus ?

Effunde iram Tuam in gentes quæ Te non noverunt : et in regna quæ Nomen Tuum non invocaverunt :

Quia comederunt Jacob : et locum ejus desolaverunt.

Ne memineris iniquitatum nostrarum antiquarum : cito anticipent nos misericordiæ Tuæ, quia pauperes facti sumus nimis.

Adjuva nos, DEUS salutaris noster, et propter gloriam Nominis Tui, DOMINE, libera nos : et propitius esto peccatis nostris, propter Nomen Tuum :

Ne forte dicant in gentibus, Ubi est DEUS eorum ? et innotescat in nationibus coram oculis nostris,

Ultio sanguinis servorum Tuorum, qui effusus est : introeat in conspectu Tuo gemitus compeditorum.

Secundum magnitudinem brachii Tui : posside filios mortificatorum.

Et redde vicinis nostris septuplum in sinu eorum : improprium ipsorum, quod exprobraverunt Tibi, DOMINE.

Epiphanes. Jeremiah had predicted, "The carcases of this people shall be meat for the fowls of the heaven and for the beasts of the earth ; and none shall fray them away. . . . Both the great and the small shall die in this land : and they shall not be buried, neither shall men lament for them ;" and no doubt his prophecy was exactly fulfilled. We know also, from the Books of the Maccabees, how much the persecution which fell upon Judæa in their days was like the persecution of Christianity three and four centuries later. But however literally the words of the Psalm may express the sad condition of Judæa at such periods, their meaning is not exhausted by such an application, and there are clearly features of martyrdom portrayed to which the suffering Jews, as a body, could not lay claim.

We are rather to look for the true Christian meaning of this Psalm in the Church of the first three centuries, and of

that period of which our Lord prophesied when He spoke of the abomination of desolation standing in the holy place [Matt. xxiv. 15], and respecting the troubles of which time He adds, "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." Of this desolation of the Church by Antichrist St. Paul also speaks, clearly intimating at the same time that its peculiar and dreadful character cannot be fully comprehended until it is "revealed" by its actual occurrence. "That day shall not come," says he, "except there come a falling away first, and that man of sin be revealed, the son of perdition : who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." [2 Thess. ii. 3, 4.] To the reign of this Enemy of God the Book of the Revelation applies almost exactly the opening verses of

14 So we that are Thy people and sheep of Thy pasture shall give Thee thanks for ever : and will always be shewing forth Thy praise from generation to generation.

THE LXXX. PSALM.

Qui regis Israel.

HEAR, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep : shew Thy self also, Thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up Thy strength, and come, and help us.

3 Turn us again, O God : shew the light of Thy countenance, and we shall be whole.

4 O LORD GOD of hosts : how long wilt Thou be angry with Thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, Thou GOD of hosts : shew the light of Thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : Thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast Thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn Thee again, Thou GOD of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that Thy right hand hath planted : and the branch that Thou madest so strong for Thy self.

this Psalm : " And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified." As the Revelation was written long after the destruction of Jerusalem, it is clearly to some future period that these words refer. And to such period, also, does this Psalm refer whose mystical meaning may often receive a partial fulfilment, but a complete one only in the last great and terrible days.

PSALM LXXX.

This is a hymn of prayer to the Good Shepherd of the new Israel : to Him Who knows His sheep by name, and Who leadeth them in the wilderness of this world like a flock even while He sits enthroned in the world on high surrounded by His unfallen flock, the hosts of Heaven. The first verse catches up the strain of the preceding Psalm, " We that are Thy people, and the sheep of Thy pasture : " but the more characteristic figure of the Psalm is that of the Vine, which our Lord subsequently adopted in the interpretative form : " I am the Vine, ye are the branches. " Hence also the mournful reference to God's ancient favour towards His people becomes a prayer against that falling away altogether from the True Vine of which our Lord said, " If a man abide not in Me, he is cast forth as a branch, and is withered ; and men gather

Nos autem populus Tuus et oves pascuæ Tuæ : confitebimur Tibi in sæculum.

In generationem et generationem : annuntia-
bimus laudem Tuam.

PSALMUS LXXIX.

QUI regis Israël, intende : Qui deducis velut ovem Joseph.

Qui sedes super Cherubin : manifestare coram Ephraim, Benjamin, et Manasse.

Excita potentiam Tuam, et veni : ut salvos facias nos.

DEUS converte nos : et ostende faciem Tuam, et salvi erimus.

DOMINE DEUS virtutum : quousque irasceris super orationem servi Tui ?

Cibabis nos pane lachrymarum : et potum dabis nobis in lachrymis in mensura ?

Posuisti nos in contradictionem vicinis nostris : et inimici nostri subsannaverunt nos.

DEUS virtutum, converte nos : et ostende faciem Tuam, et salvi erimus.

Vineam de Ægypto transtulisti : ejecisti gentes, et plantasti eam.

Dux itineris fuisti in conspectu ejus : et plantasti radices ejus, et implevit terram.

Operuit montes umbra ejus : et arbusta ejus cedros DEI.

Extendit palmites suos usque ad mare : et usque ad flumen propagines ejus.

Ut quid destruxisti maceriam ejus : et vindemiant eam omnes, qui prætergrediuntur viam ?

Exterminavit eam aper de silva : et singularis ferus depastus est eam.

DEUS virtutum, convertere : respice de cœlo, et vide, et visita vineam istam.

Et perface eam quam plantavit dextera Tua : et super filium hominis quem confirmasti Tibi.

LXXX.
Hist. Asaph; on
Pekah and Rezin's
invasion. [2 Chron.
28. 5.]
Liturg. 5. 聖. 經.
Thursd. Mattins.

them, and cast them into the fire, and they are burned." [John xv. 6.]

This parable of the Vine illustrates the wonderful consistency of Holy Scripture in general, and of prophecy in particular. The vineyard was an ancient figure in prophecy as regarded the Israelites and their kingdom : and though, humanly speaking, it might have become so because of the local importance of the Vine and the familiarity of it in all its aspects to the people, yet there is evidently a Divine spiritual meaning underlying all that is said about it. Noah planted a vineyard immediately on leaving the Ark, probably on the south-east slopes of Lebanon : Melchizedek, king of Salem nearly five hundred years before the descendants of Abraham were " brought out of Egypt, " brought to the Patriarch a symbolical offering of the fruit of the Corn of wheat, and the juice of the True Vine : Jacob, in his blessing, declared of Judah, " The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be. Binding his foal unto the Vine, and his ass's colt unto the choice Vine, he washed his garments in wine, and his clothes in the blood of grapes ; his eyes shall be red with wine, and his teeth white with milk. " [Gen. xlix. 10, 12. Comp. Isa. lxi. 1-3.] Passing over other illustrations furnished by the early history of Israel [e.g. Deut. viii. 8 ; Num. xx. 5, xiii. 1 ; Deut. vi. 11 ; Cant. viii. 11 ; Isa. vii. 1, 23], we come to the Vine and Vineyard of this Psalm, of Isaiah v. 1-7, and of our Blessed Lord's parables, all which bear a consistent interpreta-

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of Thy countenance.

17 Let Thy hand be upon the man of Thy right hand ; and upon the son of man, whom Thou madest so strong for Thine own self.

18 And so will not we go back from Thee : O let us live, and we shall call upon Thy Name.

19 Turn us again, O LORD GOD of hosts : shew the light of Thy countenance, and we shall be whole.

THE LXXXI. PSALM.

Exsultate Deo.

SING we merrily unto GOD our strength : make a cheerful noise unto the GOD of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the GOD of Jacob.

5 This He ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the "pots.

7 Thou calledst upon Me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O My people, and I will assure thee, O Israel : if thou wilt hearken unto Me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the LORD thy GOD, Who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But My people would not hear My voice : and Israel would not obey Me.

13 So I gave them up unto their own hearts' lusts : and let them follow into their own imaginations.

Incensa igni et suffossa : ab increpatione vultus Tui peribunt.

Fiat manus Tua super virum dexteræ Tuæ : et super filium hominis quem confirmasti Tibi.

Et non discedimus a Te ; vivificabis nos : et Nomen Tuum invocabimus.

DOMINE DEUS virtutum, converte nos : et ostende faciem Tuam, et salvi erimus.

PSALMUS LXXX.

EXSULTATE DEO adjutori nostro : jubilate DEO Jacob.

Sumite psalmum, et date tympanum : psalterium jucundum cum cithara.

Buccinate in neomenia tuba : in insigni die solennitatis vestræ :

Quia præceptum in Israël est : et judicium DEO Jacob.

Testimonium in Joseph posuit illud, cum exiret de terra Ægypti : linguam quam non noverat audivit.

Divertit ab oneribus dorsum ejus : manus ejus in cophino servierunt.

In tribulatione invocasti Me, et liberavi te : exaudivi te in abscondito tempestatis ; probavi te apud aquam contradictionis.

Audi populus Meus et contestabor te : Israël si audieris Me, non erit in te deus recens, neque adorabis deum alienum.

Ego enim sum DOMINUS DEUS tuus, Qui eduxi te de terra Ægypti : dilata os tuum et implebo illud.

Et non audivit populus Meus vocem Meam : et Israël non intendit Mihi.

Et dimisi eos secundum desideria cordis eorum : ibunt in adinventionibus suis.

LXXXI. Hist. Asaph ; for the Feast of Trumpets. [Lev. 25, 34.] Liturg. 5 卍 卍. Friday Mattins. All Saints, Corp. Chr., 3rd Noct.

a Or, "from" carrying "the basket" of clay for brick-making.

b Exod. 17. 7.

tion as applicable to the ancient Church of God among the children of Israel, and to the mystical Body of the True Vine.

The wail of this Psalm carries back the mind to the prophecy of Moses, and to that of our Lord. The one had declared, among the threatenings with which he almost closed his work, "Thou shalt plant a vineyard, and shalt not gather the grapes thereof . . . the fruit of thy land and all thy labours shall a nation which thou knowest not eat up" [Deut. xxviii. 30, 33] : and among the last words of our Lord were those, the meaning of which was so well understood by the Jews, "He shall come and destroy these husbandmen, and give the vineyard to others." [Luke xx. 16.]

Thus the stream of prophecy is always found to be flowing in the same direction, leading us to the conclusion that as God's Providence brought out of Egypt the Vine of the Jewish Church and planted it in the Mount of God, to take deep root and fill the land from the Mediterranean to the Jordan, and to be His own Vineyard, so did He "break down her hedge" and "give the vineyard to others," because of the fruitlessness of the Vine through the wickedness of the husbandmen. The same prophecy teaches us that the Vineyard of the Lord is now planted in "a very fruitful field" and has taken deep root throughout the world, but that times of apostacy will yet come when the faithful part of Christ's Church will have to take up the words of this Psalm as the faithful Jews wailed out their sorrow before God during the Babylonish Captivity. In prospect of that time, and at all periods when afflictions befall the Church of Christ, the remembrance of

our Lord's words, "I am the Vine, ye are the branches," may give comfort such as the Jews could not possess, teaching that the Church is so associated with the Lord Himself that nothing can finally overthrow it. And while she cries, "Turn us again, O Lord God of hosts," she can also say, "Let Thy hand be upon the Man of Thy right hand : and upon the Son of Man Whom Thou madest so strong for Thine own self." The sacramental Life of the Vine can never be destroyed, because it is the Life of Christ our God.

PSALM LXXXI.

As the previous mournful hymn of the Church represents Christ's mystical Body under the figure of a Vine, it seems to be with some mystical reason that this Psalm of the Church's triumph is entitled "upon Gittith," i.e. as the Septuagint translates it, "upon the winepress." For so, when the question is asked, "Who is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in His apparel, travelling in the greatness of His strength? . . . Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-vat?" the triumphant Messiah answers, "I have trodden the winepress alone." So also the same Lord, speaking by Isaiah, speaks of the winepress which He has made in His vineyard [Isa. v. 2] ; in the parable which He spoke to the Jews He also uses the same figure [Matt. xxi. 33] ; and in the last triumph of Christ and His Church there is "a winepress without the City, and blood came out of the winepress." [Rev. xiv. 20.] Thus it seems that the title of

14 O that My people would have hearkened unto Me : for if Israel had walked in My ways,

15 I should soon have put down their enemies : and turned My hand against their adversaries.

16 The haters of the LORD should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

α Deut. 32. 13, 14.

DAY 16 EVENING PRAYER

THE LXXXII. PSALM.

Deus stetit.

GOD standeth in the congregation of princes : He is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O GOD, and judge Thou the earth : for Thou shalt take all heathen to Thine inheritance.

THE LXXXIII. PSALM.

Deus, quis similis ?

HOLD not Thy tongue, O God, keep not still silence : refrain not Thy self, O God.

2 For lo, Thine enemies make a murmuring : and they that hate Thee have lift up their head.

3 They have imagined craftily against Thy people : and taken counsel against Thy secret ones.

LXXXII.
Hist. Asaph. Occa-
sion unknown.
Liturg. 五. 聖. 歌.
Friday Mattins.

LXXXIII.
Hist. Asaph : on the
invasion of Judah
in Jehoshaphat's
reign. [2 Chron.
20. 21.]
Liturg. 五. 聖. 歌.
Friday Mattins.

Si populus Meus audisset Me : Israël si in viis Meis ambulasset :

Pro nihilo forsitan inimicos eorum humiliassem : et super tribulantes eos misissem manum Meam.

Inimici DOMINI mentiti sunt ei : et erit tempus eorum in sæcula.

Et cibavit eos ex adipe frumenti : et de petra melle saturavit eos.

PSALMUS LXXXI.

DEUS stetit in synagoga deorum : in medio autem deos dijudicat.

Usquequo judicatis iniquitatem : et facies peccatorum sumitis ?

Judicate egeno et pupillo : humilem et pauperem justificate.

Eripite pauperem : et egenum de manu peccatoris liberate.

Nescierunt, neque intellexerunt ; in tenebris ambulat : movebuntur omnia fundamenta terræ.

Ego dixi, Dii estis : et filii Excelsi omnes.

Vos autem sicut homines moriemini : et sicut unus de principibus cadetis.

Surge, DEUS, judica terram : quoniam Tu hæreditabis in omnibus gentibus.

PSALMUS LXXXII.

DEUS, quis similis erit Tibi ? ne taceas, neque comescaris, DEUS :

Quoniam ecce inimici Tui sonuerunt : et qui oderunt Te extulerunt caput.

Super populum Tuum malignaverunt consilium : et cogitaverunt adversus sanctos Tuos.

PSALM LXXXII.

When the Incarnate WORD stood before the Sanhedrin, the first verses of this Psalm were literally fulfilled : God—the Second Person of the Blessed Trinity inseparably united with Human Nature—standing in the congregation of princes, and the Judge of all the world among the judges. So also was the second verse literally fulfilled when wrong judgement was given against the Holy One, and the person of the ungodly murderer and rebel Barabbas accepted instead. “All the foundations of the earth” seemed indeed to be “out of course” when such terrible injustice could be done by judges who, on account of their most sacred office, had received from God Himself the name of “gods.” The last words of our Lord’s public ministrations were, “While ye have the light, believe in the light, that ye may be the children of light.” But they walked on still in darkness, unwilling to learn from Him or to understand His words. Therefore the Jews were given up by God : “Ye shall die like men,” while He Who stood before the unjust judges arose in the glory of His new Kingdom to “take all the heathen to” that inheritance which His ancient people had despised.

Such seems to be the prophetic and Christian meaning of this Psalm. Its meaning as a general exhortation to all judges is too obvious to need illustration.

PSALM LXXXIII.

A continuation of the call for judgement upon the enemies of

this Psalm as well as its substance indicates it to be a hymn of victory for the Church when the days of her warfare are accomplished, and her sorrow is at an end.

Thus at the new “beginning of months,” the “solemn feast-day” when the “trumpet shall sound and the dead shall be raised,” the song of joy is heard, “Sing we merrily unto God our strength,” “Alleluia, for the Lord God Omnipotent reigneth.” It is the song of the Church’s deliverance from Egypt, and of her deliverance from “the burden” of sin, and the death which comes from sin.¹

In that day it will be plainly seen by all that the triumph of the people of God is the result of His mercy in Christ, and not of their own worthiness : that though the prayer has been going up continually, “Thy Kingdom come,” yet the coming of that Kingdom has been hindered by the sins of Israel : that the words of this Psalm are literally true, “If Israel had walked in My ways, I should soon have put down their enemies :” and that even in her highest triumph “no man in Heaven, nor in earth, neither under the earth, will be able to open the Book,” or be found worthy to stand in his own righteousness. The final interpretation of “Sing we merrily unto God our strength,” will therefore be, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” [Rev. v. 12.]

¹ It is not altogether without interest that the word translated “pots” (literally “baskets”) is rendered by a word identical with our English “coffins,” both in the LXX and the Vulgate. The practice of urn-burial is well known.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against Thee ;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do Thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to our selves : the houses of God in possession.

13 "O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with Thy tempest : and make them afraid with Thy storm.

16 Make their faces ashamed, O LORD : that they may seek Thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame and perish.

18 And they shall know that Thou, Whose Name is JEHOVAH : art only the most Highest over all the earth.

THE LXXXIV. PSALM.

Quam dilecta.

○ HOW amiable are Thy dwellings : Thou LORD of hosts.

2 My soul hath a desire and longing to enter into the courts of the LORD : my heart and my flesh rejoice in the living God.

a Comp. Isa. 17. 13.

LXXXIV.
Hist. The Korahites. Occasion unknown. Liturg. 5. 聖. 聖. Friday. Mattins. Transg., Dedic. of Church, 2nd Noct. All Saints, Corp. Chr., Many Confessors, 3rd Noct.

Dixerunt, Venite et disperdamus eos de gente : et non memoretur nomen Israël ultra.

Quoniam cogitaverunt unanimiter simul adversus Te : testamentum disposuerunt, tabernacula Idumæorum et Ismaelitæ :

Moab, et Agareni, Gebal, et Ammon, et Amalec : alienigenæ, cum habitantibus Tyrum.

Etenim Assur venit cum illis : facti sunt in adjutorium filiis Lot.

Fac illis sicut Madian et Sisaræ : sicut Jabin in torrente Cison.

Disperierunt in Endor : facti sunt ut sterco terræ.

Pone principes eorum sicut Oreb et Zeb : et Zebæe, et Salmana.

Omnes principes eorum qui dixerunt : Hæreditate possideamus sanctuarium DEI.

DEUS meus, pone illos ut rotam : et sicut stipulam ante faciem venti.

Sicut ignis qui comburit silvam : et sicut flamma comburens montes :

Ita persequeris illos in tempestate Tua : et in ira Tua turbabis eos.

Imple facies eorum ignominia : et quærent Nomen Tuum, DOMINE.

Erubescant, et conturbentur in sæculum sæculi : et confundantur, et pereant.

Et cognoscant quia Nomen Tibi DOMINUS : Tu solus Altissimus in omni terra.

PSALMUS LXXXIII.

QUAM dilecta tabernacula Tua, DOMINE virtutum : concupiscit et deficit anima mea in atria DOMINI.

Cor meum et caro mea : exsultaverunt in DEUM vivum.

Christ and His Church is to be found in this Psalm. At the time of the great Diocletian persecution a general attempt was made throughout the world to destroy the Church, and the words of the fourth verse are strongly illustrated by the heathen monuments of the day, which declared that Christianity had been overthrown, and its very name blotted out. The agreement of the Cæsars who governed the Roman world in such an universal persecution may be represented by the confederation of the ten nations named in the sixth, seventh, and eighth verses. Notwithstanding the fierceness of this terrible persecution, the Church was so far from being rooted out as that it should be no more a people, and the name of Christ's Israel no more had in remembrance, that it arose from its ashes to a life of greater vigour than before, and within a few years was the one recognized religion of the very empire which had attempted its extermination.

Such a general persecution of the Church has never again occurred, but there is a continuous confederacy of its various foes, who are the representatives of the ten nations named in this Psalm. Some entirely reject the Lord Jesus Christ, as the Heathen and the utter Infidel. Some recognize Him, in a certain sense, as the Mahometans, and the various sects of (falsely so called) "Unitarian" heretics. Some recognize the Person of the Lord, but deny His work in His mystical Body. Some, by their wickedness, practically reject both Him and His work, though they may theoretically acknowledge Him. All these various classes are among the enemies of God who "make a murmuring," and in their hatred "lift up their

head" whenever favourable opportunities occur of opposing Christ and His Church.

But the mystical meaning of the Psalm has probably a prophetic aspect which bears reference to the enmity and opposition of Antichrist in the last time. In him all the various opponents of the Church will find a "head" whom they may "lift up" against Christ, as one professing himself to be God in the place of the Lord Jesus, and accepting Divine worship in the Church. Thus, perhaps, the ten nations of the Psalm find their parallel in the ten kingdoms of Antichrist ; and the final "Come, let us root them out," is represented by the prophetic record, that he caused "that as many as would not worship the image of the beast should be killed." [Rev. xiii. 15.]

PSALM LXXXIV.

This is the prayer of the Anointed of the Lord, our Saviour Jesus Christ, expressing the longing of His Soul while on earth ; a longing which was revealed in its suffering form when He said, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." All the creatures of God found a resting-place in the loving care and Providence of their Maker, but the Son of Man looked on afar at the Presence of His Father as One Who had taken upon Himself the form of sinful man, of man cast out of the Paradise of God. "The Man," therefore, whose blessedness is proclaimed in the fifth verse is the same MAN Who is set before us in the very first words of the Book of Psalms ;

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even Thy altars, O LORD of hosts, my King and my God.

4 Blessed are they that dwell in Thy house : they will be always praising Thee.

5 Blessed is the man whose strength is in Thee : in whose heart are Thy ways.

6 Who going through the vale of "misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O LORD GOD of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of Thine Anointed.

10 For one day in Thy courts : is better than a thousand.

11 ^b I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the LORD GOD is a light and defence : the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13 O LORD GOD of hosts : blessed is the man that putteth his trust in Thee.

THE LXXXV. PSALM.

Benedixisti, Domine.

LORD, Thou art become gracious unto Thy land : Thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of Thy people : and covered all their sins.

3 Thou hast taken away all Thy displeasure : and turned Thy self from Thy wrathful indignation.

4 Turn us then, O God our Saviour : and let Thine anger cease from us.

5 Wilt Thou be displeased at us for ever : and wilt Thou stretch out Thy wrath from one generation to another ?

6 Wilt Thou not turn again, and quicken us : that Thy people may rejoice in Thee ?

7 Shew us Thy mercy, O LORD : and grant us Thy salvation.

8 I will hearken what the LORD GOD will say concerning me : for He shall speak peace unto

Etenim passer invenit sibi domum et turtur nidum sibi : ubi reponat pullos suos :

Altaria Tua, DOMINE virtutum : Rex meus, et DEUS meus.

Beati qui habitant in domo Tua, DOMINE : in sæcula sæculorum laudabunt Te.

Beatus vir cujus est auxilium abs Te : ascensiones in corde suo disposuit, in valle lachrymarum, in loco quem posuit.

Etenim benedictionem dabit legislator : ibunt de virtute in virtutem : videbitur DEUS deorum in Sion.

DOMINE, DEUS virtutum, exaudi orationem meam : auribus percipe DEUS Jacob.

Protector noster aspice, DEUS : et respice in faciem Christi Tui :

Quia melior est dies una in atriis Tuis : super millia.

Elegi abjectus esse in domo DEI mei : magis quam habitare in tabernaculis peccatorum.

Quia misericordiam et veritatem diligit DEUS : gratiam et gloriam dabit DOMINUS.

Non privabit bonis eos qui ambulant in innocentia : DOMINE virtutum, beatus homo qui sperat in Te.

PSALMUS LXXXIV.

BENEDIXISTI, DOMINE, terram Tuam : avertisti captivitatem Jacob.

Remisisti iniquitatem plebis Tuæ : operuisti omnia peccata eorum.

Mitigasti omnem iram Tuam : avertisti ab ira indignationis Tuæ.

Converte nos, DEUS salutaris noster : et averte iram Tuam a nobis.

Nunquid in æternum irasceris nobis ? aut extendes iram Tuam a generatione in generationem.

DEUS, Tu conversus vivificabis nos : et plebs Tua lætabitur in Te.

Ostende nobis, DOMINE, misericordiam Tuam : et salutare Tuum da nobis.

Audiam quid loquetur in me, DOMINUS DEUS : quoniam loquetur pacem in plebem Suam :

^a LXXX., of weeping.

^b See Annot. Bible, ii. 687.

LXXXV.
Hist. The Korahites. Occasion unknown.
Liturg. Christmas Day Mattins. S. P. M. Friday Mattins. Christmas, Dedic. of Church, and Noct.

and the blessedness here spoken of is that arising from His entire submission of His heart to the ways of the Divine Providence and purpose respecting the redemption of mankind. By such submission His "strength" was elevated above the strength of even the holiest humanity, and became a superhuman, Divine strength, a strength in God, "mighty to save." Thus endowed with the power of the Incarnation, our Lord passed through the "vale of misery," making His Humiliation a fountain or well of life, as if the tears which Heshed had become inexhaustible "pools" of living water springing up into everlasting life. Such is the strength of our Lord's Incarnation on earth ; but "they" will go from strength to strength, and unto the God of gods appeareth every one of them in Sion." Jesus Triumphant is even more "mighty to save" than Jesus Suffering ; the Intercessor offering His Sacrifice before the Throne is even more the "Strength of Israel" than the Saviour offering

that Sacrifice upon the Cross. Let us look, therefore, not only on the Crucifix, setting forth His Passion before our eyes, but let us also hear the words of the angel, "He is not here, but is risen," and behold in the vacant Cross, as in the empty tomb, the Sign of the Son of Man's continual Sacrifice of Intercession ; a passing from the strength of earth to the strength of Heaven. By such an Ascension did the Son of Man find the aspirations of His heart fulfilled, that His human heart and flesh should rejoice in the living God, entering into His courts, and dwelling there for an eternal "day."

From such a view of this Psalm it is easy to see also that it reveals Christ praying for His mystical Body that it may be glorified by its final reception into the Divine Presence. Here the Church of God is in the "vale of tears," but the everlasting benediction of God will go forth upon its work as the Church Militant in a state of grace, so that though "weeping may endure for a night, joy cometh in the morning," when it enters on a state of glory. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into

¹ The frequent interchange of pronouns is here again illustrated. Compare notes at pp. 505, 522.

His people, and to His saints, that they turn not again.

9 For His salvation is nigh them that fear Him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the LORD shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before Him : and He shall direct His going in the way.

DAY 17. MORNING PRAYER.

THE LXXXVI. PSALM.

Inclina, Domine.

BOW down Thine ear, O LORD, and hear me : for I am poor and in misery.

2 Preserve Thou my soul, for I am holy : my GOD, save Thy servant that putteth his trust in Thee.

3 Be merciful unto me, O LORD : for I will call daily upon Thee.

4 Comfort the soul of Thy servant : for unto Thee, O LORD, do I lift up my soul.

5 For Thou, LORD, art good and gracious : and of great mercy unto all them that call upon Thee.

6 Give ear, LORD, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon Thee : for Thou hearest me.

8 Among the "gods there is none like unto Thee, O LORD : there is not one that can do as Thou doest.

9 All nations whom Thou hast made shall come and worship Thee, O LORD : and shall glorify Thy Name.

10 For Thou art great, and doest wondrous things : Thou art GOD alone.

11 Teach me Thy way, O LORD, and I will walk in Thy truth : O knit my heart unto Thee, that I may fear Thy Name.

12 I will thank Thee, O LORD my GOD, with all my heart : and will praise Thy Name for evermore.

LXXXVI.
Hist. David ; before Absalom's rebellion.
Liturg. 5. 3. 3. 1.
Friday Mattins.
Epiphany, and Noct. Name of Jesus, 3rd Noct.

a Or, mighty ones.
[Comp. Exod. 15, 11, marg. Ps. 89. 7.]

b Or, unite.

Et super sanctos Suos : et in eos qui convertuntur ad cor.

Veruntamen prope timentes Eum salutare Ipsius : ut inhabitet gloria in terra nostra.

Misericordia et veritas obviaverunt sibi : justitia et pax osculatæ sunt.

Veritas de terra orta est : et justitia de cælo prospexit.

Etenim DOMINUS dabit benignitatem : et terra nostra dabit fructum suum.

Justitia ante Eum ambulabit : et ponet in viam gressus Suos.

PSALMUS LXXXV.

INCLINA, DOMINE, aurem Tuam, et exaudi me : quoniam inops et pauper sum ego.

Custodi animam meam, quoniam sanctus sum : salvum fac servum Tuum, DEUS meus, sperantem in Te.

Miserere mei, DOMINE, quoniam ad Te clamavi tota die ; lætifica animam servi Tui : quoniam ad Te, DOMINE, animam meam levavi.

Quoniam Tu, DOMINE, suavis, et mitis ; et multæ misericordiæ omnibus invocantibus Te.

Auribus percipe, DOMINE, orationem meam : intende voci deprecationis meæ.

In die tribulationis meæ clamavi ad Te : quia exaudisti me.

Non est similis Tui in diis, DOMINE : et non est secundum opera Tua.

Omnes gentes quascunque fecisti, venient et adorabunt coram Te, DOMINE : et glorificabunt Nomen Tuum.

Quoniam magnus es Tu, et faciens mirabilia : Tu es DEUS solus.

Deduc me, DOMINE, in via Tua, et ingrediar in veritate Tua : lætetur cor meum ut timeat Nomen Tuum.

Confitebor Tibi, DOMINE, DEUS meus, in toto corde meo : et glorificabo Nomen Tuum in æternum.

the same image from glory to glory, even as by the Spirit of the Lord."

In viewing the Psalm as the words of our Blessed Lord, we shall also find the key to its use as the words of His members. Nothing else uttered by human lips ever so fully expressed the longing which the devout soul, especially in seasons of sorrow, has to "depart and be with Christ" even in "the lowest room." Oh, how much rather the most abject place in "the house not made with hands," than the highest throne in the mystical Babylon ! How infinite the blessings of one day in Heaven, compared to all that earth can furnish in three-score years and ten !

PSALM LXXXV.

The Incarnation of our Blessed Lord was the true turning away of the Captivity of God's people, and His speaking of peace to them ; so that this Psalm has been appropriated, time immemorial, to the celebration of His Nativity, when a multitude of the heavenly host was heard "praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men." To Him Who is the Prince of Peace, Who said of Himself, "I am the Way, the Truth, and the Life," and Whose perfect Righteousness fits Him to be the

Judge of all men, to Him and to His work alone such words as those of the ninth and following verses belong : and in His constant declarations, "The Kingdom of Heaven is at hand," "The Kingdom of God is come nigh unto you," "The Kingdom of God is within you," the Psalmist's prophecy is fulfilled, "For His salvation is nigh them that fear Him."

The penitential tone of verses 4-7 shows that this Psalm looks also prophetically to the Second Coming of our Lord, and the "quickenings" of the general resurrection. Until then the Church is going through a second captivity, since it cannot before enter upon the full glory of its inheritance. When that captivity draws to a close, the Prince of Peace will again fulfil the eleventh verse—He that is "called Faithful and True" going forth "in righteousness" to "judge and make war," that "glory may dwell in our land" by the subjugation of all evil.

PSALM LXXXVI.

The central idea of this Psalm is to be found in the central verse, the ninth, which doubtless gives the key to its use as an Epiphany Psalm in the ancient system of the Church. It is entitled "A Prayer of David," and is to be taken as the supplication of Him Whom David prefigured. In "the time

13 "For great is Thy mercy toward me : and Thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes.

15 But Thou, O LORD GOD, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn Thee then unto me, and have mercy upon me : give Thy strength unto Thy servant, and help the son of Thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because Thou, LORD, hast holpen me and comforted me.

THE LXXXVII. PSALM.

Fundamenta ejus.

HER foundations are upon the holy hills : the LORD loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the ^b Morians ; lo, there was He born.

5 And of Sion it shall be reported that He was born in her : and the most High shall stablish her.

6 The LORD shall rehearse it when He writeth up the people : that He was born there.

7 The singers also and trumpeters shall He rehearse : All my fresh springs shall be in Thee.

THE LXXXVIII. PSALM.

Domine Deus.

O LORD God of my salvation, I have cried day and night before Thee : O let my

a Ps. 16, 10. Acts 2, 31. [Matt. 16, 18. Jonah 2, 2. Col. 2, 13.]

LXXXVII.
Hist. The Korahites ; at the building of the Temple platform.
Liturg. 5. 第 10. 日. Friday Mattins, Circumc., Dedic. of Church., B. V. M., Virg. and Matr., and Noct.

b i. e. The Moors.

LXXXVIII.
Hist. Heman. Occasion unknown.
Liturg. Good Friday Evensong. 5. 第 10. 日. Friday Mattins. Good Friday. Easter Eve, 3rd Noct.
Eastern. A daily Morning Psalm. *Passion* Ps. 6.

Quia misericordia Tua magna est super me : et eruisti animam meam ex inferno inferiori.

DEUS, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam : et non proposuerunt Te in conspectu suo.

Et Tu, DOMINE DEUS, miserator et misericors : patiens, et multæ misericordiæ, et verax,

Respice in me et miserere mei ; da imperium Tuum puero Tuo : et salvum fac filium ancillæ Tuæ.

Fac mecum signum in bono, ut videant qui oderunt me, et confundantur : quoniam Tu, DOMINE, adjuvisti me, et consolatus es me.

PSALMUS LXXXVI.

FUNDAMENTA ejus in montibus sanctis : diligit DOMINUS portas Sion super omnia tabernacula Jacob.

Gloriosa dicta sunt de te : civitas DEI.

Memor ero Rahab et Babylonis : scientium me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum : hi fuerunt illic.

Nunquid Sion dicet, Homo, et homo natus est in ea : et Ipse fundavit eam Altissimus ?

DOMINUS narrabit in scripturis populorum : et principum horum qui fuerunt in ea.

Sicut lætantium omnium : habitatio est in Te.

PSALMUS LXXXVII.

DOMINE DEUS salutis meæ : in die clamavi et nocte coram Te.

of His trouble," even when "He groaned in the spirit" again and again, He was able to say, "Father, I thank Thee that Thou hast heard Me." So also when He said, "Now is My Soul troubled, and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour : Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Thus the perfect obedience of the Son of Man when He was "poor and in misery" brought for His Human Nature the highest Epiphanies of Divine glory, and eventually brought all nations to come and worship Him, and glorify His Name. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty ; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy ; for all nations shall come and worship before Thee ; for Thy judgements are made manifest." Only He Who is "King of saints," and to Whom all saints and angels sing "Thou only art holy," could say in its full sense, "I am holy ;" and thus the Song of Moses and of the Lamb is a suitable Antiphon to this Psalm, striking the mystical key-note of its Christian use. The Son of God became "poor" that He might make many rich. He was despised and rejected of men in His "misery" that He might bring many sons unto glory [Heb. ii. 10] : He was "made in the form of a servant" that He might enfranchise many from the bondage of Satan to the perfect freedom of God : He prayed as with the voice of a sinner, that bearing the sins of the whole world, He might lead forth His people "from the nethermost Hell." He thus went through all the travail of

His Soul that He might see "some token for good," and be "satisfied" with the mighty results of His Sufferings ; that the great work of man's redemption might be accomplished ; and that hereafter the "token for good" may be shewed before all men in the sign of the Son of Man which shall appear as a cross of suffering transformed into a banner of triumph ; at whose appearing "they which pierced Him" shall look on His transfused wounds, and acknowledge Him for their Judge.

With careful and reverent reserve this Psalm may be used by the members of Christ as His Voice speaking in them. The bracketed references at verse 13 will indicate how far Christ's own words respecting Himself may be adopted by Christians respecting themselves ; and a due appreciation of this and similar Psalms in their highest sense will be the best preservative against a presumptuous application of them.

PSALM LXXXVII.

Whatever application this Psalm may originally have had to the earthly Sion has been transfigured and glorified by the subsequent Revelation of the City of God in the prophetic vision of St. John. Of the New Jerusalem it was predicted, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it ;" and of this St. John had a glorious vision long after the earthly Sion had been destroyed, when "he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God ; and

prayer enter into Thy presence, incline Thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from Thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me : and Thou hast vexed me with all Thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : LORD, I have called "daily upon Thee, I have stretched forth my hands unto Thee.

a. i. e. All the day.

10 Dost Thou shew wonders among the dead : or shall the dead rise up again, and praise Thee ?

11 Shall Thy lovingkindness be shewed in the grave : or Thy faithfulness in destruction ?

12 Shall Thy wondrous works be known in the dark : and Thy righteousness in the land where all things are forgotten ?

13 Unto Thee have I cried, O LORD : and early shall my prayer come before Thee.

14 LORD, why abhorrest Thou my soul : and hidest Thou Thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up ;^b Thy terrors have I suffered with a troubled mind.

^b The ":", ought to be placed after "youth up." See footnote 2.

16 Thy wrathful displeasure goeth over me : and the fear of Thee hath undone me.

17 They came round about me "daily like water : and compassed me together on every side.

18 "My lovers and friends hast Thou put away from me : and hid mine acquaintance out of my sight.

c Matt. 26. 55.

Intret in conspectu Tuo oratio mea : inclina aurem Tuam ad precem meam :

Quia repleta est malis anima mea : et vita mea inferno appropinquavit.

Æstimatus sum cum descendentibus in lacum : factus sum sicut homo sine adjutorio, inter mortuos liber.

Sicut vulnerati, dormientes in sepulchris, quorum non es memor amplius : et ipsi de manu Tua repulsi sunt.

Posuerunt me in lacu inferiori : in tenebris et in umbra mortis.

Super me confirmatus est furor Tuus : et omnes fluctus Tuos induxisti super me.

Longe fecisti notos meos a me : posuerunt me abominationem sibi.

Traditus sum et non egrediebar : oculi mei languerunt præ inopia.

Clamavi ad Te, DOMINE : tota die expandi ad Te manus meas.

Nunquid mortuis facies mirabilia : aut medici suscitabunt, et confitebuntur Tibi ?

Nunquid narrabit aliquis in sepulchro misericordiam Tuam : et veritatem Tuam in perditione ?

Nunquid cognoscentur in tenebris mirabilia Tua : et justitia Tua in terra oblivionis ?

Et ego ad Te, DOMINE, clamavi : et mane oratio mea praveniet Te.

Ut quid, DOMINE, repellis orationem meam : avertis faciem Tuam a me ?

Pauper sum ego et in laboribus a juventute mea : exaltatus autem, humiliatus sum et conturbatus.

In me transierunt iræ Tuæ : et terrores Tui conturbaverunt me.

Circunderunt me sicut aqua tota die : circunderunt me simul.

Elongasti a me amicum et proximum : et notos meos a miseria.

her light was like unto a stone most precious, even like a jasper stone, clear as crystal ; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel ; . . . and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." This city had already been spoken of also by St. Paul : " But ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem," " built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone ;" and to the same our Lord referred when He said, " Upon this Rock I will build My Church ; and the gates of Hell shall not prevail against it." Thus the New Testament rings out a clear Antiphon to this Psalm, " I saw the holy city, new Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband" [Rev. xxi. 2]—a city belonging to all the peoples of the world, and in which Christ is ever being born, through the increase of His mystical Body.

PSALM LXXXVIII.

Nothing but the Passion of our Blessed Redeemer can give the key to the mournful words of this Psalm ; and as the holy

¹ It is pointed out by a modern commentator on the Psalms that the use of the words "spoken of" in verse 2 is identical with that in Canticles viii. 8, and has reference to betrothal. "With glorious promises He claimeth thee as His bride." [Thrupp on the Psalms, ii. 90.]

Name Jesus, though often borne by men before it was adopted by the Saviour, can never again be reverently used by them, so if this Psalm ever expressed the personal experience of David or any other saint, it has yet now become too sacred to be applied to any but Christ : in Whose Name it is sung by His mystical Body. No other Psalm expresses so fully the profundity of the spiritual darkness which overwhelmed the Soul of the suffering Jesus on the Cross, or expresses it so utterly without the breaking in upon it of one hopeful ray of light. We are almost compelled to go even further, and to receive the Psalm as a Divine revelation of a darkness beyond the Cross which is not referred to in the holy Gospel ; for all the expressions in the Psalm refer to death as past, and to the state after death as that which is present to the mind of the speaker.²

But such an interpretation, in a literal form, seems to be inconsistent with our Lord's last words, " It is finished," and " Father, into Thy hands I commend My spirit." It is safer, therefore, to suppose that the darkness of the state after death formed part of our Lord's sufferings by anticipation, that the actual Descent into Hell was a part of the Resurrection Victory, and that the misery of God's "wrathful displeasure" with sinners after death formed part of those unknown sufferings which were veiled by the "darkness over all the earth," and the evidence of which is condensed into the awful cry, " My

² The one apparent exception, verse 15, is not really so. The "point" is so placed as to interfere with the true meaning, which is, "From my youth up I have been at the point to die." See the Vulgate and the Bible Version.

DAY 17. EVENING PRAYER.

THE LXXXIX. PSALM.

Misericordias Domini.

MY song shall be alway of the lovingkindness of the LORD : with my mouth will I ever be shewing Thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : Thy truth shalt Thou stablish in the heavens.

3 I have made a covenant with My chosen : I have sworn unto David My servant ;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O LORD, the very heavens shall praise Thy wondrous works : and Thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the LORD ?

7 And what is he among the " gods : that shall be like unto the LORD ?

8 GOD is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about Him.

9 O LORD GOD of hosts, who is like unto Thee : Thy truth, most mighty LORD, is on every side.

10 Thou rulest the raging of the sea : Thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : Thou hast scattered Thine enemies abroad with Thy mighty arm.

12 The heavens are Thine, the earth also is Thine : Thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in Thy Name.

14 Thou hast a mighty arm : strong is Thy hand, and high is Thy right hand.

15 Righteousness and equity are the habitation of Thy seat : mercy and truth shall go before Thy face.

16 Blessed is the people, O LORD, that can rejoice in Thee : they shall walk in the light of Thy countenance.

17 Their delight shall be daily in Thy Name : and in Thy righteousness shall they make their boast.

LXXXIX.
Hist. Ethan; on
Shishak's invasion.
Liturg. Christmas
Day. Evensong.
之 聖 歌. Friday
Mattins. Christmas,
3rd Noct.

a Or, the mighty.
(Comp. Pss. 29. 1;
86. 3.)

PSALMUS LXXXVIII.

MISERICORDIAS DOMINI : in æternum cantabo.

In generationem et generationem : annuntiabo veritatem Tuam in ore meo.

Quoniam dixisti, in æternum misericordia ædificabitur in cælis : præparabitur veritas Tua in eis.

Disposui testamentum electis Meis : juravi David servo Meo, Usque in æternum præparabo semen tuum.

Et ædificabo in generationem et generationem : sedem tuam.

Confitebuntur cæli mirabilia Tua, DOMINE : etenim veritatem Tuam in ecclesia sanctorum.

Quoniam quis in nubibus æquabitur DOMINO : similis erit DEO in filiis DEI ?

DEUS qui glorificatur in consilio sanctorum : magnus et terribilis super omnes qui in circuitu Ejus sunt.

DOMINE, DEUS virtutum, quis similis Tibi ? potens es, DOMINE, et veritas Tua in circuitu Tuo.

Tu dominaris potestati maris : motum autem fluctuum ejus Tu mitigas.

Tu humiliasti, sicut vulneratum, superbum : in brachio virtutis Tuæ dispersisti inimicos Tuos.

Tui sunt cæli, et Tua est terra : orbem terræ et plenitudinem ejus Tu fundasti ; aquilonem et mare Tu creasti.

Tabor et Hermon in Nomine Tuo exsultant : Tuum brachium cum potentia.

Firmetur manus Tua, et exaltetur dextera Tua : justitia et judicium præparatio sedis Tuæ.

Misericordia et veritas præcedent faciem Tuam : beatus populus, qui scit jubilationem.

DOMINE, in lumine vultus Tui ambulabunt, et in Nomine Tuo exsultabunt tota die : et in justitia Tua exaltabuntur.

God, My God, why hast Thou forsaken Me ?" As the fear of death entered into His Sufferings, so also did the fear of what comes after death form a part of them. Thus " I am counted as one of them that go down into the pit " may be interpreted in the same manner as " He was numbered¹ with the transgressors : " viz. that He bore all the shame of a transgressor though He was not actually one, and that, being " made sin for us," He suffered the full punishment of sin—privation of the Divine Presence—though He did not suffer during His vicarious but triumphant descent into the kingdom of Satan.

Beyond this general indication of the manner in which this Psalm applies to Christ's Passion it may be undesirable to go, for when once the pervading sense of it has been perceived, the details are so plain that they are scarcely in need of further explanation, and may be more reverently left without it.

PSALM LXXXIX.

This song of the Lord's loving-kindness celebrates the

¹ So when Matthias was made an Apostle, it is said " he was numbered with the eleven Apostles."

Nativity of our Blessed Saviour, and the establishment of the true David's spiritual seed by virtue of His Incarnation, and of the results which followed therefrom. " For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder ; and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice, from henceforth, even for ever." " I will make an everlasting covenant with you, even the sure mercies of David." " He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David : and He shall reign over the house of Jacob for ever : and of His Kingdom there shall be no end."

Thus the Psalm praises God, first for the fulfilment of His promise in raising up a Messiah from the seed of David ; and secondly, for establishing the seed of the Messiah Himself in a perpetual succession from one generation to another. It is also to be understood, in part, as a song of praise to Christ

18 For Thou art the glory of their strength : and in Thy lovingkindness Thou shalt lift up our horns.

19 For the LORD is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto Thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David My servant : with My holy oil have I anointed him.

22 My hand shall hold him fast : and My arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and My mercy shall be with him : and in My Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the "floods.

27 He shall call Me, Thou art my FATHER : my God, and my strong salvation.

28 And I will make him My first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and My covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake My law : and walk not in My judgements ;

32 If they break My statutes, and keep not My commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, My lovingkindness will I not utterly take from him : nor suffer My truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of My lips : I have sworn "once by My holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before Me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But Thou hast abhorred and forsaken Thine Anointed : and art displeased at him.

Quoniam gloria virtutis eorum Tu es : et in beneplacito Tuo exaltabitur cornu nostrum.

Quia DOMINI est assumptio nostra : et sancti Israël Regis nostri.

Tunc locutus es in visione sanctis Tuis : et dixisti, Posui adjutorium in potente, et exaltavi electum de plebe Mea.

Inveni David servum Meum : oleo sancto Meo unxi eum.

Manus enim Mea auxiliabitur ei : et brachium Meum confortabit eum.

Nihil proficiet inimicus in eo : et filius iniquitatis non apponet nocere ei.

Et concidam a facie ipsius inimicos ejus : et odientes eum in fugam convertam.

Et veritas Mea et misericordia Mea cum ipso : et in Nomine Meo exaltabitur cornu ejus.

Et ponam in mari manum ejus : et in fluminibus dexteram ejus.

Ipse invocavit Me, Pater meus es Tu : DEUS meus, et susceptor salutis meæ.

Et ego primogenitum ponam illum : excelsum præ regibus terræ.

In æternum servabo illi misericordiam Meam : et testamentum Meum fidele ipsi.

Et ponam in sæculum sæculi semen ejus : et thronum ejus sicut dies cœli.

Si autem dereliquerint filii ejus legem Meam : et in iudiciis Meis non ambulaverint.

Si justitias Meas profanaverint : et mandata Mea non custodierint.

Visitabo in virga iniquitates eorum : et in verberibus peccata eorum.

Misericordiam autem Meam non dispergam ab eo : neque nocebo in veritate Mea.

Neque profanabo testamentum Meum : et quæ procedunt de labiis Meis non faciam irrita.

Semel juravi in sancto Meo, si David mentiar : semen ejus in æternum manebit.

Et thronus ejus sicut sol in conspectu Meo : et sicut luna perfecta in æternum, et testis in cœlo fidelis.

Tu vero repulisti et despexisti : distulisti Christum Tuum.

a. i. e. From the Mediterranean to the Euphrates, the boundaries of the Davidic Empire.

b. i. e. Once for all.

Himself, Whose wondrous works, in His Incarnation, Resurrection, and Ascension, the very heavens praised by the mouth of holy angels. In this sense we see how fully the Divine glory of "the Man Christ Jesus" is illustrated by the voice of prophecy. When St. Paul writes, "But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool?" he does but take up the tone of David, "Who is he among the clouds that shall be compared unto the Lord? And what is he among the gods that shall be like unto the Lord?" So also, when the Evangelical record tells us that Jesus "arose and rebuked the wind, and said unto the sea, Peace, be still; and the wind ceased, and there was a great calm," the words are as distinct an historical comment on "Thou rulest the raging of the sea, Thou stillest the waves thereof when they arise," as is the account given in Exodus of the Passage of the Red Sea. Hence in this first section of the Psalm there is much of mystical application to our Lord : and we may interpret the eighth verse of the worship given by all the saints and angels to "the Lamb as it had been slain," the eleventh verse of the subjugation of Antichrist, the twelfth of that final glory of Christ, when "all things shall be put under His feet."

The twentieth verse begins another section in which the Church, or rather Christ in the Person of His mystical Body, recounts the ancient promises of God respecting the establishment of the Messiah and His Kingdom. These promises had a partial relation to David himself, but there is very much in them which is clearly typical, and relating to Him Who was "chosen out of the people" by being born of the Virgin Mary, "anointed" with the Holy Ghost at His Baptism in Jordan, declared to be the "First-born" of God by the Voice from Heaven, "This is My beloved Son," made "higher than the kings of the earth" by His reign over a Kingdom which embraces all kingdoms, to Whom is given a "seed" that "shall endure for ever," and a throne "like as the sun" in its glory and stability before God.

After recounting these promises, there is a transition in the thirty-seventh verse to a strain which is that of a Passion Psalm. Coming where it does, this strain illustrates the fact that Christ's whole life on earth was one of deep humiliation, and that the Incarnation itself was the first step towards the Cross. Except in the last few words, the remainder of the Psalm all takes this sad tone, and it is, thus, much in keeping with the tone of our Lord's personal feelings so far as they

38 Thou hast broken the covenant of Thy servant ; and cast his crown to the ground.

39 Thou hast overthrown all his hedges ; and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword ; and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast Thou shortened : and covered him with dishonour.

45 LORD, how long wilt Thou hide Thy self, for ever : and shall Thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast Thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 LORD, where are Thy old lovingkindnesses : which Thou swarest unto David in Thy truth ?

49 Remember, LORD, the rebuke that Thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith Thine enemies have blasphemed Thee, and slandered the footsteps of Thine Anointed : Praised be the LORD for evermore. Amen, and Amen.

DAY 18. MORNING PRAYER.

THE XC. PSALM.

Domine, refugium.

LORD, Thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : Thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again Thou sayest, Come again, ye children of men.

4 For a thousand years in Thy sight are but as yesterday : seeing that is past as a watch in the night.

Evertisti testamentum servi Tui : profanasti in terra sanctuarium ejus.

Destruixisti omnes sepes ejus : posuisti firmitermentum ejus formidinem.

Diripuerunt eum omnes transeuntes viam : factus est opprobrium vicinis suis.

Exaltasti dexteram deprimentium eum : lætificasti omnes inimicos ejus.

Avertisti adjutorium gladii ejus : et non es auxiliatus ei in bello.

Destruixisti eum ab emundatione : et sedem ejus in terram collisisti.

Minorasti dies temporis ejus : perfudisti eum confusione.

Usquequo, DOMINE, avertis in finem : exardescet sicut ignis ira Tua ?

Memorare quæ mea substantia : nunquid enim vane constituisti omnes filios hominum ?

Quis est homo qui vivet, et non videbit mortem : eruet animam suam de manu inferi ?

Ubi sunt misericordiæ Tuæ antiquæ, DOMINE : sicut jurasti David in veritate Tua ?

Memor esto, DOMINE, opprobrii servorum Tuorum : quod continui in sinu meo multarum gentium.

Quod exprobraverunt inimici Tui, DOMINE : quod exprobraverunt commutationem Christi Tui.

Benedictus DOMINUS in æternum : Fiat, Fiat.

PSALMUS LXXXIX.

DOMINE, refugium factus es nobis : a generatione in generationem.

Priusquam montes fierent, aut formaretur terra et orbis : a sæculo et usque in sæculum Tu es DEUS.

Ne avertas hominem in humilitatem : et dixisti, Convertimini filii hominum.

Quoniam mille anni ante oculos Tuos : tanquam dies hesterna, quæ præterit.

XC.
Hist. Moses in the wilderness.
Liburg. Burial of the dead. 聖經.
Thursday Lauds.

are revealed to us in the Gospels. It is impossible to explain how His holy mind could have been so filled with what in ordinary persons we should call despondency, when the glorious end of all must have been visible to Him. Yet the fact is plain in the Gospel narrative, and the latter portion of this Psalm, written concerning Him, is an inspired confirmation of the fact. Such depression and despondency has not unfrequently come upon the Church of Christ also at certain periods of her history : and a time will probably arrive when, as "the very elect" will be, "if it were possible," deceived by "false Christs," so they will be driven almost to despair of God's promise that the gates of Hell shall not prevail against His Church.

The concluding burst of praise (the Doxology of the third Book) which makes a new and so sudden a transition from the sorrow of the preceding verses is, more or less, common to nearly all the Psalms which set forth the humiliation and suffering of our Lord. "Heaviness may endure for a night, but joy cometh in the morning:" and the morning of the Resurrection brought its earliest rays of Light to the garden tomb. As the triumph and glory of Christ followed immediately on His greatest humiliation and suffering, so after the last depression and persecution of His mystical Body the Light of God and the Lamb will shine upon her, and with

unceasing joy the Bride will sing, "Alleluia, for the Lord God Omnipotent reigneth."

THE FOURTH BOOK.

PSALM XC.

The title of this Psalm is "A Prayer of Moses the servant of God," and there is no reason to suppose otherwise than that it comes down from him. It seems to be a typical intercession of the typical mediator, uttered in view of that revelation of the Fall of man, and of the sentence, "Dust thou art, and unto dust shalt thou return," which is recorded in the Book of Genesis : and the second verse confirms this view by its striking analogy with the opening of that Book. It may be, also, that the third verse is the prophet's contemplation of God's promise to Eve that One should arise of her descendants Who should bruise the head of the Tempter, and thus open the gates of Paradise for the return of the children of men. It may be, also, that a dim foreshadowing of the time when Christ should appear is indicated by the fourth verse, though the Psalm was probably written about fifteen hundred years before His Advent.¹

¹ St. Barnabas quotes the fourth as one indication among others that the

5 As soon as Thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, *dried up*, and withered.

7 For we consume away in Thy displeasure : and are afraid at Thy wrathful indignation.

8 Thou hast set our misdeeds before Thee : and our secret sins in the light of Thy countenance.

9 For when Thou art angry all our days are gone : we bring our years to an end, as it were a tale that is "told.

10 The days of our age are threescore years and ten ;¹ and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of Thy wrath : for even thereafter as a man feareth, so is Thy displeasure.

12 ^b So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn Thee again, O LORD, at the last : and be gracious unto Thy servants.

14 O satisfy us with Thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that Thou hast plagued us ; and for the years wherein we have suffered adversity.

16 Shew Thy servants Thy work : and their children Thy glory.

17 And the glorious Majesty of the LORD our God be upon us : prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

THE XCI. PSALM.

Qui habitat.

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the LORD, Thou art my hope, and my strong hold : my GOD, in Him will I trust.

a i.e. A fixed number that is fully counted, as when so many strokes on a bell are "tolled." The words are otherwise read "as a meditation." [See *Annot. Bible*, ii. 692.]

b Al. O teach us.

XCI.
Hist. Perhaps by Moses; on the rebellion of Korah. [Num. 16, 44-50.]
Liturg. 2. 3. 4.
Compline, Dedic. of Church, 3rd Noct.

Et custodia in nocte : quæ pro nihilo habentur, eorum anni erunt.

Mane sicut herba transeat, mane floreat et transeat : vespere decidat, induret, et arescat.

Quia defecimus in ira Tua : et in furore Tuo turbati sumus.

Posuisti iniquitates nostras in conspectu Tuo : sæculum nostrum in illuminatione vultus Tui.

Quoniam omnes dies nostri defecerunt : et in ira Tua defecimus.

Anni nostri sicut aranea meditabuntur : dies annorum nostrorum, in ipsis septuaginta anni.

Si autem in potentatibus octoginta anni : et amplius eorum labor et dolor.

Quoniam supervenit mansuetudo : et corripimur.

Quis novit potestatem iræ Tuæ : et præ timore Tuo iram Tuam dinumerare ?

Dexteram Tuam sic notam fac : et eruditos corde in sapientia.

Convertere, DOMINE, usquequo : et deprecabilis esto super servos Tuos.

Repleti sumus mane misericordia Tua : et exsultavimus et delectati sumus omnibus diebus nostris.

Lætati sumus pro diebus quibus nos humiliasti : annis quibus vidimus mala.

Respice in servos Tuos et in opera Tua : et dirige filios eorum.

Et sit splendor DOMINI DEI nostri super nos ; et opera manuum nostrarum dirige super nos : et opus manuum nostrarum dirige.

PSALMUS XC.

QUI habitat in adiutorio Altissimi : in protectione DEI cæli commorabitur.

Dicet DOMINO, Susceptor meus es Tu, et refugium meum : DEUS meus, sperabo in Eum.

Even at this early date God thus revealed to all to whom the words of this Psalm came the Evangelical truth more fully declared in after ages, that death is not a natural circumstance, belonging to the constitution of the human body and soul, but that it is a consequence of sin : "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." [Rom. v. 12.] It is a truth which is likely to be brought into discredit in an age when physiological studies are not so much tempered as they ought to be by theological studies : but yet a truth which no physiological research can disprove, and which Holy Scripture distinctly asserts. Man does not die because it is a necessary part of his nature to wear out ; but because the decree has gone forth, "Dying, thou shalt die." [Gen. ii. 17.] The

world will last for 6000 years in its present condition. "Therefore, my children," he adds, "in six days, that is, in the six thousand years, all things shall be finished. And He rested on the seventh day : this means, when His Son shall come, and shall abolish the time of the Wicked One," [Antichrist], "and shall judge the ungodly, and shall change the sun and moon and stars. Then shall He rest gloriously on the seventh day." ¹ Moses himself lived to the age of 120, and was then in full vigour. [Deut. xxxii. 7.] But the forty years which Israel spent in the wilderness appear to have been the extreme limit of a generation : and we may, therefore, conclude that "threescore years and ten" was nearly the average age of mankind even in the time of Moses, though specially so of those who died in the wilderness, and the shortening of whose lives had a penal character.

key-note, or Antiphon, of this Psalm is, then, to be found in the words of Isaiah, partly adopted by St. Peter : "The Voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, and the flower fadeth, but the Word of our God shall stand for ever." Blessed be God that a further revelation also has been made to us, "I am the Resurrection and the Life : he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die." "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God ?"

PSALM XCI.

When the Tempter misquoted the eleventh and twelfth verses of this Psalm, he was the means of giving us evidence that it is spoken of Christ, for the holy Jesus did not contradict the application of it to Himself, but rebuked the wrong application of it.² Amidst the frequent changes of pronouns

² As Satan distorted God's command to our first parents, so he omitted "in all Thy ways,"—the ways of Christ's work and duty,—in quoting these verses. [Matt. iv. 6.]

3 For He shall deliver thee from the snare of the hunter : and from the "noisome pestilence.

4 He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night ; nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For Thou, LORD, art my hope : Thou hast set Thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For He shall give His angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon Me, therefore will I deliver him ; I will set him up, because he hath known My Name.

15 He shall call upon Me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him My salvation.

THE XCII. PSALM.

Bonum est confiteri.

IT is a good thing to give thanks unto the LORD : and to sing praises unto Thy Name, O most Highest ;

2 To tell of Thy lovingkindness early in the morning : and of Thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For Thou, LORD, hast made me glad through Thy works : and I will rejoice in giving praise for the operations of Thy hands.

a. i. e. Noxious, or destroying.

XCII.
Hist. Perhaps by Moses; and afterwards used as a Sabbath morning Psalm in the Temple.
Liturg. 聖 經 聖 樂.
Saturday Lauds.
All Saints, Mattins, and Noct.

b Or, doings; i. e. Thy Providential dealings with me.

Quoniam Ipse liberavit me de laqueo venantium : et a verbo aspero.

Scapulis Suis obumbrabit tibi : et sub pennis Ejus sperabis.

Scuto circumdabit te veritas Ejus : non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris : ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis : ad te autem non appropinquabit.

Veruntamen oculis tuis considerabis : et retributionem peccatorum videbis.

Quoniam Tu es, DOMINE, spes mea : Altissimum posuisti refugium Tuum.

Non accedet ad te malum : et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis Suis mandavit de te : ut custodiant te in omnibus viis tuis.

In manibus portabunt te : ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis : et conculcabis leonem et draconem.

Quoniam in Me speravit, liberabo eum : protegam eum, quoniam cognovit Nomen Meum.

Clamabit ad Me, et ego exaudiam eum : cum ipso sum in tribulatione ; eripiam eum et glorificabo eum.

Longitudine dierum replebo eum : et ostendam illi salutare Meum.

PSALMUS XCI.

BONUM est confiteri DOMINO : et psallere Nomini Tuo, Altissime.

Ad annuntiandum mane misericordiam Tuam : et veritatem Tuam per noctem.

In decachordo psalterio : cum cantico, in cithara.

Quia delectasti me, DOMINE, in factura Tua : et in operibus manuum Tuarum exsultabo.

which occur, it may yet be clearly discerned that the Psalm is substantially a continuous promise of God to the Beloved Son in Whom He is well pleased. The literal figure of the first and fourth verses looks, doubtless, towards the Mercy-seat over which the wings of the Cherubim were spread forth: but mystically it looks to that unity of the First and Second Person of the Blessed Trinity which St. John speaks of when he writes, "The only-begotten Son, Which is in the bosom of the Father." [John i. 18.] For this dwelling under the defence of the Most High and abiding under the shadow of the Almighty was the strength and safety of our Lord's Human Nature. Thus He was delivered from the snares which the Devil laid for Him in the Temptation, having been already delivered by His Immaculate Conception from the "noisome pestilence" of original sin. Thus the "fiery darts" of the Evil One were shot against Him in vain. Thus, though a thousand fell beside Him and ten thousand at His right hand by the sting of death, that pestilence came not nigh Him, for He was able to say, "O Death, I will be thy plagues." Thus, also, did He withstand the "roaring lion" who goeth about seeking whom he may devour: thus did He bruise the head of the "adder:" and thus, hereafter, will He

tread under His feet "the Dragon, that old serpent, which is the Devil," in His final glorious victory over all that is evil.

And since He vouchsafes to make such an intimate union as He does make between Himself and His Church, therefore these promises that were made primarily to Him, the Bridegroom, may be taken as applicable, in a secondary degree, to her, the Bride. "Clothed with the Sun" of Righteousness, she will eventually tread down under her feet the symbol and the power of Antichrist, she will be brought to honour in the Presence of her Lord, and "having the glory of God," notwithstanding all the dangers and persecutions through which she will have to pass.

PSALM XCII.

The title, "A Psalm and song for the Sabbath day," points out this to be a song of the Church during that rest upon which she has already, in some degree, entered, and in anticipation of the great Sabbath when she will enjoy complete rest from her warfare with sin: the "rest that remaineth for the people of God."

The Psalm has an Eucharistic character, the twelfth and

5 O LORD, how glorious are Thy works : Thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but Thou, LORD, art the most Highest for evermore.

8 For lo, Thine enemies, O LORD, lo, Thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an "unicorn" : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the LORD : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the LORD my strength is : and that there is no unrighteousness in Him.

DAY 18. EVENING PRAYER.

THE XCIII. PSALM.

Dominus regnavit.

THE LORD is King, and hath put on glorious apparel : the LORD hath put on His apparel, and girded Himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath Thy seat been prepared : Thou art from everlasting.

4 The floods are risen, O LORD, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the LORD, Who dwelleth on high, is mightier.

6 Thy testimonies, O LORD, are very sure : holiness becometh Thine house for ever.

a See Annot. Bible, ii. 622.

XCIII. Hist. Perhaps by Moses. Liturg. 5. 聖. 聖. Sunday and Festival Lauds.

Quam magnificata sunt opera Tua, DOMINE : nimis profundæ factæ sunt cogitationes Tuæ.

Vir insipientis non cognoscet : et stultus non intelligit hæc.

Cum exorti fuerint peccatores sicut fœnum : et apparuerint omnes qui operantur iniquitatem :

Ut intereant in sæculum sæculi : Tu autem Altissimus in æternum, DOMINE.

Quoniam, ecce, inimici Tui, DOMINE, quoniam, ecce, inimici Tui peribunt : et dispergentur omnes qui operantur iniquitatem.

Et exaltabitur sicut unicornis cornu meum : et senectus mea in misericordia uberi.

Et despexit oculus meus inimicos meos : et insurgentibus in me malignantibus audiet auris mea.

Justus ut palma florebit : sicut cedrus Libani multiplicabitur.

Plantati in domo DOMINI : in atriis domus DEI nostri florebut.

Adhuc multiplicabuntur in senecta uberi : et bene patientes erunt, ut annuntient,

Quoniam rectus DOMINUS DEUS noster : et non est iniquitas in Eo.

PSALMUS XCIII.

DOMINUS regnavit ; decorem indutus est : indutus est DOMINUS fortitudinem, et præcinxit Se.

Etenim firmavit orbem terræ : qui non commovebitur.

Parata sedes Tua ex tunc : a sæculo Tu es.

Elevaverunt flumina, DOMINE : elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos : a vocibus aquarum multarum.

Mirabiles elationes maris : mirabilis in altis DOMINUS.

Testimonia Tua credibilia facta sunt nimis : domum Tuam decet sanctitudo, DOMINE, in longitudinem dierum.

thirteenth verses especially pointing to the Sacramental life out of which the eternal life of Heaven will spring. In the ninth verse, also, there is a reference to that anointing which ever looks, in the Psalms, to the work of the Holy Ghost, and to His Presence with the mystical Body of Christ. He Himself was "anointed with the oil of gladness above His fellows : " but of His members it is also said, "Ye have an unction from the Holy One" [1 John ii. 20] : and their song, at the last, is an Evangelical paraphrase of this ninth verse, "Thou hast made us unto our God kings and priests." [Rev. v. 10.]

The concluding verses of the Psalm speak of the mystical Tree of Life so often referred to in this and in other parts of Holy Scripture. Our Lord adopts the figure of the Vine : here it is the palm and the cedar, the one renowned as providing food in extraordinary abundance, the other noted for beauty and strength. In each case the one Root, Stem, and Branch are signified ; Him from Whom the Israel of God alone derive Life, strength, and glory. "I will be as the dew unto Israel : he shall grow as the lily, and cast forth his

roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return : they shall revive as the Corn, and grow as the Vine : the scent thereof shall be as the wine of Lebanon."

PSALM XCIII.¹

The magnificent opening of this Psalm indicates the beginning of a series of which the 100th Psalm is the last, and in which (designedly or accidentally) the Advent of our Lord and His Kingship are the continued subjects of praise. As God He was supreme from eternity : but when He put on the apparel of His Human Nature He girded Himself with strength to become the Saviour of mankind ; and, when that apparel

¹ The Septuagint title of the 93rd Psalm assigns it to "the day before the Sabbath, when the earth was founded." St. Augustine connects this title with the subject of the Psalm by reminding his hearers that on the sixth day God created man in His own Image, and that our Lord's Incarnation began the sixth age of the world.