

THE XCIV. PSALM.

Deus ultionum.

O LORD God, to Whom vengeance belongeth :
Thou God, to Whom vengeance belongeth,
shew Thyself.

2 Arise, Thou Judge of the world : and reward
the proud after their deserving.

3 LORD, how long shall the ungodly : how
long shall the ungodly triumph ?

4 How long shall all wicked doers speak so
disdainfully : and make such proud boasting ?

5 They smite down Thy people, O LORD : and
trouble Thine heritage.

6 They murder the widow and the stranger :
and put the fatherless to death.

7 And yet they say, Tush, the LORD shall not
see : neither shall the GOD of Jacob regard it.

8 Take heed, ye unwise among the people : O
ye fools, when will ye understand ?

9 He that planted the ear, shall He not hear :
or He that made the eye, shall He not see ?

10 Or He that nutureth the heathen : it is
He that teacheth man knowledge, shall not He
punish ?

11 The LORD knoweth the thoughts of man :
that they are but vain.

12 Blessed is the man whom Thou chastenest,
O LORD : and teachest him in Thy law ;

13 That Thou mayest give him patience in
time of adversity : until the pit be digged up for
the ungodly.

14 For the LORD will not fail His people :
neither will He forsake His inheritance ;

15 Until righteousness turn again unto judge-
ment : all such as are true in heart shall follow
it.

16 Who will rise up with me against the
wicked : or who will take my part against the
evil-doers ?

17 If the LORD had not helped me : it had not
failed but my soul had been put to silence.

18 But when I said, My foot hath slipped :
Thy mercy, O LORD, held me up.

19 In the multitude of the sorrows that I had
in my heart : Thy comforts have refreshed my
soul.

XCIV.
Perhaps by
Hiss. Moses.
Liturg. 5. 10. 11.
Friday Mattins.
Good Friday, 3rd
Noct.

PSALMUS XCIII.

DEUS ultionum DOMINUS : DEUS ultionum
libere egit.

Exaltare Qui judicas terram : redde retribu-
tionem superbis.

Usquequo peccatores, DOMINE : usquequo pec-
catores gloriabuntur :

Effabuntur, et loquentur iniquitatem : loquentur
omnes qui operantur injustitiam ?

Populum Tuum, DOMINE, humiliaverunt : et
hæreditatem Tuam vexaverunt.

Viduum et advenam interfecerunt : et pupillos
occiderunt.

Et dixerunt, Non videbit DOMINUS : nec intel-
liget DEUS Jacob.

Intelligite insipientes in populo : et stulti
aliquando sapite.

Qui plantavit aurem, non audiet ? aut Qui
finxit oculum, non considerat ?

Qui corripit gentes, non arguet ? Qui docet
hominem scientiam ?

DOMINUS scit cogitationes hominum : quoniam
vanæ sunt.

Beatus homo quem Tu erudieris, DOMINE : et
de lege Tua docueris eum.

Ut mitigés ei a diebus malis : donec fodiatur
peccatori fovea.

Quia non repellet DOMINUS plebem Suam : et
hæreditatem Suam non derelinquet.

Quoadusque justitia convertatur in judicium :
et qui juxta illam omnes qui recto sunt corde.

Quis consurget mihi adversus malignantes ?
aut quis stabit mecum adversus operantes iniqui-
tatem.

Nisi quia DOMINUS adjuvit me : paulominus
habitasset in inferno anima mea.

Si dicebam, Motus est pes meus : misericordia
Tua, DOMINE, adjuvabat me.

Secundum multitudinem dolorum meorum in
corde meo : consolationes Tuæ lætificaverunt
animam meam.

became glorious by His Resurrection, to become King of kings and Lord of lords. "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 ? I that speak in righteousness, mighty to save." . . . "I looked, and there was none to help ; and I wondered that there was none to uphold : therefore Mine own arm brought salvation unto Me : and My fury, it upheld Me."

By that Advent and Incarnation the King of kings "hath made the round world" of His spiritual Kingdom "so sure that it cannot be moved" from the Rock on which He has founded it, and the gates of Hell cannot prevail against it. The floods of the sea of this world "beat vehemently upon that House," but it is founded on a Rock : and within its walls is that throne of everlasting dominion which was prepared ever since the world began in the loving purpose of an all-pitying God to become the Saviour of man. Amid all the trouble that may fall on the Church, the immovability of her foundation and the eternal Royalty of her Head will be her true consolation and support. "In the world ye shall have tribulation : but be of good comfort ; I have overcome the world." [John xvi. 33.]

PSALM XCIV.

The first act of Christ's final sovereignty will necessarily be

the judgement and subjugation of those who oppose His Kingdom. His own words declare the nature of His Second Advent and manifestation, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven:" the opening words of the Revelation declare, "Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him : and all kindreds of the earth shall wail because of Him. Even so, Amen" [Rev. i. 7] : and the prophet of the New Dispensation heard the martyrs using almost the words with which this Psalm opens, when "they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth ?" This Psalm, therefore, is the call of the Church to Christ to fulfil her constant prayer, "Thy Kingdom come," and the antecedent of her great Eucharistic hymn, "We give Thee thanks, O Lord God Almighty, Which art, and wast, and art to come ; because Thou hast taken to Thee Thy great power, and hast reigned." [Rev. xi. 17.]

That events will occur shortly before our Lord's Second Advent which will cause the Church of God to cry out in anguish for Christ to hasten His Kingdom and to judge her cause against the great Persecutor of that time, our Lord Himself revealed in His last discourse to the Apostles before His Suffering. A constant tradition of the Christian world

20 Wilt Thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the LORD is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the LORD our GOD shall destroy them.

DAY 19. MORNING PRAYER.

THE XCV. PSALM.

Venite, exultemus.

O COME, let us sing unto the LORD : let us heartily rejoice in the strength of our salvation.

2 Let us come before His presence with thanksgiving : and shew ourselves glad in Him with psalms.

3 For the LORD is a great GOD : and a great King above all gods.

4 In His hand are all the "corners of the earth : and the strength of the hills is His also.

5 The sea is His, and He made it : and His hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the LORD our Maker.

7 For He is *the LORD* our GOD : and we are the people of His pasture, and the sheep of His hand.

8 To-day if ye will hear His voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted Me : proved Me, and saw My works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways ;

11 Unto whom I swear in My wrath : that they should not enter into My rest.

Nunquid adhæret Tibi sedes iniquitatis : qui fingis laborem in præcepto ?

Captabunt in animam justî : et sanguinem innocentem condemnabunt.

Et factus est mihi DOMINUS in refugium : et DEUS meus in adjutorium spei meæ.

Et reddet illis iniquitatem ipsorum, et in malitia eorum disperdet eos : disperdet illos DOMINUS DEUS noster.

PSALMUS XCIV.

VENITE, exultemus DOMINO : jubilemus DEO salutari nostro.

Præoccupemus faciem Ejus in confessione : et in psalmis jubilemus Ei.

Quoniam DEUS magnus DOMINUS : et rex magnus super omnes deos.

Quia in manu Ejus sunt omnes fines terræ : et altitudines montium Ipsius sunt.

Quoniam Ipsius est mare, et Ipse fecit illud : et siccam manus Ejus formaverunt.

Venite adoremus et procidamus et ploremus ante DOMINUM Qui fecit nos : quia Ipse est DEUS noster :

Et nos populus pascuæ Ejus : et oves manus Ejus.

Hodie si vocem Ejus audieritis : nolite obdurare corda vestra.

Sicut in irritatione : secundum diem tentationis in deserto.

Ubi tentaverunt Me patres vestri : probaverunt et viderunt opera Mea.

Quadraginta annis offensus fui generationi illi : et dixi, Semper hi errant corde.

Et isti non cognoverunt vias Meas : ut juravi in ira Mea, Si introibunt in requiem Meam.

XCV. Perhaps by Moses.
Liturg. Invitatory Psalm. 5. 3. 3. 3. Invitatory Psalm, Epiphany, Mattins, and Noct.

a Or. as in B. V., "the deep places."

has also been maintained to the same effect. No doubt the full application of this Psalm will be revealed when that time arrives, a time when the faith and patience of Christians will be tried to the uttermost.

But although the crowning violence of the great Enemy of God and man is reserved for a future time, he is still the great Enemy at all times, and the prayer, "Thy Kingdom come," is conjoined with the prayer, "Deliver us from evil,"—the Evil One and all the evil which he causes. Hence the continual prayer of the Church is uttered as in the face of an Enemy whose hatred never ceases, and whose power is being exercised against her year by year and day by day. The One Body, therefore, of whose sufferings the words of this Psalm were once most literally true, and of whom they will be so again, utters them still (even in a time when there is little outward persecution of Christians), because her foe is still what he has been and ever will be, and because all history is one continuous present in the eye of the Lord.

A large portion of this Psalm will bear personal application to the case of individual Christians, who may, in its words, acknowledge before God their sense of His love in the chastisements that are sent to them, and of the comforts with which He alone can refresh the soul in the multitude of its sorrows.

PSALM XCV.

For many ages this Psalm has been sung every morning in the whole Western Church, and a portion of it in the Eastern Church, as an Introductory hymn to the other portions of the Psalter; the key to such an usage being found in the second verse, and in the invitation to worship Christ which gives its character to the whole Psalm.¹

In its place in the Psalter it may be regarded as setting forth, in the first half, the Divine Nature of our Lord as "a great God;" His Royalty as "a great King;" His supremacy above all the angels to whom in their majesty and might the name of gods is, in a lower sense, conceded; His glory and power as the Creator of the land and sea (with all that is comprehended in those terms); and as the Sustainer, in His Divine Providence, of all that He has created. In the second half of the Psalm, beginning with the sixth verse, the glory of Christ is set forth with respect to the relation between Him and mankind: Let us worship Him, for He is not only Creator of the universe, but He is our Creator, our God, our Divine Shepherd. The latter verses of this second division of the Psalm consist of a warning to the Christian flock of the

¹ See p. 187 for a note on the use of this as an Invitatory Psalm.

3 There shall go a fire before Him : and burn up His enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the LORD : at the presence of the LORD of the whole earth.

6 The heavens have declared His righteousness : and all the people have seen His glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship Him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of Thy judgements, O LORD.

9 For Thou, LORD, art higher than all that are in the earth : Thou art exalted far above all gods.

10 O ye that love the LORD, see that ye hate the thing which is evil : the LORD preserveth the souls of His saints ; He shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the LORD, ye righteous : and give thanks for a remembrance of His holiness.

DAY 19. EVENING PRAYER.

THE XCVIII. PSALM.

Cantate Domino.

O SING unto the LORD a new song : for He hath done marvellous things.

2 With His own right hand, and with His holy arm : hath He gotten Himself the victory.

3 The LORD declared His salvation : His righteousness hath He openly shewed in the sight of the heathen.

4 He hath remembered His mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the LORD, all ye lands : sing, rejoice, and give thanks.

6 Praise the LORD upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew your selves joyful before the LORD the King.

a Comp. Josh. 3. 21.

Ignis ante Ipsum præcedet : et inflammabit in circuitu inimicos Ejus.

Alluxerunt fulgura Ejus orbi terræ : vidit et commota est terra.

Montes sicut cera fluxerunt a facie DOMINI : a facie DOMINI omnis terra.

Annuntiaverunt celi justitiam Ejus : et viderunt omnes populi gloriam Ejus.

Confundantur omnes qui adorant sculptilia : et qui gloriantur in simulachris suis.

Adorate Eum omnes angeli Ejus : audivit et lætata est Sion.

Et exultaverunt filiæ Judæ : propter judicia Tua, DOMINE.

Quoniam Tu DOMINUS altissimus super omnem terram : nimis exaltatus es super omnes deos.

Qui diligitis DOMINUM, odite malum : custodit DOMINUS animas sanctorum Suorum, de manu peccatoris liberabit eos.

Lux orta est justo : et rectis corde lætitia.

Lætamini justi in DOMINO : et confitemini memoriæ sanctificationis Ejus.

PSALMUS XCVII.

CANTATE DOMINO canticum novum : quia mirabilia fecit.

Salvavit Sibi dextera Ejus : et brachium sanctum Ejus.

Notum fecit DOMINUS salutare Suum : in conspectu gentium revelavit justitiam Suam.

Recordatus est misericordiæ Suæ : et veritatis Suæ domui Israël.

Viderunt omnes termini terræ salutare Dñi nostri : jubilate Dño omnis terra ; cantate et exultate et psallite.

Psallite DOMINO in cithara, in cithara et voce psalmi : in tubis ductilibus, et voce tubæ corneæ.

Jubilate in conspectu Regis DOMINI : moveatur

XCVIII.
Hist. Perhaps by Moses.
Liturg. Evensong Cantic. S. H.
H. Saturday Matins. Christmas, Circumcision, Trinity Sunday, B. V. M., Virg., and Matr., 3rd Noct.

Who was crowned with thorns, He Who was buffeted, He Who hung upon the Cross, He Who, as He hung upon the wood, was mocked, He Who died upon the Cross, He Who was pierced with the spear, He Who was buried, He Who arose from the dead : The Lord is King." Such are the forcible words with which St. Augustine begins his exposition of the first verse, and he adds that "the Word of God hath been preached, not in the continent alone, but also in those isles which lie in mid-sea ; even these are full of Christians, full of the servants of God ;" by which he appears to refer to the British Isles as among those who were known to be glad that the Lord is King. "Let them give glory unto the Lord, and declare His praise in the islands : "My righteousness is near ; My salvation is gone forth, and Mine arms shall judge the people : the isles shall wait upon Me, and on Mine arm shall they trust."

Thus does all the earth bow down before Jesus as King of kings and Lord of lords, waiting for that time when He shall come in the clouds of heaven to reign in Mount Zion and in Jerusalem, and before His ancients gloriously : once reigning from the Cross by suffering, for ever from the Throne in the majesty of Divine Power.

PSALM XCVIII.

This is a prophetic hymn of the whole Church of God, Jew and Gentile, gathered into the one Christian fold, and singing to the glory of one Lord and King, coming to judge the world with righteousness, power, love, and mercy. The Israel of old, the people gathered from "the ends of the earth," all the created works of God, are called upon to sing the new song which proclaims the final victory of the King of kings. Such praises for the marvellous works of Christ in the salvation of mankind are being offered day by day in the Psalms and hymns of the Church, and still more in her Eucharistic Sacrifices : but they will be offered more purely and fully when the vision of St. John becomes a reality : "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 heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever." Already with voice and with instrumental music the Church sings her new song of thanksgiving to her King, but hereafter those who have attained a part in His Victory over evil will stand upon "as it were a sea of glass mingled with fire" sur-

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 "Let the floods clap their hands, and let the hills be joyful together before the LORD : for He is come to judge the earth.

10 With righteousness shall He judge the world : and the people with equity.

THE XCIX. PSALM.

Dominus regnavit.

THE LORD is King, be the people never so impatient : He sitteth between the ^b cherubims, be the earth never so quiet.

2 The LORD is great in Sion : and high above all people.

3 They shall give thanks unto Thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; Thou hast prepared equity : Thou hast executed judgement and righteousness in Jacob.

5 O magnify the LORD our GOD : and fall down before His ^c footstool, for He is holy.

6 Moses and Aaron among His priests, and Samuel among such as call upon His Name : these called upon the LORD, and He heard them.

7 He spake unto them out of the cloudy pillar : for they kept His testimonies, and the law that He gave them.

8 Thou heardest them, O LORD our GOD : Thou forgavest them, O GOD, and punishedst their own inventions.

9 O magnify the LORD our GOD, and worship Him upon His holy hill : for the LORD our GOD is holy.

THE C. PSALM.

Jubilate Deo.

BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before His presence with a song.

2 Be ye sure that the LORD He is GOD ; it is He that hath made us, and not we our selves : we are His people, and the sheep of His pasture.

a Comp. Isa. 55. 12

XCIX. Hist. Perhaps by Moses. Liturg. S. M. Saturday Mattins. Apostles and Evangelists, Transfig. St. Michael, 3rd Noct.

b Comp. Exod. 25. 17-22. Lev. 16. 2. 1 Kings 8. 12.

c Comp. Ps. 132. 7.

C. Hist. Perhaps by Moses. Liturg. Mattins. Canticle. S. M. Saturday Mattins. Sunday and Festival Lauds.

mare et plenitudo ejus : orbis terrarum et qui habitant in eo.

Flumina plaudent manu, simul montes exsultabunt a conspectu DOMINI : quoniam venit judicare terram.

Judicabit orbem terrarum in justitia : et populos in æquitate.

PSALMUS XCVIII.

DOMINUS regnavit, irascantur populi : Qui sedes super Cherubin, moveatur terra.

DOMINUS in Sion magnus : et excelsus super omnes populos.

Confiteantur Nomini Tuo magno ; quoniam terribile et sanctum est : et honor regis judicium diligit.

Tu parasti directiones : judicium et justitiam in Jacob Tu fecisti.

Exaltate DOMINUM DEUM nostrum et adorate scabellum pedum Ejus : quoniam sanctum est.

Moyses et Aaron in sacerdotibus Ejus : et Samuel inter eos qui invocant Nomen Ejus.

Invocabant DOMINUM, et Ipse exaudivat eos : in columna nubis loquebatur ad eos.

Custodiebant testimonia Ejus : et præceptum quod dedit illis.

DOMINE, DEUS noster, Tu exaudivas eos ; DEUS Tu propitius fuisti eis : et ulciscens in omnes adinventiones eorum.

Exaltate DOMINUM DEUM nostrum, et adorate in monte sancto Ejus : quoniam sanctus DOMINUS DEUS noster.

PSALMUS XCIX.

JUBILATE DEO omnis terra : servite DOMINO in lætitia.

Introite in conspectu Ejus : in exultatione.

Scitote quoniam DOMINUS, Ipse est DEUS : Ipse fecit nos, et non ipsi nos.

Populus Ejus et oves pascuæ Ejus, introite

rounded with the dazzling light of a heavenly sunshine, "having the harps of God," and singing "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."

PSALM XCIX.

The Presence of the Lord in His Church is here set forth. "He sitteth between the Cherubims" on His throne of mercy, and His greatness is manifested in "Zion," the City of God. Before the "footstool" of His earthly altar the worship of all is to be offered, while His priests and prophets are ministering before God and man in the work of intercession : and as His Presence was then manifested by a voice out of the cloudy pillar, so now also have we a sure word of promise that where two or three are gathered together in His Name, there will He be in the midst of them.

It may be observed that the Ter-sanctus of Isaiah and of the Revelation is, in some measure, represented in this Psalm. Holy is God's Name [v. 3], Holy is He [v. 5], Holy is the Lord our God [v. 9] : and that (as in Isaiah, Ezekiel, and the Vision of St. John) the Presence of God is associated with mysterious beings called "living creatures," "Seraphim" and "Cherubim." As Isaiah spake of Christ, and beheld His glory in that vision of the Lord, high and lifted up and sitting

upon His throne, so also did St. John when he beheld the Throne in the midst of the four-and-twenty elders of the Old and New Dispensation. So also in this Psalm we behold the Lord Jesus set before us as the King of glory, the Object of our highest reverence and worship, manifesting His Presence at His footstool.

PSALM C.

This is also a jubilant thanksgiving of the Catholic Church of Christ for the blessing of God's adoption. No longer is the Divine Presence manifested in one land alone, but "all lands" are illuminated by it : no longer is the fold of God opened only to one people, but all the baptised are numbered among the sheep of His pasture ; and they are His, not because He has "made" them according to natural Creation, but because they have become adopted children through the supernatural re-creation by which they have been born again.

With great joy, therefore, the Church remembers the words of the Lord, "I am the Good Shepherd, and know My sheep, and am known of Mine." With great joy she calls to mind that He also said, "By Me if any man enter in, he shall be saved, and go in and out, and find pasture" . . . "there shall be one fold, and one Shepherd." And knowing what "gracious words proceeded out of His mouth" when He was visible among men, those words are to faithful hearts as if

3 O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

4 For the LORD is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

THE CI. PSALM.

Misericordiam et iudicium.

MY song shall be of mercy and judgement : unto Thee, O LORD, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt Thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and "high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the LORD.

DAY 20. MORNING PRAYER.

THE CII. PSALM.

Domine, exaudi.

HEAR my prayer, O LORD : and let my crying come unto Thee.

2 Hide not Thy face from me in the time of my trouble : incline Thine ear unto me when I call ; O hear me, and that right soon.

CI.
Hist. David. Occasion unknown.
Liturg. Royal Accession. 5. 聖歌.
Saturday Mattins.

a. i. e. A heart that is insatiable in its haughtiness.

CII.
Hist. Probably by Jeremiah.
Liturg. Ash-Wed. Evensong. 5. 聖歌.
Saturday Mattins.
Penitential Ps. 5.

portas Ejus in confessione : atria Ejus in hymnis ; confitemini Illi.

Laudate Nomen Ejus ; quoniam suavis est DOMINUS ; in æternum misericordia Ejus : et usque in generationem et generationem veritas Ejus.

PSALMUS C.

MISERICORDIAM et iudicium : cantabo Tibi, DOMINE.

Psallam et intelligam in via immaculata : quando venies ad me.

Perambulabam in innocentia cordis mei : in medio domus meæ.

Non proponebam ante oculos meos rem injustam : facientes prævaricationes odivi.

Non adhæsit mihi cor pravum : declinantem a me malignum non cognoscebam.

Detrahentem secreto proximo suo : hunc persequerbar.

Superbo oculo et insatiabili corde : cum hoc non edebam.

Oculi mei ad fideles terræ, ut sedeant mecum : ambulans in via immaculata, hic mihi ministrabat.

Non habitabit in medio domus meæ qui facit superbiam : qui loquitur iniqua, non direxit in conspectu oculorum meorum.

In matutino interficiebam omnes peccatores terræ : ut disperderem de civitate DOMINI omnes operantes iniquitatem.

PSALMUS CI.

DOMINE, exaudi orationem meam : et clamor meus ad Te veniat.

Non avertas faciem Tuam a me : in quacunque die tribulor, inclina ad me aurem Tuam.

In quacunque die invocavero Te : velociter exaudi me.

they were being continuously spoken, words of mercy and words of truth that never cease to be heard by those who listen for the voice of the Good Shepherd.

This Psalm is, therefore, to be taken as a thanksgiving for the grace given in the Church by the manifestation of Christ's Presence: according to His words of enduring truth, "Lo, I am with you always, even to the end of the world." "The Lord is King," "Be ye sure that the Lord He is God:" even the Lord our Shepherd.

PSALM CI.

Mercy and judgement are the two great characteristics which mark the acts of Christ towards others while He was upon earth, and the two which distinguish His rule in His Kingdom. This Psalm expresses first His righteous purposes while preparing the way of His Kingdom and lifting up the longings of His human heart to the Father; and, secondly, His Voice speaking from the midst of His mystical Body during the period of its probation and of its waiting for the Second Advent.

Under these two aspects is thus set forth the entire holiness of the Lord Jesus, to Whom alone of all men was given a "perfect heart" in its original nature, and in the obedience of will. To such perfect holiness and righteousness, froward

or wilful wickedness, whether of the unfaithful, of the slanderer, of him who has been misled by that pride which gave Satan his first hold on man, of deceitful and lying persons who copy the "father of lies" in their sin, or of any other perverse unholiness, is thoroughly hateful: and our Lord shewed His abhorrence of such while He was upon earth, as He declares respecting His glorified Church that none such shall have a place in the New Jerusalem.

And each particular Christian may take up the words of his holy Lord in the unity of His mystical Body, so as humbly to use this Psalm respecting his own determination to root out sin from the City of the Lord.

PSALM CII.

In this, the fifth of the Penitential Psalms, the Voice of Christ, as the Representative Penitent, is heard pleading with God for pardon and restoration to His Presence. Though, as St. Augustine says, there are some things which make us fear to say so, there are other things which force us to say so: and a humble reverence influencing all our thoughts on so awful a subject, we may thankfully accept such a meaning as exhibiting the fulness and depth of our Saviour's Sacrifice of Himself for sinners. The same holy Voice is also heard lifting up the supplication of His fainting Church that God will build up the

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of Thine indignation and wrath : for Thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But Thou, O LORD, shalt endure for ever : and Thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that Thou have mercy upon her, yea, the time is come.

14 And why? Thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear Thy Name, O LORD : and all the kings of the earth Thy Majesty ;

16 When the LORD shall build up Sion : and when His glory shall appear ;

17 When He turneth Him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the LORD.

19 For He hath looked down from His sanctuary : out of the heaven did the LORD behold the earth ;

20 That He might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the LORD in Sion : and His worship at Jerusalem.

Quia defecerunt sicut fumus dies mei : et ossa mea sicut cremium aruerunt.

Percussus sum ut fœnum, et aruit cor meum : quia oblitus sum comedere panem meum.

A voce gemitus mei : adhæsit os meum carni meæ.

Similis factus sum pelicano solitudinis : factus sum sicut nycticorax in domicilio.

Vigilavi : et factus sum sicut passer solitarius in tecto.

Tota die exprobrabant mihi inimici mei : et qui laudabant me adversum me jurabant.

Quia cinerem tanquam panem manducabam : et potum meum cum fletu miscebam.

A facie iræ indignationis Tuæ : quia elevans allisisti me.

Dies mei sicut umbra declinaverunt : et ego sicut fœnum arui.

Tu autem, DOMINE, in æternum permanes : et memoriale Tuum in generationem et generationem.

Tu exurgens, DOMINE, misereberis Sion : quia tempus miserendi ejus, quia venit tempus.

Quoniam placuerunt servis Tuis lapides ejus : et terræ ejus miserebuntur.

Ea timebunt gentes Nomen Tuum, DOMINE : et omnes reges terræ gloriam Tuam.

Quia ædificavit DOMINUS Sion : et videbitur in gloria Sua.

Respexit in orationem humilium : et non sprexit precem eorum.

Scribantur hæc in generatione altera : et populus qui creabitur laudabit DOMINUM.

Quia prospexit de excelso sancto Suo : DOMINUS de cœlo in terram aspexit ;

Ut audiret gemitus compeditorum : ut solveret filios interemptorum.

Ut annuntient in Sion Nomen DOMINI : et laudem Ejus in Hierusalem.

walls of the Heavenly City, and raise it to the glory of a never-ending endurance by filling it with the glory of His eternal Presence. So out of the depth of sorrow for sin Faith looks forward to that blessed time when "God shall wipe away all tears from the eyes of His people ; 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. 4.]

It is significant of our Lord's great humiliation that His words here are in several places similar to those used by Job : "Ye have heard of the patience of Job, and have seen the end of the Lord." [James v. 11.] Thus Job laments, "My days are swifter than a weaver's shuttle, and are spent without hope. . . . My skin is black upon me, and my bones are burned with heat. . . . My bone cleaveth to my skin, and to my flesh. . . . I am a brother to dragons, and a companion to owls. . . . My harp also is turned to mourning, and my organ into the voice of them that weep." Some expressions are also similar to those used by other suffering servants of God : as of Hezekiah when he said, "I reckoned till morning, that, as a lion, so will He break all my bones ; from day even to night, so wilt Thou make an end of me. Like a crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed,

undertake for me." Or as Jeremiah in his Lamentations respecting Israel, "Their visage is blacker than a coal : they are not known in the streets : their skin cleaveth to their bones ; it is withered, it is become like a stick." And thus it seems to be intimated that "in all our afflictions He was afflicted," and that when He bore our sins in His own Body on the Cross, He bore all the miseries also that sins bring with them condensed into one scorching ray of woe upon His Person.¹

It is out of the midst of such misery that "The Afflicted One" looked forth on the travail of His Soul and was satisfied ; and though He had but a few hours before predicted of the Temple and of Jerusalem that not one stone should be left upon another, yet He could say, "Thou shalt arise, and have mercy upon Sion . . . When the Lord shall build up Sion," for He knew that the fulness of time had come, and that though the earthly Zion was about to become a desolation, the City of God was to be built up anew, a spiritual house, not made with hands, eternal in the heavens.

To the edification of the spiritual Zion the rest of the Psalm looks ; seeming to say with the prophet, "O thou afflicted,

¹ The title of this Psalm is, "A Prayer of the Afflicted, when He is overwhelmed, and poureth out His complaint before the Lord."

22 When the people are gathered together : and the kingdoms also, to serve the LORD.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my GOD, take me not away in the midst of mine age : as for Thy years, they endure throughout all generations.

25 Thou, LORD, in the beginning hast laid the foundation of the earth : and the heavens are the work of Thy hands.

26 They shall perish, but Thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt Thou change them, and they shall be changed : but Thou art the same, and Thy years shall not fail.

28 The children of Thy servants shall continue : and their seed shall stand fast in Thy sight.

THE CIII. PSALM.

Benedic, anima mea.

PRAISE the LORD, O my soul : and all that is within me praise His holy Name.

2 Praise the LORD, O my soul : and forget not all His benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and lovingkindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The LORD executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed His ways unto Moses : His works unto the children of Israel.

8 The LORD is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not always be chiding : neither keepeth He His anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

12 Look how wide also the east is from the west : so far hath He set our sins from us.

In conveniendo populos in unum : et reges ut servant DOMINO.

Respondit ei in via virtutis suæ : paucitatem dierum meorum nuntia mihi.

Ne revoces me in dimidio dierum meorum : in generationem et generationem anni Tui.

Initio Tu, DOMINE, terram fundasti : et opera manuum Tuarum sunt cœli.

Ipsi peribunt, Tu autem permanes : et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, et mutabuntur : Tu autem idem ipse es, et anni Tui non deficient.

Filii servorum Tuorum habitabunt : et semen eorum in sæculum dirigetur.

PSALMUS CII.

BENEDIC, anima mea, DOMINO : et omnia quæ intra me sunt, Nomini sancto Ejus.

Benedic, anima mea, DOMINI : et noli oblivisci omnes retributiones Ejus.

Qui propitiatur omnibus iniquitatibus tuis : Qui sanat omnes infirmitates tuas.

Qui redimit de interitu vitam tuam : quia coronat te in misericordia et miserationibus.

Qui replet in bonis desiderium tuum : renovabitur ut aquilæ juvenus tua.

Faciens misericordias DOMINUS : et judicium omnibus injuriam patientibus.

Notas fecit vias Suas Moysi : filiis Israël voluntates Suas.

Miserator et misericors DOMINUS : longanimis et multum misericors.

Non in perpetuum irascetur : neque in æternum comminabitur.

Non secundum peccata nostra fecit nobis : neque secundum iniquitates nostras retribuit nobis.

Quoniam secundum altitudinem cœli a terra : corroboravit misericordiam Suam super timentes Se.

Quantum distat ortus ab occidente : longe fecit a nobis iniquitates nostras.

CIII.
Hst. David; a
thanksgiving in his
old age.
Liturg. 5. 聖. 聖.
Saturday Mattins.
Whitsuntide, St.
Michael, 3rd Noct.
All Saints, 1st Noct.
Eastern. A daily
Morning Psalm.

tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established." "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended."

So Christ looked forward from His throne of suffering and vicarious penitence to His throne of dominion and glory. So the Church, His mystical Body, looks forward from the time of her militant waiting, her contest with sin, her persecution at the hands of Christ's enemies, to the time when the Lord shall create all things new. So the penitent soul, abased before the Judge of all, may look forward too; and making its prayer "the prayer of the Poor destitute," receive of the riches which His poverty gained for sinners in an Absolution on earth that will be ratified in that Day when the redeemed and pardoned shall "stand fast," upheld by the Cross of their afflicted and glorified Saviour.

PSALM CIII.

The Evangelical key-note to this Psalm was given by St. Paul when he wrote, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places, in Christ."

In its Liturgical use it is to be regarded as the thanksgiving of the Church for the redeeming work of Christ: a thanksgiving offered up indeed on behalf of the whole body of human nature, for every individual member of which that ever lived, or ever will live, Christ died. For the Church is the true "anima mundi;" and although the world without, and even the dumb creation, praises God in a certain sense by the fulfilment of its duty and vocation, it is within the Church alone that mankind can appreciate the blessings of Redemption, and praise the Lord for them.

The Psalm contemplates mankind, then, as a whole, and in its fallen condition, and looks forward to that work whose effects reached back to the age of the Psalmist and to all previous times, the work by which the Saviour of all brought about the forgiveness of all. The "sin" is thus not any particular sins of one person, but the aggregate sin of mankind,

13 Yea, like as a father pitieth his own children : even so is the LORD merciful unto them that fear Him.

14 For He knoweth whereof we are made : He remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him : and His righteousness upon children's children ;

18 Even upon such as keep His covenant : and think upon His commandments to do them.

19 The LORD hath prepared His seat in heaven : and His kingdom ruleth over all.

20 O praise the LORD, ye Angels of His, ye that excel in strength : ye that fulfil His commandment, and hearken unto the voice of His words.

21 O praise the LORD, all ye His hosts : ye servants of His that do His pleasure.

22 O speak good of the LORD, all ye works of His, in all places of His dominion : praise thou the LORD, O my soul.

DAY 20. EVENING PRAYER.

THE CIV. PSALM.

Benedic, anima mea.

PRAISE the LORD, O my soul : O LORD my God, Thou art become exceeding glorious ; Thou art clothed with majesty and honour.

2 "Thou deckest Thy self with light as it were with a garment : and spreadest out the heavens like a curtain.

3 "Who layeth the beams of His chambers in the waters : and maketh the clouds His chariot, and walketh upon the wings of the wind.

4 He maketh His angels spirits : and His ministers a flaming fire.

5 "He laid the foundations of the earth : that it never should move at any time.

6 Thou coverdest it with the deep like as with a garment : the waters stand in the hills.

7 At Thy rebuke they flee : at the voice of Thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which Thou hast appointed for them.

Quomodo miseretur pater filiorum, misertus est DOMINUS timentibus Se : quoniam Ipse cognovit figmentum nostrum.

Recordatus est quoniam pulvis sumus : homo sicut fœnum dies ejus ; tanquam flos agri sic efflorescit.

Quoniam spiritus pertransibit in illo, et non subsistet : et non cognoscet amplius locum suum.

Misericordia autem DOMINI ab æterno ; et usque in æternum super timentes Eum.

Et justitia Illius in filios filiorum : his qui servant testamentum Ejus ;

Et memores sunt mandatorum Ipsius : ad faciendum ea.

DOMINUS in cœlo paravit sedem Suam : et regnum Ipsius omnibus dominabitur.

Benedicite DOMINO, omnes angeli Ejus : potentes virtute, facientes verbum Illius, ad audiendam vocem sermonum Ejus.

Benedicite DOMINO, omnes virtutes Ejus : ministri Ejus qui facitis voluntatem Ejus.

Benedicite DOMINO, omnia opera Ejus : in omni loco dominationis Ejus ; benedic, anima mea, DOMINO.

PSALMUS CIII.

BENEDIC, anima mea, DOMINO : DOMINE, DEUS meus, magnificatus es vehementer.

Confessionem et decorem induisti : amictus lumine sicut vestimento.

Extendens cœlum sicut pellem : Qui tegis aquis superiora Ejus.

Qui ponis nubem ascensum Tuum : Qui ambulas super pennas ventorum.

Qui facis angelos Tuos spiritus : et ministros Tuos ignem urentem.

Qui fundasti terram super stabilitatem Suam : non inclinabitur in sæculum sæculi.

Abyssus, sicut vestimentum, amictus ejus : super montes stabunt aquæ.

Ab increpatione Tua fugient : a voce tonitruu Tui formidabunt.

Ascendunt montes ; et descendunt campi : in locum quem fundasti eis.

CIV.

Hist. David ; in his old age. Liturg. Whitsunday Evensong. S. P. B. Saturday, Whitsuntide Mattins.

a THE FIRST DAY OF CREATION. [Comp. Gen. 1. 3-5.] b THE SECOND DAY OF CREATION. [Comp. Gen. 1. 6-8.]

c THE THIRD DAY OF CREATION. [Comp. Gen. 1. 9-13.]

there being no sin for which the Blood of Christ is not a sufficient Sacrifice and Atonement. The "infirmities" are also those which came upon mankind through sin ; all that long train of physical weaknesses and degenerations which culminate in death : and all those spiritual weaknesses which the grace of God only can prevent from ending in spiritual destruction. Thus Christ procured a modification of the sentence, "Thou shalt surely die," by redeeming the life of human nature from that incapacity for immortality which was the consequence of the Fall, and restoring it to the vigour of its first state, making it "young and lusty as an eagle."

This gives the key to the interpretation of the whole Psalm. Man deserved the loss of eternal life and of the Vision of God, but the Lord was full of compassion and

mercy, and provided a means of pardon and restoration. Man alienated himself from the family of God, yet He pitieth men as His children still, and remembers that they were created with a power of falling from their first estate, and of returning to the dust from which they were taken. In His "merciful goodness," therefore, the Son of God comes down from Heaven to become Man Himself, that the righteousness of God may be extended upon "children's children" if they are in the new covenant founded on the Incarnation.

The last verses of the Psalm express the unity of the Church in Heaven with the Church on earth through the work of Christ. "Ye are come unto mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels : to the general assembly and

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of Thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That He may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the LORD also are full of sap : even the cedars of Libanus which He hath planted.

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O LORD, how manifold are Thy works : in wisdom hast Thou made them all ; the earth is full of Thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom Thou hast made to take his pastime therein.

27 These wait all upon Thee : that Thou mayest give them meat in due season.

28 When Thou givest it them they gather it : and when Thou openest Thy hand they are filled with good.

29 When Thou hidest Thy face they are troubled : when Thou takest away their breath they die, and are turned again to their dust.

Terminum posuisti, quem non transgredientur : neque convertentur operire terram.

Qui emittis fontes in convallibus : inter medium montium pertransibunt aquae.

Potabunt omnes bestiae agri : expectabunt onagri in siti sua.

Super ea volucres caeli habitabunt : de medio petrarum dabunt voces.

Rigans montes de superioribus suis : de fructu operum Tuorum satiabitur terra.

Producens foenum jumentis : et herbam servituti hominum.

Ut educas panem de terra : et vinum lætificet cor hominis.

Ut exhilaret faciem in oleo : et panis cor hominis confirmet.

Saturabuntur ligna campi, et cedri Libani quas plantavit : illic passeret nificabunt.

Herodii domus dux est eorum : montes excelsi cervis ; petra refugium herinacis.

Fecit lunam in tempora : sol cognovit occasum suum.

Posuisti tenebras, et facta est nox : in ipsa pertransibunt omnes bestiae silvæ.

Catuli leonum rugientes, ut rapiant : et quærant a DEO escam sibi.

Ortus est sol, et congregati sunt : et in cubilibus suis collocabuntur.

Exibit homo ad opus suum : et ad operationem suam usque ad vesperam.

Quam magnificata sunt opera Tua, DOMINE : omnia in sapientia fecisti ; impleta est terra possessione Tua.

Hoc mare magnum et spatiosum manibus : illic reptilia quorum non est numerus.

Animalia pusilla cum magnis : illic naves pertransibunt.

Draco iste quem formasti ad illudendum ei : omnia a Te expectant, ut des illis escam in tempore.

Dante Te illis, colligent : aperiente te manum Tuam, omnia implebuntur bonitate.

Avertente autem Te faciem, turbabuntur : auferes spiritum eorum et deficient, et in pulverem suum revertentur.

a THE FOURTH DAY OF CREATION. [Comp. Gen. i. 14-19.]

b THE FIFTH DAY OF CREATION. [Comp. Gen. i. 20-23.]

c See Annot. Bible, ii. 623.

d THE SIXTH DAY OF CREATION. [Comp. Gen. i. 24-31.]

Church of the Firstborn, which are written in Heaven." [Heb. xii. 22.]

PSALM CIV.

This is a hymn of praise to the Creator of all things visible and invisible : and it looks beyond the first Creation to that time of which Isaiah was inspired to prophesy in the words of God Himself, "Behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind ; but be ye glad and rejoice in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy." [Isa. lxxv. 17.] For this reason the Church has appointed this Psalm for Whitsun Day, as being one the mystical sense of which glorifies God the Holy Ghost, the "Giver of life," in the spiritual creation : and formerly this sense was brought out even more conspicuously by the use of the Psalm throughout the Octave as well as on Whitsun Day itself. Whatever is recorded in Holy Scripture respecting the

natural Creation is set down from information given by the Creator Himself : and in whatever language, whether that of history, prophecy, or poetry, such information is given, the absolute Truthfulness of God makes it impossible that the substance of it should be inconsistent with fact. In this Psalm we are, therefore, provided with a Divine Creed respecting the work of the Creator. The words are given us by God Himself that we may use them in His praise. Although perfectly consistent with the Mosaic narrative, the Psalm has sufficiently independent characteristics to make it improbable that it was in any way founded on that narrative, and we may consider it more justly as a new revelation, in which the Divine Wisdom teaches man to speak of his Creator's work out of the depth of a knowledge that cannot err ; and especially to glorify that continuous act of Creation by which the universe is preserved in order, beauty, and usefulness.

Such a Christian strain is a constant witness against that

30 When Thou lettest Thy breath go forth they shall be made : and Thou shalt renew the face of the earth.

31 The glorious Majesty of the LORD shall endure for ever : the LORD shall rejoice in His works.

32 The earth shall tremble at the look of Him ; if He do but touch the hills, they shall smoke.

33 I will sing unto the LORD as long as I live : I will praise my GOD while I have my being.

34 And so shall my words please Him : my joy shall be in the LORD.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the LORD, O my soul, praise the LORD.

DAY 21. MORNING PRAYER.

THE CV. PSALM.

Confitemini Domino.

O GIVE thanks unto the LORD, and call upon His Name : tell the people what things He hath done.

2 O let your songs be of Him, and praise Him : and let your talking be of all His wondrous works.

3 Rejoice in His holy Name : let the heart of them rejoice that seek the LORD.

4 Seek the LORD and His strength : seek His face evermore.

5 Remember the marvellous works that He hath done : His wonders, and the judgements of His mouth ;

6 O ye seed of Abraham His servant : ye children of Jacob His chosen.

7 He is the LORD our GOD : His judgements are in all the world.

8 He hath been alway mindful of His covenant and promise : that He made to a thousand generations ;

9 Even the covenant that He made with Abraham : and the oath that He sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

CV
Hist. Probably by Haggai, for the dedication of the Second Temple. [Ezra 6. 15-18.]
Liturg. S. B. M. Saturday Mattins.

a Luke 1. 72, 73.

b Gen. 17. 2-7 ; 26. 3.

c Gen. 28. 14 ; 35. 11, 12.

d Gen. 12. 1-20 ; 13. 12 ; 20. 37 ; 26. 11. Luke 12. 32.

Emitte spiritum Tuum et creabuntur : et renovabis faciem terræ.

Sit gloria DOMINI in sæculum : lætabitur DOMINUS in operibus Suis.

Qui respicit terram, et facit eam tremere : Qui tangit montes et fumigant.

Cantabo DOMINO in vita mea : psallam DEO meo quamdiu sum.

Jucundum sit Ei eloquium meum : ego vero delectabor in DOMINO.

Deficiant peccatores a terra, et iniqui ita ut non sint : benedic, anima mea, DOMINO.

PSALMUS CIV.

CONFITEMINI DOMINO et invocate Nomen Ejus : annuntiate inter gentes opera Ejus.

Cantate Ei et psallite Ei : narrate omnia mirabilia Ejus ; laudamini in Nomine sancto Ejus.

Lætetur cor quærentium DOMINUM ; quærite DOMINUM et confirmamini : quærite faciem Ejus semper.

Mementote mirabilium Ejus quæ fecit : prodigia Ejus et judicia oris Ejus.

Semen Abraham servi Ejus : filii Jacob electi Ejus.

Ipse DOMINUS DEUS noster : in universa terra judicia Ejus.

Memor fuit in sæculum testamenti Sui : verbi quod mandavit in mille generationes.

Quod disposuit ad Abraham : et juramenti Sui ad Isaac.

Et statuit illud Jacob in præceptum : et Israël in testamentum æternum.

Dicens, Tibi dabo terram Chanaan : funiculum hæreditatis vestræ.

Cum essent numero brevi : paucissimi, et incolæ ejus.

kind of unbelief which denies the overruling hand of God, and believes a monstrous fable of independent and self-originate action in the operations of Nature. It is the voice of the Church reading God's glory from age to age in every page of the book of Nature, and saying, "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.]

It has already been remarked that this Psalm has a further meaning, viz. a typical reference to the spiritual world of New Creation. The manner in which this mystical sense may be drawn out is almost self-evident to any mind accustomed to use the Psalms from day to day in the services of the Church. When we sing, "Thou deckest Thyself with light as with a garment," we cannot but think of those frequent allusions to light in connection with God's Presence which culminate in the Apostolic saying, "God is Light;" the words of our Lord, "I am the Light of the world;" and the Vision of the New Creation in the Apocalypse, "The City

had no need 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." The Creator laying "the beams of His chambers in the waters" brings up thoughts of those waters of Baptism on which the Holy Spirit founds the work of New Creation in the Church of God. The many allusions to water will lead the mind to dwell on the streams of grace which flow like a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Man "going forth to his work and to his labour until the evening" represents the whole period of that dispensation which will end in "the rest that remaineth for the people of God;" and the regeneration and glorious resurrection of mankind and nature is clearly indicated by the renewal of the earth under the operation of God's Spirit again going forth as at the first Creation. Thus we sing to the glory of the Lord, not only respecting the visible Creation, but also respecting that of which "He that sat upon the throne said, Behold, I make all things new."

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong ; but reprov'd even kings for their sakes ;

15 "Touch not Mine ^o Anointed : and do My prophets no harm.

16 "Moreover, He called for a dearth upon the land ; and destroyed all the provision of bread.

17 "But He had sent a man before them : even Joseph, who was sold to be a bondservant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the LORD tried him.

20 "The king sent, and delivered him : the prince of the people let him go free.

21 "He made him lord also of his house ; and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 "Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 "And He increased His people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated His people : and dealt untruly with His servants.

26 "Then sent He Moses His servant : and Aaron whom He had chosen.

27 And these shewed His tokens among them : and wonders in the land of Ham.

28 "He sent darkness, and it was dark : and they were not obedient unto His word.

29 "He turned their waters into blood : and slew their fish.

30 "Their land brought forth frogs : yea, even in their kings' chambers.

31 "He spake the word, and there came all manner of flies : and lice in all their quarters.

32 "He gave them hail-stones for rain : and flames of fire in their land.

33 "He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 "He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 "He smote all the first-born in their land : even the chief of all their strength.

36 "He brought them forth also with silver and gold : there was not one feeble person among their tribes.

† Rev. 8. 3.
‡ Plural.

† Gen. 41. 54.

† Gen. 37. 28, 36.

† Gen. 41. 14.

† Gen. 41. 40, 43.

† Gen. 46. 6. Deut. 10. 22.

† Exod. 1. 7, 12.

† Exod. 3. 10 ; 4. 14.

† Exod. 10. 22.
Comp. Gen. 1. 3.

† Exod. 7. 20, 21.

† Exod. 8. 6.

† Exod. 8. 24, 27.

† Exod. 9. 23, 24.

† Exod. 9. 25.

† Exod. 10. 15. Rev. 9. 3-10.

† Exod. 12. 29. Rev. 6. 15.

† Exod. 12. 35, 36.

Et pertransierunt de gente in gentem : et de regno ad populum alterum.

Non reliquit hominem nocere eis : et corripuit pro eis reges.

Nolite tangere christos Meos : et in prophetis Meis nolite malignari.

Et vocavit famem super terram : et omne fir-
amentum panis contrivit.

Misit ante eos virum : in servum venundatus est Joseph.

Humiliaverunt in compedibus pedes ejus : fer-
rum pertransiit animam ejus, donec veniret ver-
bum ejus.

Eloquium DOMINI inflammavit eum : misit rex et solvit eum ; princeps populorum et dimisit eum.

Constituit eum dominum domus suæ : et prin-
cipem omnis possessionis suæ.

Ut erudiret principes ejus sicut semetipsum :
et senes ejus prudentiam doceret.

Et intravit Israël in Ægyptum : et Jacob
accola fuit in terra Cham.

Et auxit populum Suum vehementer : et firma-
vit eum super inimicos ejus.

Convertit cor eorum ut odirent populum Ejus :
et dolum facerent in servos Ejus.

Misit Moysen servum Suum : Aaron quem
elegit Ipsum.

Posuit in eis verba signorum Suorum : et pro-
digiorum in terra Cham.

Misit tenebras et obscuravit : et non exacer-
bavit sermones Suos.

Convertit aquas eorum in sanguinem : et
occidit pisces eorum.

Et dedit terra eorum ranas : in penetralibus
regum ipsorum.

Dixit et venit cynomyia et ciniphes : in omni-
bus finibus eorum.

Posuit pluvias eorum grandinem : ignem com-
burentem in terra ipsorum.

Et percussit vineas eorum et ficulneas eorum :
et contrivit lignum finium eorum.

Dixit et venit locusta et bruchus : cujus non
erat numerus.

Et comedit omne fœnum in terra eorum : et
comedit omnem fructum terræ eorum.

Et percussit omne primogenitum in terra
eorum : primitias omnis laboris eorum.

Et eduxit eos cum argento et auro : et non
erat in tribubus eorum infirmus.

PSALM CV.

This and the following Psalm were written, prophetically or historically, with reference to the Captivity in Babylon. The one rehearses, in the form of a didactic hymn, the great goodness which God had ever shown to His people, and His faithfulness in keeping the covenant which He had made with their forefathers Abraham, Isaac, and Jacob, and with themselves, as a nation, in the time of Moses. The other recounts the history of the unfaithfulness which Israel had so continually shewn towards God, and the sins for which He had suffered them to be carried into captivity.

The first fifteen verses of this Psalm form part of that of which it is said, "On that day David delivered first this Psalm to thank the Lord into the hand of Asaph and his brethren," and the first and the last two verses of the 106th Psalm are identical with the last three of the one so spoken

of. [1 Chron. xvi. 1-36.] Both the 105th and the 106th Psalms seem to be also associated with the 104th by the sequence of the subjects and by the Hallelujah, or Praise ye the Lord, which concludes all three and begins the two former,¹ and appears, for the first time, in this series of Psalms.

As the Old Testament is now as much the heritage of the Christian as it was anciently of the Jewish Church, so the history of God's ancient people is part of the history of the one chosen people of God : for there is an essential continuity between the Church of the Old and the Church of the New Dispensation through the Person of our Blessed Lord. In singing this Psalm, therefore, the Church of Christ is [1] celebrating the merciful Providence of God in so preserving the

¹ The 78th, 135th, and 136th Psalms are of a similar character to the 105th and 106th, as is also the discourse of St. Stephen.

37 Egypt was glad at their departing : for they were afraid of them.

38 "He spread out a cloud to be a covering : and fire to give light in the night-season.

39 "At their desire He brought quails : and He filled them with the bread of heaven.

40 "He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 "For why? He remembered His holy promise : and Abraham His servant.

42 And He brought forth His people with joy : and His chosen with gladness ;

43 "And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 "That they might keep His statutes : and observe His laws.

DAY 21. EVENING PRAYER.

THE CVI. PSALM.

Confitemini Domino.

O GIVE thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

1 "Who can express the "noble acts of the LORD : or shew forth all His praise ?

2 Blessed are they that always keep judgement : and do righteousness.

3 "Remember me, O LORD, according to the favour that Thou bearest unto Thy people : O visit me with Thy salvation.

4 "That I may see the felicity of Thy chosen : and rejoice in the gladness of Thy people, and give thanks with Thine inheritance.

5 "We have sinned with our fathers : we have done amiss, and dealt wickedly.

6 "Our fathers regarded not Thy wonders in Egypt, neither kept they Thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

7 "Nevertheless, He helped them for His Name's sake : that He might make His power to be known.

8 "He rebuked the Red sea also, and it was dried up : so He led them through the deep, as through a wilderness.

9 "And He saved them from the adversary's hand : and delivered them from the hand of the enemy.

α Exod. 13. 21, 22.

β Exod. 16. 13, 14.

γ Exod. 17. 6.

δ Gen. 15. 14.

ε Deut. 6. 10, 11.

ζ Deut. 6. 24, 25.

CVI.
Hist. Probably by Haggai, for the dedication of the Second Temple. (Ezra 6. 15-18.) Liturg. 5. 3. 3. Saturday Mattins. & Ecclus. 43. 30. Or, mighty acts, as in B. V.

η Neh. 13. 14, 22.

θ Luke 10. 23.

ι Dan. 9. 5. Acts 7. 54-55.

κ Exod. 14. 11, 12.

λ Exod. 9. 16.

μ Exod. 14. 21, 22. Rev. 16. 12.

ν Exod. 14. 30.

Lætata est Ægyptus in protectione eorum : quia incubuit timor eorum super eos.

Expandit nubem in protectionem eorum : et ignem ut luceret eis per noctem.

Petierunt, et venit coturnix : et pane coeli saturavit eos.

Dirupit petram et fluxerunt aquæ : abierunt in sicco flumina :

Quoniam memor fuit verbi sancti Sui : quod habuit ad Abraham puerum Suum.

Et eduxit populum Suum in exultatione : et electos Suos in lætitia.

Et dedit illis regiones gentium : et labores populorum possederunt :

Ut custodiant justificationes Ejus : et legem Ejus exquirant.

PSALMUS CV.

CONFITEMINI DOMINO, quoniam bonus : quoniam in sæculum misericordia Ejus.

Quis loquetur potentias DOMINI : auditas faciet omnes laudes Ejus ?

Beati qui custodiunt judicium et faciunt justitiam : in omni tempore.

Memento nostri, DOMINE, in beneplacito populi Tui : visita nos in salutari Tuo.

Ad videndum in bonitate electorum Tuorum, ad lætandum in lætitia gentis Tuæ : ut lauderis cum hæreditate Tua.

Peccavimus cum patribus nostris : injuste egimus, iniquitatem fecimus.

Patres nostri in Ægypto non intellexerunt mirabilia Tuæ : non fuerunt memores multitudinis misericordiæ Tuæ.

Et irritaverunt ascendentes in mare : mare Rubrum.

Et salvavit eos propter Nomen Suum : ut notam faceret potentiam Suam.

Et increpuit mare Rubrum, et exsiccatum est : et deduxit eos in abyssis sicut in deserto.

Et salvavit eos de manu odientium : et redemit eos de manu inimici.

particular nation of the Jews that from among their number the Saviour should be born : and [2] praising Him also for His continual loving-kindness to those whom Christians must regard as their own spiritual ancestors.

But, in addition to this literal sense in which the Psalm is to be used, it must be remembered that the history of Israel is typical in the highest degree : and that we are, therefore, justified in looking for mystical meanings throughout in any portion of Holy Scripture, and especially the Psalms, in which the events of that history are recounted. Some of these mystical meanings may be particularly noticed. The foundation of the whole Psalm, for example, is the covenant which God made with the patriarchs, "saying, Unto thee will I give the land of Canaan, the lot of your inheritance : " which covenant was made when "there were yet but a few of them : and they strangers in the land." Such a covenant, also, was made by God with His newly-chosen people, a covenant signified in our Lord's words, "Fear not, little flock ; for it is

your Father's good pleasure to give you the kingdom." [Luke xii. 32.] "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Rev. iii. 21.] Again, the "Touch not Mine Anointed" of the Psalm clearly refers, literally, to the Patriarchs and to their descendants ; mystically it is impossible not to see its reference to Christ and to those who are made kings and priests by the unction of the Holy Spirit. In the sending a Man before them, even Joseph, who was sold to be a bond-servant, whose feet they hurt in the stocks, the iron entering into his soul, we cannot fail to see a mystical type of the Man Who took upon Him the form of a servant, Whose feet were fastened to the Cross, Whose heart the iron lance pierced through, and Whom the King delivered in the Resurrection, making Him Lord also of His house, and Ruler of all His substance, by raising His Human Nature to the Throne of Heaven. So also, in the increase of the people of Israel, in their growing stronger than their enemies, in the

11 "As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 "Then believed they His words : and sang praise unto Him.

13 "But within a while they forgot His works : and would not abide His counsel.

14 "But lust came upon them in the wilderness : and they tempted GOD in the desert.

15 "And He gave them their desire : and sent leanness withal into their soul.

16 "They angered Moses also in the tents : and Aaron the saint of the LORD.

17 "So the earth opened, and swallowed up Dathan ; and covered the congregation of Abiram.

18 "And the fire was kindled in their company : the flame burnt up the ungodly.

19 "They made a calf in Horeb : and worshipped the molten image.

20 "Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot GOD their Saviour : Who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 "So He said, He would have destroyed them, had not Moses His chosen stood before Him in the gap : to turn away His wrathful indignation, lest He should destroy them.

24 "Yea, they thought scorn of that pleasant land : and gave no credence unto His word ;

25 "But murmured in their tents : and hearkened not unto the voice of the LORD.

26 "Then lift He up His hand against them : to overthrow them in the wilderness ;

27 "To cast out their seed among the nations : and to scatter them in the lands.

28 "They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked Him to anger with their own inventions : and the plague was great among them.

30 "Then stood up Phinees and "prayed : and so the plague ceased.

31 "And that was counted unto him for righteousness : among all posterities for evermore.

32 "They angered Him also at the waters of strife : so that He punished Moses for their sakes ;

a Exod. 14. 28.

b Exod. 15. 1-21.

c Exod. 16. 2.

d Num. 11. 4.

e Num. 11. 31.

f Num. 16. 1.

g Num. 16. 31-33.

h Num. 16. 35.

i Exod. 32. 4.

k Jer. 2. 11.

l Exod. 32. 9-14.

m Num. 13. 32.

n Num. 14. 2.

o Num. 14. 28, 29.

p Lev. 26. 33.

q Num. 25. 3.

r Num. 25. 7, 8.
s Or, executed judgement, as in B. V.

t Num. 25. 11-13.

u Num. 20. 12.

Et operuit aqua tribulantes eos : unus ex eis non remansit.

Et crediderunt verbis Ejus : et laudaverunt laudem Ejus.

Cito fecerunt, obliti sunt operum Ejus : et non sustinuerunt consilium Ejus.

Et concupierunt concupiscentiam in deserto : et tentaverunt DEUM in inaquoso.

Et dedit eis petitionem ipsorum : et misit saturitatem in animas eorum.

Et irritaverunt Moysen in castris : Aaron sanctum DOMINI.

Aperta est terra, et deglutivit Dathan : et operuit super congregationem Abiron.

Et exarsit ignis in synagoga eorum : flamma combussit peccatores.

Et fecerunt vitulum in Horeb : et adoraverunt sculptile.

Et mutaverunt gloriam suam : in similitudinem vituli comedentis fenum.

Obliti sunt DEUM Qui salvavit eos : Qui fecit magnalia in Ægypto, mirabilia in terra Cham, terribilia in mari Rubro.

Et dixit ut disperderet eos : si non Moyses electus Ejus stetisset in confractione in conspectu Ejus.

Ut averteret iram Ejus, ne disperderet eos : et pro nihilo habuerunt terram desiderabilem.

Non crediderunt verbo Ejus, et murmuraverunt in tabernaculis suis : non exaudierunt vocem DOMINI.

Et elevavit manum Suam super eos : ut prosterneret eos in deserto :

Et ut deiceret semen eorum in nationibus : et disperderet eos in regionibus.

Et initiati sunt Beëlphégor : et comederunt sacrificia mortuorum.

Et irritaverunt Eum in adinventionibus suis : et multiplicata est in eis ruina.

Et stetit Phinees, et placavit : et cessavit quasi satio.

Et reputatum est ei in justitiam : in generationem et generationem, usque in sempiternum.

Et irritaverunt Eum ad aquas contradictionis : et vexatus est Moyses propter eos ; quia exacerbaverunt spiritum ejus.

hatred of them, and the untrue dealing to which they were subjected, it is not difficult to see a typical representation of the first growth of the Church, and of its contest with the heathen world. Lastly, the plagues of Egypt find their parallel in the last plagues of Antichrist predicted in the Apocalypse : and the deliverance of the people from Egypt, their going forth with gladness, is a type of that final rest of the Church when it will have entered upon the many mansions prepared for it by the Father.

PSALM CVI.

The first and the last two verses of this Psalm are to be found, as already mentioned, in the dedication hymn of David : but the fourth and sixth verses seem to connect it with the prophets Daniel and Nehemiah. The whole Psalm is a confession of national sins, cast in the form of a penitential hymn : and its tone is that of Daniel's prayer when he knew that the time of the Captivity was drawing to a close, "We have sinned, and have committed iniquity, and have done

wickedly, and have rebelled, even by departing from Thy precepts, and from Thy judgements." As the preceding Psalm recounts the noble acts of the Lord with a view to His praise, so are they recounted, in this one, for the sake of confession on the part of His people : and as, in that, God is glorified by the Christian Church for His mercies to His one people in the days before Christ and in the present dispensation, so this Psalm of confession is offered up on behalf, and in the name, of the same one continuous spiritual fellowship in both periods of its progress towards the unveiled Presence of the Lord, "the felicity of His chosen."

Thus the Church of God is ever being brought out of the mystical Egypt by the guiding Providence of her Almighty Head, and ever being "delivered from the hand of the Enemy." This was most conspicuous in the early ages when Satan made the heathen persecutors his instruments for the destruction of the Church, and when her continued existence was a continuous miracle of Divine power. Passing through a Red Sea of persecution, the very waters into which she was driven by the Adversary's hand were the means of her pre-

33 "Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 "Neither destroyed they the heathen ; as the LORD commanded them ;

35 "But were mingled among the heathen : and learned their works.

36 "Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 "And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 "Therefore was the wrath of the LORD kindled against His people : insomuch that He abhorred His own inheritance.

40 And He gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 "Many a time did He deliver them : but they rebelled against Him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when He saw their adversity : He heard their complaint.

44 "He thought upon His covenant, and pitied them according unto the multitude of His mercies : yea, He made all those that led them away captive to pity them.

45 Deliver us, O LORD our GOD, and gather us from among the heathen : that we may give thanks unto Thy holy Name, and make our boast of Thy praise.

46 Blessed be the LORD GOD of Israel from everlasting, and world without end : and let all the people say, Amen.

a Num. 20. 10

b Judg. 1. 21, 27-33.

c Judg. 2. 2.

d Judg. 2. 12.

e Lev. 20. 1-5. *Cov. p.*
Jer. 32. 35. Num.
35. 34.

f Judg. 2. 14.

g Judg. 2. 16.

h Lev. 26. 42. *Ezra*
9. 9.

CVII.
Hist. On the return from Babylon.
Liturg. Prayers to be used at Sea. *S. S.*
日. 聖. Saturday
Mattins.

i First section.

Et distinxit in labiis suis : non disperdiderunt gentes quas dixit DOMINUS illis.

Et commixti sunt inter gentes, et didicerunt opera eorum ; et servierunt sculptilibus eorum : et factum est illis in scandalum.

Et immolaverunt filios suos : et filias suas dæmoniis.

Et effuderunt sanguinem innocentem, sanguinem filiorum suorum et filiarum suarum : quas sacrificaverunt sculptilibus Chanaan.

Et infecta est terra in sanguinibus, et contaminata est in operibus eorum : et fornicati sunt in adinventionibus suis.

Et iratus est furore DOMINUS in populum Suum : et abominatus est hæreditatem Suam.

Et tradidit eos in manus gentium : et dominati sunt eorum qui oderunt eos.

Et tribulaverunt eos inimici eorum : et humiliati sunt sub manibus eorum ; sæpe liberavit eos.

Ipsi autem exacerbaverunt Eum in consilio suo : et humiliati sunt in iniquitatibus suis.

Et vidit cum tribularentur : et audivit orationem eorum.

Et memor fuit testamenti Sui : et pœnituit Eum secundum multitudinem misericordiæ Suæ.

Et dedit eos in misericordias : in conspectu omnium qui ceperant eos.

Salvos fac nos, DOMINE, DEUS noster : et congrega nos de nationibus :

Ut confiteamur Nomini sancto Tuo : et gloriemur in laude Tua.

Benedictus DOMINUS DEUS Israël a sæculo et usque in sæculum : et dicet omnis populus ; Fiat, Fiat.

PSALMUS CVI.

CONFITEMINI DOMINO, quoniam bonus : quoniam in sæculum misericordia Ejus.

DAY 22. MORNING PRAYER.

THE CVII. PSALM.

Confitemini Domino.

‘O GIVE thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

ervation, and Heathenism itself was thus overwhelmed by what was intended to have been the destruction of Christianity. It has been generally thought by holy men that the words, "there was no more sea" [Rev. xxi. 1], are a mystical prophecy of the time when the Adversary's hand will cease to be lifted up for the destruction of the Church, and God will give her final rest and peace.

But "within a while they forgot His works." With the overwhelming of Heathenism and the comparative peace which followed, "lust came upon them in the wilderness," a desire of temporal power, and a general worldliness in which Christians often "forgot His counsel," "My Kingdom is not of this world." In the Eastern and the Western Church its rulers and people alike thought scorn of the pleasant land promised to them hereafter when they should reign with Christ for ever and ever, and acted as if they had "a continuing city" in this world. Then God gave them their desire, the Visible Church became great and powerful in the world's eyes, but its external prosperity was accompanied by internal weakness, through the heresies and schisms by which it was

accompanied, and He "sent leanness withal into their soul." The Church and the world were mingled together, and the former "learned the works" of the latter. Then, again, God "gave them over into the hand of the heathen:" deadly heresies sprung up which culminated in Mahometanism, and what was once the fairest portion of the Church's heritage has for ages been "oppressed" and "had in subjection" by the enemies of Christ and of His mystical Body.

Thus, in confessing the sins of Israel in old time, we are also confessing the sins of the Church in later ages : and such confession belongs, not to one period alone, but, in its degree, to all.

It is to be observed also, that as, in the preceding Psalm, Joseph is a personal type of Christ in His Providential Office towards the Church, so in this one Moses is a type of Christ in His Mediatorial Office. He continually "stands before God in the gap," and without any such infirmity as that recorded of Moses in the thirty-third verse, He ever holds up His hands in intercession for His people, that they may not be destroyed by their own sins. It is His Voice, speaking

2 Let them give thanks whom the LORD hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the LORD in their trouble : and He delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men ;

9 For He satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the LORD : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the LORD in their trouble : He delivered them out of their distress.

14 For He brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men.

16 For He hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the LORD in their trouble : He delivered them out of their distress.

20 He sent His word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men ;

Dicant qui redempti sunt a DOMINO : quos redemit de manu inimici ; et de regionibus congregavit eos.

A solis ortu et occasu : ab Aquilone et mari.

Erraverunt in solitudine, in inaquoso : viam civitatis habitaculi non invenerunt.

Esurientes et sitientes : anima eorum in ipsis defecit.

Et clamaverunt ad DOMINUM cum tribularentur : et de necessitatibus eorum eripuit eos.

Et deduxit eos in viam rectam : ut irent in civitatem habitationis.

Confiteantur DOMINO misericordiae Ejus : et mirabilia Ejus filiis hominum.

Quia satiavit animam inanem : et animam esurientem satiavit bonis.

Sedentes in tenebris et umbra mortis : victos in mendicitate et ferro.

Quia exacerbaverunt eloquia DEI : et consilium Altissimi irritaverunt.

Et humiliatum est in laboribus cor eorum : infirmati sunt, nec fuit qui adjuvaret.

Et clamaverunt ad DOMINUM cum tribularentur : et de necessitatibus eorum liberavit eos.

Et eduxit eos de tenebris et umbra mortis : et vincula eorum dirupit.

Confiteantur DOMINO misericordiae Ejus : et mirabilia Ejus filiis hominum.

Quia contrivit portas aereas : et vectes ferreos confregit.

Suscepit eos de via iniquitatis eorum : propter injustitias enim suas humiliati sunt.

Omnem escam abominata est anima eorum : et appropinquaverunt usque ad portas mortis.

Et clamaverunt ad DOMINUM cum tribularentur : et de necessitatibus eorum liberavit eos.

Misit verbum Suum, et sanavit eos : et eripuit eos de interitionibus eorum.

Confiteantur DOMINO misericordiae Ejus : et mirabilia Ejus filiis hominum.

a Second section.

b Third section.

from the midst of the Church Militant, which is heard, in the concluding verses of the Psalm, praying that the Captivity of its militant condition may be ended ; and that the glory of God may be perfected by the final redemption of His people. Their confession, "We have sinned with our fathers," is therefore supplemented by the prayer of their Intercessor, "Father, I will that they also, whom Thou hast given Me, be with Me where I am : that they may behold My glory, which Thou hast given Me." [John xvii. 24.] And the doxology of this Psalm (which is also the doxology of the fourth Book) is a type of that hymn of the purified Church, "Amen, Alleluia, Praise our God, all ye His servants, and ye that fear Him, both small and great. Alleluia, for the Lord God Omnipotent reigneth." [Rev. xix. 4-6.]

THE FIFTH BOOK.

PSALM CVII.

The five divisions of this Psalm are each concluded with a doxology in two verses, that at the end of the last division being, as it stands, of a less marked character than the rest,

but finding its complement in the Gloria Patri. Each division related originally to circumstances connected with the Captivity of the Israelites ; and, in the first four, commentators have found an expansion of the third verse which refers to the gathering of the people from, and therefore their previous dispersion to, the desert on "the east" of Judæa, Egypt on "the west," Babylon on "the north," and the sea on "the south," where the Red Sea is situated. A parallel is found in the prophecy of Isaiah : "Fear not ; for I am with thee : I will bring thy seed from the east, and gather thee from the west : I will say to the north, Give up ; and to the south, Keep not back ; bring My sons from far, and My daughters from the ends of the earth." [Isa. xliii. 5, 6.] Such a gathering of His own mystical Body the Lord Jesus also predicted when He said, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." [Luke xiii. 29.]

The Christian application of the Psalm appears to be to that blessed time when our Lord's words will have received their final and complete fulfilment at the marriage supper of the Lamb, when "the redeemed of the Lord shall return and come with singing unto Zion ; and everlasting joy shall be

22 That they would offer unto Him the sacrifice of thanksgiving : and tell out His works with gladness.

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the LORD : and His wonders in the deep.

25 For at His word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits' end.

28 So when they cry unto the LORD in their trouble : He delivereth them out of their distress.

29 For He maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so He bringeth them unto the haven where they would be.

31 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men ;

32 That they would exalt Him also in the congregation of the people : and praise Him in the seat of the elders.

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh He barren : for the wickedness of them that dwell therein.

35 Again, He maketh the wilderness a standing-water : and water-springs of a dry ground.

36 And there He setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague, or trouble ;

40 Though He suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth He the poor out of misery : and maketh him households like a flock of sheep.

a Fourth section.

b Fifth section.

Et sacrificent sacrificium laudis : et annuntient opera Ejus in exultatione.

Qui descendunt mare in navibus : facientes operationem in aquis multis.

Ipsi viderunt opera DOMINI : et mirabilia Ejus in profundo.

Dixit, et stetit spiritus procellæ : et exaltati sunt fluctus ejus.

Ascendunt usque ad cælos, et descendunt usque ad abyssos : anima eorum in malis tabescebat.

Turbati sunt, et moti sunt sicut ebrii : et omnis sapientia eorum devorata est.

Et clamaverunt ad DOMINUM cum tribularentur : et de necessitatibus eorum eduxit eos.

Et statuit procellam ejus in auram : et siluerunt fluctus ejus.

Et lætati sunt quia siluerunt : et deduxit eos in portum voluntatis eorum.

Confiteantur DOMINO misericordiæ Ejus : et mirabilia Ejus filiis hominum.

Et exaltent Eum in ecclesia plebis : et in cathedra seniorum laudent Eum.

Posuit flumina in desertum : et exitus aquarum in sitim.

Terram fructiferam in salsuginem : a malitia inhabitantium in ea.

Posuit desertum in stagna aquarum : et terram sine aqua in exitus aquarum.

Et collocavit illic esurientes : et constituerunt civitatem habitationis.

Et seminaverunt agros, et plantaverunt vineas : et fecerunt fructum nativitatis.

Et benedixit eis, et multiplicati sunt nimis : et jumenta eorum non minoravit.

Et pauci facti sunt : et vexati sunt a tribulatione malorum et dolore.

Effusa est contemptio super principes : et errare fecit eos in invio, et non in via.

Et adjuvit pauperem de inopia : et posuit sicut oves familias.

upon their head ; they shall obtain gladness and joy ; and sorrow and mourning shall flee away." As, therefore, the Church looks back, in her praises, to past history, recounting God's mercy to her in the days of the Jewish economy, so also does she look forward to the glorious end of all, and sings by anticipation the "new song," "Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

Thus interpreted, the Psalm may be regarded as celebrating [1] the goodness of God to His people in gathering them out of the wilderness of this world into His Church ; [2], His comfort of them in the last hour when they "sit in darkness and the shadow of death ;" [3] His support of them in the intermediate state ; [4] His bringing them to "the haven" of His Presence "where they would be," and [5] His creation of a new Heaven and a new earth, the City of God, for those who have hungered and thirsted after righteousness "to dwell in."

The first division, with its doxology,¹ is comprised in the first nine verses. It represents the leading into the Church

of Christ, "the city where they dwelt," of that human nature which had been going astray in the wilderness from the time of the Fall. Departing "out of the way" in which the Creator had placed it, there was still hunger, thirst, and emptiness ; a fainting for the grace of God. Then the Good Shepherd came and led His flock into the right way, gathering them into His one fold, satisfied the empty soul with His grace, and filled the hungry soul with His goodness. Such was His good word, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

The second division extends from the tenth to the sixteenth verses inclusive, and celebrates the victory of Christ over that death which had come upon all mankind through the disobedience of their first parents, and the inheritance of a mortal nature by all their descendants. When the Lord saw there was none to help them, His own arm brought salvation. God asked of Job, "Have the gates of death been opened unto thee ? or hast thou seen the doors of the shadow of death ?" but of His "anointed," under the type of Cyrus, He says, "I will loose the loins of kings to open before Him the two-leaved gates ; and the gates shall not be shut : I will go before Thee, and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron. So

¹ These doxologies (verses 8, 9 ; 15, 16 ; 21, 22 ; 31, 32 ; and 42, 43, should be distinctly marked by "full" singing.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the lovingkindness of the LORD.

DAY 22. EVENING PRAYER.

THE CVIII. PSALM.

Paratum cor meum.

“O GOD, my heart is ready, *my heart is ready* : I will sing and give praise with the best member that I have.

2 ‘Awake, thou lute and harp : I my self will awake right early.

3 ‘I will give thanks unto Thee, O LORD, among the people : I will sing praises unto Thee among the nations.

4 ‘For Thy mercy is greater than the heavens : and Thy truth reacheth unto the clouds.

5 ‘Set up Thy self, O God, above the heavens : and Thy glory above all the earth.

6 ‘That Thy beloved may be delivered : let Thy right hand save them, and hear Thou me.

7 ‘God hath spoken in His holiness : I will rejoice therefore and divide Sichem, and mete out the valley of Succoth.

8 ‘Gilead is Mine, and Manasses is Mine : Ephraim also is the strength of My head.

9 ‘Juda is My law-giver, Moab is My wash-pot : over Edom will I cast out My shoe ; upon Philistia will I triumph.

10 ‘Who will lead Me into the strong city : and who will bring Me into Edom ?

11 ‘Hast not Thou forsaken us, O God : and wilt not Thou, O God, go forth with our hosts ?

12 ‘O help us against the enemy : for vain is the help of man.

13 ‘Through God we shall do great acts : and it is He that shall tread down our enemies.

CVIII.
Hist. Adapted from two Psalms of David.
Liturg. Ascension Day, Evensong. 聖. 聖. Saturday Mattins.
a Ps. 57. 8.
b Ps. 57. 9.
c Ps. 57. 10.

d Ps. 57. 11.

e Ps. 57. 12.

f Ps. 60. 5.

g Ps. 60. 6.

h Ps. 60. 7.

i Ps. 60. 8.

k Ps. 60. 9.

l Ps. 60. 10.

m Ps. 60. 11.

n Ps. 60. 12.

THE CIX. PSALM.

Deus laudum.

HOLD not Thy tongue, O God of my praise : for the mouth of the ungodly, yea the mouth of the deceitful is opened upon me.

CIX.
Hist. Probably by David. Occasion unknown.
Liturg. 聖. 聖. Saturday Mattins.

Videbunt recti, et lætabuntur : et omnis iniquitas oppilabit os suum.

Quis sapiens, et custodiet hæc : et intelliget misericordias DOMINI.

PSALMUS CVII.

PARATUM cor meum, DEUS, paratum cor meum : cantabo et psallam in gloria mea.

Exsurge gloria mea, exsurge psalterium et cithara : exsurgam diluculo.

Confitebor Tibi in populis, DOMINE : et psallam Tibi in nationibus.

Quia magna est super cœlos misericordia Tua : et usque ad nubes veritas Tua.

Exaltare super cœlos, DEUS, et super omnem terram gloria Tua : ut liberentur dilecti Tui.

Salvum fac dextera Tua, et exaudi me : DEUS locutus est in sancto Suo.

Exsultabo et dividam Sichimam : et convallem tabernaculorum dimetiar.

Meus est Galaad, et Meus est Manasses : et Ephraim susceptio capitis Mei.

Juda rex Meus : Moab lebes spei Meæ.

In Idumæam extendam calceamentum Meum : Mihi alienigenæ amici facti sunt.

Quis deducet Me in civitatem munitam ? quis deducet Me usque in Idumæam ?

Nonne Tu, DEUS, Qui repulisti nos : et non exibis DEUS in virtutibus nostris.

Da nobis auxilium de tribulatione : quia vana salus hominis.

In DEO faciemus virtutem : et Ipse ad nihilum deducet inimicos nostros.

PSALMUS CVIII.

DEUS, laudem meam ne tacueris : quia os peccatoris et os dolosi super me apertum est.

has the Lord Jesus overcome for His people that they can say, “O Death, where is thy sting ? O Grave, where is thy victory ?”

The third division, verses 17-22, and the fourth division, verses 23-32, both refer to the work of the Redeemer for His Church in the intermediate state, when the WORD, which had become flesh that mankind might be “healed,” descended into Hell that He might carry His power even to the regions where the souls of men were “hard at the door of” eternal “death,” and only that power could save them from final destruction. The representation of the Intermediate State under the figure of men in the midst of the deep is illustrated by the punishment of Jonah, which our Lord interprets as a figure of His own abiding for three days in the “heart of the earth.” [Matt. xii. 40.] A further illustration may also be found in the miracle wrought by our Lord when the disciples were overtaken in a storm : “They willingly received Him into the ship : and immediately the ship was at the land whither they went.”

The fourth division, from the thirty-third verse to the end, celebrates, by anticipation, the rest and glory of Christ’s Church when it has passed from the wilderness of this world, and been gathered in for ever to that City of God where the

river of the water of life flows through the midst of its streets : where the mystical Body of The POOR is helped out of misery for ever, and there is one fold and one Shepherd. In view of that blessed consummation of His Church’s pilgrimage, “the righteous will consider this, and rejoice ;” and whatever may be the troubles attending it in life or in death, “they shall understand the loving-kindness of the Lord” in all His dealings with His people.

PSALM CVIII.

There is scarcely any variation between the words of this Psalm and those verses of the fifty-seventh and sixtieth which are indicated in the central column. The two portions combined form a hymn of victory, the spiritual meaning of which is shewn by the appropriation of the Psalm to Ascension Day. It is the voice of the Church offering up her Eucharistic Sacrifice before the Throne in the Person of the ascended Jesus, the Head of all His members : “Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.” [Acts vii. 56.]

PSALM CIX.

When our Blessed Lord offered up to the Father the prayer

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give my self unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set Thou an ungodly man to be ruler over him ; and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the LORD : and let not the sin of his mother be done away.

14 Let them alway be before the LORD : that He may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

Locuti sunt adversum me lingua dolosa : et sermonibus odii circumdederunt me, et expugnaverunt me gratis.

Pro eo ut me diligent, detrahebant mihi : ego autem orabam.

Et posuerunt adversum me mala pro bonis : et odium pro dilectione mea.

Constitue super eum peccatorem : et diabolus stet a dextris ejus.

Cum judicatur, exeat condemnatus : et oratio ejus fiat in peccatum.

Fiant dies ejus pauci : et episcopatum ejus accipiat alter.

Fiant filii ejus orphani : et uxor ejus vidua.

Nutantes transferantur filii ejus et mendicent : et ejiciantur de habitationibus suis.

Scrutetur fornicator omnem substantiam ejus : et diripiant alieni labores ejus.

Non sit illi adjutor : nec sit qui misereatur pupillis ejus.

Fiant nati ejus in interitum : in generatione una deleatur nomen ejus.

In memoriam redeat iniquitas patrum ejus in conspectu DOMINI : et peccatum matris ejus non deleatur.

Fiant contra DOMINUM semper, et dispareat de terra memoria eorum : pro eo quod non est recordatus facere misericordiam :

Et persecutus est hominem inopem et mendicum : et compunctum corde mortificare.

Et dilexit maledictionem, et venit ei : et noluit benedictionem, et elongabitur ab eo.

Et induit maledictionem sicut vestimentum : et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus.

Fiat ei sicut vestimentum quo operitur : et sicut zona qua semper præcingitur.

which forms the seventeenth chapter of St. John's Gospel. He used words which give us a key to the meaning of this awful Psalm, "While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." [John xvii. 12.] The "son of perdition" has always been understood to mean Judas, of whom two Evangelists record that "Satan entered into him." These words are a Divine illustration of the fifth verse of the Psalm, "Let Satan stand at his right hand." The seventh verse was also distinctly quoted by St. Peter a few days later, as among the words which the Holy Ghost had spoken before "concerning Judas:" "His bishopric let another take." We thus have the highest possible warrant for interpreting this Psalm as a Prayer of the Redeemer spoken prophetically of His betrayal, spoken against him who betrayed Him, and against Satan (the "ungodly" and "deceitful," the great Accuser of Job (a personal type of our suffering Lord), and of "our brethren . . . which accused them before our God day and night." And thus, while the awful imprecations of the Psalm have reference to Judas, they have also reference, in a still greater degree, to the great Adversary of God and man by whom Judas was possessed; and they are used in this latter sense by the Church of Christ. The constant, vigilant enmity of that Adversary is shown by the words just quoted from the Revelation. "Day and night" his accusations are being made before God against the mystical Body of Christ,

with the same malice as against the Holy One Himself before the earthly tribunal: and the terms of the Psalm lead us to suppose that those accusations are not only those which may justly be made against sinners, but also the slanderous inventions of him who is the "father of lies."

As Christ is heard speaking, therefore, in this Psalm, with regard to His Betrayal, so also is He heard speaking in and for His mystical Body with regard to its persecution before the Throne of God, by the slanders of Satan. So far as they who willfully take part in this work of Satan are alluded to in the Psalm, they are spoken of as the enemies of Christ: and those who, having utterly and finally rejected Him and His mercies, have cut themselves off from the operation of His redemption and pardon, find there is "no Man to pity them." [See former remarks on the Imprecations, at page 568.] Nothing can more awfully set forth the danger of speaking against Christ; or (what is more likely to be done in these days) of making slanderous accusations against His Church, the Temple of the Holy Ghost. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."¹ [Matt. xii. 32.]

¹ All readers are affectionately warned of the danger which hangs about any words spoken in depreciation of the Sacraments, or of the work of priests and bishops, the efficacy of which is entirely derived from the Holy Ghost. Such words as "the soul-destroying doctrine of Baptismal Regeneration" were once quite common; and fearfully intemperate language has been used respecting the Presence of Christ in the Holy Communion.

19 Let it thus happen from the LORD unto mine enemies : and to those that speak evil against my soul.

20 But deal Thou with me, O LORD GOD, according unto Thy Name : for sweet is Thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shook their heads.

25 Help me, O LORD my GOD : O save me according to Thy mercy ;

26 And they shall know, how that this is Thy hand : and that Thou, LORD, hast done it.

27 Though they curse, yet bless Thou : and let them be confounded that rise up against me ; but let Thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the LORD with my mouth : and praise Him among the multitude ;

30 For He shall stand at the right hand of the poor : to save his soul from unrighteous judges.

DAY 23. MORNING PRAYER.

THE CX. PSALM.

Dixit Dominus.

THE LORD said unto my LORD : Sit Thou on My right hand, until I make Thine enemies Thy footstool.

2 The LORD shall send the rod of Thy power out of Zion : be Thou ruler, even in the midst among Thine enemies.

3 In the day of Thy power shall the people offer Thee free-will offerings with an holy worship : the dew of Thy birth is of the womb of the morning.

CX.
Hist. David. Occasion unknown.
Liturg. Christmas Day, Evensong, &c.
Ps. 110. Sunday, Christmas, Apostles and Evangelists, Corp. Chr., Vespers.
Messianic Ps. 5.

Hoc opus eorum qui detrahunt mihi apud DOMINUM : et qui loquuntur mala adversus animam meam.

Et Tu, DOMINE, DOMINE, fac mecum propter Nomen Tuum : quia suavis est misericordia Tua.

Libera me, quia egenus et pauper ego sum : et cor meum conturbatum est intra me.

Sicut umbra cum declinat ablatum sum : et excussus sum sicut locustæ.

Genua mea infirmata sunt a jejunio : et caro mea immutata est propter oleum.

Et ego factus sum opprobrium illis : viderunt me, et moverunt capita sua.

Adjuva me, DOMINE, DEUS meus : salvum me fac secundum misericordiam Tuam.

Et sciant quia manus Tua hæc : et Tu, DOMINE, fecisti eam.

Maledicent illi, et Tu benedices : qui insurgunt in me confundantur ; servus autem Tuus lætabitur.

Induantur qui detrahunt mihi pudore : et operiantur sicut diploide confusione sua.

Confitebor DOMINO nimis in ore meo : et in medio multorum laudabo Eum.

Qui astitit a dextris pauperis : ut salvam faceret a persequentibus animam meam.

PSALMUS CIX.

DIXIT DOMINUS DOMINO meo : Sede a dextris Meis :

Donec ponam inimicos Tuos : scabellum pedum Tuorum.

Virgam virtutis Tuæ emittet DOMINUS ex Sion : dominare in medio inimicorum Tuorum.

Tecum principium in die virtutis Tuæ, in splendoribus sanctorum : ex utero ante luciferum genui Te.

The last verse of the Psalm brings out very strongly the completeness of that deliverance which God will give to the mystical Body of Christ from the accusations of Satan. The Accuser stands at the right hand of the Betrayer and the Slanderer as well as at the right hand of "Joshua the High Priest;" but while in the one case the words are heard, "Let him be condemned," in the other the words are, "The Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem rebuke thee : is not this a brand plucked out of the fire ?" Thus God Himself shall stand at the right hand of the Poor to save His soul from unrighteous judges. And thus the prophecy will be fulfilled, "I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ : for the Accuser of our brethren is cast down, which accused them before our God day and night."

PSALM CX.

Our Lord and His Apostles distinctly certify to us that this Psalm is spoken of the Messiah, by quoting the first and the fourth verses and applying them to Him. It is, in fact, quoted in the New Testament more than any other Psalm ; and may be taken—as Christ's use of it shews—as a treasury of mystical truth respecting the Kingship and Priesthood of the Son of Man.

In the first words there is a revelation of the First and Second Persons of the Holy Trinity, since they are spoken by the Father to the Son. They are also considered to contain a reference to the Third Person, since it was by the Holy Ghost descending on the Son of Man that He was consecrated to that work by means of which His Human Nature attained to the glory of the Father's right hand. In the words "My Lord" has also been observed a prophecy of the Incarnation, David speaking of Christ as *his* because He was descended from him, as his *Lord*, because He was the Son of God.

The second verse proclaims the Kingship and Kingdom of Christ, both proceeding forth from the elder Church of God, and prevailing even over the Gentiles who had for so long been the enemies of God, ruling with a rod of iron, the sceptre of His power and redeeming love, the power and love of the Incarnation. To His Royal Person in "the Lord's Day" of the Incarnation the wise men were to bring offerings of gold, frankincense, and myrrh : to it the Church will be rendering the homage of Divine worship for ever in earth and in Heaven ; recognizing in the Holy Child Jesus the Day Star from on high, the Sun of Righteousness arising with healing in His beams.

And as the Kingship of Christ is here commemorated in holy song, so also is His eternal and supreme Priesthood, by which He offers up Himself as a perpetual Sacrifice before the

4 The LORD sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The LORD upon Thy right hand : shall wound even kings in the day of His wrath.

6 He shall judge among the heathen ; He shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall He lift up His head.

THE CXI. PSALM.

Confitebor Tibi.

I WILL give thanks unto the LORD with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the LORD are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and His righteousness endureth for ever.

4 The merciful and gracious LORD hath so done His marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear Him : He shall ever be mindful of His covenant.

6 He hath shewed His people the power of His works : that He may give them the heritage of the heathen.

7 The works of His hands are verity and judgement : all His commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto His people : He hath commanded His covenant for ever ; holy and reverend is His Name.

Throne of God, and from the Fountain of which originate all the streams of grace by which the Church waters and refreshes the world.

The Victory of the Messiah in the Resurrection and the Judgement is prefigured in the fifth and sixth verses. He will go forth conquering and to conquer, all things will be put under His feet, He will cause the dead both small and great to stand before His Throne of righteous judgement, and will destroy even the last enemy ; so that when the graves are opened and the sea gives up her dead, and everlasting life dawns on the redeemed, they will say, "O Death, where is thy sting ? O Grave, where is thy victory ?"

So shall the Lord Jesus bruise the head of the tempter for ever, and His own head shall be lifted up in eternal triumph. He drank of the water-floods which ran over Him in His Passion, and so was His prophecy fulfilled, "I, if I be lifted up, will draw all men unto Me."

PSALM CXI.¹

The praises of the Church are here offered to God for the spiritual works which He has wrought through the "grace and truth" which "came by Jesus Christ." The "works of the Lord" are, therefore, those works the power and efficacy of which proceed from the Person of God Incarnate. Hence the subject of praise in this Psalm is our Lord Himself as the source of redemption, grace, and salvation : "I am sought of them that asked not for Me : I am found of them that sought Me not." "To him that overcometh will I give to eat of the hidden manna." "Great and marvellous are Thy works, Lord God Almighty : just and true are Thy ways, Thou King of saints."

PSALM CXII.²

Our Lord's words, "It is more blessed to give than to

¹ This is one of the "alphabet Psalms," each verse or clause successively, in the Hebrew, beginning with the successive letters of the alphabet.

² This is also an alphabet Psalm.

Juravit DOMINUS, et non poenitebit Eum : Tu es Sacerdos in æternum secundum ordinem Melchisedech.

DOMINUS a dextris Tuis : confregit in die iræ Suae reges.

Judicabit in nationibus ; implebit ruinas : conquassabit capita in terra multorum.

De torrente in via bibet : propterea exaltabit caput.

PSALMUS CX.

CONFITEBOR Tibi, DOMINE, in toto corde meo : in consilio justorum, et congregatione.

Magna opera DOMINI : exquisita in omnes voluntates ejus.

Confessio et magnificentia opus Ejus : et justitia Ejus manet in sæculum sæculi.

Memoriam fecit mirabilium Suorum ; misericors et miserator DOMINUS : escam dedit timen-tibus Se.

Memor erit in sæculum testamenti Sui : virtutem operum Suorum annuntiabit populo Suo :

Ut det illis hæreditatem gentium : opera manuum Ejus veritas et judicium.

Fidelia omnia mandata Ejus ; confirmata in sæculum sæculi : facta in veritate et æquitate.

Redemptionem misit DOMINUS populo Suo : mandavit in æternum testamentum Suum.

CXI.
Hist. Authorship and occasion unknown.
Liturg. Easter Day, Mattins. 参禮經.
Sunday, Christmas, Vespers. Corp. Chr., 1st Vespers.

receive" [Acts xx. 35], offer a comprehensive illustration of this Psalm, which recounts the blessedness of the man Christ Jesus, Who "is merciful and lendeth" the talents of His grace, Who "hath dispersed abroad and given to the poor" of the bounties of His mercy.

In His perfect obedience to the Will of His Father our Lord became the source of regeneration to mankind, and in Him the prophecy was fulfilled, "He shall see His seed, He shall prolong His days." Thus, having originated a new people, the riches and plenteousness of His grace are stored up in His Church for them : and He is the "good Man" Who scattereth and yet increaseth, and Who in His mercifulness so bestows His grace that He can say to His Church respecting it, "Freely ye have received, freely give."

These indications of a spiritual interpretation of this Psalm will be a guide to further developement of it in the same direction ; especially when considered in connection with the remarkable parallel expressions in the eleventh chapter of Proverbs, and with the passages referred to in the central column opposite to the fifth and tenth verses.

PSALM CXIII—CXVIII.

THE GREAT HALLELUJAH.

"And when they had sung an hymn, they went out into the Mount of Olives."—Mark xiv. 26.

The group of Psalms which begins with the 113th and ends with the 118th is endowed with a special character as a link between the Old Dispensation and the New above all the rest of the Psalms. At the time of the Passover it was the custom of the Jewish ritual to sing the hymn made up of these six Psalms partly in the Temple and partly at home, under the title of the Great Hallelujah, the hymn beginning with that word, and having it also in several other places. The first three of the Psalms of which it is composed were sung "in the courts of the Lord's house" during the time occupied by slaying the Pass-

10 The fear of the LORD is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

THE CXII. PSALM.

Beatus vir.

BLESSED is the man that feareth the LORD : he hath great delight in His commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the LORD.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

"THE CXIII. PSALM.

Laudate, pueri.

PRAISE the LORD, ye servants : O praise the Name of the LORD.

CXII.
Hist. Author and occasion unknown.
Liturg. 聖. 禮. 拜.
Sunday, Christmas, Vespers.

CXIII.
Hist. The Great Hallelujah, I.
Liturg. Easter Day, Evensong. 聖. 禮. 拜.
Sunday, Apostles and Evangelists, Vespers, Christmas, Trinity, Name of Jesus, 1st Vespers.
a Comp. Magnificat.

Sanctum et terribile Nomen Ejus : initium sapientiæ timor DOMINI.

Intellectus bonus omnibus facientibus Eum : laudatio Ejus manet in sæculum sæculi.

PSALMUS CXI.

BEATUS vir qui timet DOMINUM : in mandatis Ejus volet nimis.

Potens in terra erit semen ejus : generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat : disponet sermones suos in judicio : quia in æternum non commovebitur.

In memoria æterna erit justus : ab auditione mala non timebit.

Paratum cor ejus sperare in DOMINO ; confirmatum est cor ejus : non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus ; justitia ejus manet in sæculum sæculi : cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur ; dentibus suis fremet et tabescet : desiderium peccatorum peribit.

PSALMUS CXII.

LAUDATE, pueri, DOMINUM : laudate Nomen DOMINI.

over lambs : the latter three, beginning "I am well pleased," were sung in the room in which the Passover lamb had been eaten, and at the conclusion of all the ceremonies connected with the Supper.

Whether the Great Hallelujah was composed for this purpose or not, there are several historical and local expressions in it which indicate its fitness for use at the Passover. The first division, for public use in the Temple, is a hymn of thanksgiving to the Lord for His mercy and loving-kindness to the people of Israel : a national hymn in which the distinctive position of the separated nation is prominently kept in view, and the Lord praised as the God of Israel. The 113th and 114th Psalms are supposed to have been written for the foundation of the second Temple by Ezra. In the first of these the allusion to the worship of God "from the rising up of the sun unto the going down of the same," seems to give evidence of a travelled people who had retained their true faith and religious customs in a distant land, and among the heathen who are named directly afterwards. Then the praise of the condescension of the Lord of Heaven towards the simple and poor, who had lain in the dust and the mire, but was now being lifted up by Him to be set among princes, speaks the natural feeling of those who had returned from the Captivity, and were once more beginning a national existence : while in "the barren woman" we see the long-desolated Church of Israel once more about to "keep house" in the Holy City and be a joyful mother of children to be added to the household of God. The following Psalm, the 114th, refers to still more ancient mercies of God towards His people, when He took them out of their Egyptian bondage, and after their long miraculous sustenance by means of the stream which sprang from the rock in the wilderness, cleft the waters of Jordan in two, as He had done those of the Red Sea, that He might make a way for Israel to go to their home, the land which was to be marked so signally as the sanctuary and dominion of the Lord. Such

national mercies of old time lead on, through the humble acknowledgement, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise," to an expression of faith and confidence in the continued loving-kindness of the Lord, and in His providential care of Israel. A small band—on their return from captivity, and even at the best of times—among the heathen round about, yet the Lord's manifest dealings towards them are an answer to the taunt which had been cast upon them by those heathen on account of the depressed state of Israel, "Where is now their God?" What evidence could Heathendom give to prove any Providence exercised by their idols, though they were idols of silver and idols of gold? But for the house of Israel and the Priesthood of Aaron there was abundant reason for trusting in God, Who had shewn Himself to be their succour and defence in past ages, and would shew Himself the same in time to come towards those who feared Him with the loving reverence of filial fear. The Lord had sent His people into captivity for their national sins, but He had not forsaken them altogether ; He would still bless the separated nation, and the separated priesthood, and shew once more that they were His chosen. Such is the substance of the hymn sung in the Temple, which ends as it began with the sacred and joyous cry, "Hallelujah."

The second portion of the hymn is all written in the first person, with the exception of the two verses numbered as the 117th Psalm, which seem to be a choral refrain taking up the burden of the Temple part of the hymn, and so connecting the private and the public divisions of it. In this there are several references to the Passover itself. The "cup of salvation" cannot but have referred to the cup of wine over which a Benediction was said, and which was partaken of several times during the Supper as a part of the ritual of the Passover. "Bind the sacrifice with cords, yea, even unto the horns of the altar," is a memorial of the offering made in the Temple, and upon which the household has been reverently feasting at home.

2 Blessed be the Name of the LORD : from this time forth for evermore.

3 The LORD'S Name is praised : from the rising up of the sun, unto the going down of the same.

4 The LORD is high above all heathen : and His glory above the heavens.

5 Who is like unto the LORD our GOD, that hath His dwelling so high : and yet humbleth Himself to behold the things that are in heaven and earth.

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire.

7 That He may set him with the princes : even with the princes of His people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

DAY 23. EVENING PRAYER.

THE CXIV. PSALM.

In exitu Israël.

WHEN Israel came out of Egypt : and the house of Jacob from among the "strange people,

2 Judah was His sanctuary : and Israel His dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the LORD : at the presence of the GOD of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

THE CXV. PSALM.

Non nobis, Domine.

NOT unto us, O LORD, not unto us, but unto Thy Name give the praise : for Thy loving mercy, and for Thy truth's sake.

2 Wherefore shall the heathen say : Where is now their GOD ?

CXIV. The Great Hallelujah, II. Liturg. Easter Day, Evensong. 聖. 聖. 聖. Sunday Vespers.

a. i. e. Alien or foreign, or "people of strange language," as in B. V.

CXV. The Great Hallelujah, III. Liturg. 聖. 聖. 聖. Sunday Vespers.

Sit Nomen DOMINI benedictum : ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum : laudabile Nomen DOMINI.

Excelsus super omnes gentes DOMINUS : et super cælos gloria Ejus.

Quis sicut DOMINUS DEUS noster, Qui in altis habitat : et humilia respicit in cælo et in terra ?

Suscitans a terra inopem : et de stercore erigens pauperem :

Ut collocet eum cum principibus : cum principibus populi Sui.

Qui habitare facit sterilem in domo : matrem filiorum lætantem.

PSALMUS CXIII.

IN exitu Israël de Ægypto : domus Jacob de populo barbaro :

Facta est Judæa sanctificatio Ejus : Israël potestas Ejus.

Mare vidit, et fugit : Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes : et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti : et tu Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes : et colles sicut agni ovium.

A facie DOMINI mota est terra : a facie DEI Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum.

[PSALMUS CXIII. v. 9.]

Non nobis, DOMINE, non nobis : sed Nomini Tuo da gloriam.

Super misericordia Tua et veritate Tua : nequando dicant gentes, Ubi est DEUS eorum ?

So also with the verse, "I will offer to Thee the sacrifice of thanksgiving . . . I will pay my vows." And not less distinct is the local application of the words, "The voice of joy and health is in the dwellings of the righteous," and of, "This is the day which the Lord hath made : we will rejoice and be glad in it:" while throughout this portion of the hymn, as of the other, there are references to the circumstances of the first Passover and the early history of Israel which unite the thanksgivings for present mercies to commemorations of the never-to-be-forgotten providence of God's hand in ancient days.

But draw out the meaning and the application of this hymn as we will, it is impossible not to feel that these are so far from being exhausted by their connection with the Old Dispensation that they seem only like morsels of gold lying upon the surface which point out to the observant eye the place where rich veins of treasure are to be found by deeper research. This is especially the case with the latter portion, beginning "I am well pleased," and a flood of light is thrown upon the whole of the Great Hallelujah by the use of this portion under the circumstances narrated by St. Mark, "When they had sung an hymn, they went out into the Mount of Olives."

For the moment at which this hymn was sung by our Blessed Saviour and His Apostles was the crisis of the Old and

New Dispensation, when the Passover sacrifice was about to be merged in that great Sacrifice of the Lamb of God whereof it was the type, when the Passover Supper was vanishing before the Supper of the Lord then instituted, when typical shadows were about to become sacramental realities, and when the hidden words of this prophetic hymn were to receive their full interpretation in the woful, yet glorious, work of the three following days. It is in the light so shed upon the Great Hallelujah that it is to be viewed now that it is used in Divine Service and by Christian worshippers : in that Light in which we shall see light ; as the Hallelujah of Him Who, when He had sung it, went forth to the Mount of Olives, to Gethsemane, and to Calvary.

PSALM CXIII.—The first three Psalms of this series are of a much less individual character in their language than the later three ; and are thus to be taken as the voice of the Church, while the others are the Voice of Christ Himself. In the 113th the Church praises God for the rising of the Sun of Righteousness upon her, and with Him shining in the midst speaks in the tone of Malachi's Eucharistic prophecy : "From the rising of the sun unto the going down of the same, My Name shall be great among the Gentiles, and in every place

3 As for our God, He is in heaven : He hath done whatsoever pleased Him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, *house of Israel*, trust thou in the LORD : He is their succour and defence.

10 Ye house of Aaron, put your trust in the LORD : He is their helper and defender.

11 Ye that fear the LORD, put your trust in the LORD : He is their helper and defender.

12 The LORD hath been mindful of us, and He shall bless us : even He shall bless the house of Israel, He shall bless the house of Aaron.

13 He shall bless them that fear the LORD : both small and great.

14 The LORD shall increase you more and more : you and your children.

15 Ye are the blessed of the LORD : Who made heaven and earth.

16 All the whole heavens are the LORD's : the earth hath He given to the children of men.

17 The dead praise not Thee, O LORD : neither all they that go down into silence.

18 But we will praise the LORD : from this time forth for evermore. Praise the LORD.

DAY 24. MORNING PRAYER.

THE CXVI. PSALM.

Dilexi, quoniam.

I AM well pleased : that the LORD hath heard the voice of my prayer ;

incense shall be offered unto Me, and a pure offering, for My Name shall be great among the heathen, saith the Lord of hosts." [Mal. i. 11.] Looking forward to Christ's "lifting up" to the throne of the Cross, He is beheld also rising again to His Easter throne of victory and everlasting dominion, taken up out of the dust of death, and set "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." [Eph. i. 22.] And this glory of Christ is seen to be also the glory of "the Church, which is His Body, the fulness of Him that filleth all in all" [Eph. i. 23]: so that the Psalm ends with words of rejoicing which also find their parallel in prophecy: "Sing, O barren, thou that didst not bear: break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord."

PSALM CXIV.—The same strain is continued in the next of the series ; in which it must be understood that the ancient Israel and the Gentiles have changed places, and that the former being rejected the latter have been accepted in their stead.¹ The coming forth of Israel from Egypt is to be taken, therefore, as the taking of His little flock (soon to become a great people) out from among the world, by Christ ; and the succeeding verses are to be interpreted in the sense which was given by the coming of Christ to the ancient prophecy : "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall

DEUS autem noster in cœlo : omnia quæcunque voluit, fecit.

Simulachra gentium argentum, et aurum : opera manuum hominum.

Os habent, et non loquentur : oculos habent, et non videbunt.

Aures habent, et non audient : nares habent, et non odorabunt.

Manus habent, et non palpabunt ; pedes habent, et non ambulabunt : non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : et omnes qui confidunt in eis.

Domus Israël speravit in DOMINO : adjutor eorum et protector eorum est.

Domus Aaron speravit in DOMINO : adjutor eorum et protector eorum est.

Qui timent DOMINUM, speraverunt in DOMINO : adjutor eorum et protector eorum est.

DOMINUS memor fuit nostri : et benedixit nobis.

Benedixit domui Israël : benedixit domui Aaron.

Benedixit omnibus qui timent DOMINUM : pusillis cum majoribus.

Adjiciat DOMINUS super vos : super vos, et super filios vestros.

Benedicti vos a DOMINO : Qui fecit cœlum et terram.

Cœlum cœli DOMINO : terram autem dedit filiis hominum.

Non mortui laudabunt Te, DOMINE : neque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus DOMINO : ex hoc nunc et usque in sæculum.

CXVI.
Hist. The Great
Hallelujah, IV.
Liturg. Churcing
of Women. 聖
母. Monday Ves-
pers. Vigils of the
departed, Name of
Jesus, 1st Vespers.

PSALMUS CXIV.

DILEXI, quoniam exaudiet DOMINUS : vocem orationis meæ.

be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." [Isa. xl. 4, 5.] When that glory was revealed the Rock of Ages became a sacramental Fountain of life, opened for all uncleanness : and from the Corner-Stone flowed forth a springing well of grace, whose waters are for the refreshment of every age.

PSALM CXV.—The third of the series still proclaims the great work of salvation about to be wrought in the Sufferings and Glory of Christ : but the tone is rather that of confident faith in something yet to come than of assurance respecting a gain already acquired. The second verse points to the taunts with which the Jews mocked our Lord when upon the Cross, and to those with which the heathen long assailed the Church respecting her invisible God and Saviour. The blindness of those who reject Christ is also compared to the senselessness of the idols which they set up in His place ; idols, at one time of material silver and gold, at another of the imagination and distorted reason, but all equally worthless as objects of worship and faith, and whose worshippers are spiritually dead. The new Israel of Christ is bidden to stand firm against the shock of all such taunts and all such seductions, to look for the blessing of its Divine Head, and to be assured that though only a "little flock" they shall grow into a vast people, a living body spread over the earth, which has become the heritage of the Son of Man, and singing Hallelujah to Him for evermore.

PSALM CXVI.²—This and the last Psalm of the series are

² This Psalm was associated with the Burial of the Dead as early as the time of St. Chryostom.

¹ See note on Psalm lix. p. 557.

2 That He hath inclined His ear unto me : therefore will I call upon Him as long as I live.

3 The "snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the LORD : O LORD, I beseech Thee, deliver my soul.

5 Gracious is the LORD, and righteous : yea, our GOD is merciful.

6 The LORD preserveth the simple : I was in misery, and He helped me.

7 Turn again then unto thy rest, O my soul : for the LORD hath rewarded thee.

8 And why? Thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the LORD : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the LORD : for all the benefits that He hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the LORD.

13 I will pay my vows now in the presence of all His people : right dear in the sight of the LORD is the death of His saints.

14 Behold, O LORD, how that I am Thy servant : I am Thy servant, and the son of Thine handmaid ; Thou hast broken my bonds in sunder.

15 I will offer to Thee the sacrifice of thanksgiving : and will call upon the Name of the LORD.

16 I will pay my vows unto the LORD in the sight of all His people : in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

THE CXVII. PSALM.

Laudate Dominum.

PRAISE the LORD, all ye heathen : praise Him, all ye nations.

2 For His merciful kindness is ever more and more towards us : and the truth of the LORD endureth for ever. Praise the LORD.

THE CXVIII. PSALM.

Confitemini Domino.

GIVE thanks unto the LORD, for He is gracious : because His mercy endureth for ever.

a [Heb.] cords. [Comp. Ps. 18. 3.]

Liturg. 五 聖 節. Monday, Maundy Thursday, Good Friday, Apostles and Evangelists, Many Martyrs, All Saints, Vespers, Corp. Chr., Name of Jesus, 1st Vespers.

CXVII. Hist. The Great Hallelujah, V. Liturg. 五 聖 節. Monday, General Festival, Vespers, Christmas, Trinity, 1st Vespers.

CXVIII. Hist. The Great Hallelujah, VI. Liturg. Easter Day, Evensong, 五 聖 節. Sunday Prime.

Quia inclinavit aurem Suam mihi : et in diebus meis invocabo.

Circunderunt me dolores mortis : et pericula inferni invenerunt me.

Tribulationem et dolorem inveni : et Nomen DOMINI invocavi.

O DOMINE, libera animam meam ; misericors DOMINUS, et justus : et DEUS noster miseretur.

Custodiens parvulos DOMINUS : humiliatus sum, et liberavit me.

Convertere, anima mea, in requiem tuam : quia DOMINUS benefecit tibi.

Quia eripuit animam meam de morte, oculos meos a lachrymis : pedes meos a lapsu.

Placebo DOMINO : in regione vivorum.

PSALMUS CXV.

CREDIDI, propter quod locutus sum : ego autem humiliatus sum nimis.

Ego dixi in excessu meo : Omnis homo mendax. Quid retribuam DOMINO : pro omnibus quæ retribuit mihi.

Calicem salutaris accipiam : et Nomen DOMINI invocabo.

Vota mea DOMINO reddam coram omni populo Ejus : pretiosa in conspectu DOMINI mors sanctorum Ejus.

O DOMINE, quia ego servus Tuus : ego servus Tuus, et filius ancillæ Tuæ.

Dirupisti vincula mea ; Tibi sacrificabo hostiam laudis : et Nomen DOMINI invocabo.

Vota mea DOMINO reddam in conspectu omnis populi Ejus : in atriis domus DOMINI, in medio tui Hierusalem.

PSALMUS CXVI.

LAUDATE DOMINUM omnes gentes : laudate Eum omnes populi :

Quoniam confirmata est super nos misericordia Ejus : et veritas DOMINI manet in æternum.

PSALMUS CXVII.

CONFITEMINI DOMINO quoniam bonus : quoniam in sæculum misericordia Ejus.

of a much more distinctly personal character than those which form the first half of the series, as if they were words spoken within the privacy of that inner fold of Apostles in which Christ was accustomed to expound privately the things which had been spoken to the people at large in parables, and as if the time of the Great Passover was felt to be drawing nearer and nearer. The tone of this Psalm is like that of One already recovering from a great Agony, comforted and reassured by having been heard in His prayer which He had thrice uttered out of the midst of snares of death and the pains of hell through which He had passed. Further trouble and heaviness yet await Him, but His resignation is now complete, "not My Will, but Thine:" and His vision of future deliverance is clear. Thus we cannot fail to associate the "Cup of salva-

tion" with that of which He said, "If it be possible, remove this Cup from Me," and with His words to the sons of Zebedee, "Are ye able to drink of the Cup that I shall drink of?" That Cup is viewed, now, not as a cup of suffering, but as an Eucharistic Cup: "I will offer to Thee the sacrifice of thanksgiving;" and it is to be offered in the presence of all His people, in facie Ecclesie, as a Memorial of that Death of the King of Saints which is "right dear in the sight of the Lord," as a prevailing Intercession.

PSALM CXVII.—This expansion of the word Hallelujah is to be considered as a doxology uniting the 116th and 118th Psalms, calling upon all people to join with the "little flock" of the Saviour in praising the Lord for His merciful kindness

2 Let Israel now confess, that He is gracious : and that His mercy endureth for ever.

3 Let the house of Aaron now confess : that His mercy endureth for ever.

4 Yea, let them now that fear the LORD confess : that His mercy endureth for ever.

5 I called upon the LORD in trouble : and the LORD heard me at "large.

6 The LORD is on my side : I will not fear what man doeth unto me.

7 The LORD taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the LORD : than to put any confidence in man.

9 It is better to trust in the LORD : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the LORD will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the LORD will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the "thorns : for in the Name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall : but the LORD was my help.

14 The LORD is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the LORD bringeth mighty things to pass.

16 The right hand of the LORD hath the pre-eminence : the right hand of the LORD bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the LORD.

18 The LORD hath chastened and corrected me : but He hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the LORD.

20 This is the gate of the LORD : the righteous shall enter into it.

21 I will thank Thee, for Thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the headstone in the corner.

23 This is the LORD's doing : and it is marvelous in our eyes.

24 This is the day which the LORD hath made : we will rejoice and be glad in it.

25 Help me now, O LORD : O LORD, send us now prosperity.

26 Blessed be he that cometh in the Name of

Dicat nunc Israël quoniam bonus : quoniam in sæculum misericordia Ejus.

Dicat nunc domus Aaron : quoniam in sæculum misericordia Ejus.

Dicant nunc qui timent DOMINUM : quoniam in sæculum misericordia Ejus.

De tribulatione invocavi DOMINUM : et exaudivit me in latitudine DOMINUS.

DOMINUS mihi adjutor : non timebo quid faciat mihi homo.

DOMINUS mihi adjutor : et ego despiciam inimicos meos.

Bonum est confidere in DOMINO : quam confidere in homine.

Bonum est sperare in DOMINO : quam sperare in principibus.

Omnes gentes circuierunt me : et in Nomine DOMINI quia ultus sum in eos.

Circundantes circundederunt me : et in Nomine DOMINI quia ultus sum in eos.

Circudederunt me sicut apes, et exarserunt sicut ignis in spinis : et in Nomine DOMINI quia ultus sum in eos.

Impulsus eversus sum ut caderem : et DOMINUS suscepit me.

Fortitudo mea et laus mea DOMINUS : et factus est mihi in salutem.

Vox exultationis et salutis : in tabernaculis justorum.

Dextera DOMINI fecit virtutem, dextera DOMINI exaltavit me : dextera DOMINI fecit virtutem.

Non moriar, sed vivam : et narrabo opera DOMINI.

Castigans castigavit me DOMINUS : et morti non tradidit me.

Aperite mihi portas justitiæ, et ingressus in eas confitebor DOMINO : hæc porta DOMINI ; justi intrabunt in eam.

Confitebor Tibi, quoniam exaudisti me : et factus es mihi in salutem.

Lapidem quem reprobaverunt ædificantes : hic factus est in caput anguli.

A DOMINO factum est istud : et est mirabile in oculis nostris.

Hæc est dies quam fecit DOMINUS : exsultemus et lætemur in ea.

O DOMINE, salvum me fac, O DOMINE, bene prosperare : benedictus qui venit in Nomine DOMINI.

a. i. e. Heard me and set me at large.

b. Which sparkles up fiercely, but soon dies out.

and for the fulfilment of His covenant with mankind respecting their salvation.

PSALM CXVIII.—The first four verses of the last Psalm of the series are a continuation of the strain taken up in the preceding Doxology : in the fifth verse the individual or personal Voice of Christ is again heard, and thenceforward to the end. That tone is a triumphant anticipation, throughout, of the Easter victory : and its climax is reached in the twenty-seventh verse, where the Lamb of God offers Himself willingly for the coming Sacrifice.¹ A few days before the singing of

¹ Some modern critics read this verse as if "bind the sacrifice with cords" were a parenthesis, and the "light" a fire extending even to the horns of the altar. The association of the verses indicated in the above note may lead us to doubt the accuracy of such an interpretation.

the Great Hallelujah, the multitude had led Jesus into Jerusalem with the glad proclamation taken from the twenty-sixth verse of this Psalm. [Matt. xxi. 9.] When our Lord was taking His last farewell of the city, He said, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord." [Matt. xxiii. 39.] His last words to the people at large were, "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light." [John xii. 35, 36.] Thus are His "lifting up" [Ibid. 32], and His accustomed cry, "I am come a Light into the world" [Ibid. 46], associated with the twenty-sixth and twenty-seventh verses of this Psalm, and the ancient words of Abraham were illus-

the LORD : we have wished you good luck, ye that are of the house of the LORD.

27 GOD is the LORD Who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my GOD, and I will thank Thee : Thou art my GOD, and I will praise Thee.

29 O give thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

DAY 24. EVENING PRAYER.

THE CXIX. PSALM.

Beati immaculati.

BLESSED are those that are undefiled in the way : and walk in the law of the LORD.

2 Blessed are they that keep His testimonies : and seek Him with their whole heart.

3 For they who do no wickedness : walk in His ways.

4 Thou hast charged : that we shall diligently keep Thy commandments.

5 O that my ways were made so direct : that I might keep Thy statutes.

6 So shall I not be confounded : while I have respect unto all Thy commandments.

7 I will thank Thee with an unfeigned heart : when I shall have learned the judgements of Thy righteousness.

8 I will keep Thy "ceremonies : O forsake me not utterly.

In quo corriget.

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after Thy word.

10 With my whole heart have I sought Thee : O let me not go wrong out of Thy commandments.

11 Thy words have I hid within my heart : that I should not sin against Thee.

12 Blessed art Thou, O LORD : O teach me Thy statutes.

13 With my lips have I been telling : of all the judgements of Thy mouth.

14 I have had as great delight in the way of Thy testimonies : as in all manner of riches.

15 I will talk of Thy commandments : and have respect unto Thy ways.

16 My delight shall be in Thy statutes : and I will not forget Thy word.

Retribuere servo Tuo.

ODO well unto Thy servant : that I may live, and keep Thy word.

18 Open Thou mine eyes : that I may see the wondrous things of Thy law.

CXIX.
Hist. David ; in his youth.
Liturg. 五經集.
Prime. Commendation of Souls.

"Statutes." [B.V.]

Prime.

Prime.

Benediximus vobis de domo DOMINI : DEUS DOMINUS, et illuxit nobis.

Constituite diem solennem in condensis : usque ad cornu altaris.

DEUS meus es Tu, et confitebor Tibi : DEUS meus es Tu, et exaltabo Te.

Confitebor Tibi quoniam exaudisti me : et factus es mihi in salutem.

Confitemini DOMINO quoniam bonus : quoniam in sæculum misericordia Ejus.

PSALMUS CXVIII.

ALEPH [A].

BEATI immaculati in via : qui ambulant in lege DOMINI.

Beati qui scrutantur testimonia Ejus : in toto corde exquirunt Eum.

Non enim qui operantur iniquitatem : in viis Ejus ambulaverunt.

Tu mandasti : mandata Tua custodiri nimis.

Utinam dirigantur viæ meæ : ad custodiendas justificationes Tuas.

Tunc non confundar : cum perspexero in omnibus mandatis Tuis.

Confitebor Tibi in directione cordis : in eo quod didici judicia justitiæ Tuæ.

Justificationes Tuas custodiam : non me delinquas usquequaque.

BETH [B].

In quo corrigit adolescentior viam suam : in custodiendo sermones Tuos.

In toto corde meo exquisivi Te : ne repellas me a mandatis Tuis.

In corde meo abscondi eloquia Tua ut non peccem Tibi.

Benedictus es, DOMINE : doce me justificationes Tuas.

In labiis meis pronuntiavi : omnia judicia oris Tui.

In via testimoniorum Tuorum delectatus sum : sicut in omnibus divitiis.

In mandatis Tuis exercebor : et considerabo vias Tuas.

In justificationibus Tuis meditabor : non obli viscar sermones Tuos.

GIMEL [G].

RETRIBUE servo Tuo ; vivifica me : et custodiam sermones Tuos.

Revela oculos meos : et considerabo mirabilia de lege Tua.

trated in their fulfilment, "My son, God will provide Himself a Lamb for a burnt offering." [Gen. xxii. 8.]

From the tenth to the thirteenth verses is expressed the suffering Saviour's prevision of the result of His work : in the seventeenth, eighteenth, and nineteenth, the same prevision of a glorious Resurrection through which He Himself was to become eternally the Door whereby His flock should enter into life : and the twenty-fourth verse is a prophetic welcome of that Day of the Lord in which all mankind should keep a

perpetual Easter of joy. And thus throughout are heard such words as those of the prophet, "In that day thou shalt say, O Lord, I will praise Thee : though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation ; I will trust, and not be afraid : for the Lord JEHOVAH is my strength and my song ; He also is become my salvation." [Isa. xii. 2.] "O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever."

19 I am a "stranger upon earth : O hide not Thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto Thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from Thy commandments.

22 O turn from me shame and rebuke : for I have kept Thy testimonies.

23 Princes also did sit and speak against me : but Thy servant is occupied in Thy statutes.

24 For Thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken Thou me, according to Thy word.

26 I have acknowledged my ways, and Thou heardest me : O teach me Thy statutes.

27 Make me to understand the way of Thy commandments : and so shall I talk of Thy wondrous works.

28 My soul melteth away for very heaviness : comfort Thou me according unto Thy word.

29 Take from me the way of lying : and cause Thou me to make much of Thy law.

30 I have chosen the way of truth : and Thy judgements have I laid before me.

31 I have stuck unto Thy testimonies : O LORD, confound me not.

32 I will run the way of Thy commandments : when Thou hast set my heart at liberty.

DAY 25. MORNING PRAYER.

Legem pone.

TEACH me, O LORD, the way of Thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of Thy commandments : for therein is my desire.

36 Incline my heart unto Thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken Thou me in Thy way.

38 O stablish Thy word in Thy servant : that I may fear Thee.

39 Take away the rebuke that I am afraid of : for Thy judgements are good.

40 Behold, my delight is in Thy commandments : O quicken me in Thy righteousness.

Et veniat super me.

LET Thy loving mercy come also unto me, O LORD : even Thy salvation, according unto Thy word.

42 So shall I make answer unto my blasphemers : for my trust is in Thy word.

a Or. "sojourner," away from home.

Prime.

Incola ego sum in terra : non abscondas a me mandata Tua.

Concupivit anima mea desiderare justificationes Tuas : in omni tempore.

Increpasti superbos : maledicti qui declinant a mandatis Tuis.

Aufer a me opprobrium et contemptum : quia testimonia Tua exquisivi.

Etenim sederunt principes, et adversum me loquebantur : servus autem Tuus exercebatur in justificationibus Tuis.

Nam et testimonia Tua meditatio mea est : et consilium meum justificationes Tuæ.

DALETH [7].

Adhæsit pavimento anima mea : vivifica me secundum verbum Tuum.

Vias meas enuntiavi, et exaudisti me : doce me justificationes Tuas.

Viam justificationum Tuarum instrue me : et exercebor in mirabilibus Tuis.

Dormitavit anima mea præ tædio : confirma me in verbis Tuis.

Viam iniquitatis amove a me : et de lege Tua miserere mei.

Viam veritatis elegi : judicia Tua non sum oblitus.

Adhæsi testimoniis Tuis, DOMINE : noli me confundere.

Viam mandatorum Tuorum cucurri : cum dilatasti cor meum.

HE [7].

Tierce.

LEGEM pone mihi, DOMINE, viam justificationum Tuarum : et exquiram eam semper.

Da mihi intellectum, et scrutabor legem Tuam : et custodiam illam in toto corde meo.

Deduc me in semita mandatorum Tuorum : quia ipsam volui.

Inclina cor meum in testimonia Tua : et non in avaritiam.

Averte oculos meos ne videant vanitatem : in via Tua vivifica me.

Statue servo Tuo eloquium Tuum : in timore Tuo.

Amputa opprobrium meum quod suspicatus sum : quia judicia Tua jucunda.

Ecce concupivi mandata Tua : in æquitate Tua vivifica me.

VAU [7].

Tierce.

Et veniat super me misericordia Tua, DOMINE : salutare Tuum secundum eloquium Tuum.

Et respondebo exprobrantibus mihi verbum : quia speravi in sermonibus Tuis.

PSALM CXIX.¹

The characteristic feature of this Psalm is a pervading

¹ This is an "alphabet Psalm" of a peculiar character. Each division is made of verses which begin with the same letter, the sections answering to the verses of the other alphabet Psalms. The same arrangement is found

reference to the Will of God and the grace of obedience. It was noted by the ancient Jewish commentators that every verse contains some word associated with the spoken Will of

in the Book of Lamentations. In the earlier Vulgate the Hebrew division is recognised as in our English Psalter. But in the Sarum Psalter, and in the modern Vulgate, the Psalm is divided into sections of sixteen verses.

43 O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgements.

44 So shall I alway keep Thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek Thy commandments.

46 I will speak of Thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in Thy commandments : which I have loved.

48 My hands also will I lift up unto Thy commandments, which I have loved : and my study shall be in Thy statutes.

Memor esto servi Tui.

O THINK upon Thy servant, as concerning Thy word : wherein Thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for Thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrunked from Thy law.

52 For I remembered Thine everlasting judgements, O LORD : and received comfort.

53 I am horribly afraid : for the ungodly that forsake Thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon Thy Name, O LORD, in the night-season : and have kept Thy law.

56 This I had : because I kept Thy commandments.

Portio mea, Domine.

THOU art my portion, O LORD : I have promised to keep Thy law.

58 I made my humble petition in Thy presence with my whole heart : O be merciful unto me, according to Thy word.

59 I called mine own ways to remembrance : and turned my feet unto Thy testimonies.

60 I made haste, and prolonged not the time : to keep Thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten Thy law.

62 At midnight I will rise to give thanks unto Thee : because of Thy righteous judgements.

63 I am a companion of all them that fear Thee : and keep Thy commandments.

64 The earth, O LORD, is full of Thy mercy : O teach me Thy statutes.

Bonitatem fecisti.

O LORD, Thou hast dealt graciously with Thy servant : according unto Thy word.

66 O learn me true understanding and knowledge : for I have believed Thy commandments.

67 Before I was troubled, I went wrong : but now have I kept Thy word.

68 Thou art good and gracious : O teach me Thy statutes.

Et ne auferas de ore meo verbum veritatis usquequaque : quia in judiciis Tuis supersperavi.

Et custodiam legem Tuam semper : in sæculum et in sæculum sæculi.

Et ambulabam in latitudine : quia mandata Tua exquisi.

Et loquebar in testimoniis Tuis in conspectu regum : et non confundebam.

Et meditabar in mandatis Tuis : quæ dilexi.

Et levavi manus meas ad mandata Tua quæ dilexi : et exercebor in justificationibus Tuis.

ZAIN [י].

Tierce.

MEMOR esto verbi Tui servo Tuo : in quo mihi spem dedisti.

Hæc me consolata est in humilitate mea : quia eloquium Tuum vivificavit me.

Superbi inique agebant usquequaque : a lege autem Tua non declinavi.

Memor fui judiciorum Tuorum a sæculo, DOMINE : et consolatus sum.

Defectio tenuit me : pro peccatoribus dereliquentibus legem Tuam.

Cantabiles mihi erant justificationes Tuæ : in loco peregrinationis meæ.

Memor fui nocte Nominis Tui, DOMINE : et custodivi legem Tuam.

Hæc facta est mihi : quia justificationes Tuas exquisi.

CETH [ח].

Tierce

Portio mea, DOMINE : dixi custodire legem Tuam.

Deprecatus sum faciem Tuam in toto corde meo : miserere mei secundum eloquium Tuum.

Cogitavi vias meas et converti pedes meos : in testimonia Tua.

Paratus sum, et non sum turbatus : ut custodiam mandata Tua.

Funes peccatorum circumplexi sunt me : et legem Tuam non sum oblitus.

Media nocte surgebam ad confitendum Tibi : super judicia justificationis Tuæ.

Particeps ego sum omnium timentium Te : et custodientium mandata Tua.

Misericordia Tua, DOMINE, plena est terra : justificationes Tuas doce me.

TETH [ט].

Tierce.

BONITATEM fecisti cum servo Tuo, DOMINE : secundum verbum Tuum.

Bonitatem et disciplinam et scientiam doce me : quia mandatis Tuis credidi.

Priusquam humiliarer ego deliqui : propterea eloquium Tuum custodivi.

Bonus es Tu : et in bonitate Tua doce me justificationes Tuas.

God : and the light of Gospel truth leads clearly to the interpretation of all, or nearly all, of these, in connection with the Person of our Blessed Lord. This is the more evident as in forty out of one hundred and seventy-six such expressions the

actual title of the "WORD" is used, by which the Second Person in the Blessed Trinity is designated in the New Testament : while the remainder, such as Law, Testimony, Commandment, Judgement, Way, Truth, are all of a character

69 The proud have imagined a lie against me : but I will keep Thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in Thy law.

71 It is good for me that I have been in trouble : that I may learn Thy statutes.

72 The law of Thy mouth is dearer unto me : than thousands of gold and silver.

DAY 25. EVENING PRAYER.

Manus Tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn Thy commandments.

74 They that fear Thee will be glad when they see me : because I have put my trust in Thy word.

75 I know, O LORD, that Thy judgements are right : and that Thou of very faithfulness hast caused me to be troubled.

76 O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.

77 O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.

79 Let such as fear Thee, and have known Thy testimonies : be turned unto me.

80 O let my heart be sound in Thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for Thy salvation : and I have a good hope because of Thy word.

82 Mine eyes long sore for Thy word : saying, O when wilt Thou comfort me ?

83 For I am become like a "bottle in the smoke : yet do I not forget Thy statutes.

84 How many are the days of Thy servant : when wilt Thou be avenged of them that persecute me ?

85 The proud have digged pits for me : which are not after Thy law.

86 All Thy commandments are true : they persecute me falsely ; O be Thou my help.

87 They had almost made an end of me upon earth : but I forsook not Thy commandments.

88 O quicken me after Thy lovingkindness : and so shall I keep the testimonies of Thy mouth.

In æternum, Domine.

O LORD, Thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : Thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to Thine ordinance : for all things serve Thee.

92 If my delight had not been in Thy law : I should have perished in my trouble.

Multiplicata est super me iniquitas superbiorum : ego autem in toto corde meo scrutabor mandata Tua.

Coagulatum est sicut lac cor eorum : ego vero legem Tuam meditatus sum.

Bonum mihi quia humiliasti me : ut discam justificationes Tuas.

Bonum mihi lex oris Tui : super millia auri et argenti.

JOD [V].

Tierce.

Manus Tuæ fecerunt me et plasmaverunt me : da mihi intellectum, ut discam mandata Tua.

Qui timent Te videbunt me et lætabuntur : quia in verba Tua supersperavi.

Cognovi, DOMINE, quia æquitas judicia Tua : et in veritate Tua humiliasti me.

Fiat misericordia Tua ut consoletur me : secundum eloquium Tuum servo Tuo.

Veniant mihi miserationes Tuæ et vivam : quia lex Tua meditatio mea est.

Confundantur superbi, quia injuste iniquitatem fecerunt in me : ego autem exercebor in mandatis Tuis.

Convertantur mihi timentes Te : et qui noverrunt testimonia Tua.

Fiat cor meum immaculatum in justificationibus Tuis : ut non confundar.

CAPH [D].

Sexte.

DEFECIT in salutare Tuum anima mea : et in verbum Tuum supersperavi.

Defecerunt oculi mei in eloquium Tuum : dicentes, Quando consolaberis me ?

Quia factus sum sicut uter in pruina : justificationes Tuas non sum oblitus.

Quot sunt dies servi Tui : quando facies de persecutibus me judicium ?

Narraverunt mihi iniqui fabulationes : sed non ut lex Tua.

Omnia mandata Tua veritas : iniqui persecuti sunt me, adjuva me.

Paulominus consummaverunt me in terra : ego autem non dereliqui mandata Tua.

Secundum misericordiam Tuam vivifica me : et custodiam testimonia oris Tui.

LAMED [S].

Sexte.

In æternum, DOMINE : verbum Tuum permanet in cælo.

In generationem et generationem veritas Tua : fundasti terram et permanet.

Ordinatione Tua perseverat dies : quoniam omnia serviunt Tibi.

Nisi quod lex Tua meditatio mea est : tunc forte periissem in humilitate mea.

that gives them a personal association with Him Who declared, "I am the Way, the Truth, and the Life," and Whose declaration, "I am the Light of the world," also

exhibits Him as being the Personal Manifestation of Divine Will and Law.

As, moreover, we know by later revelations that our Lord

93 I will never forget Thy commandments : for with them Thou hast quickened me.

94 I am Thine, O save me : for I have sought Thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider Thy testimonies.

96 I see that all things come to an end : but Thy commandment is exceeding broad.

Quomodo dilexi.

LORD, what love have I unto Thy law : all the day long is my study in it.

98 Thou through Thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for Thy testimonies are my study.

100 I am wiser than the aged : because I keep Thy commandments.

101 I have refrained my feet from every evil way : that I may keep Thy word.

102 I have not shrunk from Thy judgements : for Thou teachest me.

103 O how sweet are Thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through Thy commandments I get understanding : therefore I hate all evil ways.

DAY 26. MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep Thy righteous judgements.

107 I am troubled above measure : quicken me, O LORD, according to Thy word.

108 Let the free-will offerings of my mouth please Thee, O LORD : and teach me Thy judgements.

109 My soul is alway in my hand : yet do I not forget Thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from Thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil Thy statutes alway : even unto the end.

Iniquos odio habui.

IHATE them that imagine evil things : but Thy law do I love.

114 Thou art my defence and shield : and my trust is in Thy word.

115 Away from me, ye wicked : I will keep the commandments of my GOD.

116 O stablish me according to Thy word, that I may live : and let me not be disappointed of my hope.

117 Hold Thou me up, and I shall be safe : yea, my delight shall be ever in Thy statutes.

Sexts.

In æternum non obliviscar justificationes Tuas : quia in ipsis vivificasti me.

Tuus sum ego, salvum me fac : quoniam justificationes Tuas exquisivi.

Me exspectaverunt peccatores ut perderent me : testimonia Tua intellexi.

Omnis consummationis vidi finem : latum mandatum Tuum nimis.

MEM [B].

QUOMODO dilexi legem Tuam, DOMINE : tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mandato Tuo : quia in æternum mihi est.

Super omnes docentes me intellexi : quia testimonia Tua meditatio mea est.

Super senes intellexi : quia mandata Tua quæsi.

Ab omni via mala prohibui pedes meos : ut custodiam verba Tua.

A judiciis Tuis non declinavi : quia Tu legem posuisti mihi.

Quam dulcia faucibus meis eloquia Tua : super mel ori meo?

A mandatis Tuis intellexi : propterea odivi omnem viam iniquitatis.

NUN [J].

Sexts.

Lucerna pedibus meis verbum Tuum : et lumen semitis meis.

Juravi et statui : custodire judicia justitiæ Tuæ.

Humiliatus sum usquequaque, DOMINE : vivifica me secundum verbum Tuum.

Voluntaria oris mei beneplacita fac, DOMINE : et judicia Tua doce me.

Anima mea in manibus meis semper : et legem Tuam non sum oblitus.

Posuerunt peccatores laqueum mihi : et de mandatis Tuis non erravi.

Hæreditate acquisivi testimonia Tua in æternum : quia exsultatio cordis mei sunt.

Inclinavi cor meum ad faciendas justificationes Tuas in æternum : propter retributionem.

SAMECH [D].

Sexts.

INIQUOS odio habui : et legem Tuam dilexi.

Adjutor et susceptor meus es Tu : et in verbum Tuum supersperavi.

Declinate a me maligni : et scrutabor mandata DEI mei.

Suscipe me secundum eloquium Tuum, et vivam : et non confundas me ab exspectatione mea.

Adjuva me, et salvus ero : et meditabor in justificationibus Tuis semper.

Jesus is set forth to mankind as the highest standard of obedience and holiness, so we hear, throughout this Psalm, the Voice of His Human Nature speaking as the Representative of God's children : and speaking in such tones as to make Himself, in His perfect obedience, the One Example for us,

according to our ability, to follow. "Learn of Me, for I am meek, and lowly of heart."

And, lastly, as our Lord's Person is the Sacramental Fountain of all holiness, so incorporation with the WORD is mystically set forth in every portion of this Psalm as the means

118 Thou hast trodden down all them that depart from Thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love Thy testimonies.

120 My flesh trembleth for fear of Thee : and I am afraid of Thy judgements.

Feci iudicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make Thou Thy servant to delight in that which is good : that the proud do me no wrong.¹

123 Mine eyes are wasted away with looking for Thy health : and for the word of Thy righteousness.

124 O deal with Thy servant according unto Thy loving mercy : and teach me Thy statutes.

125 I am Thy servant, O grant me understanding : that I may know Thy testimonies.

126 It is time for Thee, LORD, to lay to Thine hand : for they have destroyed Thy law.

127 For I love Thy commandments : above gold and precious stone.

128 Therefore hold I straight all Thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When Thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in Thy commandments.

132 O look Thou upon me, and be merciful unto me : as Thou usest to do unto those that love Thy Name.

133 Order my steps in Thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep Thy commandments.

135 Shew the light of Thy countenance upon Thy servant : and teach me Thy statutes.

136 Mine eyes gush out with water : because men keep not Thy law.

Justus es, Domine.

RIGHTEOUS art Thou, O LORD : and true is Thy judgement.

138 The testimonies that Thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten Thy words.

140 Thy word is tried to the uttermost : and Thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget Thy commandments.

142 Thy righteousness is an everlasting righteousness : and Thy law is the truth.

Sprevisti omnes discedentes a iudiciis Tuis : quia injusta cogitatio eorum.

Prævaricantes reputavi omnes peccatores terræ : ideo dilexi testimonia Tua.

Confige timore Tuo carnes meas : a iudiciis enim Tuis timui.

AIN [y].

Sexts.

Feci iudicium et justitiam : non tradas me calumniatibus me.

Suscipe servum Tuum in bonum : non calumentur me superbi.

Oculi mei defecerunt in salutare Tuum : et in eloquium justitiæ Tuæ.

Fac cum servo Tuo secundum misericordiam Tuam : et justificationes Tuas doce me.

Servus Tuus sum ego : da mihi intellectum ut sciam testimonia Tua.

Tempus faciendi, DOMINE : dissipaverunt legem Tuam.

Ideo dilexi mandata Tua : super aurum et topazion.

Propterea ad omnia mandata Tua dirigebar : omnem viam iniquam odio habui.

PE [d].

Nones.

MIRABILIA testimonia Tua, DOMINE : ideo scrutata est ea anima mea.

Declaratio sermonum Tuorum illuminat : et intellectum dat parvulis.

Os meum aperui, et attraxi spiritum : quia mandata Tua desiderabam.

Aspice in me et miserere mei : secundum iudicium diligentium Nomen Tuum.

Gressus meos dirige secundum eloquium Tuum : ut non dominetur mei omnis injustitia.

Redime me a calumniis hominum : ut custodiam mandata Tua.

Faciem Tuam illumina super servum Tuum : et doce me justificationes Tuas.

Exitus aquarum deduxerunt oculi mei : quia non custodierunt legem Tuam.

TZADDI [z].

Nones.

Justus es, DOMINE : et rectum iudicium Tuum.

Mandasti justitiam testimonia Tua : et veritatem Tuam nimis.

Tabescere me fecit zelus meus : quia obliti sunt verba Tua inimici mei.

Ignitum eloquium Tuum vehementer : et servus Tuus dilexit illud.

Adolescentulus sum ego, et contemptus : justificationes Tuas non sum oblitus.

Justitia Tua justitia in æternum : et lex Tua veritas.

by which holiness is to be attained. "I am the Vine, ye are the branches : he that abideth in Me, and I in him, the same

bringeth forth much fruit : for severed from Me ye can do nothing." [John xv. 5, marg.]

¹ The ancient Jewish interpreters noted this verse as the only one which does not contain "Thy word" or an equivalent expression.

The whole Psalm is, therefore, to be interpreted on one principle, as setting forth the blessedness of conformity to the example of our Lord Jesus Christ by the transformation of our

143 Trouble and heaviness have taken hold upon me : yet is my delight in Thy commandments.

144 The righteousness of Thy testimonies is everlasting : O grant me understanding, and I shall live.

DAY 26. EVENING PRAYER.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O LORD, I will keep Thy statutes.

145 Yea, even unto Thee do I call : help me, and I shall keep Thy testimonies.

147 Early in the morning do I cry unto Thee : for in Thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in Thy words.

149 Hear my voice, O LORD, according unto Thy loving-kindness : quicken me according as Thou art wont.

150 They draw nigh that of malice persecute me : and are far from Thy law.

151 Be Thou nigh at hand, O LORD : for all Thy commandments are true.

152 As concerning Thy testimonies, I have known long since : that Thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget Thy law.

154 Avenge Thou my cause, and deliver me : quicken me according to Thy word.

155 Health is far from the ungodly : for they regard not Thy statutes.

156 Great is Thy mercy, O LORD : quicken me, as Thou art wont.

157 Many there are that trouble me and persecute me : yet do I not swerve from Thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not Thy law.

159 Consider, O LORD, how I love Thy commandments : O quicken me, according to Thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of Thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCIPES have persecuted me without a cause : but my heart standeth in awe of Thy word.

162 I am as glad of Thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but Thy law do I love.

164 Seven times a day do I praise Thee : because of Thy righteous judgements.

Nones.

Tribulatio et angustia invenerunt me : mandata Tua meditatio mea est.

Æquitas testimonia Tua in æternum : intellectum da mihi et vivam.

KOPH [פ].

CLAMAVI in toto corde ; exaudi me, DOMINE : justificationes Tuas requiram.

Clamavi ad Te ; salvum me fac : ut custodiam mandata Tua.

Præveni in maturitate, et clamavi : quia in verba Tua supersperavi.

Prævererunt oculi mei ad Te diluculo : ut meditarer eloquia Tua.

Vocem meam audi secundum misericordiam Tuam, DOMINE : et secundum judicium Tuum vivifica me.

Appropinquaverunt persequentes me iniquitati : a lege autem Tua longe facti sunt.

Prope es tu, DOMINE : et omnes viæ Tuæ veritas.

Initio cognovi de testimoniis Tuis : quia in æternum fundasti ea.

RESH [ר].

Nones.

Vide humilitatem meam et eripe me : quia legem Tuam non sum oblitus.

Judica judicium meum et redime me : propter eloquium Tuum vivifica me.

Longe a peccatoribus salus : quia justificationes Tuas non exquisierunt.

Misericordiæ Tuæ multæ, DOMINE : secundum judicium Tuum vivifica me.

Multi qui persequuntur me et tribulant me : a testimoniis Tuis non declinavi.

Vidi prævaricantes, et tabescebam : quia eloquia Tua non custodierunt.

Vide quoniam mandata Tua dilexi, DOMINE : in misericordia Tua vivifica me.

Principium verborum Tuorum veritas : in æternum omnia judicia justitiæ Tuæ.

SCHIN [ש].

Nones.

PRINCIPES persecuti sunt me gratis : et a verbis Tuis formidavit cor meum.

Lætabor ego super eloquia Tua : sicut qui invenit spolia multa.

Iniquitatem odio habui et abominatus sum : legem autem Tuam dilexi.

Septies in die laudem dixi Tibi : super judicia justitiæ Tuæ.

own wills through sacramental union with Him, THE WORD. In many parts there seems to be little other coherence between the separate sections, or even the separate verses of a section ; but this pervading principle is a bond of unity which makes it impossible to consider the Psalm as a fortuitous collection of pious thoughts, as some have supposed. At the same time there does not seem to be any formal division of the Psalm into separate subjects, and it must be taken as a continuous

elaboration of the one idea indicated ; the turning about of a diamond whose light is refracted through many facets, and whose brilliant beauty is discerned from whatever point of view it is looked at.

This characteristic of the 119th Psalm seems to make it unnecessary to give any exposition of it in further detail. It is sufficient to offer the suggestion that the principle indicated should be carefully kept in view in the liturgical use of the

165 Great is the peace that they have who love Thy law : and they are not offended at it.

166 LORD, I have looked for Thy saving health : and done after Thy commandments.

167 My soul hath kept Thy testimonies : and loved them exceedingly.

168 I have kept Thy commandments and testimonies : for all my ways are before Thee.

Appropinquet deprecatio.

LET my complaint come before Thee, O LORD : give me understanding, according to Thy word.

170 Let my supplication come before Thee : deliver me, according to Thy word.

171 My lips shall speak of Thy praise : when Thou hast taught me Thy statutes.

172 Yea, my tongue shall sing of Thy word : for all Thy commandments are righteous.

173 Let Thine hand help me : for I have chosen Thy commandments.

174 I have longed for Thy saving health, O LORD : and in Thy law is my delight.

175 O let my soul live, and it shall praise Thee : and Thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek Thy servant, for I do not forget Thy commandments.

DAY 27. MORNING PRAYER.

THE CXX. PSALM.

Ad Dominum.

WHEN I was in trouble I called upon the LORD : and He heard me.

2 Deliver my soul, O LORD, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

THE CXXI. PSALM.

Levavi oculos.

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the LORD : Who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and He that keepeth thee will not sleep.

4 Behold, He that keepeth Israel : shall neither slumber nor sleep.

5 The LORD Himself is thy keeper : the LORD is thy defence upon thy right hand ;

Nones.

Pax multa diligentibus legem Tuam : et non est illis scandalum.

Expectabam salutare Tuum, DOMINE : et mandata Tua dilexi.

Custodivit anima mea testimonia Tua : et dilexit ea vehementer.

Servavi mandata Tua et testimonia Tua : quia omnes viæ meæ in conspectu Tuo.

TAU [7].

Appropinquet deprecatio mea in conspectu Tuo, DOMINE : juxta eloquium Tuum da mihi intellectum.

Intret postulatio mea in conspectu Tuo : secundum eloquium Tuum eripe me.

Eructabunt labia mea hymnum : cum docueris me justificationes Tuas.

Pronuntiabit lingua mea eloquium Tuum : quia omnia mandata Tua æquitas.

Fiat manus Tua ut salvet me : quoniam mandata Tua elegi.

Concupivi salutare Tuum, DOMINE : et lex Tua meditatio mea est.

Vivet anima mea et laudabit Te : et judicia Tua adjuvabunt me.

Erravi sicut ovis quæ periit : quære servum Tuum, quia mandata Tua non sum oblitus.

PSALMUS CXIX.

AD DOMINUM cum tribularer clamavi : et exaudivit me.

DOMINE, libera animam meam a labiis iniquis : et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi : ad linguam dolosam ?

Sagittæ potentis acutæ : cum carbonibus desolatoris.

Heu mihi, quia incolatus meus prolongatus est ; habitavi cum habitantibus Cedar : multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacificus : cum loquebar illis, impugnabant me gratis.

PSALMUS CXX.

LEVAVI oculos meos in montes : unde veniet auxilium mihi.

Auxilium meum a DOMINO : Qui fecit cælum et terram.

Non det in commotionem pedem tuum : neque dormitet Qui custodit te.

Ecce non dormitabit neque dormiet : Qui custodit Israël.

DOMINUS custodit te, DOMINUS protectio tua : super manum dexteram tuam.

CXX.
Hist. Psalm of Degrees, I.
Liturg. 5. 3. 3.
Munday, Maundy Thursday, Good Friday, Vespers, Commendation of Souls, Vigils of the departed.

CXXI.
Hist. Psalm of Degrees, II.
Liturg. 5. 3. 3.
Monday Vespers, Vigils of the departed, Purification of Women, B. V. M., Tierce.

Psalm, and that a mind imbued with pervading reverence for our Lord's Person and Example can hardly apply that principle in too minute detail.

THE PSALMS OF DEGREES. CXX—CXXXIV.

These fifteen Psalms have been so called from very distant times, perhaps from the time when they were originally com-

posed. They have also been named "Psalmi communes" and "Psalmi penitentiales," but these names have been less generally recognized than the other.

Several explanations have been given of the title "Songs of Degrees." Some have supposed that it indicated Psalms which were to be sung by the Levites with a high voice [2 Chron. xx. 19] ; others that they were Psalms of special excellency, as persons are sometimes said to be of "high

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The LORD shall preserve thee from all evil : yea, it is even He that shall keep thy soul.

8 The LORD shall preserve thy going out, and thy coming in : from this time forth for evermore.

THE CXXII. PSALM.

Lætatus sum.

I WAS glad when they said unto me : We will go into the house of the LORD.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the LORD : to testify unto Israel, to give thanks unto the Name of the LORD.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the LORD our God : I will seek to do thee good.

THE CXXIII. PSALM.

Ad Te levavi oculos meos.

UNTO Thee lift I up mine eyes : O Thou that dwellest in the heavens.

CXXII.
Hist. David; Psalm of Degrees, III.
Liturg. 五 聖 經.
Tuesday, Dedic. of Church. Vespers, B. V. M., Name of Jesus, 1st Vespers.

CXXIII.
Hist. Psalm of Degrees, IV.
Liturg. 五 聖 經.
Tuesday Vespers, B. V. M., 1st Vespers and Sixts.

Per diem sol non uret te : neque luna per noctem.

DOMINUS custodit te ab omni malo : custodiat animam tuam DOMINUS.

DOMINUS custodiat introitum tuum et exitum tuum : ex hoc nunc et usque in sæculum.

PSALMUS CXXI.

LÆTATUS sum in his quæ dicta sunt mihi : in domum DOMINI ibimus.

Stantes erant pedes nostri : in atris tuis Hierusalem.

Hierusalem quæ ædificatur ut civitas ; cujus participatio ejus in idipsum :

Illuc enim ascenderunt tribus, tribus DOMINI : testimonium Israël, ad confitendum Nomini DOMINI.

Quia illic sederunt sedes in judicio : sedes super domum David.

Rogate quæ ad pacem sunt Hierusalem : et abundantia diligentibus te.

Fiat pax in virtute tua : et abundantia in turribus tuis.

Propter fratres meos et proximos meos : loquebar pacem de te :

Propter domum DOMINI DEI nostri quæsvi bona tibi.

PSALMUS CXXII.

AD Te levavi oculos meos : Qui habitas in cœlis.

degree" [1 Chron. xvii. 17] ; others again that they were Psalms composed to be sung at the "going up" of the banished tribes from Babylon to Judæa ; others that they were intended to be used by the people when "going up" to the feasts at Jerusalem. The most generally received explanation of the title is, however, that it marks processional Psalms which were sung during the ascent of the fifteen steps which led up to the Temple. [Comp. Ezek. xl. 22-34.] The first of these Psalms is entitled in the Chaldee, "A Song for the goings up out of the deep,"¹ a superscription which is consistent with either of the two latter theories. They were probably written by David as part of that preparation which he made for the building of the Temple, and for the Divine Service to be carried on there : and although he himself was not permitted to lay a single stone, he thus in prophetic vision beheld the choirs of the House of God going up in procession to their work of praise. All of them bear the appearance of being written originally for use in the Temple Service, containing as they do such frequent references to Zion and Jerusalem, the Temple of the Lord, and the habitation of the mighty God of Jacob, references which, in a Christian sense, must be understood to apply to the Church of Christ. In that sense we may thus take the "Songs of Degrees" as hymns relating to the progress of Christ's mystical Body through the successive stages of its pilgrimage and ascent towards its heavenly glory and rest.

PSALM CXX.

This opening Psalm of the series represents Christ in the time of His sojourning on earth, and the Church in the time of her warfare, lamenting the wickedness of those who refuse the "peace of God which passeth all understanding," and are ever ready to contend against Him Who would lead them to the true Salem.

It is, therefore, the Voice of Christ's mystical Body dwell-

¹ This title has been associated with an ancient Chaldee tradition that after the Captivity a flood poured forth from the earth which reached to the height of fifteen cubits, threatening to overwhelm the whole area of the Temple, and that its destructive progress was stayed by writing the ineffable Name upon each of the steps.

ing in exile from the Presence of God, and carrying on her conflict with the great Enemy. The Church, passing through the wilderness of this world, has often had to say, "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." [2 Cor. iv. 8, 9.] But, looking forward and upward to the end of her pilgrimage, she beholds the place of God's Presence there, and says also, "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." "When I was in trouble, I called upon the Lord, and He heard me."

PSALM CXXI.

Thus in her pilgrimage the Church lifts up her eyes to look upon "the Holy City, New Jerusalem," whose foundations are in the holy hills, beholding her joy from afar. Yet is she ever drawing nearer and nearer to the help which cometh from the Lord : to the time when "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. 4.]

And even the prospect of God's glory on the distant everlasting hills gives strength to the faith which recognizes His protecting Presence in the Church during the time of warfare and pilgrimage. So the promise is remembered that "none shall stumble or fall" who lean upon the strength of Israel, and that He has said that not even the gates of Hell shall prevail against His Church. As the Presence of the Lord was manifested upon the tabernacle in its journeyings through the wilderness, so is it given to the Church in her pilgrimage, and the word is already fulfilled : "My Righteousness shall go before thee : the glory of the Lord shall be thy reward . . . and the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones ; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

PSALM CXXII.

The New Jerusalem is here set forth as being the treasury

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the LORD our GOD, until He have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the "wealthy : and with the despitefulness of the proud.

THE CXXIV. PSALM.

Nisi quia Dominus.

IF the LORD Himself had not been on our side, now may Israel say : if the LORD Himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the LORD : Who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the LORD : Who hath made heaven and earth.

THE CXXV. PSALM.

Qui confidunt.

THEY that put their trust in the LORD shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

a. i. e. The prosperous.

CXXIV.
Hist. David ; Psalm of Degrees, V.
Liturg. 5. 第 5 卷.
Tuesday Vespers.
B. V. M., 1st Vespers and Sexts.

CXXV.
Hist. Psalm of Degrees, VI.
Liturg. 5. 第 5 卷.
Tuesday Vespers.
B. V. M., 1st Vespers and Sexts.

Ecce sicut oculi servorum : in manibus dominorum suorum.

Sicut oculi ancillæ in manibus dominæ suæ : ita oculi nostri ad DOMINUM DEUM nostrum, donec misereatur nostri.

Miserere nostri, DOMINE, miserere nostri : quia multum repleti sumus despectione :

Quia multum repleta est anima nostra, opprobrium abundantibus : et despectio superbis.

PSALMUS CXXIII.

NISI quia DOMINUS erat in nobis, dicat nunc Israël : nisi quia DOMINUS erat in nobis :

Cum exurgerent homines in nos : forte vivos deglutissent nos :

Cum irasceretur furor eorum in nos : forsitan aqua absorbuisset nos.

Torrentem pertransivit anima nostra : forsitan pertransisset anima nostra aquam intolerabilem.

Benedictus DOMINUS, Qui non dedit nos : in captionem dentibus eorum.

Anima nostra sicut passer erepta est : de laqueo venantium :

Laqueus contritus est : et nos liberati sumus.

Adjutorium nostrum in Nomine DOMINI : Qui fecit cælum et terram.

PSALMUS CXXIV.

QUI confidunt in DOMINO, sicut mons Sion : non commovebitur in æternum qui habitat in Hierusalem.

of Christ's peace and unity, according to our Lord's words, "My peace I leave with you," and His final prayer, "That they all may be one." The unity of the Church is symbolized in the Book of Revelation by the figure of a city built four-square, "having twelve foundations, and in them the names of the twelve Apostles of the Lamb." And the association of this unity with peace is elaborated by St. Paul when he writes to the Ephesians that they should walk worthy of the vocation with which they are called, "endeavouring to keep the unity of the Spirit in the bond of peace." "For," he adds, "there is one body, and one Spirit, even as ye are called in one hope of your calling ; One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in you all." And, showing this unity of peace to be in Christ, he shows also that it is maintained by Apostolic order : "And He gave some apostles ; and some prophets ; and some evangelists ; and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ."

From the Church of Christ, therefore, proceeds the peace which Christ left for His people, the "peace which passeth all understanding." Because His Throne is within its walls, it is a City which is at unity with itself in respect to the essentials of grace, however diverse its gates in the sight of men. Whatever may seem the outward divisions of the one Catholic and Apostolic Church, there is a sacramental unity which must bind together all its parts so long as they are united to the Head. And hence even already the words of the prophet are fulfilled in their degree, though hereafter to receive a more complete fulfilment : "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob : and He will teach us of His ways, and we will walk in His paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He

shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plow-shares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more."

PSALM CXXIII.

This is a prayer of the Church for times of trouble during her pilgrimage. The way of that pilgrimage is not one of unimpeded progress, for the sin of men brings down the displeasure of God even upon His Holy City, and the Evil One is permitted to bring desolation upon it, so that even "the remnant that are left of the Captivity . . . are in great affliction and reproach : the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Then her faithful prayer goes up to the Throne of God to undo the work of her faithless children, memorializing Him that "they are Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power, and Thy stretched-out arm." [Deut. ix. 29.]

PSALM CXXIV.

This is a thanksgiving, corresponding to the prayer of the preceding Psalm, acknowledging that it is God's arm which has delivered His Church in all time of trouble, and that but for His protecting Providence it could never continue from age to age in the face of opposition from Satan and the world. "When the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." [Isa. lix. 19, 20.]

PSALM CXXV.

This is another hymn concerning the Lord's protection and care of His Church in the midst of the dangers to which it is subject from foes. It is a House built upon a rock, even the Rock of Christ's Person, and though the winds and storms of

2 The hills stand about Jerusalem : even so standeth the LORD round about His people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O LORD : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the LORD shall lead them forth with the evil-doers ; but peace shall be upon Israel.

DAY 27. EVENING PRAYER.

THE CXXVI. PSALM.

In convertendo.

WHEN the LORD turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The LORD hath done great things for them.

4 Yea, the LORD hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O LORD : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

THE CXXVII. PSALM.

Nisi Dominus.

EXCEPT the LORD build the house : their labour is but lost that build it.

2 Except the LORD keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so He giveth His beloved sleep.

4 "Lo, children and the fruit of the womb : are an heritage and gift that cometh of the LORD.

CXXVI.
Hist. Psalm of De-grees, VII.
Liturg. S. P. M.
Tuesday, Apostles
and Evangelists,
Vespers, B. V. M.,
1st Vespers and
Nones.

CXXVII.
Hist. Psalm of De-grees, VIII.
Liturg. Churching
of Women. S. P.
M. Wednesday,
Dedic. of Church,
Vespers, B. V. M.,
Nones.

α Isa. 8, 18. Gal. 4.
28. Gen. 18, 10.
1 Sam. 1, 5, 19.
Luke 1, 6, 13.

Montes in circuitu ejus, et DOMINUS in circuitu populi Sui : ex hoc nunc, et usque in sæculum.

Quia non relinquet DOMINUS virgam peccatorum super sortem justorum : ut non extendant justi ad iniquitatem manus suas.

Benefac, DOMINE : bonis et rectis corde.

Declinantes autem in obligationes, adducet DOMINUS cum operantibus iniquitatem : pax super Israël.

PSALMUS CXXV.

IN convertendo DOMINUS captivitatem Sion : facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum : et lingua nostra exultatione.

Tunc dicent inter gentes : Magnificavit DOMINUS facere cum eis.

Magnificavit DOMINUS facere nobiscum : facti sumus lætantes.

Convertere, DOMINE, captivitatem nostram : sicut torrens in Austro.

Qui seminant in lachrymis : in exultatione metent.

Euntes ibant et flebant : mittentes semina sua.

Venientes autem venient cum exultatione : portantes manipulos suos.

PSALMUS CXXVI.

NISI DOMINUS ædificaverit domum : in vanum laboraverunt qui ædificant eam.

Nisi DOMINUS custodierit civitatem : frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere : surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis Suis somnum : ecce, hæreditas DOMINI filii ; merces fructus ventris.

persecution may beat against it, it cannot fall, nor can the gates of Hell prevail against it, because it is thus securely founded. It is a Vineyard in a very fruitful hill, which the Lord has fenced about with His Providence as Jerusalem was surrounded by its fortress mountains. And though His Church is in the midst of many and great dangers through the strength of the foe without and the weakness of those within, yet He will never suffer it to be overcome by the enemy: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." [John xvii. 15.] He permitted Satan to stretch forth his hand on Job, but there was a restriction laid upon him, "Save his life;" and the effect of this limitation of the "rod of the ungodly" was that "in all this Job sinned not, nor charged God foolishly." Thus does the Lord fulfil His promise to His Church: "When thou passest through the waters, I will be with thee; and through the floods, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." [Isa. xliii. 2.]

PSALM CXXVI.

This prophecy of Israel's return from the Babylonish Captivity, is also a prediction of the Lord's final reception of His Church out of its captivity in this world to its glory in Heaven: and hence it is a hymn based on the constant prayer of the

Church, "Thy Kingdom come." When that time arrives, the living shall be like those that have already been in the state of rest, "and we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep . . . the dead in Christ shall rise first: then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." [1 Thess. iv. 15, 17.] The redeemed will sing of the great things that the Lord had done for them, "Great and marvellous are Thy works, Lord God Almighty:" "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The bread which Christ the Sower hath cast upon the waters shall then be found after many days, and the full blessing revealed of them that sow beside all waters, in the joy with which He shall gather in His harvest. "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle . . . and He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

PSALM CXXVII.

The building of the Temple by Solomon, the rebuilding of the wall of Jerusalem by Nehemiah, and of the ruined House of the Lord by Zerubbabel, were all typical of the foundation

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

THE CXXVIII. PSALM.

Beati omnes.

BLESSED are all they that fear the LORD : and walk in His ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the LORD.

6 The LORD from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

THE CXXIX. PSALM.

Sæpe expugnaverunt.

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous LORD : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

and building of the City of God, whose walls are Salvation, and her gates Praise. It was predicted respecting this "new house" that "The sons of strangers shall build up thy walls, and their kings shall minister unto thee . . . the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary, and I will make the place of My feet glorious." [Isa. lx. 11, 13.] But it was the sleep of the Beloved by which the Lord built the house, and by which He keeps the City. For as when Adam slept Eve was taken out of his side, so when the Second Adam fell asleep on the Cross there proceeded forth from His side the Sacramental streams by which the children who are the Lord's heritage and gift are new born to Him and nourished up to eternal life.

It is these children who are as arrows in the hand of the Bridegroom, rejoicing as a giant to run His course : and He is the Man Whose happiness it is to say, "Behold I and the children whom the Lord hath given Me : " because, also, He is their Strength, they shall have "boldness in the Day of Judgement" when the great Enemy shall be their accuser before the Throne.¹

PSALM CXXVIII.

Respecting this Psalm also the words of St. Paul may be put into the mouth of the Psalmist, "I speak concerning Christ and His Church." The figure of marriage is one constantly used in a mystical sense of the union which God establishes between Himself and His people. So He said of old, "Thy Maker is thy Husband : " so also when all things

¹ The "gate" in the last verse may be an antitype of both the "gate of death" and the gate in which the king sat to judge the people's causes. See 2 Sam. xv. 2 ; xix. 8.

Sicut sagittæ in manu potentis : ita filii excusorum.

Beatus vir qui implevit desiderium suum ex ipsis : non confundetur cum loquetur inimicis suis in porta.

PSALMUS CXXVII.

BEATI omnes qui timent DOMINUM : qui ambulat in viis Ejus.

Labores manuum tuarum quia manducabis : beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans : in lateribus domus tuæ.

Filii tui sicut novellæ olivarum : in circuitu mensæ tuæ.

Ecce, sic benedicetur homo : qui timet DOMINUM.

Benedicat tibi DOMINUS ex Sion : et videas bona Hierusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum : pacem super Israël.

PSALMUS CXXVIII.

SÆPE expugnaverunt me a juventute mea : dicat nunc Israël.

Sæpe expugnaverunt me a juventute mea : etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores : prolongaverunt iniquitatem suam.

DOMINUS justus concidet cervices peccatorum : confundantur et convertantur retrorsum omnes qui oderunt Sion.

Fiant sicut fœnum tectorum : quod priusquam evellatur exaruit.

are made new the Apocalyptic vision of the glorified Church is of one "prepared as a Bride adorned for her Husband," of whom the angel said, "Come hither, I will shew thee the Bride, the Lamb's Wife." [Rev. xxi. 1, 9.]

Thus this Psalm is to be taken, in its highest aspect, as spoken of Christ, "the Man" so often pronounced to be "blessed" throughout the whole Book of Psalms. The "labours of Thine hands" are those marvellous works for which the saints praise the King of Saints [Rev. xv. 3] : "Thy wife" is the Bride of Christ, made one with Himself "the true Vine," which has become the Tree of Life beside His House on earth : "Thy children" are they who have become the children of God through their regeneration. [1 Pet. i. 3 ; 1 John v. 1.] "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."

PSALM CXXIX.

From her youth up to her later ages the world and Satan have fought against the Church, and vexed her and made her to "fill up that which is behind of the afflictions of Christ," [Col. i. 24.] As "He gave His back to the smiters" and was "wounded for our transgressions" by the scourging which He suffered in the hall of Pilate, so the persecutions which fell upon the Church in its youth were as the torture of plowers plowing upon His mystical Body, and making long furrows with the scourge of wicked tyranny. [Comp. Acts ix. 4, 5.]

Active persecution of this kind is but one phase of that continuous opposition to the work of Christ and His Church which the Apostle speaks of as "crucifying the Son of God afresh." It will never cease until the warfare of the Church

7 Whereof the mower filleth not his hand ; neither he that bindeth up the sheaves his bosom.

8 "So that they who go by say not so much as, The LORD prosper you ; we wish you good luck in the Name of the LORD.

THE CXXX. PSALM.

De profundis.

OUT of the deep have I called unto Thee, O LORD : LORD, hear my voice.

2 O let Thine ears consider well : the voice of my complaint.

3 If Thou, LORD, wilt be extreme to mark what is done amiss : O LORD, who may abide it ?

4 For there is mercy with Thee : therefore shalt Thou be feared.

5 I look for the LORD, my soul doth wait for Him : in His word is my trust.

6 My soul fleeth unto the LORD : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the LORD, for with the LORD there is mercy : and with Him is plenteous redemption.

8 And He shall redeem Israel : from all his sins.

THE CXXXI. PSALM.

Domine, non est.

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the LORD : from this time forth for evermore.

DAY 28. MORNING PRAYER.

THE CXXXII. PSALM.

Memento, Domine.

LORD, remember David : and all his trouble ;

a Comp. Ruth 2. 4.

CXXX.
*Hist. Psalm of Degrees, XI.
Liturg. Ash-Wed.,
Evensong, S. 聖.
聖. Wednesday,
Christmas, Vespers,
Vigils of the departed.
Penitential Ps. 6.*

CXXXI.
*Hist. David ; Psalm of Degrees, XII.
Liturg. S. 聖. 聖.
Wednesday Vespers.
B. V. M.,
Compline.*

CXXXII.
*Hist. Psalm of Degrees, XIII.
Liturg. Christmas Day, Evensong, S. 聖. 聖. Thursday, Christmas, Vespers.*

De quo non implevit manum suam qui metit : et sinum suum qui manipulos colligit :

Et non dixerunt qui prateribant, Benedictio DOMINI super vos : benediximus vobis in Nomine DOMINI.

PSALMUS CXXXIX.

DE profundis clamavi ad Te, DOMINE : DOMINE, exaudi vocem meam.

Fiant aures Tuae intendentes : in vocem deprecationis meae.

Si iniquitates observaveris, DOMINE : DOMINE, quis sustinebit ?

Quia apud Te propitiatio est : et propter legem Tuam sustinui Te, DOMINE.

Sustinuit anima mea in verbo Ejus : speravit anima mea in DOMINO.

A custodia matutina usque ad noctem : speret Israël in DOMINO.

Quia apud DOMINUM misericordia : et copiosa apud Eum redemptio.

Et Ipse redimet Israël : ex omnibus iniquitatibus ejus.

PSALMUS CXXX.

DOMINE, non est exaltatum cor meum : neque elati sunt oculi mei.

Neque ambulavi in magnis : neque in mirabilibus super me.

Si non humiliter sentiebam : sed exaltavi animam meam.

Sicut ablactatus est super matre sua : ita retributio in anima mea.

Speret Israël in DOMINO : ex hoc nunc, et usque in sæculum.

PSALMUS CXXXI.

MEMENTO, DOMINE, David : et omnis mansuetudinis ejus.

is ended, Satan defeated, and all the foes of Christ made His footstool. But as the Lord Himself suffered the plowers to plow upon His back that His Sufferings might work the salvation of men, so the persecutions which fall upon the Church are for her purification. At the last He will make manifest His good Providence in this, and say to the enemies of the new as He did to those of the ancient Israel, "Hast thou not heard long ago how I have done it : and of ancient times that I have formed it : now have I brought it to pass that thou shouldst be to lay defended cities into ruinous heaps . . . I will turn thee back by the way by which thou camest."

PSALM CXXX.

This is the sixth of the Penitential Psalms, and has also been associated time immemorial with the mourning and watching of survivors over their departed brethren. It bears much similarity to the prayer of Jonah, which begins, "I cried by reason of mine affliction unto the Lord, and He heard me : out of the belly of hell cried I, and Thou heardest my voice." And as our Lord Himself declared that the prophet Jonah was a sign or type of Him so clear as to be evident even to that wicked generation which rejected Him, we have, in this coincidence of the prayer and the Psalm, an evidence that the latter is to be understood, like the other Penitential

Psalms, as the words of Christ taking our sins upon Him, and offering up a vicarious penitence, by participation in the fullness of which by His brethren their imperfect penitence is made acceptable to God.

This Psalm expresses, however, the cry of the penitent in the state of the departed, rather than that of the sinner in the day of probation. As Jonah from his living grave, as Christ from His Cross, so the sinner from his place in the intermediate state calls "out of the deep" upon the mercy of God, pleads the impossibility of salvation if full justice is poured out upon his sins, memorializes God of His mercy through Christ, and lifts up the aspiration of his soul to flee unto the Lord "very early in the" resurrection "morning."

Thus this Psalm finds a proper Antiphon in the words of the prophets Nahum and Zechariah. "Who can stand before His indignation, and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. The Lord is good, a stronghold in the day of trouble ; and He knoweth them that trust in Him." "Turn you to the stronghold, ye prisoners of hope." [Zech. ix. 12.]

PSALM CXXXI.

This is the Voice of Him Who, esteeming it no robbery to be even equal with God, yet took upon Him the form of a

2 How he swore unto the LORD : and vowed a vow unto the Almighty GOD of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : *neither the temples of my head to take any rest ;*

5 Until I find out a place for the temple of the LORD : an habitation for the mighty GOD of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into His tabernacle : and fall low on our knees before His footstool.

8 Arise, O LORD, into Thy resting-place : Thou, and the ark of Thy strength.

9 "Let Thy priests be clothed with righteousness : and let Thy saints sing with joyfulness.

10 For Thy servant David's sake : turn not away the presence of Thine Anointed.

11 The LORD hath made a faithful oath unto David : and He shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep My covenant, and My testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the LORD hath chosen Sion to be an habitation for Himself : He hath longed for her.

15 This shall be My rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for Mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

Sicut juravit DOMINO : votum vovit DEO Jacob :

Si introiero in tabernaculum domus meæ : si ascendero in lectum strati mei :

Si dederò somnum oculis meis : et palpebris meis dormitationem ;

Et requiem temporibus meis, donec inveniam locum DOMINO : tabernaculum DEO Jacob.

Ecce, audivimus eam in Ephrata : invenimus eam in campis silvæ.

Introibimus in tabernaculum Ejus : adorabimus in loco ubi steterunt pedes Ejus.

Surge, DOMINE, in requiem Tuam : tu et arca sanctificationis Tuæ.

Sacerdotes Tui induantur justitiam : et sancti Tui exsultent.

Propter David servum Tuum : non avertas faciem Christi Tui.

Juravit DOMINUS David veritatem, et non frustrabitur eam : de fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum Meum : et testimonia Mea hæc quæ docebo eos :

Et filii eorum usque in sæculum : sedebunt super sedem tuam.

Quoniam elegit DOMINUS Sion : elegit eam in habitationem Sibi.

Hæc requies Mea in sæculum sæculi : hic habitabo ; quoniam elegi eam.

Viduam ejus benedicens benedicam : pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari : et sancti ejus exultatione exsultabunt.

Illuc producam cornu David : paravi lucernam Christo Meo.

Inimicos ejus induam confusione : super ipsum autem effloreat sanctificatio Mea.

a Mattins and Evening Suffrages.

servant, veiled His Divine glory in a tabernacle of flesh, and came into the world in the likeness of sinful men. Such was our Lord, and such was the Example which He set forth, "Learn of Me, for I am meek and lowly of heart." On more than one occasion the people desired to take the holy Jesus and set Him up for their King, but His ordinary practice on such occasions was to go apart from the multitude, as not exercising Himself in great matters ; and only once, immediately before His Sufferings, did He permit Himself to be led in triumph. Thus His holy Example illustrated the benediction which He uttered, "Blessed are the meek : for they shall inherit the earth." [Matt. v. 5.] And as our Lord, in the Psalms, mostly speaks in the Person of His mystical Body, so here we may doubtless see both example and precept teaching us that the Church should ever be kept apart from schemes of secular ambition, and "exercised" only in such matters as are connected with her spiritual work.

PSALM CXXXII.

When David sang respecting the vow which he had made to God to build Him a house [vv. 1-10], and respecting God's promise to him as to the firm establishment of his seed in Sion [vv. 11-19], he was mystically indicating [1] the Son of David tabernacling among men in the flesh that He might find out a place for the spiritual Temple, and [2] the promises of God made to His children for the sake of His Beloved Son. "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto

Me that is to be Ruler in Israel, Whose goings forth have been from of old, from the days of eternity." [Mic. v. 2 ; Matt. ii. 6.]

In this Psalm God is therefore memorialized of the "good pleasure" which the Son of God "hath purposed in Himself," and of "the eternal purpose which He purposed in Christ Jesus," that the WORD should become flesh and dwell among us, and that "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients, gloriously." "He has chosen for a rest," says St. Hilary, "those of whom the Lord says in the Gospel, 'No man can come to Me, except the Father Which hath sent Me draw him.' He has chosen that holy Zion, that heavenly Jerusalem, to wit, the harmonious company of the faithful, and the souls hallowed by the sacraments of the Church, to the end that in them, as in a reasonable and intelligent habitation, thoroughly cleansed, and eternal through the glory of the Resurrection, the reasonable and intelligent, and undefiled, and eternal nature of His ineffable Divinity may rest."

Dwelling in His Church here, Christ thus reigns in His chosen habitation, blessing her corn and wine with sacramental increase, that they may satisfy her poor with the Bread of Life. There does God make the horn of the Son of David to flourish, and there He has ordained a City set on an hill to be a lantern for His Christ. Hereafter all things will be put under His feet, and His enemies shall be clothed with shame when they see the crown of thorns blossoming into the *corona radiata* of an Imperial glory, the sign of just judgement, and of everlasting dominion.

THE CXXXIII. PSALM.

Ecce, quam bonum.

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the LORD promised His blessing : and life for evermore.

THE CXXXIV. PSALM.

Ecce nunc.

BEHOLD now, praise the LORD : all ye servants of the LORD ;

2 Ye that by night stand in the house of the LORD : *even in the courts of the house of our God.*

3 Lift up your hands in the sanctuary : and praise the LORD.

4 The LORD that made heaven and earth : give thee blessing out of Sion.

THE CXXXV. PSALM.

Laudate Nomen.

O PRAISE the LORD, laud ye the Name of the LORD : praise it, O ye servants of the LORD ;

2 Ye that stand in the house of the LORD : in the courts of the house of our God.

3 O praise the LORD, for the LORD is gracious : O sing praises unto His Name, for it is lovely.

4 For why? the LORD hath chosen Jacob unto Himself : and Israel for His own possession.

5 For I know that the LORD is great : and that our LORD is above all gods.

6 Whatsoever the LORD pleased, that did He in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of His treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

CXXXIII.
Hist. David : Psalm
of Degrees, XIV.
Liturg. 5. 9. 11.
Thursday Vespers.

CXXXIV.
Hist. Psalm of De-
grees, XV.
Liturg. 5. 9. 11.
Compline, Maundy
Thursday, Prime.

CXXXV.
Hist. Author and
occasion unknown.
Liturg. 5. 9. 11.
Thursday Vespers.

PSALMUS CXXXII.

ECCE, quam bonum et quam jucundum : habitare fratres in unum.

Sicut unguentum in capite : quod descendit in barbam, barbam Aaron :

Quod descendit in oram vestimenti ejus : sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit DOMINUS benedictionem : et vitam usque in sæculum.

PSALMUS CXXXIII.

ECCE, nunc, benedicite DOMINUM : omnes servi DOMINI.

Qui statis in domo DOMINI : in atriis domus DEI nostri.

In noctibus extollite manus vestras in sancta : et benedicite DOMINUM.

Benedicat te DOMINUS ex Sion : Qui fecit cælum et terram.

PSALMUS CXXXIV.

LAUDATE Nomen DOMINI : laudate, servi DOMINUM.

Qui statis in domo DOMINI : in atriis domus DEI nostri.

Laudate DOMINUM, quia bonus DOMINUS : psalite Nomini Ejus, quoniam suave.

Quoniam Jacob elegit Sibi DOMINUS : Israël in possessionem Sibi.

Quia ego cognovi quod magnus est DOMINUS : et DEUS noster præ omnibus diis.

Omnia quæcunque voluit DOMINUS, fecit in cælo et in terra : in mari et in omnibus abyssis.

Educens nubes ab extremo terræ : fulgura in pluviam fecit.

Qui producit ventos de thesauris Suis : Qui percussit primogenita Ægypti, ab homine usque ad pecus.

Et misit signa et prodigia in medio tui, Ægypte : in Pharaonem et in omnes servos ejus.

PSALM CXXXIII.

This is a song of the Church respecting the Indwelling of the Holy Ghost in the mystical Body of Christ. It is this by which the Unity of the Church is originated and maintained through the union of the members with the Head, the engrafting and growth of the branches in the Vine. Poured out first upon Christ our High Priest, to Whom "God giveth not the Spirit by measure," it flowed down from Him to the Apostles, from the Apostles to the elect of God's ancient Israel, and thence to the Gentiles. Thus the superabundance of the heavenly Gift was bestowed upon the Body of Christ as the anointing oil poured forth upon the head of Aaron, so that its unction extended to the very skirts of his clothing : as the fertilizing dew which God sends forth to water the earth, and to cause it to bring forth much fruit to perfection. By such an indwelling of the Holy Ghost was the prayer of our Lord fulfilled, "That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." "And after these things I heard a great voice of much people in Heaven." [Rev. xix. 1.]

PSALM CXXXIV.

The Evensong of the Church day by day has always been associated with thoughts of the night which is at hand in the unseen world. So this ancient Compline Psalm looks to the condition of those members of Christ's Body who are in the state of the departed, in the darkness of night so far as our external vision is concerned, but who, in the Light of Christ's Presence, are yet united with the Church on earth in the one work of praising the Lord : the one work of those who "are before the Throne of God, and serve Him day and night in His Temple."

The Church Militant, therefore, calls to the Church in the intermediate state to continue the work of God's praise ; and offers up her supplication for the departed, that the Lord Who made Heaven and earth, being their Lord still, will grant to them the blessed benefits of Christ's Passion from out of the inexhaustible stores of His Sion. "The Lord grant unto him that he may find mercy of the Lord in that Day."

PSALM CXXXV.

The antiphonal structure of each verse of this Psalm marks

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel His people.

13 Thy Name, O LORD, endureth for ever : so doth Thy memorial, O LORD, from one generation to another.

14 For the LORD will avenge His people : and be gracious unto His servants.

15 "As for the images of the heathen, they are but silver and gold : the work of men's hands. e Ps. 115. 4.

16 "They have mouths, and speak not : eyes have they, but they see not. b Ps. 115. 5.

17 "They have ears, and yet they hear not : neither is there any breath in their mouths. c Ps. 115. 6.

18 "They that make them are like unto them : and so are all they that put their trust in them. d Ps. 115. 8.

19 "Praise the LORD, ye house of Israel : praise the LORD, ye house of Aaron. e Ps. 115. 9, 10.

20 "Praise the LORD, ye house of Levi : ye that fear the LORD, praise the LORD. f Ps. 115. 11.

21 Praised be the LORD out of Sion : Who dwelleth at Jerusalem.

DAY 28. EVENING PRAYER.

THE CXXXVI. PSALM.

Confitemini.

O GIVE thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

2 O give thanks unto the God of all gods : for His mercy endureth for ever.

3 O thank the LORD of all lords : for His mercy endureth for ever.

4 Who only doeth great wonders : for His mercy endureth for ever.

5 Who by His excellent wisdom made the heavens : for His mercy endureth for ever.

6 Who laid out the earth above the waters : for His mercy endureth for ever.

7 Who hath made great lights : for His mercy endureth for ever ;

8 The sun to rule the day : for His mercy endureth for ever ;

9 The moon and the stars to govern the night : for His mercy endureth for ever.

CXXXVI.
Hist. Author and
occasion unknown.
Liturg. S. B. M.
Sunday Lauds,
Sept. to Easter.
Thursday Vespers.

Qui percussit gentes multas : et occidit reges fortes.

Sehon regem Amorrhæorum, et Og regem Basan : et omnia regna Chanaan.

Et dedit terram eorum hæreditatem : hæreditatem Israël populo Suo.

DOMINE, Nomen Tuum in æternum : DOMINE, memoriale Tuum in generationem et generationem.

Quia judicabit DOMINUS populum Suum : et in servis Suis deprecabitur.

Simulachra gentium argæatum et aurum : opera manuum hominum.

Os habent, et non loquentur : oculos habent, et non videbunt.

Aures habent, et non audient : neque enim est spiritus in ore ipsorum.

Similes illis fiant qui faciunt ea : et omnes qui confidunt in eis.

Domus Israël, benedicite DOMINUM : domus Aaron, benedicite DOMINUM.

Domus Levi, benedicite DOMINUM : qui timetis DOMINUM, benedicite DOMINUM.

Benedictus DOMINUS ex Sion : Qui habitat in Hierusalem.

PSALMUS CXXXV.

CONFITEMINI DOMINO, quoniam bonus : quoniam in æternum misericordia Ejus.

Confitemini DEO deorum : quoniam in æternum misericordia Ejus.

Confitemini DOMINO dominorum : quoniam in æternum misericordia Ejus.

Qui facit mirabilia magna solus : quoniam in æternum misericordia Ejus.

Qui fecit cælos in intellectu : quoniam in æternum misericordia Ejus.

Qui firmavit terram super aquas : quoniam in æternum misericordia Ejus.

Qui fecit luminaria magna : quoniam in æternum misericordia Ejus.

Solem in potestatem diei : quoniam in æternum misericordia Ejus.

Lunam et stellas in potestatem noctis : quoniam in æternum misericordia Ejus.

it especially with the characteristic which belongs to many others, that indicated by the heavenly worship seen and heard by Isaiah : "And one cried unto another, and said." Each verse contains what we are accustomed to call a Versicle and Response, priests and people "teaching and admonishing one another in psalms and hymns and spiritual songs." This is most conspicuous in the first and last three verses, but the others also are evidently intended to be "cast," as it has been said, "from one to the other ;" and in carrying out this purpose the Psalmist has been following a Divine pattern, shewn to him in the mount of God.

In this Psalm the Church again praises God for His continuous mercy and goodness towards her in the days of His ancient as in those of His new Israel : and the greatness of this mercy is set forth by such references to the majesty and power of God as declare throughout that "the Lord thy God giveth thee not this good land to possess it for thy righteousness," but for His holy Name's sake, that "great Name" which He "will sanctify." [Deut. ix. 6 ; Ezek. xxxvi. 22.] And as it was a perpetual subject of rejoicing among God's ancient people that He had thus chosen them from among all nations

as a people among whom He might dwell and manifest forth His glory, so the Presence of Christ in His Church is still the chief subject of praise. "Whatsoever the Lord pleased, that did He in Heaven and in earth, and in the sea, and in all deep places ;" but He condescended to come down and take Human Nature upon Him, and considering not His own almighty and irresistible Will alone, took pity also upon a fallen world. "Behold, the heaven and heaven of heavens cannot contain Thee ; how much less this house that I have builded ! Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God."

PSALM CXXXVI.

God is here praised as the Creator, Preserver, and Giver of life, and we are taught by the third and the last verses to offer up the Psalm as a tribute of praise to Him "by Whom all things were made," and by Whom the Light and Life of grace came into the world ; to Him Whom the Church in Heaven praises as "King of kings, and Lord of lords."

Thus interpreted, the Psalm divides itself (after the Introductory verses) into three sections. In the first section [vv.

10 "Who smote Egypt with their first-born : for His mercy endureth for ever ;
 11 "And brought out Israel from among them : for His mercy endureth for ever ;
 12 "With a mighty hand, and stretched out arm : for His mercy endureth for ever.
 13 "Who divided the Red sea in two parts : for His mercy endureth for ever ;
 14 "And made Israel to go through the midst of it : for His mercy endureth for ever.
 15 "But as for Pharaoh and his host, He overthrew them in the Red sea : for His mercy endureth for ever.
 16 Who led His people through the wilderness ; for His mercy endureth for ever.
 17 Who smote great kings : for His mercy endureth for ever ;
 18 Yea, and slew mighty kings : for His mercy endureth for ever ;
 19 "Sehon king of the Amorites : for His mercy endureth for ever ;
 20 "And Og the king of Basan : for His mercy endureth for ever ;
 21 And gave away their land for an heritage : for His mercy endureth for ever ;
 22 Even for an heritage unto Israel His servant : for His mercy endureth for ever.
 23 Who remembered us when we were in trouble : for His mercy endureth for ever.
 24 And hath delivered us from our enemies : for His mercy endureth for ever.
 25 Who giveth food to all flesh : for His mercy endureth for ever.
 26 O give thanks unto the GOD of heaven ; for His mercy endureth for ever.
 27 O give thanks unto the LORD of lords : for His mercy endureth for ever.

a Exod. 12. 29.

b Exod. 12. 37.

c Exod. 6. 6.

d Exod. 14. 21.

e Exod. 14. 22, 29.

f Exod. 14. 27.

g Deut. 3. 6.

h Deut. 3. 11.

THE CXXXVII. PSALM.

Super flumina.

By the waters of Babylon we sat down and wept : when we remembered thee, O Zion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody, in our heaviness : Sing us one of the songs of Zion.

CXXXVII.
 Hist. Jeremiah ;
 during the Cap-
 tivity.
 Liturg. 5. 3. 3.
 Thursday Vespers.

4-9] the marvels of Creation are set forth as tokens of the mercy of the Lord : a mercy whose objects may extend far beyond the boundaries of our own world, but of which our own experience gives us abundant reason to sing that it endureth for ever. But the great wonders of the natural world are types and symbols of those in the spiritual world. The heavens are the glorified Church : the earth is the Church in its militant condition. And because the Militant Church is that wherein souls are made fit for the Church glorified, therefore it is laid out above (or founded on) the waters of grace, wherein all souls are new born, and respecting which the invitation is ever going forth, "Ho ! every one that thirsteth, come ye to the waters." "If any man is athirst, let him come unto Me, and drink." The "great lights" are the Sun of Righteousness, "Light of Light," and the "lesser light," the Church, which derives all her light from Him, that she may shed it abroad on men during the "night" of His absence from their sight : the stars are they of whom the prophet said, "They that turn many to righteousness" shall shine "as the stars for ever and ever," and of whom our Lord said, "Ye are the light of the world."

In the second section [vv. 10-22] the mercy of the Lord is

Qui percussit Ægyptum cum primogenitis eorum : quoniam in æternum misericordia Ejus.

Qui eduxit Israël de medio eorum : quoniam in æternum misericordia Ejus.

In manu potenti et brachio excelso : quoniam in æternum misericordia Ejus.

Qui divisit mare Rubrum in divisiones : quoniam in æternum misericordia Ejus.

Et eduxit Israël per medium ejus : quoniam in æternum misericordia Ejus.

Et excussit Pharaonem et virtutem ejus in mari Rubro : quoniam in æternum misericordia Ejus.

Qui traduxit populum Suum per desertum : quoniam in æternum misericordia Ejus.

Qui percussit reges magnos : quoniam in æternum misericordia Ejus.

Et occidit reges fortes : quoniam in æternum misericordia Ejus.

Sehon regem Amorrhæorum : quoniam in æternum misericordia Ejus.

Et Og regem Basan : quoniam in æternum misericordia Ejus.

Et dedit terram eorum hæreditatem : quoniam in æternum misericordia Ejus.

Hæreditatem Israël servo Suo : quoniam in æternum misericordia Ejus.

Qui in humilitate nostra memor fuit nostri : quoniam in æternum misericordia Ejus.

Et redemit nos ab inimicis nostris : quoniam in æternum misericordia Ejus.

Qui dat escam omni carni : quoniam in æternum misericordia Ejus.

Confitemini DEO cæli : quoniam in æternum misericordia Ejus.

Confitemini DOMINO dominorum : quoniam in æternum misericordia Ejus.

PSALMUS CXXXVII.

SUPER flumina Babylonis, illic sedimus et flevimus : dum recordaremur tui, Zion.

In salicibus in medio ejus : suspendimus organa nostra.

Quia illic interrogaverunt nos : qui captivos duxerunt nos, verba cantionum :

Et tui abduxerunt nos : Hymnum cantate nobis de canticis Zion.

magnified for delivering human nature from the power of the Evil One, and the Church from the opposition of Antichrist : the progress of His people being symbolized by the triumphant march of Israel in the face of all her enemies ; and the foes of Christ and His Church,—Satan and all his Antichristian agents,—by Pharaoh, the great and mighty kings, Sehon and Og. Thus is signified how the "Prince of this world" is to be deprived of that dominion over which he has exercised his power since the Fall, and how the heritage is to be given to Israel God's servant, the Lord Jesus, and to His mystical Body.

The third section consists of verses 23, 24, and 25, and is characterized by the latter verse especially, in which is signified the mercy of the Second Person of the Blessed Trinity in giving Himself to be the "Living Bread," given for "the life of the world."

Thus recounting the mercies of her Saviour, the Church returns to her first strain of praise, "O give thanks unto the Lord of lords, for His mercy endureth for ever."

PSALM CXXXVII.

The pathos of this sorrowful strain looks beyond the exile

4 How shall we sing the LORD's song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O LORD, in the day of Jerusalem : how they said, Down with it, down with it even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be, that taketh thy children : and throweth them against the stones.

THE CXXXVIII. PSALM.

Confitebor Tibi.

I WILL give thanks unto Thee, O LORD, with my whole heart : even before the gods will I sing praise unto Thee.

2 I will worship toward Thy holy temple, and praise Thy Name, because of Thy lovingkindness and truth : for Thou hast magnified Thy Name and Thy Word above all things.

3 When I called upon Thee, Thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise Thee, O LORD : for they have heard the words of Thy mouth.

5 Yea, they shall sing in the ways of the LORD : that great is the glory of the LORD.

6 For though the LORD be high, yet hath He respect unto the lowly : as for the proud, He beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt Thou refresh me : Thou shalt stretch forth Thy hand upon the furiousness of mine enemies, and Thy right hand shall save me.

8 The LORD shall make good His lovingkindness toward me : yea, Thy mercy, O LORD, endureth for ever ; despise not then the works of Thine own hands.

and captivity of the Jews, and sets before God the longing of His Church for that Paradise out of which she was driven by the Fall, but to which she hopes to return after the destruction of the mystical Babylon [Rev. xviii—xxii.]—that great world of confusion which has broken up the order and harmony of the Creator's good work.

In the Sion of God's Presence the four-and-twenty elders are represented as "having every one of them harps," the New Song is "the voice of harpers harping with their harps," the martyrs "stand on the sea of glass having the harps of God," and when Babylon is fallen "the voice of harpers" is heard in her no more. Thus is symbolized the restoration to the redeemed of the joys from which the Church has been exiled while it dwelt in the "strange land" of a world which was held captive in the bondage of Satan. And while in that land, she is ever looking forward to the bliss of a restored Paradise : a Jerusalem "new" indeed, yet such as that happy place in which mankind could at first sing the Lord's song to the praise of their Creator in His Visible Presence, the Object of their worship speaking to them, and "walking in the garden."

"Love not the world, neither the things that are in the world," is thus the tone of this Psalm. The mystical Babylon is ever at enmity against God, and the prayer of His Church is ever that all may be destroyed which is not for His glory.

Quomodo cantabimus canticum DOMINI : in terra aliena ?

Si oblitus fuero tui, Hierusalem : oblivioni detur dextera mea.

Adhareat lingua mea faucibus meis : si non meminero tui :

Si non proposuero Hierusalem : in principio lætitiæ meæ.

Memor esto, DOMINE, filiorum Edom : in die Hierusalem ;

Qui dicunt, Exinanite, exinanite : usque ad fundamentum in ea.

Filia Babylonis misera : beatus, qui retribuet tibi retributionem tuam, quam retribuisti nobis.

Beatus qui tenebit : et allidet parvulos tuos ad petram.

PSALMUS CXXXVII.

CONFITEBOR Tibi, DOMINE, in toto corde meo : quoniam audisti verba oris mei.

In conspectu angelorum psallam Tibi : adorabo ad templum sanctum Tuum, et confitebor Nomini Tuo.

Super misericordia Tua et veritate Tua : quoniam magnificasti super omne Nomen sanctum Tuum.

In quacunque die invocavero Te, exaudi me : multiplicabis in anima mea virtutem.

Confiteantur Tibi, DOMINE, omnes reges terræ : quia audierunt omnia verba oris Tui.

Et cantent in viis DOMINI : quoniam magna est gloria DOMINI.

Quoniam excelsus DOMINUS, et humilia respicit : et alta a longe cognoscit.

Si ambulavero in medio tribulationis, vivificabis me : et super iram inimicorum meorum extendisti manum Tuam, et salvum me fecit dextera Tua.

DOMINUS retribuet pro me ; DOMINE, misericordia Tua in sæculum : opera manuum Tuarum ne despicias.

Since then, "in her was found the blood of prophets and of saints, and of all that were slain upon the earth : " therefore the voice comes even from Heaven, "Reward her even as she rewarded you, and double unto her double according to her works."

PSALM CXXXVIII.

This Psalm may have been written by David when he was living as an exile in an idolatrous kingdom, and when he would be the more fervently calling upon God, because walking in the midst of trouble. It may have been upon the lips of the three young confessors as they walked in the midst of the furnace of Nebuchadnezzar : or of the aged Daniel as he knelt three times a day before his God as aforesaid, with his face toward Jerusalem, notwithstanding the cruel devices of his enemies to put him to death : or it may have been the song of those who sang praises at midnight in the prison, when they were brought before rulers and kings for Christ's sake. But more than all it is the Voice of Christ speaking for Himself and for His mystical Body, praising and thanking God because He has magnified His Name and His Incarnate Word above all things, even through the trouble and affliction of the Cross. For when He called upon His Father, His Voice was heard, and His Soul was endued with strength to subdue all the kings of the earth to His allegiance, so that they should "sing in the

CXXXVIII.
Hist. David. Oc-
casion unknown.
Liturg. 聖 聖 聖
Friday, St. Michael,
Vespers. Vigils of
the departed, Name
of Jesus, 1st Ves-
pers.

DAY 29. MORNING PRAYER.

THE CXXXIX. PSALM.

Domine, probasti.

O LORD, Thou hast searched me out, and known me : Thou knowest my down-sitting, and mine up-rising ; Thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but Thou, O LORD, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid Thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from Thy Spirit : or whither shall I go then from Thy presence ?

7 If I climb up into heaven, Thou art there : if I go down to hell, Thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall Thy hand lead me : and Thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the darkness and light to Thee are both alike.

12 For my reins are Thine : Thou hast covered me in my mother's womb.

13 I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

14 My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are Thy counsels unto me, O GOD : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up, I am present with Thee.

CXXXIX.
Hist. David. Oc-
casion unknown.
Liturg. 聖. 聖.
Friday. Apostles
and Evangelists.
Vespers. Com-
mendation of Souls.

PSALMUS CXXXVIII.

DOMINE, probasti me, et cognovisti me : Tu cognovisti sessionem meam et resurrectionem meam.

Intellexisti cogitationes meas de longe : semitam meam et funiculum meum investigasti.

Et omnes vias meas prævidisti : quia non est sermo in lingua mea.

Ecce, DOMINE, Tu cognovisti omnia, novissima et antiqua : Tu formasti me, et posuisti super me manum Tuam.

Mirabilis facta est scientia Tua ex me : confortata est, et non potero ad eam.

Quo ibo a Spiritu Tuo ? et quo a facie Tua fugiam ?

Si ascendero in cœlum, Tu illic es : si descendero in infernum, ades.

Si sumptero pennas meas diluculo : et habitavero in extremis maris ;

Etenim illuc manus Tua deducet me : et tenebit me dextera Tua.

Et dixi, Forsitan tenebræ conculcabunt me : et nox illuminatio mea in deliciis meis.

Quia tenebræ non obscurabuntur a Te, et nox sicut dies illuminabitur : sicut tenebræ ejus, ita et lumen ejus.

Quia Tu possedisti renes meos : suscepisti me de utero matris mee.

Confitebor Tibi, quia terribiliter magnificatus es : mirabilia opera Tua, et anima mea cognoscet nimis.

Non est occultatum os meum a Te, quod fecisti in occulto : et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi Tui, et in libro Tuo omnes scribentur : dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt amici Tui, DEUS : nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur : exsurrexi, et adhuc sum Tecum.

ways of the Lord," acknowledging that the kingdoms of this world are become the kingdoms of the Lord and of His Christ.

And though the Church walk in the midst of trouble, as Christ did, she is the work of the Saviour's "own hands," Whose mercy endureth for ever, and Who will not despise or forsake that which He has new created.

PSALM CXXXIX.

The ancient Introit of the Church of England for Low Sunday applied a portion of this Psalm to our Lord's Resurrection : "When I wake up, I am present with Thee. Alleluia. Thou hast laid Thine hand upon Me. Alleluia. Such knowledge is too wonderful for Me. Alleluia. O Lord, Thou hast searched Me out and known Me : Thou knowest My down-sitting and Mine up-rising." This beautiful use of the first and fifth verses indicates to us the primary spiritual interpretation of the Psalm as relating to the Incarnation of our Blessed Lord, and to the formation of His mystical Body, the Church. "Conceived by the Holy Ghost, born of the Virgin Mary," the Human Nature of the Holy Jesus attained the climax of that mystery attending the origin and growth of all our kind, and of none could it be so fully said, "Thou hast fashioned Me behind and before : and laid Thine hand upon Me." It is,

therefore, as if the Human Nature was speaking to the Divine Nature : "Thou hast fashioned Me by the overshadowing with which Thou hast covered Me in My Mother's womb ; Thou hast united Me inseparably with the overshadowing Spirit ; Thou hast taken Me into Thee, so that I cannot be separated from Thee, whether I ascend to Heaven or descend to Hell, whether I go forth to the rising of the morning sun, or to the darkness left by his departure in the west ; therefore I will offer up Myself as a never-ceasing Eucharist to Thee, declaring the marvellousness of Thy works in creating a New Man, after God, in righteousness and true holiness." The prophet Isaiah gave to the Church, therefore, a perpetual Antiphon to this Psalm when he said, "Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel." [Isa. vii. 14.] "God with us." [Matt. i. 23.]

"But the actual fleshly Body of Christ was itself the type of His mystical Body, the Church, and is as such continually represented in Scripture. His bodily agonies on the Cross were a warning of the afflictions to which the Church should be continually exposed, always delivered unto death for Jesus' sake : His unbroken bones betokened the undiminished strength which throughout her afflictions the Church should retain ; the blood and water which flowed from His pierced side exhibited to view what subsequent generations cherished

19 Wilt Thou not slay the wicked, O GOD : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against Thee : and Thine enemies take Thy Name in vain.

21 Do not I hate them, O LORD, that hate Thee : and am not I grieved with those that rise up against Thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O GOD, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

THE CXL. PSALM.

Eripe me, Domine.

DELIVER me, O LORD, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O LORD, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the LORD, Thou art my GOD : hear the voice of my prayers, O LORD.

7 O LORD GOD, Thou strength of my health : Thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O LORD : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the LORD will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto Thy Name : and the just shall continue in Thy sight.

CXL.
Hist. David ; while persecuted by Saul.
Liturg. 聖. 聖. 聖.
Friday, Maundy Thursday, Good Friday, Vespers.

Si occideris, DEUS, peccatores : viri sanguinum declinate a me.

Quia dicitis in cogitatione : Accipient in vanitate civitates suas.

Nonne qui oderunt Te, DOMINE, oderam : et super inimicos Tuos tabescebam ?

Perfecto odio oderam illos : inimici facti sunt mihi.

Proba me, DEUS, et scito cor meum : interroga me, et cognosce semitas meas.

Et vide, si via iniquitatis in me est : et deduc me in via æterna.

PSALMUS CXXXIX.

ERIPe me, DOMINE, ab homine malo : a viro iniquo eripe me.

Qui cogitaverunt iniquitates in corde : tota die constituebant prælia.

Acuerunt linguas suas sicut serpentis : venenum aspidum sub labiis eorum.

Custodi me, DOMINE, de manu peccatoris : et ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos : absconderunt superbi laqueum mihi.

Et funes extenderunt in laqueum : juxta iter scandalum posuerunt mihi.

Dixi DOMINO, DEUS meus es Tu : exaudi, DOMINE, vocem deprecationis mee.

DOMINE, DOMINE, virtus salutis meæ : obumbrasti super caput meum in die belli.

Ne tradas me, DOMINE, a desiderio meo peccatori : cogitaverunt contra me ; ne derelinquas me, ne forte exaltentur.

Caput circuitus eorum : labor laborum ipsorum operiet eos.

Cadent super eos carbones, in ignem dejicies eos : in miseriis non subsistent.

Vir linguosus non dirigetur in terra : virum injustum mala capient in interitu.

Cognovi quia faciet DOMINUS judicium inopis : et vindictam pauperum.

Veruntamen justi confitebuntur Nomini Tuo : et habitabunt recti cum vultu Tuo.

in the two Christian sacraments. It would be impossible, therefore, with due regard to the analogy of other Scripture-teaching, to read in the Psalm before us a prophecy of the Incarnation of Christ, and yet not to behold in it also a picture of that more spiritual Body of His, in which, and in the different members of which, His glory was to be displayed forth to the world from the period of His first to that of His second coming. . . . In secret, in the darkness of His own grave, that Church was fearfully and wonderfully made : the Corn had to fall into the ground and die ere its much fruit could be brought forth. Then, after His Resurrection from the dead, and Ascension to His Father in Heaven—'I have awaked, and am again with Thee,'—did His new life on earth in the person of the company of His redeemed people begin. It was then, when in His own Person He had left the world and gone to the Father, that He openly contemplates both the preciousness and the number of the friends of God, the members of His Body. Their preciousness was shewn by the fulness of measure in which He poured forth His gifts upon them : their number was the Divine fulfilment of the promise originally made to Abraham, 'I will make thy seed as the

dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered.'"¹

The last six verses of this Psalm illustrate what has been said respecting the Imprecations in a note on the 69th Psalm,² showing that the hatred of the Church towards recklessly impenitent sinners is a hatred of them as the enemies of her Lord ; a hatred, in fact, of their reckless sin, mingled with grief for them in respect to the consequences which such impenitence will bring upon their bodies and souls.

PSALM CXL.

This is also one of those Psalms of which the 69th is a type, wherein the full wickedness of opposition to Christ and His Church is set forth by the strength of the language which is used in its condemnation. "The evil man," and "the wicked man," who "have sharpened their tongues like a serpent," the "ungodly," and the "proud," are all representative terms, signifying, in their most extreme sense, that

¹ THURPP on the Psalms, ii. 297.² Page 568.

THE CXXI. PSALM.

Domine, clamavi.

LORD, I call upon Thee, haste Thee unto me : and consider my voice, when I cry unto Thee.

2 Let my prayer be set forth in Thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O LORD, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto Thee, O LORD GOD : in Thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

DAY 29. EVENING PRAYER.

THE CXXII. PSALM.

Voce mea ad Dominum.

ICRIED unto the LORD with my voice : yea, even unto the LORD did I make my supplication.

2 I poured out my complaints before Him : and shewed Him of my trouble.

3 When my spirit was in heaviness, Thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

CXXI.
Hist. David; while persecuted by Saul.
Liturg. 5. 3. 4. 5.
Friday, Maundy Thursday, Good Friday, Vespers.

CXXII.
Hist. David; while at the cave of Adulam. [1 Sam. 22. 1.]
Liturg. 5. 3. 4. 5.
Friday, Maundy Thursday, Good Friday, Vespers.

PSALMUS CXXI.

DOMINE, clamavi ad Te, exaudi me : intende voci meæ, cum clamavero ad Te.

Dirigatur oratio mea sicut incensum in conspectu Tuo : elevatio manuum mearum sacrificium vespertinum.

Pone, DOMINE, custodiam ori meo : et ostium circumstantiæ labiis meis.

Non declines cor meum in verba malitiæ : ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem : et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me : oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum : absorpti sunt juncti petrae iudices eorum.

Audient verba mea, quoniam potuerunt : sicut crassitudo terræ erupta est super terram.

Dissipata sunt omnia ossa nostra secus infernum : quia ad Te, DOMINE, DOMINE, oculi mei ; in Te speravi, non auferas animam meam.

Custodi me a laqueo quem statuerunt mihi : et a scandalis operantium iniquitatem.

Cadent in retinaculo ejus peccatores : singulariter sum ego donec transeam.

PSALMUS CXXII.

VOCE mea ad DOMINUM clamavi : voce mea ad DOMINUM deprecatus sum.

Effundo in conspectu Ejus orationem meam : et tribulationem meam ante Ipsum pronuntio.

In deficiendo ex me spiritum meum : et Tu cognovisti semitas meas.

In via hac qua ambulabam : absconderunt laqueum mihi.

Evil One whom St. Paul calls "the Wicked," the "old Serpent," whose minister is Antichrist. From the temptation of the first Adam in Paradise to the Temptation of the Second Adam in the wilderness, and thence onward in all ages of the Church until the last great Day, this Evil One is imagining mischief against Christ and His mystical Body, so that the prayer must ever go up, "Deliver us from the Evil," until Satan and his ministers have been cast into the "bottomless pit," among the "hot burning coals" of God's never-ending displeasure.

Then the event will shew that God has surely avenged THE POOR : the mystical Body of THE RIGHTEOUS shall give thanks to His Name, and shall continue in His Presence for ever.

PSALM CXXII.

This is the cry of the Lord and of His Church under suffering from the first and the last persecutors. When the Lamb of God was offered up in the evening of the world's duration, and on the evening of the first Good Friday, He became the true Evening Sacrifice, Whose very attitude was that then used in prayer, a lifting up of His hands, and spreading them forth as when one spreadeth forth his hands to swim. All the day long did He stretch forth His hands to a gainsaying people ;

yet not in vain, for it was all the day long also in intercession with His Father. And although there was a supernatural darkness over body and soul for a time, the incense of His supplication arose before the Throne, and when the Evening Sacrifice had been offered, the prophecy was fulfilled, "It shall come to pass that at evening time it shall be light." [Zech. xiv. 7.]

For the Church this is a continual hymn of exposition upon the words of Christ respecting the troubles of the last days ; "In your patience possess ye your souls" . . . "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." [Luke xxi. 19, 28.] It is better for the Church and for each particular member of Christ to suffer chastisement for a season in the mercy of a righteous Father, than to gain a temporary prosperity by partaking of the "dainty and goodly things" of Babylon and Antichrist, and so fall into the snare and the net from which there is no escape. [Rev. xvii. and xviii.]

PSALM CXXII.

When David thus poured out his complaints to the Lord, and shewed Him of his trouble, he prefigured the holy Son of

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto Thee, O LORD, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto Thy Name : which thing if Thou wilt grant me, then shall the righteous resort unto my company.

THE CXLIII. PSALM.

Domine, exaudi.

HEAR my prayer, O LORD, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

2 And enter not into judgement with Thy servant : for in Thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all Thy works : yea, I exercise myself in the works of Thy hands.

6 I stretch forth my hands unto Thee : my soul gaspeth unto Thee as a thirsty land.

7 Hear me, O LORD, and that soon, for my spirit waxeth faint : hide not Thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear Thy lovingkindness betimes in the morning, for in Thee is my trust : shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

9 Deliver me, O LORD, from mine enemies : for I flee unto Thee to hide me.

10 Teach me to do the thing that pleaseth

Considerabam ad dexteram, et videbam : et non erat qui cognosceret me.

Periit fuga a me : et non est qui requirat animam meam.

Clamavi ad Te, DOMINE ; dixi, Tu es spes mea : portio mea in terra viventium.

Intende ad deprecationem meam : quia humiliatus sum nimis.

Libera me a persequentibus me : quia confortati sunt super me.

Educ de custodia animam meam ad confitendum Nomini Tuo : me expectant justii, donec retribuas mihi.

PSALMUS CXLII.

DOMINE, exaudi orationem meam ; auribus percipe obsecrationem meam : in veritate Tua exaudi me, in Tua justitia.

Et non intres in iudicium cum servo Tuo : quia non justificabitur in conspectu Tuo omnis vivens.

Quia persecutus est inimicus animam meam : humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos sæculi : et anxiatu est super me spiritus meus, in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus Tuis : in factis manuum Tuarum meditabar.

Expandi manus meas ad Te : anima mea sicut terra sine aqua Tibi.

Velociter exaudi me, DOMINE : defecit spiritus meus.

Non avertas faciem Tuam a me : et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam Tuam : quia in Te speravi.

Notam fac mihi viam in qua ambulem : quia ad Te levavi animam meam.

Eripe me de inimicis meis, DOMINE ; ad Te confugi : doce me facere voluntatem Tuam, quia DEUS meus es Tu.

CXLIII.
Hist. David ; during Absalom's rebellion.
Liturg. Ash-Wed. Evensong, S. E. Friday Lauds. Eastern. A daily Morning Psalm. Penitential Ps. 7.

David of Whom it is said, "In all their affliction He was afflicted." It is supposed that this Psalm was sung by David when he was in the cave of Adullam, as was also the 57th :¹ and if so, the circumstances in which he was may have contributed their typical character to it, since it evidently presents to us the Voice of Christ crying unto the Lord out of that darkness which was to Him as the "prison" of sinners.²

Thus, from His Cross, and in the greatest depth of His sorrows, the suffering Saviour cries unto the Lord, beseeching Him not to forsake Him, but to receive His Spirit. And in that darkest hour even, He can see of the travail of His Soul and be satisfied, knowing that when that Soul is brought out of prison, the great Eucharistic Sacrifice for all the world will have been offered, and that a vast congregation of those made righteous by it will gather to their Saviour's company, in His mystical Body.

So, also, has the Church often been partaker in the Sufferings of Christ to such an extent as to be able to take up the words spoken by Him in a great degree of their fulness. And as the Head was delivered from His persecutors to give thanks to God, in like manner will the faithfulness of His Church prevail, in the mercy of God, to her final rescue from sorrow, however strong her persecutors may be.

PSALM CXLIIII.

This is the seventh, and last, of the Penitential Psalms. Like the preceding Psalm, it is the Voice of Christ speaking to us out of the anguish of the Cross, when God's ancient word was fulfilled by the Serpent bruising the heel of the Woman's Seed, and laying Him in the darkness as the men that have been long dead in the grave of their sin. From that Cross, stretching forth His wounded hands in supplication, He prayed to God as the One Penitent on Whom all the sins of mankind were gathered together, and Whose Voice was bewailing them in such tones of sorrow as none else could use, since only the Innocent, "made sin for us," could so feel the awful burden.

But the words of our holy Saviour's vicarious penitence are become a fountain of penitential expression for those whose sins are their own. The Enemy has persecuted their soul, smitten their spiritual life down to the ground, and laid them in the darkness of that sinful state in which the vision of God is faint or lost. Then, in the words of their Saviour, they lay their vexed spirits and desolate hearts at the footstool of a merciful God, and stretch forth their hands to Him, beseeching Him not to hide His face from them for ever, but to let them hear His loving-kindness in the morning of the Resurrection : to quicken their sin-stricken souls in this life, that

¹ See p. 555.² See note on Ps. lxxxviii. p. 589.

Thee, for Thou art my GOD : let Thy loving SPIRIT lead me forth into the land of righteousness.

11 Quicken me, O LORD, for Thy Name's sake : and for Thy righteousness' sake bring my soul out of trouble.

12 And of Thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am Thy servant.

DAY 30. MORNING PRAYER.

THE CXLIV. PSALM.

Benedictus Dominus.

BLESSED be the LORD my strength : Who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my castle and deliverer, my defender in Whom I trust : Who subdueth my people that is under me.

3 LORD, what is man, that Thou hast such respect unto him : or the son of man, that Thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow Thy heavens, O LORD, and come down : touch the mountains, and they shall smoke.

6 Cast forth Thy lightning, and tear them : shoot out Thine arrows, and consume them.

7 Send down Thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto Thee, O God : and sing praises unto Thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David Thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may

CXLIV.
Hist. David; after
his victory over
Goliath and the
Philistines.
Liturg. 5. 9. 9.
Saturday Vespers.

SPIRITUS Tuus bonus deducet me in terram rectam : propter Nomen Tuum, DOMINE, vivificabis me in æquitate Tua.

Educes de tribulatione animam meam : et in misericordia Tua disperdes omnes inimicos meos.

Et perdes omnes qui tribulant animam meam : quoniam ego servus Tuus sum.

PSALMUS CXLIII.

BENEDICTUS DOMINUS DEUS meus, Qui docet manus meas ad prælium : et digitos meos ad bellum.

Misericordia mea et refugium meum : susceptor meus et liberator meus.

Protector meus, et in Ipso speravi : Qui subdit populum meum sub me.

DOMINE, quid est homo, quia innotuisti ei ? aut filius hominis, quia reputas eum ?

Homo vanitati similis factus est : dies ejus sicut umbra prætereunt.

DOMINE, inclina cælos Tuos, et descende : tange montes, et fumigabunt.

Fulgura coruscationem, et dissipabis eos : emitte sagittas Tuas, et conturbabis eos.

Emitte manum Tuam de alto ; eripe me, et libera me de aquis multis : et de manu filiorum alienorum.

Quorum os locutum est vanitatem : et dextera eorum dextera iniquitatis.

DEUS, canticum novum cantabo Tibi : in psalterio decachordo psallam Tibi.

Qui das salutem regibus : Qui redemisti David servum Tuum de gladio maligno, eripe me :

Et erue me de manu filiorum alienorum, quorum os locutum est vanitatem : et dextera eorum dextera iniquitatis.

Quorum filii sicut novellæ plantationes : in juventute sua.

Filiæ eorum compositæ : circumornatæ ut similitudo templi.

Promptuaria eorum plena : eructantia ex hoc in illud.

they may arise to everlasting life in "the land of righteousness."

PSALM CXLIV.

David here prefigures the Captain of our salvation. So among his last words, when he said, "Thou hast girded me with strength unto the battle," he added such expressions regarding the future as could only be true of his Lord : "Thou hast also delivered me from the strivings of my people ; Thou hast kept me to be the head of the heathen ; a people which I knew not shall serve me." David's conflict with the lion, the bear, and the Philistine champion, were all symbolical of the contest between Christ and the powers of evil, in the days of His flesh, and in the life of His mystical Body. With the shepherd's staff of His Incarnate Body, and the "five smooth stones" of His Wounds, His hands were taught to war and His fingers to fight, coming before the powers of evil not with sword and spear, but in the Name of the Lord of Hosts.

This Psalm thus points to our Lord's work of victory by

means of the Incarnation. "Man is like a thing of nought," but the Son of God became the Son of Man, and raised human nature to its former place in the harmony of God's Kingdom. The hand was sent down from above, and delivered our nature from the hand of the oppressor, lifting it out of the great waters in which it was almost overwhelmed. The "everlasting arms" supported it, and the "right hand of wickedness" lost its power. Then was sung the "new song" of the Son of Man's triumph, a song of the victory which God had given to His anointed, and of the mercy of His Providence which had kept the true David from the peril of the Evil One's sword.

Out of that victory sprung the Church of the Redeemer, "the Temple of His Body" in which the children of God are built up as "living stones," and "polished corners," "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone ; in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In Whom ye also are built together for an habitation of God, through the Spirit." Out of that

bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the LORD for their God.

THE CXLV. PSALM.

Exaltabo Te, Deus.

I WILL magnify Thee, O God, my King : and I will praise Thy Name for ever and ever.

2 Every day will I give thanks unto Thee : and praise Thy Name for ever and ever.

3 Great is the LORD, and marvellous, worthy to be praised : there is no end of His greatness.

4 One generation shall praise Thy works unto another : and declare Thy power.

5 As for me, I will be talking of Thy worship : Thy glory, Thy praise, and wondrous works ;

6 So that men shall speak of the might of Thy marvellous acts : and I will also tell of Thy greatness.

7 The memorial of Thine abundant kindness shall be shewed : and men shall sing of Thy righteousness.

8 The LORD is gracious, and merciful : long-suffering, and of great goodness.

9 The LORD is loving unto every man : and His mercy is over all His works.

10 All Thy works praise Thee, O LORD : and Thy saints give thanks unto Thee.

11 They shew the glory of Thy kingdom : and talk of Thy power ;

12 That Thy power, Thy glory, and mightiness of Thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and Thy dominion endureth throughout all ages.

14 The LORD upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon Thee, O LORD : and Thou givest them their meat in due season.

16 Thou openest Thine hand : and fillest all things living with plenteousness.

CXLV.
Hist. David. Occasion unknown.
Liturg. Whitsunday, Evensong, Commemoration of Founders and Benefactors. 5.
聖. 聖. Saturday Vespers. Christ. mas, 1st Vespers. Lauds of the departed.

Oves eorum foetosæ, abundantes in egressibus suis : boves eorum crassæ.

Non est ruina maceræ, neque transitus : neque clamor in plateis eorum.

Beatum dixerunt populum, cui hæc sunt : beatus populus cujus DOMINUS DEUS ejus.

PSALMUS CXLIV.

EXALTABO Te DEUS meus Rex : et benedicam Nomini Tuo in sæculum, et in sæculum sæculi.

Per singulos dies benedicam Tibi : et laudabo Nomen Tuum in sæculum, et in sæculum sæculi.

Magnus DOMINUS, et laudabilis nimis : et magnitudinis Ejus non est finis.

Generatio et generatio laudabit opera Tua : et potentiam Tuam pronuntiabunt.

Magnificentiam gloriæ sanctitatis Tuæ loquentur : et mirabilia Tua narrabunt.

Et virtutem terribilium Tuorum dicent : et magnitudinem Tuam narrabunt.

Memoriam abundantiae suavitatis Tuæ eructabunt : et justitia Tua exsultabunt.

Miserator et misericors DOMINUS : patiens et multum misericors.

Suavis DOMINUS universis : et miserationes Ejus super omnia opera Ejus.

Confiteantur Tibi, DOMINE, omnia opera Tua : et sancti Tui benedicant Tibi.

Gloriam regni Tui dicent : et potentiam Tuam loquentur.

Ut notam faciant filiis hominum potentiam Tuam : et gloriam magnificentiæ regni Tui.

Regnum Tuum, regnum omnium sæculorum : et dominatio Tua in omni generatione et generationem.

Fidelis DOMINUS in omnibus verbis Suis : et sanctus in omnibus operibus Suis.

Allevat DOMINUS omnes qui corruunt : et erigit omnes elisos.

Oculi omnium in Te sperant, DOMINE : et Tu das escam illorum in tempore opportuno.

Aperis Tu manum Tuam : et imple omne animal benedictione.

victory sprung the sacramental abundance of the Church, by which myriads of souls are gathered into the heavenly garner, the flock of Christ's fold multiplied by thousands and ten thousands in the streets of the New Jerusalem, and the servants of God who wear the yoke of the priesthood endowed with ministerial ability [2 Cor. iii. 6], that they may be strong to labour in the grace-giving work of their Master.

PSALM CXLV.¹

This is entitled "David's Psalm of Praise," and it is thought by some that the title belongs to the whole final series, of which this is the commencement. Literally it is a hymn praising the Lord for His works of Creation, but mystically it praises Him for all His marvellous works in the redemption and salvation of mankind.

For these merciful works of our Lord Jesus Christ the Church already sings by anticipation "the song of Moses the

¹ This is an alphabet Psalm, one letter being omitted. The fifteenth verse, and perhaps the whole Psalm, was used at the celebration of the Holy Communion in the time of St. Chrysostom.

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 ;" praising Him day by day for these in all her psalms and hymns and spiritual songs. One generation takes up the strain from its forerunner, and the song goes up unceasingly to the Throne from the choirs of Cathedrals, parish churches, and religious houses, "We praise Thee, O God ; we acknowledge Thee to be the Lord. The Holy Church throughout all the world doth acknowledge Thee ; the Father of an infinite Majesty ; Thine honourable, true, and only Son : also the Holy Ghost the Comforter."

And with the voice of the redeemed Church goes up the voice of all the works of God, each in its appointed and orderly round setting forth His praise Who created it. "And 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, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

And as in the natural, so in the spiritual world, the eyes of all wait upon the Lord the Holy Ghost, the Giver of life, that

17 The LORD is righteous in all His ways : and holy in all His works.

18 The LORD is nigh unto all them that call upon Him : yea, all such as call upon Him faithfully.

19 He will fulfil the desire of them that fear Him : He also will hear their cry, and will help them.

20 The LORD preserveth all them that love Him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the LORD : and let all flesh give thanks unto His holy Name for ever and ever.

THE CXLVI. PSALM.

Lauda, anima mea.

PRAISE the LORD, O my soul ; while I live will I praise the LORD : yea, as long as I have any being, I will sing praises unto my GOD.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the GOD of Jacob for his help : and whose hope is in the LORD his God ;

5 Who made heaven and earth, the sea, and all that therein is : Who keepeth His promise for ever ;

6 Who helpeth them to right that suffer wrong : Who feedeth the hungry.

7 The LORD looseth men out of prison : the LORD giveth sight to the blind.

8 The LORD helpeth them that are fallen : the LORD careth for the righteous.

9 The LORD careth for the stranger ; He defendeth the fatherless and widow : as for the way of the ungodly, He turneth it upside down.

10 The LORD thy GOD, O Sion, shall be King for evermore : and throughout all generations.

DAY 30. EVENING PRAYER.

THE CXLVII. PSALM.

Laudate Dominum.

O PRAISE the LORD, for it is a good thing to sing praises unto our GOD : yea, a joyful and pleasant thing it is to be thankful.

CXLVI.
Hist. Haggai and Zechariah ; on the return of the Jews to Jerusalem under Ezra.
Liturg. Commemoration of Founders and Benefactors. Windsor Obitt Sunday. 聖日. Saturday Vespers. Christmas, 1st Vespers. Vigils of the departed.

CXLVII.
Hist. Haggai and Zechariah ; on the return of the Jews to Jerusalem under Ezra.
Liturg. Commemoration of Founders and Benefactors. Windsor Obitt Sunday. 聖日. Saturday, Dedic. of Church, Vespers. Christmas, 1st Vespers.

Justus DOMINUS in omnibus viis Suis : et sanctus in omnibus operibus Suis.

Prope est DOMINUS omnibus invocantibus Eum : omnibus invocantibus Eum in veritate.

Voluntatem timentium Se faciet : et deprecationem eorum exaudiet, et salvos faciet eos.

Custodit DOMINUS omnes diligentes Se : et omnes peccatores disperdet.

Laudationem DOMINI loquetur os meum : et benedicat omnis caro Nomini sancto Ejus in sæculum, et in sæculum sæculi.

PSALMUS CXLV.

LAUDA, anima mea, DOMINUM ; laudabo DOMINUM in vita mea : psallam DEO meo quandiu fuero.

Nolite confidere in principibus : in filiis hominum, in quibus non est salus.

Exibit spiritus ejus, et revertetur in terram suam : in illa die peribunt omnes cogitationes eorum.

Beatus cujus DEUS Jacob adjutor ejus, spes ejus in DOMINO DEO Ipsius, Qui fecit cælum et terram : mare et omnia quæ in eis sunt.

Qui custodit veritatem in sæculum ; facit judicium injuriam patientibus : dat escam esurientibus.

DOMINUS solvit compeditos : DOMINUS illuminat cæcos.

DOMINUS erigit elisos : DOMINUS diligit justos.

DOMINUS custodit advenas ; pupillum et viduam suscipiet : et vias peccatorum disperdet.

Regnabit DOMINUS in sæcula ; DEUS tuus, Sion : in generationem et generationem.

PSALMUS CXLVI.

LAUDATE DOMINUM, quoniam bonus est psalmus : DEO nostro sit jucunda decoraque laudatio.

He may give them their meat in due season. Already does the Life-giver bestow on them Corn and Wine for sacramental life, the Bread Which came down from Heaven, and the Blood of the True Vine : hereafter will He provide for them the Tree of Life in the midst of the street of the New Jerusalem and on either side of the river of life, which shall bear "twelve manner of fruits, and yield her fruit every month," for the perpetual invigoration of His saints.

PSALM CXLVI.

This is a song of the Church when at rest and peace, able to lift up her soul without any sorrow in Hallelujahs to her King : and blessing Him Who has wrought her deliverance. "Trust ye in the Lord for ever ; for in the Lord Jehovah is everlasting strength."

Christ is, therefore, praised as the Creator of the natural and the spiritual world ; of the heaven, which is the Church above in glory ; of the earth, which is the Church Militant ; of the sea, which is the world without, into which the Church casts her net for a draught at her Master's word.

Thus He is praised in terms founded on the Prophecy of Isaiah which He Himself expounded when He said, "This day is this Scripture fulfilled in your ears : " "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor ; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Blessed they who have this Helper for their own : they shall sing His praises as long as they have any being ; and declare Him to be their King for evermore, and throughout all generations.

PSALM CXLVII.

The song of joy and thanksgiving is continued, the subject being the edification of the Church of God, the gathering in of the Gentiles, the healing work of sacramental grace. So in the Church Militant does Christ gather together in one the children of God that are scattered abroad, that there may be one flock and one Shepherd ; so in the Church Triumphant will His elect be gathered together from the four winds of heaven:

2 The LORD doth build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our LORD, and great is His power : yea, and His wisdom is infinite.

6 The LORD setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the LORD with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, *and herb for the use of men ;*

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon Him.

10 He hath no pleasure in the strength of an horse : neither delighteth He in any man's legs.

11 But the LORD'S delight is in them that fear Him : and put their trust in His mercy.

12 Praise the LORD, O Jerusalem : praise thy God, O Sion.

13 For He hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth His commandment upon earth : and His word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth His ice like morsels : who is able to abide His frost ?

18 He sendeth out His word, and melteth them : He bloweth with His wind, and the waters flow.

19 He sheweth His word unto Jacob : His statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of His laws.

THE CXLVIII. PSALM.

Laudate Dominum.

○ PRAISE the LORD of heaven : praise Him in the height.

*Liturg. 五節期.
Saturday, Dedic. of
Church, Vespers.
Christmas, Corp.
Chr., 1st Vespers.*

*CXLVIII.
Hist. Haggai and
Zechariah ; on the
return of the Jews
to Jerusalem under
Ezra.
Liturg. 五節期.
Lauds, ferial and
festival. Lauds of
the departed.*

Ædificans Hierusalem DOMINUS : dispersiones Israëlis congregabit.

Qui sanat contritos corde : et alligat contritiones eorum.

Qui numerat multitudinem stellarum : et omnibus eis nomina vocat.

Magnus DOMINUS noster, et magna virtus Ejus : et sapientiæ Ejus non est numerus.

Suscipiens mansuetos DOMINUS : humilians autem peccatores usque ad terram.

Præcinito DOMINO in confessione : psallite DEO nostro in cithara.

Qui operit cælum nubibus : et parat terræ pluviam.

Qui producit in montibus fœnum : et herbam servituti hominum.

Qui dat jumentis escam ipsorum : et pullis corvorum invocantibus Eum.

Non in fortitudine equi voluntatem habebit : nec in tibiis viri beneplacitum erit Ei.

Beneplacitum est DOMINO super timentes Eum : et in eis qui sperant super misericordia Ejus.

PSALMUS CXLVII.

LAUDA, Hierusalem, DOMINUM : lauda DEUM tuum, Sion.

Quoniam confortavit seras portarum tuarum : benedixit filiis tuis in te.

Qui posuit fines tuos pacem : et adipe frumenti satiat te.

Qui emittit eloquium Suum terræ : velociter currit sermo Ejus.

Qui dat nivem sicut lanam : nebulam sicut cinerem spargit.

Mittit crystallum Suam sicut buccellas : ante faciem frigoris Ejus quis sustinebit ?

Emittet verbum Suum, et liquefaciet ea : flabit spiritus Ejus, et fluent aqua.

Qui annuntiat verbum Suum Jacob : justitias et judicia Sua Israël.

Non fecit taliter omni nationi : et judicia Sua non manifestavit eis.

PSALMUS CXLVIII.

LAUDATE DOMINUM de cœlis : laudate Eum in excelsis.

and though no man could number the spiritual seed of Abraham more than he could count the stars, yet the Good Shepherd knows all His sheep, and "calleth His own by name, and leadeth them out." Thus the Lord setteth up Him Who was "meek and lowly of heart" in an eternal kingdom, and bringeth the ungodly, Satan and his evil ministers, down to the ground in an everlasting destruction.

Throughout this Psalm, as in many others, the blessings of supernatural grace are indicated by reference to those of natural provision. The clouds and rain represent the overshadowing abundance of the dew of the Holy Spirit, causing the sacramental food of God's children to grow upon the mountain of His Church, the City set on an hill, the "great and holy mountain" where the prophet saw "the holy Jerusalem descending out of Heaven from God." The "flour of wheat" with which Sion is filled when He maketh peace in her borders, signifies the Bread of Heaven which the Prince of Peace gives in His City of Peace.

There are other allusions, moreover, which can scarcely be dissociated from our Lord, as when His word running very swiftly reminds us of the eternal WORD, the Sun of Right-

eousness, Who goeth forth as a giant to run His course : or as when the giving of snow like wool recalls Him of Whom it is said that "His head and His hairs were white like wool, as white as snow."

Thus we look, in this hymn of praise, to our Lord as the Source of all grace and strength in that City, the bars of whose gates He has made fast by sure foundation on Himself the Rock. No natural powers—such as animal strength—can win a place in that City, but only the fear of the Lord, and trust in His mercy. There He deals mercifully and graciously with the nation whom He has chosen to Himself to be His inheritance, giving them peace in their borders, and filling them with His grace, and shewing them His Word.

PSALM CXLVIII.

The three concluding Psalms of the Psalter have always been specially connected together in the mind of the Church, as *Aïros*, or "Lauds." They proclaim the final progress of the Church "from glory to glory," in the New Creation, the Resurrection, and the bliss of Heaven.

2 Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their King.

3 Let them praise His Name in the dance : let them sing praises unto Him with tabret and harp.

4 For the LORD hath pleasure in His people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all His saints.

THE CL. PSALM.

Laudate Dominum.

O PRAISE God in His holiness : praise Him in the firmament of His power.

2 Praise Him in His noble acts : praise Him according to His excellent greatness.

3 Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

4 Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

5 Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

6 Let every thing that hath breath : praise the LORD.

CL.
Hist. Haggai and Zechariah ; on the return of the Jews to Jerusalem under Ezra.
Liturg. S. E. M. Lauds, ferial and festival. Lauds of the departed.

Lætetur Israël in Eo Qui fecit eum : et filii Sion exsultent in Rege suo.

Laudent Nomen Ejus in choro : in tympano et psalterio psallant Ei.

Quia beneplacitum est DOMINO in populo Suo : et exaltavit mansuetos in salutem.

Exsultabunt sancti in gloria : lætabuntur in cubilibus suis.

Exsultationes DEI in gutture eorum : et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus : increpationes in populis.

Ad alligandos reges eorum in compedibus : et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum : gloria hæc est omnibus sanctis Ejus.

PSALMUS CL.

LAUDATE DOMINUM in sanctis Ejus : laudate Eum in firmamento virtutis Ejus.

Laudate Eum in virtutibus Ejus : laudate Eum secundum multitudinem magnitudinis Ejus.

Laudate Eum in sono tubæ : laudate Eum in psalterio et cithara.

Laudate Eum in tympano et choro : laudate Eum in chordis et organo.

Laudate Eum in cymbalis benesonantibus ; laudate Eum in cymbalis jubilationis : omnis spiritus laudet DOMINUM.

strains sound in the hymns of the Church Triumphant. And thus shall the last words of the last Psalm receive that further, most glorious, fulfilment which was foreshadowed to St. John when the door was opened in Heaven : " And 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, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

FORMS OF PRAYER TO BE USED AT SEA.

¶ The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.

¶ These two following Prayers are to be also used in her Majesty's Navy every day.

○ ETERNAL LORD GOD, Who alone spreadest out the heavens, and rulest the raging of the sea; Who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into Thy Almighty and most gracious protection the persons of us Thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen VICTORIA, and her "Dominions, and a security for such as pass on the seas upon their lawful

a "Kingdoms" in the MS. and the Sealed Books.

occasions; that the inhabitants of our Island may in peace and quietness serve Thee our GOD; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy holy Name; through JESUS CHRIST our LORD. *Amen.*

The Collect.

PREVENT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

¶ Prayers to be used in Storms at Sea.

○ MOST powerful and glorious LORD GOD, at Whose command the winds blow, and lift up the waves of the sea, and Who stillest the rage thereof; We Thy creatures, but miserable sinners, do in this our great distress cry unto Thee for help: Save, LORD, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot Thee our God, and refused to hearken to the still voice of Thy word, and to obey Thy commandments: But now we see how terrible Thou art in all Thy works of wonder; the great GOD to be feared above all: And therefore we adore Thy Divine Majesty, acknowledging Thy power, and imploring Thy goodness. Help, LORD, and save us for Thy mercy's sake in JESUS CHRIST Thy SON, our LORD. *Amen.*

Or this.

○ MOST glorious and gracious LORD GOD, Who dwellest in heaven, but beholdest all things below; Look down, we beseech Thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, LORD, or else we perish. The living, the living, shall praise Thee. O send Thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve Thee, and to glorify Thy Name all the days of

our life. Hear, LORD, and save us, for the infinite merits of our blessed SAVIOUR, Thy SON, our LORD JESUS CHRIST. *Amen.*

¶ The Prayer to be said before a Fight at Sea against any Enemy.

○ MOST powerful and glorious LORD GOD, the LORD of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to Thy Divine Majesty in this our necessity, that Thou wouldest take the cause into Thine own hand, and judge between us and our enemies. Stir up Thy strength, O LORD, and come and help us; for Thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us Thy poor servants begging mercy, and imploring Thy help, and that Thou wouldest be a defence unto us against the face of the enemy. Make it appear that Thou art our SAVIOUR and mighty Deliverer, through JESUS CHRIST our LORD. *Amen.*

¶ Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for Thy mercy's sake.

PRAYERS TO BE USED AT SEA.

These forms of Prayer were composed, and inserted here at the Revision of 1661. They were probably written or compiled by Bishop Sanderson,¹ who "did also," says Walton,

¹ The examination and revision of them was committed by Convocation to Stern, Bishop of Carlisle, on September 27, 1661.

"by desire of the Convocation, alter and add to the forms of Prayers to be used at sea, now taken into the Service Book" [WALTON'S *Life of Sanderson*], but they have not been traced in any older form, and those portions which are not taken from other divisions of the Prayer Book are probably original compositions drawn up for the occasion. They are mentioned in the Preface as one of the additions which it was thought ex-

Thou art the great God, that hast made and rulest all things: O deliver us for Thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise Thee.

Special Prayers with respect to the Enemy.

THOU, O LORD, art just and powerful: O defend our cause against the face of the enemy.

O God, Thou art a strong tower of defence to all that flee unto Thee: O save us from the violence of the enemy.

O LORD of hosts, fight for us, that we may glorify Thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O LORD, arise, help us, and deliver us for Thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O LORD, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed SAVIOUR, that didst save Thy disciples ready to perish in a storm, hear us, and save us, we beseech Thee.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

O LORD, hear us.

O CHRIST, hear us.

GOD the FATHER, GOD the SON, GOD the HOLY GHOST, have mercy upon us, save us now and evermore. Amen.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass

against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,

The Confession.

ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

ALMIGHTY GOD, our heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through JESUS CHRIST our LORD. Amen.

Thanksgiving after a Storm.

Jubilare Deo. Ps. lxxvi. **O** BE joyful in God, all ye lands: sing praises unto the honour of His Name, make His praise to be glorious.

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.

For all the world shall worship Thee: sing of Thee, and praise Thy Name.

O come hither, and behold the works of God: how wonderful He is in His doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

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.

O praise our God, ye people: and make the voice of His praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For Thou, O God, hast proved us: Thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and Thou broughtest us out into a wealthy place.

I will go into Thine house with burnt-offerings: and will pay Thee my vows, which I promised

to the "Directory of Public Worship," intended by them to supersede the Prayer Book. In the preface to this it is stated that the Common Prayer is still used on board ship, though "for many weighty reasons abolished;" and to prevent the necessity of using it any longer "it hath been thought fit to frame some prayers agreeing with the Directory established by Parliament."

to make, but no further light is thrown upon their origin. The only parallel to them in the ancient services is a *Missa pro Navigantibus*, but this is not represented in any of the present forms.

It is not unlikely that they were suggested by a "Supply of Prayer for the Ships that want Ministers to pray with them," which was set forth by the rebel Parliament as a supplement

to the "Directory of Public Worship," intended by them to supersede the Prayer Book. In the preface to this it is stated that the Common Prayer is still used on board ship, though "for many weighty reasons abolished;" and to prevent the necessity of using it any longer "it hath been thought fit to frame some prayers agreeing with the Directory established by Parliament."

with my lips, and spake with my mouth, when I was in trouble.

I will offer unto Thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what He hath done for my soul.

I called unto Him with my mouth : and gave Him praises with my tongue.

If I incline unto wickedness with mine heart : the LORD will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God Who hath not cast out my prayer : nor turned His mercy from me.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino. Ps. cvii. **O** GIVE thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

Let them give thanks whom the LORD hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hungry and thirsty : their soul fainted in them.

So they cried unto the LORD in their trouble : and He delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

For He satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the LORD : and lightly regarded the counsel of the Most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the LORD in their trouble : He delivered them out of their distress.

For He brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

For He hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the LORD in their trouble : He delivered them out of their distress.

He sent His word, and healed them : and they were saved from their destruction.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

That they would offer unto Him the sacrifice of thanksgiving : and tell out His works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the LORD : and His wonders in the deep.

For at His word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits' end.

So when they cry unto the LORD in their trouble : He delivereth them out of their distress.

For He maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so He bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

That they would exalt Him also in the congregation of the people : and praise Him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh He barren : for the wickedness of them that dwell therein.

Again, He maketh the wilderness a standing water : and water-springs of a dry ground.

And there He setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though He suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth He the poor out of misery : and maketh Him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the LORD.

On the restoration of the Prayer Book it was probably felt that the great increase of the Navy through the regular levy of "ship money" during Cromwell's time had made some special prayers of this kind desirable.

The prayers are for "occasional" use, with the exception of the first two : and all that calls for notice is the fact that

they are framed on the strict principles of the Church of England. Confession and Absolution are appointed, in extreme danger, as a reality to which men will be glad to fly when their souls are about to appear suddenly before God. The responsive form is kept up throughout : and the "Hymns of Praise and Thanksgiving," as well as the use of the Te Deum

Glory be to the FATHER, and to the SON ; and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious LORD GOD, Who art of infinite goodness and mercy ; We Thy poor creatures, whom Thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before Thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that Thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before Thee in our great distress : even when we gave all for lost, our ship, our goods, our lives, then didst Thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all praise and glory to Thy holy Name ; through JESUS CHRIST our LORD. Amen.

Or this :

O MOST mighty and gracious good God, Thy mercy is over all Thy works, but in special manner hath been extended toward us, whom Thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God Thou art ; how able and ready to help them that trust in Thee. Thou hast shewed us how both winds and seas obey Thy command ; that we may learn, even from them, hereafter to obey Thy voice, and to do Thy will. We therefore bless and glorify Thy Name, for this Thy mercy in saving us, when we were ready to perish. And, we beseech Thee, make us as truly sensible now of Thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to Thy holy commandments. Continue, we beseech Thee, this Thy goodness to us ; that we, whom Thou hast saved, may serve Thee in holiness and righteousness all the days of our life ; through JESUS CHRIST our LORD and SAVIOUR. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

a Ps. 48. 1 ; 107. 2.

b Ps. 145. 8.

c Ps. 103. 10.

d Ps. 103. 11.

e Ps. 116. 3 ; 107. 18.

f Ps. 124. 4, 3.

g Ps. 107. 25.

h Ps. 107. 26, 28.

i Ps. 66. 19, 20 ; 145. 19.

k Ps. 107. 29 ; 147. 15.

l Ps. 107. 13.

m Ps. 68. 19, 20.

n Ps. 92. 4.

o Ps. 72. 18, 19.

p Ps. 106. 48.

q Ps. 107. 1.

"Great is the LORD, and greatly to be praised ; let the redeemed of the LORD say so : whom He hath delivered from the merciless rage of the sea.

^b The LORD is gracious and full of compassion : slow to anger, and of great mercy.

^c He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

^d But as the heaven is high above the earth : so great hath been His mercy towards us.

^e We found trouble and heaviness : we were even at death's door.

^f The waters of the sea had well nigh covered us : the proud waters had well nigh gone over our soul.

^g The sea roared : and the stormy wind lifted up the waves thereof.

^h We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto Thee, O LORD : and Thou didst deliver us out of our distress.

ⁱ Blessed be Thy Name, Who didst not despise the prayer of Thy servants : but didst hear our cry, and hast saved us.

^k Thou didst send forth Thy commandment : and the windy storm ceased, and was turned into a calm.

^l O let us therefore praise the LORD for His goodness : and declare the wonders that He hath done, and still doeth for the children of men.

^m Praised be the LORD daily : even the LORD that helpeth us, and poureth His benefits upon us.

He is our God, even the God of Whom cometh salvation : GOD is the LORD by Whom we have escaped death.

ⁿ Thou, LORD, hast made us glad through the operation of Thy hands : and we will triumph in Thy praise.

^o Blessed be the LORD GOD : even the LORD GOD, Who only doeth wondrous things ;

^p And blessed be the Name of His Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii.

THE grace of our LORD JESUS CHRIST, and the love of God, and the fellowship of the HOLY GHOST, be with us all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

r Ps. 124. 3.

IF the LORD had not been on our side, now may we say : if the LORD Himself had not been on our side, when men rose up against us ;

s Ps. 124. 1, 2.
t Ps. 124. 4, 5.

^r They had swallowed us up quick : when they were so wrathfully displeased at us.

^s Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

after victory, presuppose a choral use of the Church's services. Some of the Prayers are evidently intended to be used in the same manner and place as the "Occasional Prayers and Thanksgivings," the ordinary daily Service being directed to be used both by the Rubric at the head of these Forms, and

by the first of the "Articles of War." The latter is as follows :—

"Officers are to cause Public Worship, according to the Liturgy of the Church of England, to be solemnly performed in their ships, and take care that prayers and preaching by

But praised be the LORD : Who hath not given us over as a prey unto them.

“ The LORD hath wrought : a mighty salvation for us.

“ We gat not this by our own sword, neither was it our own arm that saved us : but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto us.

“ The LORD hath appeared for us : the LORD hath covered our heads, and made us to stand in the day of battle.

The LORD hath appeared for us : the LORD hath overthrown our enemies, and dashed in pieces those that rose up against us.

“ Therefore not unto us, O LORD, not unto us : but unto Thy Name be given the glory.

“ The LORD hath done great things for us : the LORD hath done great things for us, for which we rejoice.

“ Our help standeth in the Name of the LORD : Who hath made heaven and earth.

“ Blessed be the Name of the LORD : from this time forth for evermore.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

a 1 Sam. 19. 3.

b Ps. 44. 3.

c Ps. 140. 7.

d Ps. 115. 1.

e Ps. 126. 3. 4.

f Ps. 124. 7.

g Ps. 113. 2.

¶ After this Hymn may be sung the *Te Deum*.

¶ Then this Collect.

O ALMIGHTY GOD, the Sovereign Commander of all the world, in Whose hand is power and might which none is able to withstand ; We bless and magnify Thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to Thee, Who art the only giver of victory. And, we beseech Thee, give us grace to improve this great mercy to Thy glory, the advancement of Thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech Thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days, through JESUS CHRIST our LORD ; to Whom with Thee and the HOLY SPIRIT, as for all Thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen*.

2 Cor. xiii.

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen*.

At the Burial of their Dead at Sea.

¶ The Office in the Common Prayer-book may be used ; Only instead of these words [*We therefore commit his body to the ground, earth to earth, etc.*] say,

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up

her dead,) and the life of the world to come, through our LORD JESUS CHRIST ; Who at His coming shall change our vile body, that it may be like His glorious body, according to the mighty working whereby He is able to subdue all things to Himself.

the chaplains be performed diligently, and that the Lord's Day be observed."

It is worthy of notice that the form with which the body is committed to the deep in the Burial Service differs from the older form in an important particular, "looking for the resurrection of the body . . . and the life of the world to come," being substituted for "in sure and certain hope of the

resurrection to eternal life." This change has been adopted in the American Book of Common Prayer. The difference is only a verbal one, but circumstances have given it importance : and the words above have often been quoted as if they had originated in America instead of in our own revision of 1661 ; and with (as is probable) so Catholic-minded a Churchman as Bishop Sanderson.