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A DEVOUT  
PARAPHRASE  
ON THE SEVEN  
PENITENTIAL PSALMS:  
OR, A  
PRACTICAL GUIDE  
TO  
REPENTANCE.

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*Many are willing to fall with David, who will not rise again with David. Whereas He is not proposed to you as a Pattern for Sin, but as an Example, if you have fallen, to rise again. Let the Innocent then take warning, by Him, not to fall; and Sinners, by following Him, learn to rise.* St. AUGUSTIN in PSALM L.

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By F. BL\*TH, DISC. CAR.---S.T.P.

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The SECOND EDITION.

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L O N D O N:  
Printed, by J. HOYLES, for the AUTHOR.  
MDCCXLII.





To the much Honour'd LADY

*Miss* URSULA MANNOCK,

DAUGHTER to

Sir *FRANCIS MANNOCK*, Bart.

MADAM,



HIS little Work being design'd for the spiritual Benefit of Christians in general, of the *Good* as well as of the *Bad*, as well of the *Perfeet* as of the *Imperfeet*; I know not how to enforce the Penitential Sentiments, It is calculated to excite in them All, better than by prefixing to It such a living lively Instance of Compunctive Innocence as neither the Guilty nor the Guiltless can except against. I cannot therefore be so complaisant to your Humility as to omit shewing that Instance in You, who, tho' No-One can discover any Fault in You, are nevertheless as lowly in Mind and as mortified in

\* A

your

## DEDICATION.

your Manners as They need be, who are chiefly signalized by their Faults.

I mean not however to insinuate that You have not any Failings, because We can point-out None. No, Madam; It ill becomes Me to assail You with Flattery, who have every Right to expect from my Function and Gratitude Nothing but Truth. Not the Infant of a Day is free from Blemish in the Sight of GOD. *Our* greatest Innocence consists now only in the Fewness of our Faults; and Such of us as are the most free will nevertheless find upon inward Research but too much Cause for Compunction, even without having the Curtain drawn from before our hidden Sins.

Instead then, Madam, of dissuading you from perfecting your Innocence with the Spirit of Christian Penance, I heartily exhort you to persevere in the Improvement of Both. Your Constancy is sure to be rewarded with an eternal Crown of Glory hereafter: And you have already a Sample of the temporal Recompense you may expect, even here, in that Bloom of Health which Heaven has at length restored to you as the gracious Premium of that Christian Patience Fortitude and Resignation to the Divine Will, with which you so chearfully endured the long Series of Infirmities it pleased the  
Almighty

## DEDICATION.

Almighty to send you for Trial of your Fidelity. For, whatever your Bodily Physicians may think ; I, who have had the spiritual Care of you heretofore, cannot help looking upon your present happy Re-establishment rather as a Blessing granted to your own religious Virtues than as a Cure perform'd. by their medicinal Ones.

What better Use then, Madam, can you make of that Blessing than to improve it to the Honour of the Almighty Donor and to your own Advancement in his Love ? My great View therefore, in presenting you this PARAPHRASE, is to forward your pious Dispositions to so desirable an End ; next indeed to the Desire of promoting the same blisful Pursuit in Others by your Example.

I shall not therefore, Madam, make any Apology for dedicating it to You, without your previous Consent and even without your Knowledge ; because, I imagin myself in need of None. I could not have been so well acquainted with your Modesty and Humility as I am, and not expected a Refusal, if I had ask'd your Permission. Why then should I make any Virtue of yours a Snare to you, by tempting you to decline, for once in your Life, the being instrumental to a general Good ? That would have been but an Ungrateful Return for the gracious Reception

## DEDICATION.

ception which (Thanks to the Generosity of your Honour'd Parents and Self) I have so often met with at *Giffard's-Hall*; where Many of the Sentiments contain'd in this slender Volume were first conceived and where Some of the happiest of them the Piety of your Practice help'd me to.

But I shall keep you too long in a State of Violence, if I say more: You, who are, I hope, too much taken-up with earning Praise to have Time any more than Patience to hear it. To conclude then, as becomes Me; I sincerely wish you, all the Spiritual Blessings which Heaven can bestow, together with every temporal Happiness consistent with Them: And, humbly intreating a Share in your pious Thoughts, I am, with utmost Zeal and Candor,

M A D A M,

*Your most respectful,*

*Most devoted, humble Servant,*

In CHRIST,

F. BLYTH.



THE  
P R E F A C E  
TO THE  
CATHOLIC READER.



*I* has been the laudable Practice of the Church, in all Ages, to prescribe, to repenting Sinners, a special Application to Prayer and spiritual Exercises as one Part of the temporal Satisfaction due, from them, to GOD, for their past Offences. And of all the Forms of Prayer proposed by the Church to the Faithful, there is, perhaps, no Set of Devotions more frequently enjoin'd by Directors to their Penitents, by way of sacramental Penance, than the SEVEN PENITENTIAL PSALMS; as indeed there is not Any

more proper for that holy Purpose: They containing all the Piety and Unction necessary to raise the Soul of a Sinner, once converted to GOD, to a sincere perfect and lasting Repentance; if they be but rightly made use of. Whence comes it then still, that, of the Many, who recite these sacred Psalms, by way of sacramental Satisfaction for their Sins, in obedience to their spiritual Directors, there are so very Few to be found, who do not again relapse into their former sinful Condition, and, in so doing, lose the Fruits of a confirm'd Repentance, which their Ghostly-Fathers intended them, by enjoining this devout Exercise? The Source of it seems to be this, that, for want of understanding Many of the elevated and mystical Expressions contain'd in Each of these sacred Canticles, and for want either of natural Talent or spiritual Knowledge enough to make a proper Application of them to themselves, very Few enter into the true Spirit with which they ought to be used. So that the Major Part of Penitents, contenting themselves with a verbal  
Repetition

*Repetition of this Part of their spiritual Penance, make it rather an Act of Obedience only, than a fruitful Act of Obedience Repentance and Devotion. The Consequence of which is, that, if, in virtue of sacramental Grace, they do depart, from the Tribunal of Confession, acquitted of the Guilt of their Sins, they seldom depart sufficiently purified from every Attachment to it.*

*It cannot well be wonder'd therefore, that, in Such, their Passions should gather strength, and their pious Resolutions grow fainter, as the Mediocrity of their Fervor decreases; beset, as they are, on every side, by inveterate Habits, fresh Temptations, and the Revival of their former, but half-stifled, Affections to Evil. What less have they to apprehend, when they are unprovided with that vigorous Ardor of Love for GOD and Self-detestation, which a pure and perfect Contrition arising from a thorough Sense of his infinit Goodness and their own Unworthiness, alone, can give to repenting Sinners. For, tho' ATTRITION, that is, a sincere Sorrow, proceeding*

proceeding from some inferior Motive, such as, the Fear of Hell, &c. and excluding all actual Will to Sin; tho', I say, this ATTRITION, when join'd with sacramental Grace, may be sufficient to justify a Sinner; yet it is by fervently and constantly aspiring to a perfect Contrition, that he must hope to attain to a Confirmation in Grace. To help repenting Sinners to This then, is the chief Intent of spiritual Directors, in enjoining them the SEVEN PENITENTIAL PSALMS, in part, or in full, of their sacramental Penance. And This they cannot well miss of; if they seriously and sincerely repeat them in the same Spirit, with which the Holy Prophet penn'd them.

I imagin'd therefore, that it could neither be an unprofitable nor an unacceptable Office, to Such as are sincerely desirous of converting themselves wholly to GOD; if I should labour to render this devout Exercise familiar to them in a short and pious Paraphrase, which might enable Them, who are obliged to repeat all or any of these Psalms, by way of sacramental

Penance,

*Penance, to reap the fruits of Fervor, as well as the Merit of Obedience, from them; and teach Those, who recite them out of voluntary Humiliation, how to aspire to a perfect Contrition.*

*When I resolv'd upon this Undertaking, I was not insensible either of the Difficulty of the Task or of my own natural Inequality to it. But the sovereign Confidence I have reason to place in the divine Assistance left me no room to doubt, but that the same unwearied Inspirer of all Wisdom and Goodness, who has so often perfected his Praise from the mouth of Infants and Sucklings, could, and even would (seeing the Purity of my Intentions) teach Sinners, by the Mouth of a Sinner, the Way to a perfect Repentance. Wherefore, as no Sinner, perhaps, ever did, with less Desert, receive greater Lights and Graces, from the Divine Mercy, in the Penitential Way, than my Self; The least Acknowledgment, I thought, I could make, of the infinite Gratitude which I myself owe my GOD, for his Goodness to Me in particular, must be the endea-*

a

vouring

*vouring to forward Others in spiritual Con-  
punction.*

*For tho' I cannot charge myself with the  
specific Guilt, which first gave Occasion to these  
devout Aëts of Contrition; yet considering the  
more weighty Duties of the Priests of the New  
Law than Those of the Prophets of the Old, and  
the greater Graces and Helps communicated to  
Us than to Them, I cannot help thinking, that  
all Transgressions and Omissions, contrary to the  
greater Perfection, we ought to tend-to, are  
more hainous and less pardonable, in Us, than in  
Them. And therefore, when I look back on  
my own Life in particular, and, in this Light,  
view my former Vanities and past Neglects of  
Public Good, I cannot but think myself in more  
need, than ever David was, of promoting Con-  
trition in myself, by forwarding it in Others.*

*However This may seem foreign to the pre-  
sent Purpose, it really is not so. For, in the  
First Place, it is the general Concern of all  
Christians, as well Laity as Clergy, to entertain  
a justly mean Opinion of themselves. However  
free*

*free Any of us all may have preserved ourselves from absolute Mortal Sins, if we do but consider, on one hand, the infinit Purity of GOD in himself and the Immensity of his Mercies to us; and, on the other hand, how opposit Every the least Venial Sin is to that Sovereign Purity, and how ungrateful a Return it is, for the ineffable Graces, Lights, Means, and Calls to Perfection, which we have from time to time received, from that Source of all Bounty; we shall find but too great room for the deepest Contrition in ourselves, which we cannot better aspire-to than by endeavouring to promote it in Others. In the next place, with regard to Us Priests, as every Omission of the Good, we are impower'd by our Function to do, is an Injury done to the Public; I, for my own part can take no fairer Opportunity, than this Penitential Treatise affords me, of attoning for any past Deficiencies, by present and future Assiduities to serve them. In fact, it was this Motive, which chiefly set me upon the following Undertaking: Which, such as it is, I here present*

*my Readers with, heartily wishing, It may be profitable to All. To give them therefore some Idea of it, I shall just add a succinēt Account of the Method I have observed through the Whole.*

*In this Edition, the Reader will find the PARAPHRASE immediately after the Preface, contrary to the Method observed in the First Edition; in which IT follow'd the Titles and Arguments of the Several Psalms as IT here preceeds them. My Reason for this Alteration is, that the devout Penitent may not be detain'd too long from his penitential Exercises, by Matters which belong more to the Erudition of the Mind, than to the Emolition of the Heart. And yet as the Heart cannot act but by Direction from the Understanding, and a Mind well instructed is the better able to mollify the Will and give a Right Bent to it; I did not think it would be adviseable to omit them. And therefore I have thrown them together at the End of the Book, by way of Appendix to it; that the learned Curious may have Matter of Amusement and the pious Illiterate may not want Matter of Instruction,*

*struction, in such Leisure Hours, when they are neither disposed to pray, nor yet to pass their Time without some devout Employ capable of fitting them for Prayer.*

*For the Text of the Psalms I have rather follow'd the Manual than the Douay Version; as the Difference is not material, as Both are approved of, and as the Former is in most hands. My chief Reason however for doing this is, that They, who shall have read this Paraphrase attentively, may read the Psalms with more Fruit in their Manuals, when they have not This at hand.*

*To the Paraphrase I have endeavour'd to give such a penitent Turn as every Repenting Sinner's Mind ought to have after Absolution: And to succeed in this the better, have pursued those very Sentiments which the simple Lecture of the Text raised in my own Soul; tho' not without consulting the Fathers and other orthodox able Divines, for their Assent; lest, trusting to my own feeble Lights, I might run into Error. And to the little Familiarity I have acquired*  
with

*with Them, it is, that I owe all the Success; if I have at all imitated, as I have endeavour'd to do, that noble Transport, or Transition from one devout Sentiment to another, which is so very peculiar to the Royal Psalmist. The Desire of copying after whom, as much as the Nature of the Work would permit, with regard to this Particular, was the Reason of my enlarging upon some Passages much less than I might have done. And yet I have made the Whole something longer than was absolutely needful, for the Sake of making every Verse a kind of separate Prayer, or Act of Humiliation; that Such as have neither Obligation, nor Time, nor actual Inclination, to repeat a whole Psalm at once, may, at any time, find a devout Act of contrite Aspiration, almost in any Part they first cast their eyes on.*

*Wherefore, if it be objected that the Whole is too extensive for one continued Act of Devotion; from what I have just mention'd, it will be easy to answer, that This would be more than it is intended for. I only design it as a Practical*  
 Guide

Guide to teach the Illiterate, how to read the Text with Fruit, when Obligation or Piety shall lead them to make use of it. Nevertheless, if, at any time, the Fervor of a Person, to whom these Seven Psalms are enjoin'd by way of Penance, should prompt him to add the voluntary Penance of reciting this Paraphrase also; the same Fervor will naturally suggest to him, that What is too long for one continued Exercise, may not be too long for seven Intervals of Leisure. So that, if he should have the Seven Psalms enjoin'd him to say once a Week; it may not be, perhaps, any mighty Grievance for him once a Day, through the Week, to add the Paraphrase on One of them, in their several Turns. I say this, not to lay a Burden upon Any: For it is plain, there can be no Burden, as there is no Obligation. I mean no more then than a Hint to Those, whose State of Life allows them Leisure and whose Zeal may lead them to super-erogatory Exercises of Devotion.

With regard to the Merit of this Paraphrase, I have nothing more to say, in It's behalf, than  
that

*that the Thoughts are Orthodox and, I hope, not improper for any Person to entertain, in reading the Text. I do not, however, by any means, pretend to deliver them as the only or best Turn which may be given to the Words of the Royal Psalmist. I only offer them as the Sentiments which those Words raised in me on perusing them, and What, I hope, may prove as beneficial, at least, to Such as are pleased to adopt them, as they were to me in penning them down. As therefore I do not presume to ascribe, to this little Work, the Merit of a Perfect Piece; I am not afraid of trusting to the Candour of the Learned for overlooking any immaterial Deficiencies, or Wants of Embellishment, in a Work which is calculated chiefly for the unletter'd plainer Understandings. Much less can I apprehend, that Partiality, Party, or Prejudice, will interfere, in a Work of this Nature, to obstruct the little general Good It may do, by starting trivial Objections. Provided Good be done, and GOD'S Honour be advanced; it matters little, Who, or how insignificant, be the Instrument.*

*And*

*And slender as the Merit of this Performance may be, some Good, in all probability, it may and will do. Since, if it be found, by competent Judges, to fall short of the End for which I design it, there is Room to hope, that Some abler Divine will employ his Zeal in giving the Public a Perfect Picce on the same Subject Which I should be so far from being sorry for, that, next to the Happiness of excelling in Good myself, I could not wish for a greater Pleasure than to see my Endeavours to do well made the Means of Another's doing better. In the mean time, I am willing to believe, that This will not be unprofitable: And the more, because the universal Approbation, which the first Edition of it met with, from Church and Laity, long before it was known, who wrote it, makes me hope, that it's Kind Reception was no Effect of Partiality to the insignificant Author.*

*For the greater Satisfaction of every Reader, I have left the words of the Text unalter'd in the Paraphrase and distinguish'd them by different Characters, that he may be able, at one*

b Glance,

*Glance, to discern them from my Explanations. And yet I have endeavour'd so to connect Both as to make them appear but one compleat Sense, if the Difference of Characters was removed. This I have done, to give him the greater Ease in judging of the Naturalness of the Connection.*

*I have here and there interspersed the Paraphrase with useful moral Reflections, that the Mind of the Penitent, at the same time as It is lifted up to GOD in Devotion, may be help'd to proper Hints, how to improve that Devotion in Practice. Tho' This I have not done without the venerable Sanction of those Sacred Writers who have trodden this Path before me: And where I have done it, I have taken care rather to enforce than interrupt the Fervor of Prayer.*

*Again in some places of the Paraphrase, I have put into the Hebrew (or rather into the Christian) Penitent's mouth some penitential Expressions of other Prophets, as well Such as were after David, in point of time, as Those who preceded him. Which cannot, I presume, be deem'd an Impropriety; considering, on one hand,*  
*that*

*that it was neither impossible nor improbable for David, who was himself a Prophet and consequently inspired by GOD, to entertain the same holy Sentiments as other Prophets not his Contemporaries, and to forebode many Things spoken of by Others posterior to him in time: Besides that the Sense of many of those Expressions may be found in one Part or other of this sacred Monarch's own Writings, tho' not altogether in the same Words. And on the other hand, as this Paraphrase is design'd for the Use of Christian Penitents, who are, by so many Centuries, posterior to all the Prophets, it cannot be improper to borrow from these any Contexts capable of stirring up Christians to a perfect Contrition, by placing the Royal Penitent's Repentance in it's strongest Light.*

*At the Conclusion of every Psalm, I thought it could not be amiss to suit the Paraphrase on the Glory be to the Father, &c. to the immediately preceding Subject, that the Penitent may renew his Fervor to the Blessed Trinity by the fresh Consideration of different Mercies*

received from It, and may learn the pious Art of diversifying his Ejaculations of Praise to the Almighty, on every Occasion. The Prayer at the end of Each Psalm, he will see, is a brief Summary of the Whole Psalm and Paraphrase; which he may make use of, as his Leisure and Devotion suggest, when neither obliged nor inclined to say the Psalm itself. And at the End of all he will find a Paraphrase on Psalm LXIX, which I have purposely added for the Benefit of Such as shall add, to the Repetition of the SEVEN PENITENTIAL PSALMS, That of the Litanies of the Saints, in which the said Psalm is included.

In the APPENDIX, after the General Argument or Account of this Work, I have given the Title proper to each Psalm, as It stands in the VULGATE translated literally according to the learned English Version of the Douay Bible. To which I have added a brief Explanation for the Satisfaction of the Unlearned. Immediately after This I have likewise annexed a brief Argument or Account of the Psalm itself, that the  
 Readers

*Readers may have some historical Notion of it, the better to enable them to enter into it's true spiritual Sense.*

*The ANNOTATIONS on some obscure Passages in the Psalms were, in the former Edition, placed under the Passage they explain'd, in the very same Page. A Method which, tho' very commonly made use of, is, in my Opinion, not only very offensive to the Eye, by the Irregularity it gives to the Form of the Page, but often very distracting to the Mind, by taking-off the Attention of the Reader from the main Subject, even when the Explanation is, by repeated Reading, become so familiar to him as to be no more needful for him to read. And therefore, where there is no Necessity for placing Annotations jointly with the Passage they explain, I cannot but think it much better to place them apart; especially since, the Reader having it always in his Power, by the Help of proper Quotations, to recur to them elsewhere, if he wants to peruse them; the same End is equally answer'd. For this Reason, in the present Edition, I have placed*

*the*

*the abovesaid Annotations immediately after the Argument of the particular Psalm they severally belong to. And that the Reader may turn to them with ease, have pointed-out the Page they are in, by distinctivè References.*

*And now lest Any, who may be disposed to be more than ordinarily pleased with this little Performance, attribute to me the Praises I do not deserve; I think myself bound to own that I am greatly indebted for the chief Success in this Undertaking, under GOD, to the Sacred Interpreters who have gone before me. For tho' I have follow'd no One in particular, it is owing to the Lights I have borrow'd from All that I have been able to succeed thus far for the Spiritual Advancement of the Penitent Souls for whose Use I wrote it. Indeed in the Arguments I have chiefly follow'd the Learned and unweariedly elaborate Ferrandus, finding him the most accurate of any in the Sphere of litteral Scholiasts. And him in some places I have little more than transcribed, as I have Raynerius, in some Parts of the General Argument. So that*  
*there,*

*there, if any thing be found of injudicious or trifling, perhaps, upon comparing Notes, it will prove to be my own.*

*But be that as it may: Whatever is contain'd in this little Treatise of good or indifferent, I most chearfully submit to the approbation or censure of that One, Holy, Catholic, and Apostolic Church whose unwortky Son I am, and in whose Obedience I hope to live and die, as one whom neither Fear of Death nor Love of Life can separate from that Faith and Charity of GOD which is in CHRIST JESUS. And that I may ever persist in this Disposition, I earnestly beseech All, who shall find this little Labour useful to them, to make me a Skarer in their Fruits of Penance: That what is wanting in me to deserve this Blessing, their joint Petitions may obtain for me, from the Throne of Mercy.*







A

# PARAPHRASE

ON THE SEVEN

## PENITENTIAL PSALMS:

*The ANTIPHON PARAPHRASED.*

PARAPHRASE.

ANTIPHON.



REMEMBER

*not, O Lord, we implore Thee, our own past Offences, either Original or Actual, to be averſt to us for them. Nor be mindful of thoſe perſonal Offences of our Parents by which they have rebell'd againſt thee, to puniſh them either here or hereafter. For tho' Thou art a jealous God viſiting the Sins of Fathers upon*



REMEMBER

*not, O Lord, our Offences, nor Thoſe of our Parents: Neither take Thou Vengeance on our Sins.*

c

their

their Children to the third and fourth Generation of Them who hate Thee; yet ar't thou a propitious GOD shewing Mercy to Thousands of Them who love Thee and keep thy Commandments. O! Exert then thy tender Mercy to Them and Us; *Neither take Thou Vengeance on their, or our, Sins*: But graciously accept our present Repentance and Love for Thee, to blot-out their Guilt and ours and to remit, to Them and Us, all the bitter Consequences, eternal or temporal, of having sinn'd against Thee; especially those temporal Punishments which may obstruct our speedy Conversion to Thee.





## FIRST

## PENITENTIAL PSALM:

## PARAPHRASE.

## PSALM. C.

1.  My all-gracious *Lord!* I beseech Thee, in the day of Judgment, that Day when thy Aversion to Evil shall be made manifest, *Rebuke me not*, examin me not, *in thy Indignation*, with utmost Rigour: Nor let the Horror of my Crimes provoke Thee to *chastise me in thy* Anger with eternal Damnation.

2. Rather let the Frailty of my Nature induce Thee to *have Mercy on me* here, *Lord; because I am infirm* and excessively weaken'd by Sin. Ah! *heal me* then

1.  ORD! Re-  
buke me not  
in thy \*  
Indignation;  
nor chastise  
me in thy  
† Anger.

2. Have  
mercy on me  
Lord; be-  
cause I am  
with

C 2

\* † See APPENDIX Page 19.

with Penitential Grace: *infirm: Heal*  
 For Thou, *Lord*, knowest, *me, Lord;*  
 that I am nothing of My- *because my*  
 self: *Because* the Corrup- *Bones are*  
 tion of Evil and of evil *disorder'd.*  
 Affections is so ingrafted  
 in me, that *my very Bones*  
*are disorder'd* with it.

3. *And* well, alas, well  
 may They be so; when  
 even *my Soul is very much*  
*disturb'd* with the disor-  
 derly Tumults within me,  
 disturb'd with the Guilt  
 they have involved me in,  
 and disturb'd with the  
 dreadful Apprehensions of  
 thy terrible Judgments. *But thou, Lord, ar't*  
 still a gracious GOD, who wil't not the Death  
 of a Sinner but rather that he be converted and  
 live: *How long* then, how long wil't Thou be  
 unmoved by my Sighs? How long wil't Thou  
 delay thy healing Help and leave me to myself?

4. Ah! *Turn* then, O  
*Lord*, my Saviour, turn  
 from the Severity of thy  
 Justice: Turn thy saving  
 4. Turn, O  
 Lord, and  
 deliver my  
 Looks

Looks towards me, *and* Soul: Save  
*deliver my Soul* from the me for thy  
 Body of this Death which Mercy's sake.

*O save me for thy Mercy's sake*, and not for any Merit of mine, from my  
 perverse Inclinations; that, by Grace alive to  
 Thee, I may glorify Thee on this side the  
 Grave, while I have the Time and Means  
 offer'd me to do so.

5. *Because, alas, there is None among'st the Dead* to the Grace of Repentance, even in this Life, *who is mindful of Thee*, with Utility to his Salvation: *And in Hell*, O my GOD, where no Order is to be found, but the hateful Horror of eternal Blasphemy dwells on every Tongue and in every Breast, *who will confess to Thee* with any Hopes of Redemption?

5. Because there is None among'st the Dead who is mindful of Thee: And in Hell who will confess to Thee?

6. For this Reason *have I been tired*, in Body, with Mortification, incessantly

6. † I have been tired  
*groaning*

groaning to Thee, in Satisfaction for my past Sins: And still my Soul, unwearied with Contrition, shall pour forth it's Grief to Thee; and *Every Night will I wash*, with drops of Compunction, *my Bed*, the Bed of sensual Pleasures this lethargic Conscience has wallow'd-in so long: Yes, O my GOD, *I will*

*water my Couch*, that Couch of Sloth and spiritual Indifference, in which I have loiter'd till now; and will water it *with my Tears* of Penance, till I wipe-off every Stain which renders me offensive to Thee.

7. For, however thy Mercy forbids me to despair, thy Justice compared with the Greatness of my Guilt urges me to tremble. Infomuch that I cannot face my Crimes but *my Eye*, the Eye of my Soul, *is disorder'd with Fury* against myself. And

with groaning: Every Night, will I wash my Bed: I will water my Couch with my Tears.

7. My Eye is disorder'd with Fury: I am grown Old among'st all my Enemies.

how,

how, O Good GOD, can I avoid being incensed against my wretched Self, when, upon Examination, I find that *I am grown Old* in Iniquity *amongst all my Enemies*, as well infernal Ones, whose Malice I have often prevented by tempting myself, as those sinful Companions whose wicked Example I have so readily follow'd and so often out-stript.

8. But ah forgive, all-gracious Sovereign, forgive me! For henceforth I renounce all Occasions of offending Thee. *Be gone from me* henceforth, O Satan; be gone O fleshly Appetites; be gone O Companions in Iniquity; be gone *all Ye who work Iniquity*, by Counsel, by Suggestion, by Example or otherwise. From this Minute forward, will I ever shun all kind of Commerce with you, more than Death; *because our Lord*, calling me to the Grace of Repentance, *hath heard the Voice of my Weeping.*

8. Be gone from me all Yewhowork Iniquity; because our Lord hath heard the Voice of my weeping.

9. Yes

9. Yes: For Thou, O my GOD, see'st how sincere it is; and You, O Enemies to my Salvation, shall also see it, by my Perseverance. For since *Our Lord hath mercifully heard my Petition* in the Remission of my Sins; since *our Lord hath received my Prayer*, rewarding it with the Gift of Conversion; I will blush to be ungrateful to the Bounty of so liberal a Lord.

10. And O GOD of my Hopes! *Let all my Enemies blush* at their Impotence, at their Guilt, and at thy Mercy which they so much abuse: Let Satan blush at his vain Attempts to seduce me again, blush at thy Goodness in delivering me from him; *and O!* let Him and Them *be terrified*, by thy Power,

9. Our Lord hath heard my Petition: Our Lord hath received my Prayer.

10. Let all my Enemies blush and be terrified: Let them be turn'd - back and ashamed speedily.

from

from tempting me again to offend Thee: Let my earthly Enemies too, the wretched Companions of my Sins, be terrified by thy Justice from tempting thy Clemency any longer. *Let them, by my Example, be turn'd-back* from their sinful Ways *and* be penitently *ashamed* of them *speedily*: That They, who have accompanied me in sinning against Thee, may join with me in appeasing thy offended injured Majesty.

All the *Glory* then of my Conversion *be given to* Thee, O GOD *the Father*, who hast created me to enjoy Thee forever; *And to* Thee, O GOD *the Son*, who did'st lay down thy precious Life to atone for my past Iniquities; *And to* Thee, O GOD *the Holy-Ghost*, who has't again restored me to my heavenly Inheritance by thy converting Grace.

Glory be to  
the Father,  
and to the  
Son, and to  
the Holy-  
Ghost.

*As it was in the Beginning* due to Thee, before Aught was created; *is now* under the Dispensation of thy Mercy and Grace; *and*

As it was in  
the Begin-  
ning, is now,

*ever shall be* in that happy *and ever shall*  
*World* which Thou has't *be, World*  
 graciously prepared for thy *without End.*  
 faithful Servants to enjoy *without End.* AMEN, O  
*without End.* AMEN, O  
 Sacred Three-in-One, A- Amen.

AMEN: Let the Universe be fill'd with thy  
 Glory: AMEN.

## *The* P R A Y E R.

O Almighty Majesty, whose  
 Judgments are just, whose  
 Counsels are terrible, and whose  
 Mercy is infinit! Who shall be  
 able to contend with Thee,  
 when Thou shal't come to judge  
 the World by Fire? O save us  
 then with thy preventing Grace  
 in this Life! Convert the Ri-  
 gor of thy Justice into lenitive  
 Bounty; and consider the Frailty  
 of

of our Being, by Nature prone to all which is evil and averse to all which is good. Ah! turn thy attracting Looks towards us; that conquering our stubborn Hearts, subduing our depraved Appetites, and rescuing our captive Souls from vicious Ties and from all the Powers of Satan, thy Goodness may find room to re-admit us to thy Favor. And give us such a deep Contrition for our Sins, as, crown'd with Perseverance, may suffice to guard us in the Day of Wrath from thy eternal Vengeance. Permit not Us, dear gracious Lord, the Images which thou has't form'd on

d 2      purpose

purpose to enjoy Thee, to lose the Sight of Thee forever. But give us such a true Seraphic Love as may transform us into Saints, and lift us to that blissful State where we may love and praise, and be absorb'd in, Thee, to all Eternity. Amen.



S E C O N D

## SECOND

## PENITENTIAL PSALM:

## PARAPHRASE.

1.  *LESSED* are  
*They, my God;*  
 (and O how  
 happy!) who have turn'd  
 from their wicked Ways,  
 to seek Mercy and Grace  
 from Thee; *whose Ini-*  
*quities are therefore for-*  
*given, as to the Guilt; and*  
*whose Sins are cover'd, by*  
 the Gift of a sincere and  
 from the Wrath to-come.

2. O! Thrice *blest* is  
 the Man to whom the Lord,  
 in consideration of a pure  
 and perfect Contrition,  
 hath not imputed Sin; but  
 graciously remitted both  
 his Guilt and every Pu-  
 nishment due to it; so

## PSALM.

1.  lessed  
 are  
 They, whose  
 Iniquities are  
 forgiven; and  
 whose Sins  
 are cover'd.  
 perfect Repentance,

2. Blessed is  
 the Man, to  
 whom the  
 Lord hath  
 not imputed  
 purifying

purifying his Heart, that **Sin**; nor is  
 no Sin remains in him, *nor* there **Guile**  
*is there* the least **Guile**,  
 the least **Remnant of sin-** in his Soul.  
**ful Affections, or corrupt** Inclinations, left  
*in his Soul.*

3. But I, O gracious **3. Because I**  
**GOD!** what Reason have I **have been**  
 to presume, good as Thou **silent, my**  
 has't been in blotting out **Bones are**  
 the Memory of my Guilt, **grown old**  
 that Thou should'st remit **with my cry-**  
 all the temporal Punish- **ing-out all**  
 ment due to it? For ah! **the day long.**  
 what do I not deserve to  
 suffer, *because I have* so  
 long *been silent* in the  
 Confession of my Sins and  
 so tardy in recurring to Thee for Grace and  
 Mercy? Just is it then, that I now suffer:  
 Justly am I punish'd with a Decay, which  
 wastes the very Marrow of *my Bones*: And  
 justly *are* they weaken'd, as if I was *grown*  
*old* with the number of my Years. And what  
 temporal Suffering, dread Lord, can be equal  
 to my Deserts, for daring thy Divine Majesty  
 till now, *with my crying-out, all the Day long,*  
 in

in Defence of my Evil Deeds, with Vain-Glory in my Strength and Abilities, and with Presumption in thy Forbearance?

4. Ought I not with Gratitude to confess the Infinity of thy Mercy, my GOD, in the very Midst of thy Justice, and to adore Thee for all I now suffer: When I owe my present Repentance chiefly to thy Goodness in overtaking me with timely Chastisement? For ah! It is *because thy correcting hand has been thus heavy upon me* and my Crimes, in loading me, *day and*

*night*, with the bitter Consequences of my riotous Life, that I have at length open'd my Eyes to see my Folly and *am* now truly converted to Thee, My only Refuge, *in my Distress*. For, alas, to whom else can I recur for Relief from my excessive Anguish of Spirit but to Thee; *while the sharp-pointed Thorn* of just Remorse is so deeply, so painfully, *struck in me* as to leave my Soul no Respite from Shame and Grief?

4. Because thy Hand has been heavy upon me, day and night; I am converted in my Distress, while the Thorn is struck in me.

5. Still

5. Still, Thanks to thy all-conquering Grace, I have now at length, tho' alas full late, seen my Error and confest my Fault. *I have made my Sin,* every Sin I have committed against Thee, which I could call to Mind, *known to thee* and to thy Church, in a sincere sacramental Confession of it, *and have not conceal'd,* nor labour'd to palliate, *my Injustice* in the numberless Omissions of my Duty to Thee and to my Fellow-Creatures.

6. Thy converting Mercy has shewn me the Foulness of my Ingratitude; *I have* abhorr'd it in myself and, humbled before thee, have *said: I will confess,* with my Heart and my Tongue, *my Injustice to our Lord;* that, pleading guilty and pronouncing Sentence *against myself,* I may induce him to soften the Severity of his Judg-

5. I have made my Sin known to thee: And I have not conceal'd my Injustice.

6. I said: I will confess my Injustice to our Lord against Myself; and Thou has't forgiven \* the Impiety of my Sin.

ment.

\* See APPENDIX Page 24.

ment. My Resolution, O GOD, thou knowest was sincere; and therefore no sooner did I resolve than execute: And no sooner (I hope) have I thrown myself at thy Feet for Forgiveness than I have been heard; *and Thou has't forgiven the Impiety and effaced the Guilt of my Sin.*

7. Embolden'd then by this bountiful Condescension of thine what may I not ask and hope from Thee, O my GOD? Even the Mitigation of my temporal Punishments will I venture to implore; but chiefly of Those which may tempt me again to offend Thee. O! continue, my Divine Benefactor, to purify me, by removing whatever may sully me again with Guilt. For chiefly *for This shall every Holy-One*, every Saint in Heaven and on Earth, *pray to Thee.* And for this chiefly will I also, in some measure, thy Holy-One by Grace, pray incessantly to Thee, *in the seasonable Time* of this Life, while there is Time, and there may be Room, for Mercy.

7. For This shall every Holy - One pray to Thee in seasonable Time.

8. *And yet, O Sovereign Goodness! Blessed as thy Mercy has made me in the Remission of my Sins: Holy and pure as thy Grace of Repentance is capable of making me, what am I of myself but a poor frail and helpless Mortal? And how shall I*

8. And yet, in the † *Deluge of many Waters, they shall not come near him.*

be able to persevere in thy *Grace in the Deluge of many Waters*, amidst the many Troubles and Temptations which oppress me; unless thou deignest to hold me up. O help then, my GOD! He'p thy feeble Servant to bear-up against them! For if thou do'st but stretch-forth thy saving Arm to protect him; *they shall not so much as come near him* to shake his Fidelity to Thee.

9. *Thou, O GOD of my Salvation art my only Refuge. To Thee alone will I have Recourse from the Tribulation* of vicious Inclinations, diabolical Suggestions, and worldly Allurements, which almost

9. Thou art my Refuge from the Tribulation which hath

over-

over-whelm me in the Midst of the earthly Miseries with *which* thy just Judgment *hath* surrounded me, in temporal Punishment for my Crimes. Ah! haste then, Almighty Goodness, haste to my Relief. Thou, *My Joy*; Thou only Delight of my Soul, release me from all farther temporal Effects of thy Resentment and even *rescue me from Them* who already *encompass* me, before they over-whelm me indeed.

10. What say'st thou then, my Loving Lord? Ah speak all gracious Majesty! for thy Servant heareth Thee. Methinks, I hear thy heavenly Voice chearing my Soul with Words of Comfort. "If  
 " Thou wilt but use it  
 " rightly; *I will give*  
 " thee, say'st Thou, *Un-*  
 " *derstanding*, an Under-  
 " standing to know thy-

surrounded  
 me: My Joy,  
 rescue me  
 from Them  
 who encom-  
 pass me.

10. I will  
 give thee  
 Understanding  
 and in-  
 struct thee  
 in the Way  
 which thou  
 shal't go: I  
 will fix my  
 " self

“ self and me : *And* with **Eyes** upon  
 “ my Grace will I *instruct*  
 “ *thee* in all things neces- **thee.**  
 “ sary for thy Salvation, *in the Way which thou*  
 “ *shall go* in this Life to reach the Glory of  
 “ the Next. And that Thou may’st not stray  
 “ from it, *I will* vouchsafe to *fix my* protect-  
 “ ing *Eyes upon thee*, if thou wil’t fix a con-  
 “ trite Heart on me.”

II. I will, Dear Lord;      II. Do not  
 I will ; for from this In-      become as  
 stant I am wholly thine.      the Horse  
 But speak again, Almighty      and the Mule,  
 Sovereign : For 'ah thy      which have  
 Words are to my Sense      no Under-  
 sweeter than Honey and      standing.  
 the Honey-comb. “ *Do*  
 “ *not*, thou say’st, *become*  
 “ sensual, *as is the wild*  
 “ unmanaged *Horse*, *and* be not thoughtless  
 “ like *the indolent ungovernable Mule* : Crea-  
 “ tures *which have no Understanding* to subdue  
 “ their Passions with ; and therefore stand ex-  
 “ cused for yielding to them. But what Excuse,  
 “ O Sinner, can’st Thou bring for prostituting  
 “ Reason and Grace to thy mere brutal  
 “ Appetites ? ”

12. Ah None, my GOD!  
 Worfe am I than the vilest  
 Brutes, if I abuse the Ta-  
 lents Thou has't given me  
 to raise myself above them.  
 And yet alas how often  
 have I done so! But O  
 forget, all-bounteous Love,  
 forget what hitherto is  
 past. Recall my Reason  
 and restore thy Grace.  
 And if I ever forfeit them

12. With a  
 Muzzle and  
 Bridle tie-up  
 the Jaws of  
 those, who  
 do not ap-  
 proach to  
 Thee.

again; then *with a Muzzle* of perpetual  
 Disappointments *and* with a *Bridle* of the  
 sharpest Miseries on Earth curb and embitter  
 all my criminal Pursuits. And thus *tie-up the*  
*stubborn Jaws of Me* and all *those senseless*  
*Creatures who do not approach to Thee* with  
 humble Hearts and contrite Spirits.

13. Alas what senseless  
 Mortals are not They, who  
 stubbornly resist thy gra-  
 cious Call and turn their  
 Backs on Thee to follow  
 Sin and Satan! For *many,*  
*(O how many) are the*  
*Scourges of a Sinner, as*

13. Many are  
 the scourges  
 of a Sinner:  
 But Mercy  
 shall encom-

well

well in the miserable Effects of Sin in this Life as in those more terrifying Tortures with which thy

pass him, who hopeth in the Lord.

everlasting Vengeance shall pursue the unrepenting Criminal beyond the Grave! *But*; ah how good as well as just is GOD! For Mercy still, eternal Mercy, shall encompass Him, who rightly hopeth in the Lord.

14. *Be joyful*, therefore, and let your Joy be center'd *in the Lord* your GOD, not in your Senses, or Aught which is perishable. *And rejoice* with the utmost Fervor of Devotion all *Ye Just*: Just, not merely in yourselves, but chiefly in the co-operative

14. *Be joyful* in the Lord and rejoice, ye Just: And glory, all ye Righteous of Heart.

Grace and Merits of your Saviour! *And glory all ye Righteous*, Penitent and pure of Heart. Yes, join with Me in giving all the Glory of our present State of Grace to that Almighty Majesty, to whom alone It is originally due.

*Glory be to the Almighty unbegotten Father's Sovereign Power*;

Glory be to the Father,

*And*

*And to the eternally begotten Son's infathomable Wisdom ; And to the inexhaustible Goodness of the Holy-Ghost, proceeding from Them-Both.*

And may their co-equal, co-eternal Power, Wisdom, Goodness, and every other Attribute forever be adored *as it was in the Beginning, without Beginning ; is now in the present World, and ever shall be in that World which shall subsist without*

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.

any *End* : AMEN. O gracious Trinity ! Let it be so, for thy blessed Name's Sake ; for the Sake of all thy Creatures, and for the Sake of Me : A Sinner, yes ; but a converted contrite and humble Sinner : *Amen, Amen.*



*The* P R A Y E R.

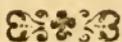
O My all-gracious GOD! How greatly good ar't Thou! How have I dared thy Justice with my most heinous Offences! And how long have I not shamefully delay'd to sue to Thee for Mercy in the Confession of my Faults! Yet Thou, more merciful than I deserved, slow in Anger tho' terrible in Wrath, instead of taking me away in Sin and pouring on me thy eternal Vengeance, has't kindly conquer'd my inveterate Malice with thy preventing Grace; and turning towards me

me

me thy saving Looks has't call'd  
me to Thee and cleansed my  
Soul from that foul Guilt by  
which I merited the endless  
Pains of Hell. Just is it there-  
fore, my offended Maker, that  
thou should'st punish me in this  
Life, and That severely too. But  
ah have Pity! As thou ar't all  
Tenderness, have Pity on my  
Frailty and add the Remission  
of thy temporal Vengeance.  
Grant me a deep Contrition,  
such a One as may efface all  
which is past; and never let  
me feel thy angry Scourge: Or  
if thy Justice makes it neces-  
sary; O let me feel it gentle  
and not beyond the Power thou  
f givest

givest me to bear it. Thou sufferest None of us to be tempted beyond our Strength. Punish me not then, Heavenly Lord, as I deserve; but chasten me with such a Parent-Love as may attract me more and more to Thee, by aiding me to bear it with all due Submission Fortitude and Humbleness of Soul. And chiefly give me, Loving Majesty, the Gift of Perseverance; that I may steadfastly adhere to Thee and never more, like Beasts of Burden, gratify my sensual Appetites in opposition to that Reason and Grace which Thou endow'st me with; nor, doing so, incur  
the

the Curſe Thou haſt entail'd on unrepenting Reprobates. Rather, O generous Reſcompenſer of our uſeleſs Services, enrich me with thoſe Virtues which Thou vouchſafeſt to be pleaſed with in us; that, juſtified by thy unmerited Bounty co-operating with our little Deeds, I, with the Reſt of thy beloved Flock, may forever gratefully acknowledge, praife, and magnify thy unexhauſted Mercies: Through *Jeſus Chriſt* our Lord. Amen.





## THIRD

## PENITENTIAL PSALM.

PARAPHRASE.

PSALM.



MY Lord GOD,  
my Sovereign  
and my Father!  
Look down  
with Eyes of Pity on my  
troubled Soul; and graci-  
ously release me, I im-  
plore thee, from the Ter-  
rors which beset me. *Re-  
buke me not* forever; nor  
*in thy Indignation* cast me  
out from Thee. Let not  
my Sufferings extend be-  
yond this Life, *nor chastise me in thy Anger,*  
with the Purgatorial Fire of the Next.

2. Ah! as thou has't  
kindly remitted that Guilt  
by which I had merited  
thy eternal Displeasure;  
stoop thy Mercy, Gracious

I.



ORD,  
re-  
buke  
me not in  
thy Indigna-  
tion; nor  
chastise me  
in thy An-  
ger.

2. Because  
thy \* Arrows  
are fasten'd

GOD,

\* See APPENDIX Page 31.

GOD, yet a little farther, in me: And  
 to remit every Punish- Thou has't  
 ment which may detain laid thy Hand  
 me, after Death, from heavy upon  
 enjoying Thee, tho' but me.  
 for a Minute; *because*, in  
 this Life, *thy Arrows* of  
 Compunction *are fasten'd in me*: And since,  
 in just Chastisement of my Sins, *Thou has't laid*  
*thy correcting Hand heavy upon me* here; O spare  
 me in thy Clemency hereafter.

3. At present, Lord, 3. There is  
 thou see'st that *there is* no Health  
*no Health*, in my bodily in my Flesh  
 Faculties. Thou ar't Wit- at the Pre-  
 ness to the destructive Ef- sence of thy  
 fects of my Crimes, what Wrath: My  
 Havock they have wrought Bones have  
 in *my Flesh*, and how no Respit at  
 void I am of inward as the Sight of  
 well as outward Strength, my Sins.  
 Ease, and Comfort to  
 bear-up with Steadiness  
*at the Presence*, at the  
 Prospect which the Con-  
 scioufness of my Faults gives me, *of thy Wrath*.  
 When I consider how much, how often, I  
 have

have perversely offended thee; my Soul is so convulsed with Grief, with Shame, with Love and Fear, that *my very Bones have no Respite of Peace at the Sight* and wretched Remembrance of my Sins.

4. But ah offended Majesty! How dare I talk of Remembrance to Thee?

Thou alone can'st remember my manifold Offences; *because my Iniquities* are so great and so numerous, that they *are grown above the Faculties of my poor Head*; and have so stupified and corrupted my Understanding and Memory, that in vain I search the Number and Heinousness of them. Forget

them then, Dear gracious God, forget them; or assist me to recollect, to know and to bewail, them, in a Manner satisfactory to Thee. For alas they are swoln to a Giant-Size and multiplied like the Sands of the Sea. *And therefore like a weighty Burden they are become so heavy upon me,* that Nothing but thy Grace  
and

4. Because my Iniquities are grown above my Head; And, like a weighty Burden, they are become heavy upon me.

and the Proofs I already have of thy infinit Mercy could preserve me from their overwhelming me with Despair.

5. But what Room have I, Dear Lord, to despond or doubt of thy Mercy, when thy Goodness thus prevents the future Severity of thy Justice by punishing me in this Life? Although then thy Vengeance pursues me

5. My Sores are putrified and corrupted; the Effect of my own Folly.

so far, that *my Sores*, the inveterate Wounds which Sin has made in my Soul, *are even putrified and corrupted*; I will not complain of Severity in Thee. But, humbly kissing thy Fatherly Hand which corrects me, I own, that the sharpest Miseries I feel in this World are but *the deserved Effect of my own Folly*.

6. It is true, indeed, that *I am become wretched*: Ah how wretched! Wretched with the Disorders which my irregular Conduct have entail'd upon this poor weakly Body; wretched with the sinful

6. I am become wretched and bent-down to Extremity: I

Habits

Habits Vice has left behind it in this Mind and Heart; and wretched with a Distaste to all which is good and a Propensity to

went - about  
sorrowful all  
the day.

all which is corrupt. So that, in Body and in Spirit, opprest by the unwieldly Weight *and bent-down to Extremity*, I have no Strength, without Thee, to shake-off the miserable Clogg which hinders my Soul from centering in Thee It's only Happiness. O help me then! For from that Instant, when thy converting Grace display'd me to myself in all my Deformity, even to Now, *I went about sorrowful*, nay disconsolate with Contrition *all the day-long*.

7. And the more I look into myself, the more, O God, have I Cause to bewail the Wickedness of my former Life and to implore thy Mercy to guard me from myself for the future. *Because* Such is the cruel Sting, which the Guilt Thou has't cleansed my Soul from has left in my Nature, that *my Loins are fill'd with* perverse *Illusions* and continual

7. Because  
my Loins are  
fill'd with Il-  
lusions: And  
there is no  
Health in my  
Flesh.

continual Incentives to forbidden Pleasures; *and there is no true Health in my Flesh*, too much corrupted by criminal Indulgences to be yet recover'd from it's criminal Inclinations to Luxury.

8. Hence is it, O my gracious God, that *I am thus afflicted* and sorrowful; *and hence am I now humbled exceedingly* in thy Divine Presence. And what Room have I not for the greatest Humiliation, Dread Sovereign, when I consider how foul I am in thy Sight? Look then, O Lord, with an

Eye of Pity on the Humiliation and Repentance thou has't given me, and make me clean: For to this Purpose have *I roar'd-out to Thee with the Groans of* Contrition from *my Heart*.

9. But why do I say this to Thee, My all-seeing God? Thou, *Lord*, knowest, the Secrets of all Hearts, and *all my De-*

8. I am afflicted and humbled exceedingly: I roar'd - out with the Groans of my Heart.

9. Lord, all my Desire is before Thee;

*fire is before Thee.* Thou and my  
knowest better than I, Groan is not  
whether my Intention is hidden from  
so pure and my Sorrow so Thee.  
sincere and deep as They  
ought to be. If they are  
not so; mend them, O  
Sovereign Goodness, and make them perfectly  
pleasing to thee: *And tho' my Groan is not  
hidden from thee,* permit me to alledge it to thee  
in my Behalf. For to whom shall I pour-forth  
my Soul in Hopes of Succour, unless to Thee,  
who see'st how much I want it?

10. Thou knowest, that, 10. My Heart  
from the unhappy Hour is troubled;  
when first I parted with my Strength  
Innocence, *my Heart is* hath forsa-  
and ever since has been ken me: And  
*troubled* with the bitterest the Light of  
Remorses of Conscience, my Eyes it-  
as well as with incessant self is not  
Tumults of disorderly with me.  
Appetites; that all *my Stength*  
of Body and Mind *hath*  
*forsaken me*; and that No-  
thing is left within me,  
in Lieu of all my former natural Vigour, but  
natural

natural Impotence of Resolution, Sloth of Spirit and Languidness in serving Thee: *And so strongly have my Passions confounded the Light both of my Understanding and of my Eyes, that my Sight itself, if Thou hidest thy enlightening Grace but for a Minute, is not with me but to lead me into Error and Sin.*

II. Thou then, Sweet Saviour, Thou art my only Light. And yet alas how have I not perversely resisted thee! Methinks I hear thee graciously reproaching Me and all such Wretches as I am with our having (after drawing-near Thee, as thy Friends, in the Profession of thy

II. My Friends and my Neighbours drew-near, and stood-up against me.

Name) basely stood-up, like Foes, against thee, by bringing Scandal on thy sacred Faith with our unchristian Lives. But still, O loving Lord, how often even then did'st thou reproach me, with converting Grace! Even then *my Friends*, the heavenly Legions, with Intercession to thy Throne, *and Many of thy Ministers, my Neighbours* in this Life, with kind Expostulation, *drew-near* to lead me

back to Thee from whom I wander'd. *And*, only when constrain'd by my untowardly Conduct, *stood-up against me* with the Arms of Censure. Still All was lost on this unyielding Heart, till thy more powerful Mercy bid it freely melt.

<p>12. Alas! How frequently have I not verified thy sadly sacred Prophecy, that They, who are nearest Thee in the Confession of the Lip would stand the farthest off Thee in the Zeal of Actions! How frequently have I, a Christian, nay a Catholic One, stood farther-off thy holy Practice than Many who externally are plunged in Error! More base Myself in undermining thus the Honour of thy Name than They, who basely fought thy Life with open Violence. <i>And</i> hence what Wonder is it, that All, who love thy sacred Laws, that Catholics, <i>They, who were nearest me</i> in Faith, <i>stood afar-off</i> with Horror of my inconsistent Life? Nay <i>and</i> that <i>They, who fought my Life</i> to save it to Eternity, the</p>	<p>12. And They, who were near me, stood afar-off; and They, who fought my Life, used Violence.</p> <p style="text-align: right;">Saints</p>
--	--

Saints in Heaven and Earth, *used Violence* to themselves to discontinue their kind Offices and shun all Converse with a Sinner so ungratefully perverse as Me. Had'st Thou too shunn'd me, O my Saviour; or had'st thou not used the sacred secret Stratagems of thy ineffable Wisdom to save me; what must have become of me!

13. But what, My Saviour, still terrifies me more, is, to reflect, that Many of thy Enemies as well as mine: Both They, who fought to lessen thy Authority, *and They, who sought to do me Harm, spoke Falshood,* taking occasion from my Ill-Behaviour to throw their Scandal on that sacred Faith which I disgraced by owning and not living-up to. *And* ah how often (Thou best knowest) have they not *study'd* thence *Deceits* against it *all the Day*? And how shall I, Dread Lord, atone for all this Mischiefe, but by recurring to thy Mercy for the Means?

13. And They, who fought me Harm spoke False-hood, and study'd Deceits all the Day.

14. How many times, Dear Lord, has't Thou been personally reviled; while Thou, as if deprived of all Sensation, has't neither made Reply nor seem'd to hear! But ah! it was not for want of Hearing, nor of Truths to justify thyself. It was Patience, Meekness, Charity and Goodness which seem-

ingly stopp'd thy Mouth and shut thy Ears to make me open mine to thy Defence and Praise. *But I, alas, as a Deaf-Man, whose Ears are affected by no Sounds, stood so profoundly silent, that, when I should have stopt the Revilings of thy Enemies, I did not, would not, hear. And tho' my evil Life gave frequent Cause to Heretics to scandalize thy Church, instead of making Reparation for the public Scandal, by publicly acknowledging my Sin, I was as a dumb Person, who opens not his Mouth.*

15. And such an inveterate Habit of criminal Deafness did conscious

14. But I, as a Deaf-Man, did not hear: And was as a dumb Person, who opens not his Mouth.

15. And I became as a Guilt,

Guilt, false Shame, and  
 Dissipation beget in me;  
 that *I became* at length as  
*a Man who really doth not*  
*bear*; deaf to the loud  
 Reproaches of my sinful  
 Conscience; deaf to the  
 public Out-cry which my  
 scandalous Conduct raised

Man, who  
 doth not  
 hear; and  
 hath no †  
 Reproofs in  
 his Mouth.

against my-self; deaf to the Defamation  
 It brought upon thy holy spotless Church;  
 and ah! Deaf to all thy Graces, Calls  
 and endearing Invitations to Repentance.  
 Not that I loss'd the Sense of Hearing; but  
 that the hideous Voice of Sin pleased my in-  
 fected Organs better than thy heavenly Voice,  
 O Divine Charmer, sweetly Charming with  
 Wisdom and Goodness! *And* therefore alas  
 was I dumb too as a Man who *hath no Re-*  
*proofs in his Mouth.* For, O my GOD! How  
 could I be otherwise? With what Fruit could  
 I reprove or silence thy Enemies, by praising  
 and confessing Thee with my Lips, while my  
 profligate Actions were a Denial of thee in Fact?

16. But now, dear GOD  
 and Saviour, praised be  
 thy Name for it forever,

6. Because  
 I have hoped  
 thy

thy Goodness has gain'd in Thee, O  
 over me an ample Victory Lord; Thou  
 of Love; and now be- wil't hear  
 hold me all thy own. me, O Lord  
 Thou ar't my sole Desire; and  
 and all my Hopes and Wishes are center'd in my GOD.

Thee. Wherefore, *because I have hoped in Thee, O Lord*; I will presume to intreat thy Mercy to forgive me all these Transgressions, and guard me with the Gift of Perseverance from offending Thee again. And *Thou*, who givest me this Holy Confidence, *wilt* add the farther Mercy, to *hear me*, when I sue to Thee. For Thou, *O Lord*, ar't my All-gracious God.

17. For this Reason, since my Conversion to Thee, full of Confidence in thy efficacious Grace, *I say'd* and say, in the abundance of my Fervor: *Let not my Enemies*, the Enemies of my Salvation, *rejoice* and insolently triumph *over me*, on account of the Follies and Vices I

17. For I say'd; Let not my Enemies rejoice over me at any time: And while my Feet totter, have,

have, *at any time*, been guilty of. Ah no, my GOD! Rather let them be humbled and converted by my Example. For, tho', as yet, while the

they spoke haughtily concerning me.

weakening Relicts of vicious Habits hang heavy upon me *and while my Feet totter* in the Progress of Virtue, for want of perfect Resolution and Fortitude to keep me steady in the good use of thy Graces, *they spoke and speak haughtily concerning me*: Still, by the Assistance of thy Grace, do I purpose to struggle-on to Perfection; till the future Sanctity of my Conduct shall force them to change their Haughtiness into Self-confusion and Praises of Thee, my injured Redeemer!

18. Let the World then scorn and deride me, *because I am prepared* in my Heart *for* thy paternal Scourges in this Life. For, so I may but Escape thy Vengeance in the Next, I care not who looks down with Contempt and Ridicule upon me. To this End do I daily,

18. Because I am prepared for Scourges; and my Grief is continually in my Sight.

h nay

may hourly, grieve that ever I displeas'd Thee;  
*and my Grief is continually in my Sight.*

19. And why should  
 Men revile me and not  
 rather rejoice and be  
 pleas'd (Ah my GOD!  
 did they know and love  
 Thee; they would) *be-*  
*cause I will declare my*  
*Iniquity and, without ceas-*

ing, *think on my Sin:* that Habitue in Sin by  
 which I so long persist'd in offending Thee  
 without Cease; and will think on it to repent  
 of and atone for it, and to avoid repeating it.

20. *But still, O GOD, alas*  
*my formerly Comrades in*  
*Sin, but now my spiritual*  
*Enemies, live and persist*  
*in their Iniquity; and be-*  
*cause I have turn'd from*  
*Them to follow Thee,*  
*are now grown powerful*  
*over me, in taunting me*  
*and reviling my Repen-*  
*tance. And They, who*  
*had Reason to have hated*  
*me for sinning and did*

19. Because I  
 will declare  
 my Iniquity;  
 and think on  
 my Sin.

20. But my  
 Enemies live  
 and are  
 grown pow-  
 erful over me;  
 and They,  
 who hate me  
 unjustly, are  
 multiplied.

not,

not, and only now *bate me unjustly* for leaving Sin, *are multiplied* beyond my Power to labour at reforming them. O Thou, Dear Saviour, then, who knowest them, convert and pardon them! But suffer not their Taunts to shake my Faith to Thee.

21. Thou knowest, Lord, how *They, who return Evil for Good*, They who, as I alas too often have done, pervert the Best of Actions into Scandal and Obloquy, have *slander'd me*. How do they sneer and call me unsteady Fool, *because I have forsaken Evil and follow'd thy attracting*

21. They, who return Evil for Good, slander'd me; because I follow'd Goodness.

Voice, O Fountain of all *Goodness!* How do they scoff, deride, and call in question my Sense, Sincerity, and Perseverance! But shall I let their Sneers prevail to overcome my Constancy? Ah! forbid it, gracious JESUS! And rather let me blush to death to find my self so little arm'd with Fortitude as to be troubled at them.

h 2

22. Ah!

22. Ah? I implore Thee then, *forfake me not* with thy Assistance, O Lord, my Saviour and my GOD! *Depart not*, tho' but for an Instant, *from me* with thy Grace. For, without Thee, what am I? A mere forlorn and sinful Thing, worse, infinitely worse, than Nothing.

23. *Attend* then mercifully *to my Help*, O Lord. For, without thy Assistance, I can do nothing; no not call upon thee: Whereas, with That I can do all Things. Vouchsafe then, Dear Redeemer, to remember, that Thou ar't the GOD of my Salvation. O give me therefore Grace to merit that I may find a JESUS in Thee!

*Glory be to Thee*, O Immensity of *the Father*, reaching from End to End strongly; *and to Thee*, O infinit Knowledge of *the*

22. Forfake me not, O Lord my GOD: Depart not from me.

23. Attend to my Help O Lord, the GOD of my Salvation.

Glory be to the Father, and to the

*Son*, disposing all Things sweetly; *and to Thee*, O ineffable Charity of *the Holy-Ghost*, inflaming All with efficacious Grace and Love!

Son, and to the Holy-Ghost.

And may all Glory be paid you, O sacred Trinity, *As it was in the Beginning*, when this Redemption was decreed; *is now* by the Grace reap'd from it by all Faithful Christians, and which all Men might reap; *and ever shall be* by the Glory, which All, who make a right Use of it, shall be lifted to in that *World*, which will subsist *without End*. AMEN, my God and Saviour, *Amen*: Be it so; *Amen*.

As it was in the Beginning, is now, and ever shall be, World without End Amen.



*The* P R A Y E R.

O GOD of my Salvation !  
graciously vouchsafe to  
turn-away thy angry Eyes from  
my Iniquities. No longer keep in  
mind the Number of my Crimes  
to punish them : But rather blot  
them out forever. Accept the  
Punishment, Thou has't already  
inflicted on me, as a full Atone-  
ment for my past Offences ;  
and condescend, in pity to my  
Weakness, to relax thy just Se-  
verity to me. Remember,  
Dearest Sovereign, what I am ;  
and be not still incensed against  
a Worm, a Wretch, a Thing of  
Nought.

Nought. Look down and view  
my Sufferings, not the Guilt  
which brought them on me ; for  
That Thou has't forgiven. Or,  
if Thou do'st behold my Sins ;  
view my Repentance too. I see  
my Faults ; confes them ; and,  
with utmost Bitterness of Soul,  
bewail them. O Pardon then,  
Dear Saviour, Pardon ! And, as  
I pray to Thee with lively Hope ;  
be pleased to hear my Prayers  
with speedy Mercy. See how the  
sad Remembrance of my for-  
mer Life afflicts me, and how I  
grieve at all the Scandals I have  
given. O conceal them and all  
the bad Effects of them both  
in myself and Others ! Come,  
GOD

GOD of Mercies, come, and ease this troubled Heart! For surely It is contrite. O heal this proud rebellious Flesh; and mitigate the Ills I feel! Though, if it be thy blessed Pleasure to have me suffer-on; thy Will, not mine, be done. Still, Saviour of my Soul, accept these Sufferings in exchange for All which I might otherwise be doom'd to suffer after Death. Let me not suffer in this World and in the Other too. But fly to my Assistance with thy Grace, and help me to sustain whatever Sickness, Losses, Disappointments, Injuries and Scorn, Thou pleasest to chastise me with  
in

in this Life; and teach me to bear them with such a Fortitude and chearful Steadiness of Love for Thee as may be pleasing to Thee ; that, when Thou pleasest to release me hence, I may, without one Minute's long Delay, be lifted to enjoy and honour Thee forever : Amen.





## FOURTH

## PENITENTIAL PSALM.

PARAPHRASE.

PSALM. 50

I.  LORD, whose  
Property is al-

ways to have  
Pity and to spare, *Have*  
*mercy on me*, a miserable  
Sinner. And as Thou  
camest not to call the  
Just but Sinners to Re-  
pentance; ah! graciously  
condescend to save me, O God, and *according*  
*to thy great Mercy* accept my Repentance. For  
Thou, Lord, who has't given it to me,  
knowest how true it is.

2. *And* therefore since  
Thou wilt not the Death  
of a Sinner, but rather,  
that He be converted and  
live; accept, Dear Lord,  
the Conversion Thou has't  
wrought in me, *according*

I.  AVE  
Mer-

cy on me, O  
GOD, accor-  
ding to thy  
great Mercy.

2. And ac-  
cording to  
the Multi-  
tude of thy  
Compassions,

*to the infinit Multitude of thy tender Compassions; and blot-out my Iniquity,* so that the least Stain of Sin, may no longer remain in me.

3. It has pleased thy preventing Goodness to make me clean from the Guilt of my past Offences: O let it then please thy preventing Clemency *to wash me still more from my Iniquity,* by removing from me every Inclination to relapse; *and so cleanse me from my Sin* as to make every Occasion of offending Thee again more horrible to me than Death.

4. Thou see'st, My gracious God, that I neither seek to hide nor excuse my Offences. O let my Lord then be no longer incensed against me, *because I acknowledge my Iniquity* with utmost Detestation of it; *and* am so far from forgetting the Guilt which thy tender

blot-out my Iniquity.

or Affection to it,

3. Wash me still more from my Iniquity; and cleanse me from my Sin.

4. Because I acknowledge my Iniquity; and my Sin is always before me.

Complacency has deign'd to forgive, that *my Sin is always before me* to lament and atone for it.

5. So far am I from presuming to defend or palliate my Crimes in thy Sight, Lord; that, throwing myself wholly on thy Mercy for Pardon, I readily plead Guilty, before Thee my offended Judge; and confels aloud, that *to Thee alone have I sinn'd*, through my Fault: Yes, Lord, through my own Fault, through my most grievous Fault: *And* often, alas too often, *have* basely done, without a Blush such *Evil before Thee*, as I should have blush'd to do before the Meanest of thy human Creatures. This I confels to Thee, my God, with the most bitter Sorrow and sincerest Compunction; *that Thou may'st* hence find room to forgive me and, forgiving, *be found Just* in fulfilling *thy Words*  
by

5. \* To Thee alone have I sinn'd, and have done Evil before Thee; that Thou may'st be found Just in thy words, and overcome when Thou ar't judged.

by which Thou has't promised, if the Wicked return to Thee with all his Heart, Thou wilt have Compassion on him; and that Thou may'st triumph *and overcome* the impenitent Wicked, *when thou ar't* presumptuously judged and impiously accused of unjust Partiality in forgiving Me and not Them.

6. Alas my GOD! What am I in thy Sight but a Lump of Uncleanness and Filth? I own it, Lord; *for Behold I was conceived in the Wretchedness of original Iniquities; and in the very Heat of Concupiscence and Proneness of Nature to Sins, did my Mother conceive me.* And hence is derived that native Propensity which hurries me on, towards all which is corrupt and sinful.

6. For, Behold I was conceived in Iniquities; and in Sins did my Mother conceive me.

7. I say not this, Lord, to extenuate the Heinousness of my Crimes, but to magnify the Praises due to thy Mercy. *For Behold Thou has't* always

7. For, Behold Thou has't loved Truth: The  
loved

loved Truth, and therefore will I confess, that, frail as I am by Nature, I am wholly excuseless for sinning in Compliance with that Frailty; Because *the dark and hidden Things of thy Wisdom Thou has't made manifest to me*, and so raised me by thy Grace above the Weakness of Nature; that it is owing entirely to my own Perversity and not to the Want of any Helps from Thee, that I have thus grossly offended Thee.

8. But foul as I have been and still am, Lord, *Thou*, I trust, in consideration of my humble Confession, *wil't sprinkle me with the cordial purifying Hyssop of thy precious Blood: And then (O then indeed!) I shall be cleansed from every Stain. Yes, gracious Saviour; Thou wil't wash me with the fre-*

dark & hidden Things of thy Wisdom Thou has't made manifest to me.

8. Thou wil't sprinkle me with † Hyssop, and I shall be cleansed: Thou wil't wash me and  
 quent

† See APPENDIX Page 37.

quent divine Waterings of thy perfecting Grace; **I shall be** and thus, from sullied **made whiter** and black all over as I am **than Snow.** with innumerable Sins of

Commission and Omission, *I shall be made whiter than Snow*; Whiter by my Repentance and richer in every Virtue than I was even before I forfeited my baptismal Innocence, and Candor.

9. And thus, O GOD my Saviour, *Thou wilt afford Peace and Joy* to my yet disquieted Conscience, in the total Absolution of all my Sins, and an unutterable *Gladness to my intellectual Hearing* in the Promise of thy eternal Rewards: *And the Bones, these very wretched Bones, which were, and still are, humbled by the fatal Effects which Sin has left behind it, shall then rejoice* in, and share with my Soul, the sweet Effects of thy Grace confirm'd in me.

9. Thou wilt't afford Joy and Gladness to my Hearing: And the Bones, which were humbled shall rejoice.

10. Turn then, gracious GOD, *turn-away thy Face*, not from Me thy distresful Servant, but *from my Sins*, to be no more incensed at me for them: *And* O deign to *blot-out* of thy Memory *all my past Iniquities*, so as to look upon me henceforth with the same tender Eye of paternal Affection as if I had never sinn'd against Thee!

11. And that I may deserve the Continuation of thy fatherly Tendernefs, by finning no more; *create in me a clean Heart*, O GOD, clean from every vicious Tendency; *and renew*, by means of thy sanctifying Grace, such a *right Spirit in my Bowels*, such a Spirit of Purity and Love of Thee, as, extirpating every Seed of that evil Spirit which has hitherto lurk'd with-

in

10. Turn-  
away thy  
Face from  
my Sins;  
and blot-out  
all my Ini-  
quities.

11. † Create  
in me a  
clean Heart,  
O GOD; and  
renew a right  
Spirit in my  
Bowels.

† See APPENDIX Page 38.

in me, may purify me; fit me for, and lead me to, Thee.

12. For Pity's sake, O Almighty Creator, *cast me not away from thy heavenly Face*: Me whom Thou has't made out of Nothing, to thy own Divine Likeness, on purpose that I might be happy forever in the Beatific Vision of that unspeakably lovely Countenance. *And take Not thy holy Spirit from me*, the only Guide I have to lead me to Thee.

12. Cast me not away from thy Face; and take not thy holy Spirit from me.

13. Ah Dearest, Dearest, Redeemer! *Restore to me the Joy of thy Salvation*: That Joy I so easily obtain'd in Baptism and so foolishly since forfeited through my own Baseness. *And Thou, O Holy Ghost, O Divine Comforter, strengthen me*, I humbly implore thee, *with a sovereign Spirit*;

13. Restore to me the Joy of thy Salvation: And strengthen me with a sovereign Spirit.

which, presiding over all my Actions Words and even Thoughts, may direct them wholly to thy Glory; to the Encrease of Virtue; and to the Confirmation of thy Grace in me.

14. Grant me this Favour, My GOD; that I may make Thee some Amends for the Scandal I have so often given to Others. Hear me but, Lord; and *I will teach thy Ways to the Unjust*, as well in my Practice as in my Discourse. *And* so

exemplary shall my Conduct be, that, not only They to whose Crimes I have been any-ways accessary, but *All the Wicked*, who see it, charm'd with the sweet Effects of thy Grace and Mercies in me, shall forsake their evil Courses and *turn to Thee* by a sincere Repentance.

15. O enable me to do this, My GOD! Make me a happy Instrument of Conversion to Many; but chiefly to all Those, to whose Guilt I have any-

14. I will teach || thy Ways to the Unjust; and the Wicked shall turn to Thee.

15. Deliver me § from Blood, O GOD, the ways

ways contributed; that thy **G O D** of Justice may not be obliged to require their Blood at my Hands. Deliver me then, ah *Deliver me from the Blood of Those and all Mankind, O GOD, the GOD of my Salvation!* my **Salva- tion; and my Tongue shall rejoice at thy Justice.**

*And then my Tongue shall* join with Those of Angels to praise, *rejoice at,* and magnify *thy* merciful *Justice,* in calling Sinners to Repentance to avoid the Necessity of chastising them.

16. Then, *Lord,* with the Gift of thy Truths, *Thou wil't open my Lips,* hitherto closed by false Shame to Every-Thing but Prophanity and Idleness. *And then my Mouth,* fill'd with the Eloquence of thy Grace, *shall,* in the public incessant Acknowledgement of thy Mercies to Me so wretched a Sinner, *set-forth thy Praise* and glorify thy Name to the End of Life.

16. **Lord,**  
**Thou** wil't  
**open** my  
**Lips ;** and  
**my** Mouth  
**shall** fet-  
**forth** thy  
**Praise.**

17. And That, Dear GOD, Thou knowest, is all the Gratitude which I can shew. *For, if Thou had'st liked any other Sacrifice in Expiation of my Crimes; verily, with utmost Chearfulness, I would have given it: But with Burnt-Offerings, and Sacrifices as of old, Thou wilt not any longer be well-pleas'd.* For what Proportion can there be between a Calf or suckling Lamb offer'd to Thee and the Enormities, by which Thee!

18. None, my sweet Saviour, None: *A penitently troubled Spirit* griev'd at offending Thee, and only griev'd for the Love of Thee, *is a more grateful, far more grateful, Sacrifice to thy offended Majesty, my GOD.* That,

17. For if Thou had'st liked Sacrifice; verily I would have given it: With Burnt-Offerings Thou \*|| wilt not be well-pleas'd.

I have offended

18. A troubled Spirit is a Sacrifice to GOD: A contrite and an humble

Lord,

Lord, Thou never do'st  
 reject. No; *a truly con-*  
*trite and an humble Heart,*  
 O GOD, *Thou wil't,* not  
 only *not dispise,* but gra-  
 ciously accept, preferably  
 to every other Offering.

Heart, O  
 GOD, Thou  
 wil't not def-  
 pise.

19. Accept then, O ac-  
 cept the lowly Offering of  
 this contrite Heart; and  
 mercifully hear the Prayer  
 I offer not only for myself  
 but for all Mankind Yet  
 chiefly, *in thy great Good-*  
*Pleasure, O Lord, be gra-*  
*cious to poor Sion,* thy  
 faithful persecuted Flock.  
 Send down thy Light and  
 Grace once more on this  
 unhappy Kingdom; *that,*

19. In thy  
 Good - Plea-  
 sure, O Lord,  
 be gracious  
 to Sion; that  
 the Walls of  
 \*§ Jerusalem  
 may be built-  
 up.

with firm Faith a steady Hope and ardent  
 Love for Thee, *the Walls of thy Jerusalem,*  
 this Land once dear to Thee, *may be again*  
*built-up* upon the solid Rock of Truth and  
 Piety, and thus be re-instated in the blissful  
 Vision of unfeigned Peace. \*§

20. Hear

20. Hear then, O Lord, in the Multitude of thy infinit Mercies, this my humble Request. Then shall I know, that Thou acceptest my Repentance: *Then shall I know, that Thou wil't accept a Sacrifice of Justice* from us Sinners, in the Confession of our Sins, the *Oblations* of our contrite Hearts, and the *Burnt-Offerings* of Mortifications which we offer to Thee in Penance and Satisfaction for our Sins. *Then shall* all

*Glory be to the ever-merciful Father,* who from all Eternity decree'd Forgiveness to repenting Sinners; *and to the ever-ge-*

20. Then Thou wil't accept a Sacrifice of Justice, Oblations, and Burnt-Offerings: Then shall they lay Calves upon thy Altar.

Mankind adore and magnify thy Clemency; and then shall *They lay themselves prostrate* before Thee, like *Calves upon thy Altar*, in a voluntary Sacrifice of Humility, Purity, and Constancy to the Glory of thy Name forever.

Glory be to the Father, and to the

nerous Son, who from all Eternity offer'd himself Mediator for Sinners; and to the Holy-Ghost, who eternally prepared the Grace of Repentance for All, who, after Sin, will but make use of it.

And may all Glory be refunded in You, O sacred Three-in-One! *As it was in the unsearchable Beginning wholly thine; is now, through thy unwearied Goodness, manifested to thy Creatures; and ever shall be solely attributed to Thee by all the World,* As it was in the Beginning, is now, and ever shall be, World without End: Amen.

till Time shall cease and that Eternity of Bliss take place, when Those who faithfully adhere to Thee shall sing thy Praise and Glory *without End.* AMEN: O make me, JESUS, of the happy Number! *Amen, sweet JESUS, Amen.*



*The* P R A Y E R.

O Adorable Majesty of Heaven! Out of the infinite Multitude of thy tender Mercies, vouchsafe to signalize thy Goodness to me, by blotting out of thy Memory all my past Iniquities. I know, Lord, that I am unworthy of the Blessings I implore: But still, to render myself as pleasing in thy Sight as I can, I readily confess my Guilt and all the Horrors of it. Far be it from me to plead the Frailty of my Nature, to excuse the Evils I have done. No, my GOD, the frequent Lights  
and

and Graces Thou has't given me, to raise me above that Frailty of my Nature, reproach me with the Baseness of my Ingratitude in corresponding so very illy to so much Bounty. Yet ah my gracious Saviour! Repair what is past; cleanse me with thy All-purifying Blood from my own Sins and Those of Others; renew my Heart, my Mind and ail within me; and so confirm me in thy Grace, that both in Body and in Soul I may be wholly thine henceforth forever. Accomplish the Conversion Thou has't wrought in me; and, that I may repair the many Scandals I have given,

I                      make

make me the happy Instrument of saving Many. Accept the true Contrition of my Heart: 'Tis all the Sacrifice I have to offer, and such a Sacrifice Thou likest best. Accept it then, O GOD, my Saviour, for my Salvation and That of all Mankind. O graciously look down upon us all with a relenting Eye; but chiefly, Lord, recall thy Tendernefs for this deluded Nation. Restore it to the Vision of a perfect Peace, in the Communion of thy faithful Flock; that All may be again establish'd on the unshaken Rock of Catholic Belief and Sanctity of Manners. Thus shall the Walls  
of

of thy protecting Grace be happily re-built in this thy once loved Land of Saints. And then, Almighty Majesty, what Offerings, what Sacrifices of Praise, of Thanks and Glory shall we not make to Thee? O grant it, GOD of our Salvation, grant it through JESUS CHRIST our Lord. *Amen.*





## F I F T H

## P E N I T E N T I A L P S A L M .

P A R A P H R A S E .

P S A L M . 101

I.  LORD, my God! Vouchsafe, in the Abundance of thy Clemency, I conjure Thee, to *hear my humble hearty earnest Prayer; and, without regard to my Unworthiness, let my distressed Cry come acceptable to Thee,* who graciously invitest All, who labour and are heavily laden, to approach to Thee for Refreshment.

2. Ah! *Turn not away in Anger thy heavenly Face,* the comforting Countenance of thy Grace, *from Me,* a miserable Sinner indeed, but a Repenting One. Do then, O my Saviour, as thou has't promised;

I.  Lord hear my Prayer, and let my Cry come to Thee.

2. \* Turn not away thy Face from me: In what Day soever I  
and

\* See APPENDIX Page 44.

and be my Saviour still :

*In what Day or Hour soever I am in the Tribulation of Terror for my former Sins, or under the Pressure of Temptations*

to relapse, mercifully *incline thy* compassionate Ear to my Petition and release *me* from my Distresses.

3. *In what Day or Instant soever I shall be in any Temptation, Peril or Affliction and call upon Thee, My only Help ; O hear me speedily, my beneficent God. For Thou, Lord, knowest what Danger I am in, every Minute, when left to myself.*

4. *For my Days, alas, the Days of my Youth, in which I ought to have fortified myself with virtuous Habits, are insensibly vanish'd, like Smoke, without Fruit. And now my Bones are grown inactively dry, and all the*

am in Tribulation, incline thy Ear to me.

3. In what Day soever I shall call upon Thee, hear me speedily.

4. For my Days are vanish'd like Smoke ; and my Bones are grown dry,

Faculties

Faculties of my Soul like a Thing  
wither and languish (*like*  
*a vegetable Thing which*  
*is parch'd*) with spiritual  
Barrenness of Affection.

5. *I am blasted* and infected all over, by the contagious Effects which Sin has left behind it within me, *like Grass* which is Sun-burnt: *And*, spite of all my Endeavours to lift *my Heart* to Thee, *It is dried-up* with Indevotion and Sloth, *because I have forgotten to eat my Bread*; because I have neglected to feed on the strengthening Nourriture of thy solid Doctrin; because I have slighted the Bread of Angels, the substantial Food of Life Thou did'st graciously prepare for me.

6. But ah my slighted God! How have I since wept my former Neglect; how have I lamented my Folly; how have I hated, and still hate, myself for

5. I am blasted,  
like Grass;  
and my  
Heart is  
dried-up, be-  
cause I have  
forgotten to  
eat my Bread.

6. With the  
Loudness of  
my Groan,  
my Bone has  
my

my Baseness and Ingratitude! Infomuch that, *with the Loudness* and continued

cleaved to my Flesh.

Stress of my Groan, my Bone has cleaved, or, if it has not yet, Lord, it shall cleave, *to my Flesh* before I give-over.

7. So conscious and ashamed am I of the ungrateful vile Return I have hitherto made to thy Excess of Bounty, gracious Lord; that *I am become fond of Solitude, and, like a Pelican of the Wilderness,* seek the loneliest Recesses, where I may pour-forth my Soul to Thee. And so dejected am I at the Remembrance

7. I am become like a Pelican of the Wilderness: I am as a Night-Raven in the Ruins of a House.

of my Guilt, that *I am* fearful to appear in the Light, *as an Owl, or a Night-Raven,* who hides his Deformity *in the Ruins of a House.*

8. Since my Conversion to Thee, *I have watch'd* Night and Day over the Frailty of my Nature to avoid relapsing into Sin.

8. I have watch'd, and am become

*And*

*And am now become a-verse to Company, as a solitary Sparrow in Retreat on a House-top ; placing all my Safety, under thy Grace, in fleeing all dangerous Commerce with Mankind, and fixing my Thoughts wholly on the Abundance of thy Mercies, O my GOD, and on the Means to deserve them.*

9. Therefore is it, that SATAN and his Ministers, *My spiritual Enemies* (before so busy in tempting and encouraging me to rebel against Thee) now, enraged at my Repentance, have *upbraided me all the Day* long with my former Iniquities, to bring me to Despair ; *And*, seeing that thy Grace preserves me from it, *They, who praised me before for sinning, swore and became implacably incensed against me* for endeavouring to give Proofs of my being thoroughly converted from Sin.

as a solitary Sparrow on a House-top.

9. My Enemies upbraided me all the Day ; and They, who praised me, swore against me.

10. *For* Such, O Lord, is the Excess of Hatred which thy converting Grace has given me for Sin, that, to punish my Senses for having led me into it, *I did* often eat *Ashes as Bread*, with my necessary Food, and mingled my Drink with my Tears of Compunction for having offended Thee.

11. And what just Cause, O my God, have not I, an indigent miserable impotent Worm, to tremble and grieve at the Thought of having sinn'd against so dread a Lord; *by reason of thy Wrath and Indignation* to-come? These Thou has't taught me to fear, by the temporal Instances Thou has't already made me feel of them: *For that, having lifted me on-high*, by the Grace and Means to do good, *Thou has't dash'd me* and the insolent  
 m Prefumption

10. For I did  
 † eat Ashes as  
 Bread, and  
 mingled my  
 Drink with  
 my Tears.

11. By rea-  
 son of thy  
 Wrath and  
 Indignation;  
 for that, ha-  
 ving lifted  
 me on-high,  
 Thou has't  
 dash'd me on  
 the Ground.

Prefumption I was elated with *on the Ground*, by permitting me to fall a Slave to my own corrupt Appetites.

12. And now alas, when I look-back for the Fruits of my former Life, I find Nothing but an unavailing Shell without Kernel. *My Days*, instead of being fill'd with Substance, *are grown, like a very Shadow*, full of No-

thing but Vanity and Darknes; *and* I myself, instead of being that gay and flourishing Thing I foolishly conceited myself to be, find, alas to my Sorrow, that *I am* blasted with Guilt and *wither'd as Summer-Grass*, for want of the frequent Waterings of thy Grace.

13. *But*, blasted with Guilt as I am, *Thou, O Lord*, ar't still the same, unalterably merciful good and gracious, and *remainest so forever*, without any Possibility of our Malice either adding to or diminishing from thy immense

12. *My Days* are grown like a Shadow: And I am wither'd as Grass.

13. *But* Thou, O Lord, remainest forever; and thy Memory

Greatness,

Greatness. *And thy divine Memory, unchangeable from Generation to Generation,* from Generation to Generation, to the End of Time, will not forget thy merciful Promise of Grace and Forgiveness to the Worst of Sinners, who shall truly repent.

14. In this unalterable Bounty of thine, O my GOD, I place all my Confidence; in This alone I trust, that *Thou wilt stand-up* in Defence of Me, a repenting Criminal; and wilt farther *take Pity on Sion*; on this, once holy, now unfaithful, Land: *For the Time to take Pity on it* is Now: Now it is so miserably immerfed in a Deluge of Errors and Prophaneness. Yes, sweet Lord, yes: *For the Time is coming,* when All, to whom thy Truth is made known, shall gladly embrace it.

15. Have Mercy then, have Mercy, Good GOD, on this drooping Kingdom.

14. Thou wilt stand-up, and take Pity on Sion; for the Time to take Pity on it, for the Time, is coming.

15. Because the Stones of

O abandon it not! *Be-* it have plea-  
*cause the very Stones of it* sed thy Ser-  
*have pleased thy faithful* vants; and  
*Servants,* who heretofore They will  
*served Thee in it. And* have a Com-  
*They will,* They as well as passion for  
We cannot but hold dear the Ground  
our native Land in Com- it stood on.  
pliance with that univer-  
sal Charity Thou did'st  
teach. Therefore will thy  
Saints of this Nation,  
whether in Heaven or on Earth, *have Compas-*  
*sion* and pray *for* their profligate Country; even  
for sake of *the holy Ground* of Faith *it once*  
*stood on.*

16. Be still propitious 16. And the  
then, Almighty Mercy, Gentils shall  
to this sinful People; and fear thy  
convert them, as Thou Name, O  
did'st the Inhabitants of Lord: And  
*Ninive.* Then then shall all the Kings  
They magnify thy Good- of the Earth  
ness: *And all the People* thy Glory.  
of every Nation, *Gentils*  
as well as *Israelites,* shall  
honour love and *fear thy*

*Name,*

*Name, O Lord; Nay and all the Kings of the Earth, seeing the Wonders of thy all-powerful Grace wrought among us, shall humble themselves with their People and pay the profoundest Homage to thy irresistible Glory.*

17. Trust then, trust in thy God, O my Soul, for his farther Mercies: *For the Lord hath already built the Sion of his holy Church, in this Island, on a firm Rock; and will be seen, in his good Time, restoring It to all it's former Splendor, protecting extending it.*

18. For the Lord was ever an unspeakably bountiful God: *He hath always and on all just Occasions had regard to the earnest and assiduous Supplication of the Humble, whenever they have recurr'd to him with Faith Fervor and spiritual Confidence: And hath never, no not ever,*

17. For the Lord hath built Sion; and will be seen in his Glory.

it, and spaciouly

18. He hath had Regard to the Supplication of the Humble; and hath not despised their Prayer.

*despised*

*despised* or dismiss'd *their Prayer* unheard; if they have but persevered in submissively importuning him.

19. Yes, my gracious Lord! My Soul, encouraged by thy past Goodness, shall steadily persist in hoping for thy farther Mercies to Me and this my poor deluded Country. O continue then and increase the Gifts of thy Grace to us: And *let these Things be recorded* to thy Glory in another Generation: And the People as yet unborn, all our Posterity, *which shall be created, shall praise the Abundance of thy Bounty to us, Lord; as We now thankfully adore Thee for thy Favours shewn to our Fore-Fathers*

20. *Because, with the Eyes of his tender Mercy, He hath graciously look'd-down from his high Sanctuary: Yes: The Lord* JESUS, the eternal Word of the

19. Let these Things be recorded in another Generation; and the People, which shall be † created, shall praise the Lord.

20. Because He hath look'd-down from his high Divine

† See APPENDIX Page 47.

Divine Father, *hath look'd,*  
 nay generously descended,  
*down from* his everlasting  
 and glorious Throne in  
*Heaven,* to take upon him  
 and become Flesh *upon*  
*the Earth,* for the Re-  
 demption and Salvation  
 of his miserable sinful  
 and undeserving Creatures.

Sanctuary ;  
 the Lord  
 hath look'd-  
 down from  
 Heaven up-  
 on the Earth.

21. The eternal Son of  
 GOD hath vouchsafed to  
 take upon him our Na-  
 ture ; that, by his Media-  
 tion, He might prevail up-  
 on his heavenly Father,  
*to hear the Groans of Those,*  
*who are in* Purgatorial  
*Fetters* beyond the Grave,  
 or in the Chains of sinful  
 Inclinations on this Side  
 of it ; and might move  
 him *to release* from their  
 Sins and sinful Affections

21. To hear  
 the Groans  
 of Those,  
 who are in  
 Fetters : To  
 release the  
 Children of  
 Them, who  
 were put to  
 Death.

*the Children of Them, who were,* alas through  
 their own Fault, *put to eternal Death,* by fol-  
 lowing the Suggestions of Satan ; that These,

at least, may not perish with their unhappy Parents.

22. Ah! Avert it, loving Saviour! Rather grant thy Servants the Grace, *that They may*, by acknowledging the Infinity of his Mercies, *proclaim the adorable Name of God thy eternal Father, our gracious Lord, in the Sion of his and thy holy Catholic Church; and, thus doing, magnify* extend and perpetuate *his, thine, and thy Blessed Spirit's just Praise in this Other-Jerusalem, this City and Nation once so Holy and precious in thy Sight.*

23. O! Forward then, Almighty Mercy, we implore Thee: Forward the Time, *when all Nations, converted to thy Truth, shall, with like Faith and Charity, assemble together into one Place of religious Worship Praise and Thanksgiving to Thee; and when all the*

22. That they may proclaim the name of our Lord in Sion, and his Praise in Jerusalem.

extend and perpetuate his, thine, and thy Blessed Spirit's just Praise in this Other-Jerusalem, this City and Nation once so Holy and precious in thy Sight.

23. When Nations shall assemble together into one Place; and Kings

*Kings*

*Kings* of the Earth, as to serve the  
 well as their People, shall Lord.  
 with one Accord pay Obe-

dience to the Faith and Doctrin of thy Church;  
 and unite within her salutary Pale, *to serve*  
 Thee, *the Lord* of All.

24. How often, O eter-  
 nal Father, has thy hum-  
 bled Servant beheld this  
 blessed Time from far, in  
 the Fulness of Trust in his  
 Saviour! And how often,  
 recollecting the gracious  
 Promise of thy Christ to  
 hear all Those who call  
 upon him, has *he answer'd*

*him in the Course of his* contemplative *Vigor*:  
 Reveal to me, *tell me*, O Saviour, *the Fewness*  
*of my Days!* Shall I live to joy in the happy  
 Conversion of my dear deceived Country?  
 Shall I be blest with seeing my Prayers take  
 effect and all Men adore thee in faithful chari-  
 table Unity?

25. O *call me not back*,  
 take me not out of this  
 World, Lord, *in the midst*  
*of my Days*, the Days in

n

24. He an-  
 swer'd him  
 in the Course  
 of his Vi-  
 gor: Tell me  
 the Fewness  
 of my Days.

25. Call me  
 not back in

which

which Thou has't promised to hear me, if I call upon Thee. Tho' I should live for Ages I shall but have half-lived; if I do not survive thy Wrath upon my Brethren. Ah! Let That cease then, Dear God, and take me to thyself as soon as Thou pleafest. Yet whatever be thy blessed Pleasure, I submit: Not my Will but thine be always done. Only, if so thy Mercy shall think fit, let me, before I die, rejoice in the Re-establishment of Piety in this Land. For *thy Years are from one Generation to another* without End and still the same; and Thou can't preserve me for that joyful Sight; that Thou may'st dismiss thy Servant in Peace according to thy Word, when his Eyes shall have beheld thy Salvation.

26. *In the Beginning of Time, O Lord JESUS, Thou, who art without any Beginning, the WORD OF GOD, did'st lay the Foundation of the whole Earth and all Things*

the midst of my days; thy Years are from one Generation to another.

26. In the Beginning, O Lord, Thou did'st lay the Foundation

in it; *and* the wonderful Production Preservation and Government of *the Heavens*, and all Things in them or under them, *are the easy Works of thy all-powerful Hands.*

What then, Almighty Sovereign, can have Power to resist thy blessed Will? Or What shall hinder thy Mercy from converting all to Thee?

27. The Earth and the material Heavens too, with What-ever in them is Matter, Thou was't pleased to make perishable, and therefore *They shall perish.* But Thou, O GOD, art a pure Spirit and *remainest* forever. *And* while They *All shall grow old* and decay, *like a worn-out Garment*; thy Majesty and Glory shall live unalter'd and unalterable to Eternity.

of the Earth;  
and the Hea-  
vens are the  
Works of  
thy Hands.

27. They shall perish, but Thou remainest; and All shall grow old like a Garment.

28. And as a Cloak, Thou

28. *And, as a Cloak,* when it comes to Decay, is thrown off for a new

One to succeed it; so *Thou*, Lord, as those perishable Beings waste away, *wil't* with the same Ease with which thou did'st first produce them, *change them* and put Others in their Place; *and they shall be changed* at the good Pleasure of thy infinit Power and Wisdom, without the least Alteration or Inconstancy in Thee. For Them

Thou did'st make, by Nature, changeable: *But Thou*, my GOD, *ar't*, by Nature unchangeable, always *the very same*; *and thy Years*, which are thy Eternity, *will not*, cannot fail.

29. Unalterably blessed then as Thou ever was't, ar't, and wil't be, O my GOD, what but thy infinit Bounty could induce Thee to create Us, *the Sons of thy Servants*, to enjoy thee forever? In that Bounty therefore alone thy Servants hope, that

wil't change them and they shall be changed; but Thou ar't the very same, and thy Years will not fail.

29. The Sons of thy Servants shall have a Habitation: And their Seed shall be di-  
They

They and their Posterity *shall have a blifsful Habitation* in thy glorious **rected for-**  
**ever.**

Kingdom ; *and that their Seed, and their Seed's Seed, shall be henceforth directed,* by thy efficacious Grace, to persevere in loving, serving and praising Thee in this Life, till it shall please thy tender Goodness to transfer us all to the unspeakable Happiness of being intimately united to Thee *forever.*

*Glory be to the Father,* **Glory be to**  
who created us out of No- **the Father,**  
thing by his Almighty **and to the**  
WORD: *And Glory be to* **Son, and to**  
that Almighty WORD *the* **the Holy-**  
*Son,* who ransom'd us **Ghost:**  
from Sin and Satan at the **to All his All-en-**  
big Price of his precious **livening Grace.**  
Blood ; *and Glory be to,*  
*the Holy-Ghost,* who offers **to All his All-en-**  
livening Grace.

*As it was due to Thee,* **As it was in**  
O Lord, *in the Beginning,* **the Begin-**  
when thy Goodness was **ning, is now,**  
first manifested in our **and ever shall**  
Creation ; *is now,* when **our**  
thy Mercy is fulfill'd in

our Redemption and Sanctification; *and ever shall be in that World, where without End thy Bounty will shew itself justified,*

as well in punishing the Impenitent as in forgiving and glorifying the truly and perseveringly Penitent. AMEN, my GOD, *Amen, Amen.*

be, World  
without End:  
Amen.



*The* P R A Y E R.

O Sovereign Lord and Ruler of all Things! My GOD! My Saviour! My Father and my Friend! To Thee at length I lift my contrite Heart, altho' alas full late. Accept it, Lord, such as it is, stain'd and corrupted with Guilt and guilty Inclinations; and, in consideration of my present Repentance, free me from my past Iniquities; and suffer me no more to commit any fresh Offences: Alas! When I reflect how much of that precious Time, which Thou has't graciously afforded me to  
work

work my Salvation in, I have not only trifled-away in Idleness, but even made use of to offend and injure Thee; when I look-back upon the fruitless sinful Life I have hitherto led, my Conscience flies into my Face. And Satan, who tempted me to set thy Justice at defiance, would fain persuade me to give-up thy Mercy by despairing in it: But ah, all-bounteous GOD! When I again reflect on the kind Promise Thou has't made of pardoning the Worst of Sinners, who asks but thy Forgiveness with sincere Repentance; thy hitherto experienced Goodness urges me to hope in Thee,  
in

in spite of all the base Suggestions of my infernal Enemy. Yes, my Sweet Saviour, I will hope in Thee for Pardon. O! grant it then, dear Lord, to Me and all this sinful Nation. Have not the Crimes of our Fore-fathers, nor our own, in thy Remembrance, to be still angry with us for them: But tenderly look down upon Ourselves and our Posterity with thy converting Grace and Clemency; that thy pure Faith may be re-built and strengthen'd in our Minds and Hearts. Ah GOD of Mercies! Acquiesce to this my Soul's Request; that We may All, with one accord,  
o adore

adore and serve and honour  
Thee in all our Actions Words  
and Wishes, till Thou has't  
fitted us for being fill'd with  
Thee and totally absorb'd, to-  
gether with the rest of thy  
loved heavenly Host, in the un-  
bounded Flood of thy eternal  
Bliss. This We, thy useles,  
humble, contrite, loving Ser-  
vants, earnestly yearn after:  
And This, we trust, we shall ob-  
tain; not through any Merits  
which our frail and fickle Na-  
ture has to boast of without  
Thee, but through the Merit,  
which thy precious Death and  
Sufferings have imparted to our  
otherwise unfruitful Works, O  
Christ

Christ our Lord, who with the  
Father and the Holy-Ghost  
do'tt live and reign in one co-  
equal undivided Trinity for-  
ever and ever. *Amen.*





## S I X T H

## P E N I T E N T I A L P S A L M .

P A R A P H R A S E .

P S A L M . 129

- I.  FROM the deplorable *Depths* of Distress, which the miserable Slavery of Sin and Satan have plung'd my Soul into, in the Fullness of my repenting Heart, *I have cried-out for Mercy to Thee, O Lord my GOD: Lord, bear my Voice*; and, according to thy gracious Promise, let me not call upon Thee in vain.
2. But *let thy tender Ears be condescendingly attentive to the Voice of my lowly Petition*, to grant me the Pardon and Grace I implore; without regarding the manifold Crimes,
- I.  FROM the *Depths* I have cried-out to Thee, O Lord; Lord hear my Voice.
2. Let thy Ears be attentive to the Voice of my Petition.
- by

by which I have render'd myself unworthy of any favours from Thee.

3. For *if Thou*, the GOD of Mercies, *wil't keep a strict account of all our Iniquities*, to reward us according to our Deserts in the utmost Rigour of thy Justice, O Lord; Lord, *who*, even among the most Innocent of Men, *will* be able to *under-go* the all-discovering Scrutiny, or to stand the Terrors of *it*?

3. If thou wil't keep account of Iniquities, O Lord; Lord, who will under-go it?

4. Whereas, O loving Saviour! Sinner, wretched Sinner, as I am, I dare throw myself wholly upon thy Sentence for Mercy; *because there is Propitiation with Thee*: And such Confidence have I in thy ineffable Truth; that, *by reason of thy merciful Law* in favour of repenting Sinners, so far am I from being terrified at thy coming

4. Because there is Propitiation with Thee; and by reason of thy Law I have expected Thee, O Lord.

that

that *I have expected Thee* with Anxiety, O Lord, to take me to Thyself.

5. Yes, *My Soul*, wholly trusting in the Mercies of my good God, *hath expected* and reposed all it's Comfort *in his* gracious *Word*; *My Soul hath hoped*, with a filial Confidence, *in the* Salvation of my *Lord*; who is able and ready to save me; who has promised Mercy to All who seek it of him; and who is as incapable of deceiving as of being deceived.

6. Wherefore *from the Morning Watch* of their earliest Infancy, *until the Night* of Death, let all faithful Christians, the true Inheritants of *Israel*, fix a reasonable *Hope*, built upon a steady and ardent Faith and Charity, *in the Lord*, their God.

7. *Because with the Lord*, whom We have to

5. My Soul hath expected in his Word: My Soul hath hoped in the Lord.

6. From the Morning Watch until Night, let Israel hope in the Lord.

7. Because

do

do with, *there is* infinit  
inexhaustible *Mercy*: For  
he delights in Goodness;  
he is slow to Anger; and,  
tho' terrible in Wrath, yet  
he can be appeas'd. *And*  
*with Him* there is such  
*plentiful Redemption*, that,  
the more Graces are re-  
ceived from him, the more  
is he ready to bestow.

8. *And He*, with the  
immense Price of his pre-  
cious Blood which he  
pour'd-forth so plentifully  
for All who will reap the  
Benefit of it, *will redeem*  
every Christian Inheritant  
of *Israel from all his Iniquities*, on a sincere  
Repentance. O give it to us, gracious Saviour!  
Give it to us All.

*Glory be to the Father*,  
on whose unalterable  
Truth we build our Faith;  
*and to the Son*, in whose  
redemptive Mercy we  
place all our Hopes; *and*

with the  
Lord there  
is Mercy;  
and with  
Him plenti-  
ful Redemp-  
tion.

8. And He  
will redeem  
Israel from  
all his Ini-  
quities.

Glory be to  
the Father,  
and to the  
Son, and to

to the Holy-Ghost, by the Holy-  
whose sanctifying Love  
we are lifted to Benefit  
Ghost:

by that Redemption which is wrought in us.

And may all Glory be  
paid to Them: *As it was*  
*in the Beginning*, when  
They decree'd this Re-  
demption; *is now*, through  
the Grace reap'd from it  
by faithful Christians and  
proffer'd to all Men; *and*  
*ever shall be*, by the Bliss  
which this Redemption  
shall afford, to all Such as  
make a right Use of it, in that *World* which  
will subsist *without End*. AMEN, Dear God,  
*Amen*: Be it so *Amen*.

As it was in  
the Begin-  
ning, is now,  
and ever shall  
be, World  
without End:  
Amen.



*The* P R A Y E R.

O Lord, our generous Redeemer! Mercifully deign to look upon us, not with an Eye of Indignation and Contempt, but with thy wonted Pity; and hear our Sighs and Vows. Regard not our Iniquities: For, if Thou wil't attend to Them; who shall endure thy Presence, in whose all-piercing Sight the Cleanest of us All are far from clean. Think, then Dear Saviour, only think upon that tender Goodness which moves Thee

P

to

to forgive ; and spare us All.  
For We are all thy own, O  
Lord, Thou Lover of our  
Souls! View then thy Image  
in us, not as We have disfi-  
gured it by Sin, but as What  
Thou can't restore it to by  
that all-purifying precious  
Blood which Thou has't so pro-  
fusely shed for us. Exert thy  
plentiful Redemption and send  
us by thy Holy Spirit the  
Grace to reap Salvation from  
it: For, without thy Assistance  
to profit by it, in vain are  
we redeem'd. In Thee we  
place our Hopes, let us not  
therefore be confounded; but,

as

as Thou has't so generously  
vouchsafed to die for Us on  
Earth, give us to live with  
Thee for all Eternity in Hea-  
ven. *Amen.*





## S E V E N T H

## P E N I T E N T I A L P S A L M .

P A R A P H R A S E .

P S A L M .

I.  Lord, my heavenly Sovereign! *Hear my humble Prayer*; which I offer with Faith Confidence and Love, to obtain thy Blessings: *Give a favourable Ear to my earnest Supplication* for thy Protection against Temptations and Dangers, *according to thy Truth*, by which Thou has't promised to listen to All, who call upon Thee in their Necessities. O! *hear me then according to thy Justice*, with which Thou punishest the Wicked; but That, with which Thou fulfillest

I.  ORD! Hear my Prayer; give ear to my Supplication, according to thy Truth: Hear me according to thy Justice. Not that every

every gracious Promise Thou has't made to repenting Sinners.

2. Have Pity on me then, O my GOD, *and enter not into a rigorous Judgment with Me thy penitent Servant*, great as my Offences are: *For*, if Thou, O GOD, wil't examine Mankind with the same uncompassionate Severity they use to Each-Other; *No-One living Mortal shall be found Just in thy all-perceiving Sight.*

3. Wherefore I beseech Thee, O Lord of Mercies, to soften thy Rigor. *For the infernal Enemy hath persecuted my Soul*, to alienate it from Thee by his detestable Artifices: And by the Weight of sinful Affections, which he hath brought upon me, through my own Folly, *he hath brought-down my Life to the Earth* and to earthly Attachments.

2. And enter not into Judgment with thy Servant: **For No-One living shall be found Just in thy Sight.**

3. For the Enemy hath persecuted my Soul: He hath brought down my Life to the Earth.

4. With

4. With such innumerable Illusions hath he fill'd my Soul, that *he hath placed me in a Dark-ness of Guilt* which disables me from thinking on Thee; and in This hath made me, for the present, *like the Dead of past Ages*, those unhappy Wretches whose chief Torment is the being deprived of thy enlivening Countenance. *And therefore my Spirit is*, and well O GOD may it be, *in*

*Anguish* at considering the wretched mental Absence from Thee which I see *myself* in; and with just Reason is it, that *my Heart is* so grievously *disturb'd within me*.

5. For ah my GOD! *I have reflected on the many Days I have so miserably mispent of Old: I have consider'd all thy wondrous Deeds of Mercy to me thy ungrateful Creature, not-*

4. He hath placed me in Darknes, like the Dead of past Ages; and my Spirit is in Anguish at myself: My Heart is disturb'd within me.

5. I reflected on the Days of old; I consider'd all thy Deeds: I withstanding

withstanding the little I have done to please Thee and the much I have done to offend Thee: *I have meditated on all the Works*

meditated on the Works of thy Hands.

*of thy bountiful Hands* and found what a Wretch I have been in not fixing all my Delight and Happiness in loving and honouring Thee.

6. Therefore, O my Sovereign Happiness, have *I stretch'd-forth my Hands*, in confident Hope, *to Thee*; who alone can't recover me from the deplorable State of Sin and Weakness, which I have so inconsiderately plunged myself into: *My Soul is yearning to be refresh'd with Grace by Thee, as*

6. I stretch'd forth my Hands to Thee: My Soul is to Thee as Earth without Water.

*Earth*, which is parch'd-up by being long *without Water*, yearns after Rain.

7. Hear me then and fly quickly to my Assistance, O Lord: For my Spirit, by being so long absent

7. Hear me quickly, O Lord: My from

from Thee my only Spirit hath  
Strength, *hath fainted* and  
is become slothful and un-  
active.

O *turn not away* in  
anger *thy lovely Face from*  
*Me* thy indigent Creature.  
But take Compassion on me  
*Face from*  
*and* consider, that, unless  
me: And I  
Thou vouchsafest to look-  
shall be like  
down upon me with an  
Those who  
Eye of Tendernefs, *I shall*  
descend into  
*be like those* forlorn im-  
the Lake.  
penitent Wretches, *who,*  
dying in their Sin, *descend*  
into the horrid Lake of Misery never to revert  
from thence.

8. Make me, O gracious  
Saviour, *to hear* the Voice  
of *thy Mercy betimes.* Say  
to me instantly thy Sins  
are forgiven; and let me  
no longer bear the Chain  
of my sinful Ties, *because*  
Thou knowest, Lord, *I*  
*have hoped in Thee* with a  
firm and filial Confidence.

8. Make me  
to hear thy  
Mercy be-  
times: Be-  
cause I have  
hoped in  
Thee.

And 9.

9. And that I may not henceforth be seduced into forfeiting again thy Mercy by fresh Offences, *make known to me the Way of Grace I am to walk in; because, O Lord, since my Conversion to Thee, I have lifted-up my Soul in Sighs and Tears to Thee, the God of my Salvation, with a sincere Sorrow for having offended Thee for the past and an ardent Desire of serving Thee faithfully for the future.*

10. *Deliver me from all my Enemies, the Enemies to my Salvation, as well visible as invisible Ones, O Lord: For to Thee, My only Safe-guard, I have had Recourse for Protection and Assistance. And that I may ever labour to deserve, through thy Grace, thy blessed Succour in all my Necessities,*

9. Make known to me the Way I am to walk in; because I have lifted-up my Soul to Thee.

10. Deliver me from my Enemies, O Lord; To Thee I have had recourse. Teach me to do thy Will;

*teach me to do thy heavenly Will, and give me a Heart to do it: Because Thou, Lord, ar't my GOD,* and thy blessed Will alone is all I covet, all I wish to know and do; and yet is it what I cannot do without Thee.

11. Hence, my dearest Saviour, do I firmly trust in thy Goodness, that the Holy-Ghost, *thy Good Spirit, will conduct me safely by his sanctifying Grace into the right Ground* of a holy Faith animated by Good-works: And *for thy Holy Name's Sake O Lord JESUS, Thou wilt make me live a Life of Grace in this World, and a Life of eternal Glory in the Next, by thy unalterable Equity* which is ever impartially ready to lay hold on every Means to favour repenting Sinners.

12. Yes, my JESUS, *Thou wilt rescue my poor afflicted Soul out of every*

because Thou ar't my GOD.

11. Thy Good Spirit will conduct me \* into the right Ground: For thy Name's sake, O Lord, Thou wilt make me live by thy Equity.

12. Thou wilt rescue  
Tribulation

\* See APPENDIX Page 56.

*Tribulation* of Sin and the fatal Consequences of it, which bear me down and keep me from uniting more intimately with Thee. *And in* the unparallel'd: Abundance of *thy Mercy* Thou wil't destroy all my spiritual *Enemies* and confound the Devices of my temporal Ones; so that They shall not have Power to alienate me from Thee.

13. *And Thou wil't* add the farther Mercy to *destroy all* the Powers of Hell, *who afflict my Soul*, and to restore me to that blisful Peace, which is only to be possess'd by the Testimony of a Good Conscience; *because I am thy Penitent*, tho' sinful, *Servant*; whom Thou camest on Earth purposely to redeem, O JESUS, Thou Saviour of Souls!

*Glory be to the Father*, in whose eternal Mind Thou, lovely JESUS, was't

my Soul out of Tribulation. And in thy Mercy Thou wil't † destroy my Enemies.

They shall not have Power to alienate me from Thee.

13. And Thou wil't destroy All, who afflict my Soul; because I am thy Servant.

on Earth purposely to redeem, O JESUS, Thou Saviour of Souls!

Glory be to the Father,

begotten:

q 2

† See APPENDIX Page 56.

begotten: *And to Thee, and to the  
Dearest JESUS, the Divine  
Son of that Almighty Fa-  
ther, who did'st take Flesh  
of an unspotted Virgin to  
redeem me: And to the*

*Holy-Ghost, whom Thou, O gracious JESUS,  
has't sent to comfort and support Me and all  
Men with his Grace.*

And may all Glory be forever given You, by me, O adorable Trinity, *as it was in the Beginning* when Thou broughtest me to the Light of thy Salvation by Baptism; as it is now, Thanks to the Repentance thou hast given me; *and as it ever shall be*

by Means of the Perseverance in thy Love which I hope to maintain through thy Mercy. O grant this inestimable Blessing to Me and all repenting Sinners; that we may forever enjoy Thee and sing thy Praise and Glory, both in this *World*, and in that Other which shall persist *without an End. Amen. Amen, my God. O let it be so: Amen.*

and to the  
Son, and to  
the Holy-  
Ghost:

O gracious JESUS,  
support Me and all  
Men with his Grace.

As it was in  
the Begin-  
ning, is now,  
and ever shall  
be, World  
without End:  
Amen.

THE



## T H E

## ANTIPHON PARAPHRASED.

## PARAPHRASE.

## ANTIPHON.



REMEMBER

not, O Lord, we implore Thee, our own past *Offences*, either Original or Actual, to be averst to us for them.

Nor be mindful of *Those* personal *Offences* of our *Parents* by which they have rebell'd against Thee, to punish them either here or hereafter. Tho' Thou may'st punish wicked Parents in the Miseries

Thou inflictest on their wicked Posterity; Thou wil't not suffer the Just Son to bear the Iniquities of his Father, but wil't rather accept the Piety of Good Children to mitigate thy Indignation against their Parents, whenever they call upon Thee for that Purpose. For, if, like a Jealous God, Jealous to engross



REMEMBER

not, O Lord, our *Offences*, nor *Those* of our *Parents*: Neither take Thou Vengeance on our Sins.

the

the Hearts of thy own creating, Thou do'st often-times visit the Sins of reprobate Fathers, with temporal Afflictions on their righteous Children; yet, as Thou ar't a propitious God, Thou do'st always shew Mercy to Thousands of those Children who love Thee and keep thy Commands; and ar't ever gracious even in afflicting them, by affording them Grace to convert those Afflictions into Means of Salvation. O! hear us then, dear Lord; and exert thy tender Mercy to our Parents and to Us: *Neither take Thou Vengeance on their or our Sins*: But graciously accept our present Repentance and Love for Thee, to blot-out their Guilt and ours and to remit, to Them and Us, all the bitter Consequences, eternal or temporal of having sinn'd against Thee; especially those temporal Punishments which may obstruct our speedy Conversion to Thee.



*The* P R A Y E R.

**H**EAR, O gracious GOD, I beseech Thee, my contrite and humble Petition and enter not into Judgment with thy Servant: But view my Repentance; improve it; and, in Consideration of the filial Hopes I have placed in Thee, mercifully forgive all the Sins of my Life past and all the Punishment due to them. Deliver me from the Frailty of my Nature, from every Affection and Proneness to Sin, and from all Temptations which surround me: Deliver me

me from the Devil, the World and my own wretched Flesh: And deliver me from all my Enemies visible and invisible. Weaken their Power, confound their Devices and bring to naught all their Attempts to alienate me from Thee my only Joy, my only Happiness, and all my Desire. Be Thou my Protector my Refuge and Comfort in all my Afflictions spiritual and temporal. Send thy Holy Spirit to conduct me through my Station with Christian Perseverance and Improvement in Perfection. For the sake of thy Holy Name **JESUS**, be a Saviour to me; and,

and, for the sake of that precious Blood which Thou did'st so plentifully shed for my Redemption to prove thyself my Saviour, rescue my Soul from all which is earthly. Hide me in thy sacred Wounds; unite me intimately to thyself; and graciously restore me to a true Tranquillity of Conscience. Hold not in Remembrance, to punish them, the Sins of my Life past; or Those of my Parents: But mercifully remit to us, not only the Guilt but all the evil Consequences of them, and reconcile us perfectly to thyself; that, in and through Thee, I may live a

Life of perfect Grace and Purity on Earth, till it shall please thy unexhausted Goodness to transfer me to a Life of everlasting Glory with Thee and thy loved Saints in thy celestial Kingdom. *Amen*, Sweet JESUS, *Amen*. Do Thou, of thy extensive Mercy, so dispose: *Amen*.





T H E

T H A N K S G I V I N G P S A L M

O F J U B I L E E,

*In the LITANY of the SAINTS.*

PARAPHRASE.

PSALM.

I.  E R C I F U L L Y  
vouchsafe to  
*attend*, with

thy confirming Grace, *to my Aid*, O GOD: And since Thou has't generously deegn'd to free me from the oppressive Yoke of the infernal Tyrant; be farther propitious to me, I most humbly beseech Thee, O Lord, and *make haste to help me* forward in thy Grace and in every Good-work.

2. And O permit not my spiritual Enemies to interrupt my speedy Progress

I.  T T E N D  
to  
my Aid, O  
GOD; O Lord  
make haste  
to help me.

I most humbly beseech Thee, O Lord, and *make haste to help me*

forward in thy Grace and in every Good-work.

2. Let them be confound-

in thy Love and Service ;  
 but *let them* All, visible or  
 invisible, *be confounded*, by  
 thy protecting Grace in  
 me, *and seized with Fear*  
 of thy avenging Justice,  
*who seek* to pervert or to

3. *Let All them be turn'd-*  
*back*, with Conversion  
 Confusion or Disappoint-  
 ment, *and blush for shame*  
 of their own Perversity,  
*who dare*, in defiance of  
 Reason Conscience and  
 thy Grace, to *will Sin*,  
 the worst of *Evils*, to  
*me*.

4. *Let them forthwith*  
*be turn'd-back*, in the  
 very minute they open  
 their Mouths, silenced by  
 their own Consciences and  
*blushing for shame* of their  
 base Flattery, *who*, speak-  
 ing of my past Life, *say to*  
*me: Well has't Thou done:*  
 or, speaking of my pre-

ed and seized  
 with Fear,  
 who seek my  
 Soul.

perplex my Soul.

3. Let them  
 be turn'd-  
 back and  
 blush for  
 shame, who  
 will Evils to  
 me.

4. Let them  
 forthwith be  
 turn'd- back,  
 blushing for  
 shame, who  
 say to me:  
 Well, Well.

sent

*Thanksgiving Psalm of JUBILEE, &c.* 117  
sent Repentance, say: *Well* would'st thou do  
to desist.

5. *Let All* thy Faithful  
Servants, *who* sincerely  
and heartily *seek Thee,*  
*exult and rejoice in Thee,*  
their Hope, their Help  
and only solid Happiness;  
*and let all Those,* in Heaven  
and on Earth, *who love*  
*thy Salvation,* join in one  
blessed Communion of  
Saints, and *say,* and sing  
*always,* in Thanks to  
Thee for thy infinit Mer-  
cies to them and to me  
a wretched Sinner: *Our*  
*Lord be magnified,* in his  
unsearchable Greatness impenetrable Wisdom  
and inexhaustible Goodness, forever.

6. With Them, O gra-  
cious GOD, do I cheer-  
fully join, with all the  
Powers and Fervor of my  
Soul, to thank, praise,  
and magnify thy Mercies  
and wondrous Works: *But I am needy and*  
*poor*

5. Let All,  
who seek  
Thee, exult  
and rejoice in  
Thee: And let  
Those, who  
love thy Sal-  
vation, say  
always: Our  
Lord be  
magnified.

6. But I am  
needy and  
poor: O GOD!  
help me.

*poor* of every Good, and therefore but little (O how little!) worthy to join with them. Yet, O God, *help me* to become more worthy; that, with Them, I may glorify Thee as I wish, and ought to do.

7. For *Thou ar't my* Sovereign only *Helper* in all which is Good, and *my* powerful generous *Deliverer* from all the Bad I escape. O *Lord* then, *make no Delay* to raise me to that Perfection of Love for Thee which may qualify me to enjoy and be intimately united to Thee forever, in the blisful Society of thy Saints and Angels.

*Glory be to the Father*, who makes the blessed Spirits above his Ministers; and to the *Son* who redeem'd Mankind to make them Saints and associate them with those Spirits; and to the *Holy-Ghost*, who sanctifies Us miserable

7. Thou ar't my *Helper* and my *Deliverer*: O *Lord!* make no *Delay*.

and be intimately united to Thee forever, in the blisful Society

*Glory be to the Father*, and to the *Son*, and to the *Holy-Ghost*:

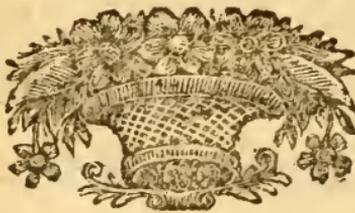
Sinners,

Sinners, to join us in one Communion with all the heavenly Host.

And may all Glory be to this all-gracious Trinity, *as it was in the Beginning*, before Angels were created; *is now*, since Man's Association with Angels; *and ever shall be*, when persevering Penitents shall reap the Benefits of this Association, by glorifying

As it was in the Beginning, is now, and ever shall be, World without End: Amen.

God's manifested Mercies, in one visible Communion of Saints, in that *World*, where his all-filling Glory and their untold Rewards shall be display'd without Measure and *without End*. *Amen*, Great God! *Amen*: Ordain it so to be, *Amen*.



*The Prayer to the Thanksgiving  
Psalm of JUBILEE, in the  
Litany of the SAINTS.*

O my Lord GOD! Thou  
Source of every Good!  
Have mercy on me: And since  
Thou has't so graciously vouch-  
safed to free me from the  
Chains of Sin, and rescued me  
by thy converting Grace from  
the Tyrannic Servitude of  
Satan; O! farther let thy un-  
exhausted Bounty deign, not  
only to preserve me from all  
future Lapses but even, to for-  
ward me in every Grace and  
Virtue. Suffer not Hell nor  
any

any of it's Emiffaries to ftay  
or to retard my speedy Pro-  
gress towards Perfection; to  
weaken my Repentance for  
my former Life; or to abate  
my Zeal and Fervor in a-  
mending it. But rather help  
me, every Day, nay every  
Hour and Instant, to advance  
ftill more in loving ferving  
and glorifying Thee. For this  
Intention, Lord, I offer-up to  
Thee the Prayers and Praifes  
of all thy Saints and Angels  
in Heaven and on Earth:  
That, What is wanting in me  
to render my Petition grate-  
ful, their Merits and thy  
Mercy may make-up, and  
f What

What my Poverty and Little-  
ness deserve not to receive  
their Intercession may ob-  
tain. O make me worthy  
then, in their Communion,  
to magnify thy awful Name.  
Unworthy as I personally am,  
at present, and poor in all  
which Thou ar't pleased with ;  
Thou, Lord, can't make me  
rich. O! do it therefore for  
thy Mercy's Sake : And, since  
Thou know'st how frail I am,  
and how beset, on all Sides  
with Dangers, in every Instant  
of my Life ; be pleased to  
strengthen me, without delay,  
with thy confirming and im-  
proving

proving Spirit; that I may speedily be fitted for enjoying, with thy heavenly Host, thy blisful love-rewarding Countenance forever. *Amen.*





*F* the Wicked shall do Penance from all his Sins which he hath wrought, and shall keep all my Precepts, and do Judgment and Justice; living he shall live, and shall not die. All his Iniquities, which he hath wrought, I will not remember. In his Justice, which he hath wrought, he shall live. Is the Death of a Sinner my Will, saith our Lord GOD, and not that he convert from his Ways and live? EZECH. xviii. 21, 22, 23.

Wash you then, be clean, take away the Evil of your Thoughts from my Eyes: Cease to act perversely: Learn to do Good: Seek Judgment; succour the Opprest; judge for the Orphan; defend the Widow; and come and accuse me, saith the Lord: If your Sins shall be as Scarlet; they shall be made white as Snow: And, if they be red as Vermilion; they shall be white as Wool. ISAIAH i. 16, 17, 18.

So there shall be Joy in Heaven upon one Sinner, who doth Penance, more than upon Ninety-nine Just, who need not Penance. LUKE xv. 7.

For " a Life of ardent Love is more pleasing  
 " to GOD, after Sin, than lukewarm Inno-  
 " cence sleeping in Security." S. GREG. *In Mor.*



# A P P E N D I X

T O T H E S E V E N

P E N I T E N T I A L P S A L M S :

*Containing a General Argument of them, with  
the TITLES, ARGUMENTS and ANNOTA-  
TIONS, proper to each particular PSALM.*

---

The *GENERAL ARGUMENT.*



THE whole Psalter is a kind of Divine Poem, full of spiritual Intelligence, rich in the sublimest Doctrins, and abounding with mystic Sweets capable of enlivening the Mind, of cherishing the Heart, and of ravishing the whole Soul with exquisit Delight. It is an abundant Treasure of celestial Grace, teeming with the richest Fruits of Unction in the Souls of Such as are and will be at the pains of diving to the

B

Depth

Depth of it's latent Beauties. These are not so much apparent in the Shell as in the Kernel, not so feelingly to be relish'd in the Letter as in the Allegory, not to be number'd by the Multiplicity of Words, but by the numerous Mysteries they are full of.

This *Psalter* then is composed of a hundred and fifty *Psalms*, and is so call'd from the musical Instrument to which *David* chiefly adapted them, call'd by the *Hebrews*, according to the Moderns, *Nablum*, or rather *Nebel* נבל; by the *Greeks* *ψαλτήριον*; by Some of the *Latins*, ORGANUM; tho' by Others more rightly PSALTERIUM, a ten-string Instrument, according to the most judicious Conjectures, not very unlike our modern Harps. For *David*, as it appears in the *First of Paralipomenon*, (or *Chronicles*) xv, play'd upon this Instrument himself, when actually dancing before the Ark of the Lord, which was much more practicable for him to do, supposing it to be a *Harp* than an *Organ*. Not-but this last-mention'd Instrument made one Part of the sacred Symphony which preceded the solemn Procession, as appears from the just-quoted *Chapter*.

It appears then, from thence, that our Holy Monarch, when he brought back from *Sylo* the  
Ark

Ark of GOD, chose four thousand Men of *Israel*, who, with *Psalteries* (or *Harps*) Viols, Organs, Tymbrels (or *Drums*) Trumpets and Cymbals (or *Kettle-drums*) should accompany the Vocal Notes these *Psalms* were sung in. Upon which Occasion the *Psalms* probably were call'd the *Psalter* from the *Psaltery*, That being the Royal Instrument. Out of these four Thousand he chose a hundred and fifty Princes, who, preceding, might preside over and direct the Rest; probably by beginning Each the *Psalme* allotted to him and giving the Key of it to the Others of his Band. Again over These he placed other Four, by Name, *Ethan*, *Heman*, *Asaph* and *Idithun*, perhaps, as chief Music-Masters of this numerous Choir. And finally the Sons of *Core* he placed over the Door-keepers.

Now tho' many of the *Psalms* bear the Names of These in their Title, either for the sake of doing honour to their Ministry, or for the mystic Signification of their Names and Offices; yet, if we follow the Sentiments of *St. Augustin* and Many other considerable Interpreters, they were All compos'd by *David* himself. But *St. Jerom* and Others are of a contrary Opinion. This however is pretty

generally agreed-to, that he was Author of Several of the principal Ones and Compiler of all.

One Thing is very certain, that this sacred *Psalter* is rich in the sublimest Spirituality the Soul can aspire to ; and is variously interspersed with the most useful Instructions, one while by way of wholesome Precept, one while in Menaces of the most terrifying Punishments, and another while in the most interesting Promises of ineffable Rewards. Here It dissolves with the deepest Contrition of a Heart embitter'd by the Consideration of it's own Guilt ; and there It melts with the overflowings of a Soul gladdened by the supernatural Unction of an abounding Grace. In short, It every-where teems with the Divine Praises, exprest in so pathetic and pleasing a Manner, that, like the Flowers in a variegated Garden, they add Beauty to Fruitfulness, and make it the more profitable by rendering it sovereignly delightful. To say all in a few Words, there is such a kind of Divine Magic in these sacred *Canticles* as is capable, with proper application, of appeasing God's Wrath, procuring his Favour, destroying Sin, obtaining Pardon, quieting the Conscience, enlightning the Mind, rejoicing the  
Heart,

Heart, and renewing and fortifying the whole Soul with Grace and Virtue. And therefore is it, that the Church has more frequent Recourse to the *Psalms*, in it's Divine Offices, than to any other Parts of the Old Testament; They containing, as it was, the Marrow and Quintessence of the Whole.

The Holy Fathers of the Church divide Them into *three Fifties* applicable to the *three States* of the Faithful.-----The *First State* is That of INITIATES, *Beginners* or *Novices* in Repentance: And to These, They adapt the *first Fifty Psalms*, which conclude with that incomparable *Psalms* of Contrition, *Have mercy on me, O GOD, &c.*-----The *Second State* is That of PROFICIENTS, *that is,* Those who are making Progress from Virtue to Virtue, in the Pursuit of Justice: And to These, They apply the *second Fifty*, which end in that beautiful Apostrophé to GOD, *Mercy and Justice I will sing to thee, O Lord, &c.*-----The *third State* is that of the PERFECT, either by Confirmation of Grace in this Life, or by Establishment in Glory in the Next: And to These, They appropriate the *last Fifty*, concluding with that elevating Song of Jubilee,  
*Praise*

*Praise ye our Lord in his Holies, &c. Let every Spirit praise our Lord.*

Now for the particular more immediate Use of Sinners, the Church has made Choice of *Seven* of the most Penitential and Spiritual of these Sacred *Canticles*; and They are the *Seven* here paraphrased. The *first* FOUR of them are taken from the *first Fifty* of the *Pfalter* adapted to INITIATES; and end in the above-mention'd *Psalms* of Contrition, *Have mercy on me, O GOD, &c*: Contrition being the First great Result of perfect Repentance. The other THREE are taken out of the *last Fifty* adapted to the PERFECT, probably for this Reason, that it is only by sincerely aspiring to and struggling for Perfection that repenting Sinners can hope to persevere in Contrition and make any Proficiency in Grace and Virtue.

If it be ask'd, why None are taken from the *second Fifty* for the use of PROFICIENTS; let it suffice for Answer, that the Wisdom of the Holy Spouse of Christ, that Church, which is guided and govern'd, in all her Doctrins and Disciplin, by the Holy Ghost, thought fit to dispose otherwise. Tho', if it be at all lawful for perfect Obedience to reason upon her Directions;

rections; we may offer this probable Conjecture: That her Intention, in so doing, is, to remind the most advanced *Proficients*, that Nothing will help them to a more speedy Possession of Christian *Perfection* than Perseverance in Humility and in the considering themselves always as *Novices* in Repentance and Grace. Which if they do; they will find these *Psalms* as useful to them in a State of Proficiency as in the Infancy of Virtue. So likewise, as the most *Perfect*, in this Life, are not free from some Imperfections, the Justest of Mankind stand in need of having constant Recourse to Humility; and, with the Help of That, may reap Benefit from these sacred *Psalms*. The Just-Man falls *seven times* a-day; and, by *seven times* recurring to All or Part of These may find an effectual Means of rising as often. How much more then has not the new-repenting Sinner Reason to apply to this *seven-fold* Fountain of Penitential Grace, to purify and cleanse himself from all or any of the *seven* deadly Sins, his Soul has been stain'd and corrupted with; a Corruption so much the more foul and dreadful than the *seven* Plagues of *Egypt*, as the Soul is of more Consequence than the Body, the Spirit than the  
Flesh?

8            A P P E N D I X.

Flesh? Let All then apply to this devout Exercise, for the Degree of Grace they stand in need of: Since None are so perfect as not to stand in need of Repentance; and None so imperfect or criminal but that, by penitently and devoutly making use of it, they may become Perfect.



F I R S T



F I R S T

PENITENTIAL PSALM:

PSALM VI. *The TITL E.*

*To the End, in Songs, a Psalm of DAVID for  
an OCTAVE.*

*Explanation of the TITL E.*



THE Literal Sense of this TITLE seems to be, according to the Opinion of Some of the most judicious Commentators, that the Songs, or Verses, in this *Psalm*, to the End of it, were set to an *Octave*, the Eighth Note in Music, which was to be the Key of them: Tho' Others conjecture, that the Whole was composed, by *David*, for an Eight-string Harp. Now if we compare This and other like Titles with 1 *Chronicles* xv. 21, where the two Synonymous Terms כנרות *Cinnorath* and שמינית *Seminith* are used, the *One* for a *Harp*, the *Other*

C

for

for an *Octave*, or, a particular Modulation of it; it is highly probable, that both Senses are true; and, that the Royal PSALMIST composed this sacred Canticle, to be sung to a particular Instrument on a particular Key. And what makes it more probable is, that, considering the *Hebrew* Root of *Sheminith* שְׁמִינִית which signifies *He hath grown fat*, and the natural Tendency which *Octaves* in Music, when judiciously managed, have to fattening the Heart and raising the most drooping Spirits, it seems to have been very consistent with *David's* melancholy Situation to chuse such an Instrument and such Music, for this *Psalms*, as were most likely to contribute towards clearing his afflicted Soul, at the time of singing it.

According to the Generality of Spiritual Interpreters, however, It may be thus paraphrased, in a mystical Sense: *To the End* of all our Hopes and Desires CHRIST JESUS, *A Psalm of David*, and of Every true Penitent, for Deliverance from the Terrors of the Last and dreadful Judgment, which is an *Octave* or eighth-day Conclusion of all Things which are, here upon Earth, transacted in a Rotation of seven Days.

A R G U M E N T of the First  
PENITENTIAL PSALM.

THERE is very great Room to conjecture, that What gave occasion to the Royal Prophet to compose *This* and the *Third Penitential Psalm* was the violent Sickness, as well as other Calamities, with which it is more than probable He was afflicted, in consequence of the double Sin of Adultery and Murder, his blind Passion for *Bathsheba* hurried him into. In *2 Kings xv*, we find, that *ABSALOM* was *four years*, or *forty days*, forming his Conspiracy against his Royal Parent, before he brought it to an open Rupture. The Difference in point of Time is undoubtedly great, but cannot be certainly fix'd; Some *Codes* reading *four years*, and Others *forty days*: Tho' the Former seems most probable, on account of the Difficulty of bringing so formidable a Conspiracy to Maturity in the short Space of less than six Weeks. Indeed, the Generality of Copies say *forty years*. But this is apparently a mistake, and must be originally an Oversight in the Transcribers: Tho' it has now crept into the best Versions, and even into many *Hebrew Manuscripts*. But This may be easily rectified, by reading, after

some Authentic Copies, *four years*, instead of *forty*, which is most likely to be the right Reading. So far, at least, is self-evident, that *forty years* cannot be the right Reading, for this plain Reason: ABSALOM could not be forty years old when he said to his Princely Father, in the above-quoted Passage, *Let me go and pay my Vow, &c.* For DAVID himself was thirty years old when he began to reign over *Judah*, as appears in *Chap. ii.* of the same Book; and ABSALOM was not born till *two* or *three years* after, as may be seen in *Chap. iii.* Now the whole Time of DAVID'S Reign, over *Judah* alone and *Judah* and *Israel* united, was but *forty Years and six Months*: Whereas ABSALOM was kill'd, at least, *five* or *six years* before his Father's Death; and consequently lived not to see the Age of *forty*, by at least *seven years*, as is evident from *Chap. xviii.* of the said *2 Kings* to *Chap. ii.* of the third Book. Whence it appears, that the most reasonable Conjectures point-out a Necessity of reading *four years*, instead of *forty years*, which is the common Reading.

It was probably during this Interim then of *four years*, that DAVID was attack'd by that  
severe

severe Fit of Sicknes, which gave occasion to *This* and *the Third Penitential Psalm*. What kind of Disease it was, I find no Author who has attempted to guess. And yet the second, third, sixth, and seventh *Verses* afford a great deal of Room to conjecture, that It was a kind of violent Nervous Disorder, accompanied with an inward wasting Fever upon the Spirits. A melancholy Situation for Any-One, much more for a Monarch, who stood in need of all the Strength and Spirits of the most vigorous active Constitution, to manage the intricate Affairs, our King had then upon his Hands. However DAVID, now truly a Man after GOD's own Heart, made a proper use of this Divine Visit, to renew his Repentance for the above-mention'd Crimes. I have offer'd this Conjecture concerning the Nature of our *Psalmist's* Disease with the Intent only, by way of Hint, to give a useful Lesson to All such Persons as may, at any time, labour under the like kind of lingering Illnesses, to sanctify their Sufferings, after the Example of this holy Penitent, by considering them as ineffable Visits of Mercy from their All-good GOD. Who, at the same time as he punishes them here, for their past Offences, in order to have an Opportunity  
of

of sparing them hereafter, graciously affords them the Leisure to give him that Opportunity, by repenting of their Offences and bearing their Sufferings with Patience Fortitude and filial Confidence in him, as an Atonement to his injured Majesty. The Royal Prophet, it is plain, struck at the Root of his Disease. He consider'd it as the Effect of the bad Use he had formerly made of his Vigour and elated Condition. And therefore sought his chief Remedy in humbly adoring and submitting to the Divine Hand which chastised him for them; in confessing them; in redoubling his Contrition and endeavouring to atone for them, by bearing his Sufferings with Resignation to God's blessed Will, at the same time as he implored his Mercy for Respit and Relief from them with Lowliness of Mind and filial Confidence of Heart. Let All Persons then, who are afflicted with Hectical, Phthifical, or other Consumptive lingering Diseases of any kind, make the like holy Use of them and have Recourse to the like sovereign Remedies; and They may depend upon as certain a Relief, as *David* himself met with. At least, they may be sure of all the spiritual Comforts, from the compassionate Hand of God, which are  
needful

needful to support them under their Sufferings: And may even promise themselves a total Release from those Sufferings, if it be consistent with GOD's Honour and their own eternal Salvation, upon which Conditions alone they ought to desire it.

It is true: This Sickness is not taken Notice of, either in the abovesaid Book of *Kings*, or in the *Chronicles*, as among the Punishments which GOD inflicted on our Monarch. However it is highly reasonable to think, that, besides the public Punishments he was visited with as a Royal and therefore conspicuous Sinner, GOD might and did send him This and other personal private Afflictions, for his greater Purification, as well from the inward Guilt of his Offences, as from the outward Scandal given by them. And that the Royal Penitent consider'd them in that Light, very fully appears from the whole Tenour of the two *Psalms* in question. Besides in 1 *Chronicles* XXIX. 29, we are told, that many Particulars are omitted in those Books, which were to be found in the Book of *Nathan* the Prophet, and in the Volume of *Gad* the Seer: Among which Particulars it is not improbable that this Sickness of DAVID might be One.

But.

But be that as it may, evident it is, that DAVID, besides the public Punishments mention'd in the *Second Book of Kings*, was actually punish'd with the Loss of his Health and bodily Vigour: During which time his Enemies, with ABSALOM at their Head, attempted to dethrone him.

It may, perhaps, be objected, that it seems improbable that this Illness was a real One, on account of DAVID's insulting his Enemies and setting them at defiance, as he does *ver. 8.* which could not but exasperate and incense them the more against him. Whereas had DAVID's Illness been more than metaphorical, and He in fact as destitute of Strength as he seems to hint in this *Psalms*; it would have been more suitable to his Purpose and Condition to sooth the Enemies he wanted Vigour to resist, when his known Infirmities seem'd to favour their Machinations and second their Treachery against him. Nevertheless let it but be consider'd, how strong our Princely Penitent was now grown in Grace and filial Confidence in the Promises of GOD to him (as Every-One will be able to see, who does but attentively read over that whole *Verse*, and the succeeding One); and this Objection must sink with it's own Weight. It will appear  
very

very natural for DAVID, a Man of a strong Heart and Mind, tho' his Spirits were weaken'd by a bodily Decay,----a Man, in a word, vigorous in Faith, Hope, and Charity, tho' weak in Flesh, to despise and set at defiance those Enemies, whom he prophetically knew to be plotting in vain against the Almighty Hand which protected him.

Nor can it be reasonably replied, that if DAVID foresaw, his Enemies would be defeated; he had no occasion to pray so earnestly against them. For the same Prophetic Spirit, which promised him Victory over them, promised it only in consequence of his Af-  
fidity in Prayer Self-depression and Con-  
trition for those Sins which they were sent to purify him from.

The literal Subject then of this PSALM (the *First*, in Order, of the SEVEN PENITENTIAL PSALMS, which the Church has collected out of the PSALTERY, for the particular Use of repenting Sinners) is This:-----  
DAVID, under the bodily Affliction of a severe Illness, implores of GOD the Blessing of Health; to obtain which, he recurs to his Mercy, declaring at the same time, that his chief Motive for desiring Health is, that he may have time to atone for his past Sins, and give GOD Glory,

for the Future, in an exemplary Life. After this, he lays before the Almighty the Extremity of his Sufferings and Weakness, on purpose to move GOD's Divine Clemency to take pity on him and soften the Severity of his Anger: From the Rigour of which, in the very *first Verse*, he sought to be absolved. And then, full of Faith and Hope in the Lord's Promises to him of a compleat Triumph over his Enemies, he turns to them and bids them Defiance in the Name of GOD. An excellent Lesson this, for all Sick Persons, to place their trust in GOD, to implore his Mercy, to lay before him their Sufferings, to desire Health of him only for the sake of having Time and Opportunity to serve his Divine Majesty with future double Diligence, and, with a firm Faith in his Grace, to make a constant vigorous Defence against *Satan*, who is ever the most busied in attacking the Soul in time of Sicknes.

The Whole however may, with a kind of moral Allegory, be transferr'd, by repenting Sinners, to the spiritual Infirmities of the Soul contracted in a prior State of Sin. And This is the Sense, I have chosen to give to the annex *Paraphrase*, for the Benefit of All Those, whom it shall please the Divine Bounty to call to the Grace of Repentance.

*A N N O T A T I O N S* on the *First*  
P E N I T E N T I A L P S A L M.

VERSE I. \* Indignation, † Anger.]

DAVID here means no more than that GOD would not punish him with such distributive Severity as Men are apt to use, to One-another, when actuated with these Passions of Indignation and Anger: Which in created Beings imply a Disposition to Cruelty, Bitterness, Immoderation and Implacability; and always cause an Alteration in the Subject they actuate. Whereas GOD is immutable and insusceptible of Passions. And therefore when the Sacred Writers, to suit themselves to our weak Capacity and Conception, talk of *Anger* in GOD; their Meaning is only to give us a just Fear of the Consequences of that Divine Act of eternal Justice by which his infinit Purity requires the Removal of Sin and Sinners from before his Presence, without any Commotion or Alteration in himself. GOD then never changes from compassionate to cruel nor the reverse; but is ever unalterably the same Just and Merciful Being, whether he chastises to Correction the Sinner whom he calls to the Grace of Repentance, or punishes with Reprobation the Sinner who refuses to repent: Tho', with Regard to Us, his Mercy is infinitely more beneficial than the utmost Effects of created Lenity, and the Consequences of his unappeased Justice are inexpressibly more to be dreaded

than the bitterest effects of human Cruelty. And therefore is it, that the Royal Prophet so earnestly implores to be deliver'd from These by the preventing Grace of a confirm'd Repentance.

VERSE 6. † **I have been tired.**] I have known Some to be foolishly scrupulous of repeating this *Psalms*, for fear of Falshood, not being conscious of the Weariness here mention'd, which they take according to the bare Letter. But This is rather an Illusion than a Scruple. For, once a Person is converted to GOD by Repentance, he will naturally groan inwardly, *that is*, grieve more or less for his Sins. And tho', perhaps, he may not be affected with so sensitive a Sorrow; yet every Penitent, in a State of Grace, is desirous of perfect Contrition and is sorry for not feeling a greater Sorrow; and in this Sense may be said to be *tired with groaning*. And if he does but persevere in the same Sentiment; he will at last come to be sensible of his Weariness of imperfect Contrition, when GOD shall think fit to reward his Fidelity with the Unction of a riper Sorrow. Let None then be dishearten'd from repeating this Divine Prayer, but persist with Patience and Fidelity till GOD shall see his time to grant them the pleasing Consciousness of a perfect Repentance. Which however does not consist in an abundance of Tears but in the Sincerity of the Heart; not in the Loudness of the Lungs but in the silent Depression of the Soul.



## S E C O N D

## P E N I T E N T I A L P S A L M :

P S A L M X X X I. *The T I T L E.**To D A V I D himself* U N D E R S T A N D I N G.*Explanation of the T I T L E.*

HIS TITLE seems to import, that the *Psalm*, It belongs to, was intended by DAVID, not only as an Act of profound Humiliation for his past Offences, but even as a kind of Spiritual-Instruction, capable of affording *to himself* a clear *Understanding* of himself, and a sort of Memorandum against the Danger of future Relapses. And indeed it appears capable of answering both Ends, in a very fruitful manner, to Every true Penitent, who will seriously, devoutly and frequently make use of it.

*A R G U M E N T of the Second*  
P E N I T E N T I A L P S A L M.

THREE Observations may be made upon this sacred *Psalm*. The *First* is, that  
the

the double Sin of Adultery and Murder, which DAVID committed on account of *Bathsheba*, was, in some measure, done in private; for which reason he did not sue to God for Pardon in so public a manner as he should have done had his Sin been quite public. In-as-much-as That would, by rendering his Guilt universally known, have, possibly, given more Scandal to the Weak than his Repentance could as yet repair. The *Second*, that he no sooner made an Oral Confession of it to God's Minister, *Nathan*, saying with Contrition, *I have sinn'd against the Lord*, than he received Absolution from the Guilt of his Crimes. And the *Third*, that, tho' the Guilt of his Sins was remitted to him, the temporal Punishments due to them, for Satisfaction of God's Justice and his own Purification, were not remitted. The *First Observation* is very strongly pointed-out in *ver. 3*. The *Second* is hinted-at in *ver. 1, 2*; but is positively exprest in *ver. 6*. And the *Third* is manifest in the *eighth* and *ninth Verses*. Hence appears, how great was the Self-humiliation of this Illustrious Penitent: Which, if seriously consider'd, will more than suffice to cover Us imperfect lukewarm Penitents with utmost Confusion, at the same time as it serves  
to

to clear up this mysterious *Pſalm* and let us into the Order and beautiful Connection of it. DAVID then after obtaining GOD's Pardon for his Crimes, adores the merciful Goodneſs of the Almighty, for the great Bleſſing he has received of being abſolved from the Guilt of them; thanking him, at the ſame time, for the ſweet Effects of that Abſolution: Which he declares to be the tranquillizing of his diſorder'd Spirits and ſetting at eaſe his troubled Conſcience. Moreover he confeſſes, that One, who has ſo grievouſly ſinn'd as himſelf, ought not to aſk or expect any farther Favour to be ſhewn him than That, which he has received in the aboveſaid indulgent Remiſſion of his Guilt: And therefore, after having obtain'd That, ſo much beyond his deſerts; it illy becomes him to aſk a Release from the temporal Punishments due to his Offences. Nevertheleſs, building all his Confidence on the ſame Divine Bounty which he has ſo largely experienced, he ventures to expoſtulate with the Lord upon his own Weakneſs and to beſeech Him, in conſideration of This, to remit, or at leaſt to mitigate, thoſe Punishments, eſpecially ſo far as they may affect his Steadineſs in his good Purpoſes. This he does from *ver. 8.* to

*ver.*

*ver.* 13. where he introduces, with a kind of prophetic Transport, GOD himself talking to him and his Vicious Enemies. And lastly, in the same prophetic Rapture, he concludes with an exhortatory Apostrophé to his Virtuous Friends and to all the Just, inviting them to join with him in rendering Praises and Thanks to GOD for his past Mercies, and to place in him their whole Trust for future Ones. There needs then no great Assistance of Allegory to enable Penitent Sinners to reap an abundance of spiritual Profit from a devout Recital of this *Psalm*: The Letter of it being itself extremely moral, spiritual, and pathetic. And therefore as the adjoin'd *Paraphrase* is only a pious Amplification of this Sense, it may rather be call'd a devout Meditation on it than a Comment.

*ANNO TATIONS upon the Second*  
PENITENTIAL PSALM.

VERSE 6. \* **The Impiety.**] OR GUILT, not, the temporal Punishment due to That. Whence it appears, that, tho' after Confession the GUILT of our Sins be remitted, in Virtue of sacramental Grace, all temporal Punishment due to them is not therefore forgiven. For which Reason it behoves all sincere Penitents not to stop at this Act of Repentance ;

penance; but to persevere in a State of Penance till they have, by means of a perfect Contrition, cleansed themselves not only from their *Impiety* but even from the Punishments due to it. Which as no One can in this Life be certain of having attain'd-to, it follows, that our Repentance ought not to end but with Life.

V E R S E 8. † Deluge of many Waters. ] Waters are frequently taken by the best Writers, Sacred and Profane, for a Symbol of temporal Tribulations; and that our Prophet understands them so, is evident from many Passages, particularly from *Psalms* LXVIII. *ver.* 1, 2. *Save me O GOD: because Waters are enter'd into my Soul, &c.* See the Comment on this Place in the *Douay Bible*.





## THIRD

## PENITENTIAL PSALM:

PSALM XXXVII. *The TITLE.*

*A Psalm of DAVID, in Remembrance of  
the SABBATH.*

*Explanation of the TITLE.*



IN the *Hebrew* Text, these Words, *of the Sabbath*, are left out. Whence and from the *Hebrew* Word *Leba-sechir*, by which Some would fain understand a peculiar Species of musical Composition, this *Title* is supposed to express the Tune, or Notes, in which the following *Psalm* was to be sung: Others draw, or rather in my Opinion wrest, it to a Hint for all Sick People to make use of this *Psalm* during their Illness. Which, tho' extremely good in itself, I can by no means find any Hint of, in the Words of the *Title*: It rather seems equivalent to this *Latin* Phrase, *In perpetuam Rei Memoriam*. *St. Basil* thinks, that *David* composed this *Psalm*, as well as Some other *Penitential Ones*,

as

as a kind of spiritual Medecin, and by way of perpetual Memorandum of the Sins, he ought to bewail without ceasing: To the latter Part of which *Grotius* subscribes: Who is of Opinion, that the Royal Prophet design'd this devout *Psalms* in *Memorial*, not only of the Sins he had to bewail to the End of Life, but even of the Gratitude he owed to GOD for the Pardon of those Sins. *Ferrandus*, however, is disposed to think, he carries this too far; and the Reason he alledges is, that, in the whole *Psalms*, there is not a Word mention'd of the Pardon which *David* had obtain'd. But here I think this judicious Scholiast is for once out. For tho' it be certain, that the *Psalmist* nowhere mentions it in express Terms; yet he very plainly commemorates it, in the latter Part of *Verse* 20, 21, 22, 23. In which he acknowledges the saving Mercies of GOD in calling him to Goodness, which necessarily imply the Remission of his Guilt. Thus much concerning the Title, as it stands in the *Hebrew*.

Now concerning the latter Part of the TITLE, of the *Sabbath*, *Nicephorus* says, after *St. Athanasius*, that "It was directed by DAVID to himself praying for a *Sabbath*, that is, for Rest and Respite from his Pains:

“ For, in it, he implores of God the Remission  
 “ of the many and grievous Afflictions, which  
 “ had been inflicted on him, in temporal  
 “ Punishment for his Sins.” This, however,  
 rather relates to the figurative than to the  
 historical Sense of it. I am rather inclined  
 therefore to subscribe with *Ferrandus* to *Genebrard’s*  
 Account of it, which is, that it proceeds from the  
 Custom, which the *Jews* had, of singing it on the  
*Sabbath-day* in their Synagogues. And what leads me  
 the more to favour this Opinion is the Bread-Offering  
 appointed in the twenty fourth of *Leviticus*, 7, 8.  
 to be made for a *Remembrance*, or Memorial,  
 on every *Sabbath-day*. Whence it is probable,  
 that the Royal Prophet might compose *This*  
 and *Psalms* XCI, which bears partly the same  
*Title*, on purpose to be sung on the *Sabbath-day*,  
 during the Time of that Offering, for a Memorial  
 of Acknowledgment of past Sins and to implore  
 a future Respite from the fatal Consequences  
 of them.

In a spiritual Sense therefore it may very  
 well be explain’d in the following manner;  
*A Psalm of David*, for the Use of every true  
 Penitent, to acquire a true Tranquillity of  
 Conscience, by persisting in a pious *Remem-*  
*brance*

*brance of the Sabbath* of eternal Rest which he ought to aspire-to, by a holy Constancy in Grace and Good-works, and which the Conscioufness of his past Sins and present Weakness ought to make him the more fearful of forfeiting.

*A R G U M E N T of the Third*  
PENITENTIAL PSALM.

*DAVID*, after confessing and repenting of his double Crime of corrupting *Bathsheba* and devoting her Husband *Urias* to Slaughter, was inform'd by *Nathan*, that GOD had forgiven him the Guilt of the Offence, but still decreed him to undergo temporal Punishments for it: Part of which consisted in domestic Broils, as appears from the *Second* of *Kings*. To which GOD probably added the Sickness mention'd in the Argument of the *First* of these *Penitential Psalms*, and which is again strongly delineated in this *Psalms*. Whence it appears, that the Holy Penitent had nothing sooner or more warmly at Heart than laying the Axe to the very Root of his Evils, by trying to purify himself from the Sins which he look'd upon as the Causes of them, in having Recourse to a deep and sincere Contrition. Indeed the sacred  
Monarch

Monarch was fully convinced by *Nathan*, that the Guilt of those Offences was remitted to him: But he did not therefore think himself exempt from bewailing them. A Sentiment worthy this Great Penitent and worthy to be follow'd by all truly repenting Souls: Who ought to grieve for their Sins, not so much on account of the fatal Effects of them to themselves, as in consideration of the Grossness of the Injury thereby done to the Divine Majesty. Besides, freed as he was from the Crimes themselves, DAVID was not exempt from the temporal Punishments due to them, nor from some of the sad Effects of them: So that he had still but too much room to bewail them and to endeavour, by his Tears, to wash-away the remaining Stains of Concupiscence and evil Habits. This he endeavours at, in a pathetic manner, in the present *Psalms*; which gives a very elegant Description of his bodily Sufferings, as well as of the formidable Conspiracy his Enemies took occasion from thence to form against him, in favour of *Absalom*: For, in it, he beseeches God, in the most moving Terms, to assist him and deliver him from these Calamities. Thus ought We, after the glorious Example here set us, to recur to God, with

with a filial Confidence, for his Protection and Assistance in all our temporal Grievances, and to make it our chief Study to merit that Protection and Assistance, in labouring to remove the Causes of such Grievances, our Sins, by a sincere and perfect Repentance. But more especially ought we to do this in all our spiritual Afflictions, that we may gain the Divine Succour against the Enemies to our Salvation. Let This then be our main Concern, this our principal Point in view, to sollicit the Divine Help against the Adversaries of our Soul. In this Spirit let us repeat the following sacred Song with Fervor Faith and Frequency; and we may safely depend upon the Mercies of GOD, to whom None, who pray thus, pray in vain.

*ANNO TATIONS upon the Third  
PENITENTIAL PSALM.*

VERSE 2. \* **Arrows.**] DAVID here literally speaks of the Afflictions of Mind and Body sent him, in just Judgment of his Sins: Such as the Death of his adulterin Infant, That of *Ammon*, this Sickness, and other Calamities: Tho', in a spiritual Sense, he may be understood to speak of his inward Compunction of Heart for the Guilt which had been the Cause of them.

VERSE

VERSE 15. † **Reproofs.**] This is the Case of every Sinner, to become spiritually Dumb and impotent to reprove the Sins of Others. For with what Face can a Person correct in Others the Vice He gives the Example of? Or if he has the Face to do it; what Hopes can he entertain that his Reproofs will have any weight with them? If the Faulty are subject to him; his Power may make Eye-Servants of them, and reduce them to external Order in his Presence: But all the Eloquence he can make use of will never make true Converts of them, while his own Practice prevails with greater Energy to harden them in Sin. Hence manifestly appears, with what Circumspection Pastors, Parents, and Superiors of all Degrees, ought to watch over their own Conduct, to keep themselves quite free from Blame; that; leaving their Inferiors no room to reproach them, their Virtue may support their Authority, and Example add a Weight to Counsel, Command or Correction. And this is what *St. Paul* means, when writing to *Titus* he says: *In all things shew thyself an Example of Good-works . . . .* that the REFRACTORY may be afraid to disobey, *having no Ill to say of us.*



## F O U R T H

## P E N I T E N T I A L P S A L M :

P S A L M L. *The T I T L E.*

*To the End a Psalm of DAVID, when NATHAN the Prophet came to him, after he went-in unto BATHSHEBA.*



THE Letter of this TITLE is so plain, that it stands in need of no Explanation. I shall only then add a few Words, to adapt it to the moral Sense of the *Paraphrase*: To CHRIST, who is *the Beginning and End of All, a Psalm of DAVID, when NATHAN the Prophet came to him, a Psalm worthy to be adapted by every true Penitent, when call'd upon by Divine Inspiration to repent, after going-in unto Bathsheba, that is, after falling into Sin, the Daughter of wanton Satiety, as the word Bathsheba imports. This Sense exactly agrees with That of the Learned Editors of the Douay English Bible, who have thought fit, for the greater Familiarity to meaner Capacities, to substitute the*

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Explanation

Explanation for the Version, in this Place reading, *after he had sinn'd with Bathsheba.* However the *Title*, as I have given it, is the literal Construction of the *Vulgate*.

A R G U M E N T of the Fourth  
P E N I T E N T I A L P S A L M.

THIS *Psalms* then was compos'd by *David*, as the Title of it informs us, after *Nathan* had reproved him for his double Crime of Adultery and Murder. In it he acknowledges his Sin, implōres the Almighty's Pardon, and sues for the Grace of Perfection and Perseverance. After which, he humbly implōres GOD in behalf of the Holy City, beseeching him to favour his Design of building-up the Walls of *Jerusalem*. Those Walls however were not built till the Reign of *Solomon*, as we find 3 *Kings* iii. i. ix. 15. The Reason of which might probably be, that GOD was pleas'd to add this farther Punishment (of not granting the Effects of his Prayer during his Life) to the rest by which he chose to purify his servant from the above-mention'd Crimes. Still it must be own'd a very natural Request for *David* to make. He was too experienced a Monarch not to know how much, under GOD, the Safety of a Town depends

depends upon it's Bulwarks; and therefore could not, without a Degree of Presumption, be void of all Apprehensions for the Holy City, which he saw thus, for want of Fortifications, exposed to the Incurfions of Enemies furrounding his People on all fides. And thefe Apprehensions muft increafe in him after the Commiffion of thofe Sins. For *David*, tho' the Guilt of them was forgiven him, as all his temporal Punifhment was not remitted, had ftill reafon to fear, left, in Punifhment of them, GOD fhould hinder the Walls being built, and thus leave the Inhabitants exposed to the frequent Ravages of hoftil Powers. It was very reafonable therefore for our Royal Penitent, after confeffing and bewailing his Offences, to beg GOD, that Thefe might be no Obftacle to the forwarding a Work, on which (Miracles afide) the Safety of that holy Place fo much depended. Nor can it be, with any Juftice, thought that *David*, in this Request, was more Selfifh than becomes a perfect Penitent to be. For befides that to pray thus for the Security of his People was a Tendernefs highly becoming a pious Prince, it feems very plain that *David's* Concern was wholly for Others. For, as to himfelf, He had received

the strongest Assurances of his own personal Safety. Let thus much suffice for an historical Account of this *Psalms*. To take it spiritually, it is a Confession made to GOD, by a sincere Penitent, of all his past Sins; and is full of extraordinary Humility, Contrition, lively Faith, strong Hope, ardent Love of GOD, the tenderest fraternal Charity, Self-detestation, Fortitude, and every Virtue requisite towards a perfect Repentance. 'Tis especially an excellent Lesson for every Catholic in these Unhappy Kingdoms to accompany his Petitions to GOD, for Mercy and Grace to himself, with frequent fervent Sollicitations in behalf of his wretched Country, and to implore the Divine Clemency, that the Offences of sinful Catholics may be no Obstacle to the speedy Conversion of this erroneous sinful Land; and the Re-edification of Faith and Piety in it, that so the Almighty Majesty may be again glorified in it, as he once was. And This is the Turn I have chosen to give to the following devout *Paraphrase*; that such Penitent Souls as repeat it, in Part of their Penance, may reap the rich Fruits of Grace It is capable of affording them. For in it are contain'd all the Sentiments capable of raising a repenting Sinner to the highest pitch  
of

of spiritual Perfection; and This is the Reason, why this *Psalm* in particular is so very frequently enjoin'd by Directors, in Part of the Satisfaction they prescribe to Penitents in the Holy Sacrament of Penance. May the Almighty then inspire all Those, who shall hereafter repeat it, to repeat it with all the Devotion and Attention necessary to render it compleatly useful to them.

*ANNO TATIONS on the Fourth  
PENITENTIAL PSALM.*

VERSE 5. \* **To Thee alone.**] DAVID does not hereby insinuate, that he had offended None but GOD: Whereas he had sinn'd against *Urias*, by robbing him of his Property and Life; and against *Bathsbeba* by drawing her into Sin. All he means is, that the greatest Guilt was against GOD, in whose Presence he was not afraid to commit those Crimes, which he took so much unlawful Pains to conceal from the Eyes of Men. And may not every Sinner, in this Sense, say after DAVID, *To the alone have I sinn'd?* Notwithstanding that there are very Few, if Any, who are not grossly Offenders against their Neighbours too, in Thought, Word, Deed, or Omission; if not in all.

VERSE 8. † **Hyssop.**] The Juice of this Herb is of a deterfive healing purifying Nature to  
the

the Lungs, and prescribed by Physicians in most pectoral Disorders, and therefore not an improper Emblem of that Purification and Renewal which the precious Blood of Christ is capable of working in the Soul of a sincere Penitent by the means of a perfect Contrition: Of which Contrition this Herb is itself understood, by Many of the Fathers, to be a natural Symbol.

VERSE 11. † **Create in me a clean Heart.** ] That is, *restore my Heart to as perfect a Purity as That in which Thou did'st first create the Heart of Man.*

VERSE 14. || **Thy Ways.** ] OF *thy Mercies, or the Ways to deserve thy Mercies, as Some have understood it, and not absurdly.*

VERSE 15. § **From Blood.** ] The Royal Prophet here seems literally to pray against the Consequences of the Murder of *Urias*: Tho' in a spiritual Sense it may be understood of *Scandal*, or any other Way of being accessory to the GUILT of Others, which is spiritually murdering them.

VERSE 17. \* || **Wil't not be well-pleas'd.** ] The learned *Kimchius* observes here, that the Sins of *David* were premeditated; and therefore

fore could not be effaced by bare legal Sacrifices, which were expiatory only of Sins committed through Mistake or Frailty. *David* therefore stood in need of a more powerful Sacrifice, *to wit*, That of a contrite Heart, which is never rejected by GOD. Hence then may appear the Weakness of the *Mosaic* Sacrifices towards Justification; but not the Abolition of them in *David's* time; since He himself talks of offering them again in *Verse 20*. Now indeed they are totally abolish'd and ineffectual; and therefore in this *Paraphrase* I have treated them as such.

VERSE 19. \*§ **Jerusalem.**] Is interpreted  
*Vision of Peace.*





## F I F T H

## P E N I T E N T I A L P S A L M :

P S A L M C I. *The T I T L E.*

*The Prayer of the Poor, when he shall be anxious, and shall make his Petition before the Lord.*

*Explanation of the T I T L E.*



HIS TITLE shews that the *Psalms* to which it is prefix'd was dictated by a Heart burden'd with Distress and seeking all it's Relief from GOD.

And therefore It cannot but be extremely proper for all Persons to make use of, under any Temptation spiritual or temporal. However as the annex'd *Paraphrase* is directed chiefly to the obtaining a Remedy against spiritual Afflictions, this *Psalms* is here principally to be consider'd as *The Prayer of the Poor* contrite Soul of every truly Penitent Sinner, *when*, humbled and afflicted with the Thoughts of his past Life, *he shall make his Petition before the Lord* for the comforting Gifts of Grace, inward Peace and Perseverance.

A R G U-

A R G U M E N T of the Fifth  
P E N I T E N T I A L P S A L M.

IT is not quite agreed, among the Sacred Interpreters, who is the Author of this *Pſalm*: Nor indeed, on what Occaſion it was compoſed. Some are of Opinion, that the excellent Prayer contain'd in it was appropriated by the *Pſalmiſt* to the *Jews* in Captivity at *Babylon*. Others wholly apply it, in a figurative Senſe, to our Lord and Saviour *JESUS CHRIST*: Led into this Sentiment by a Paſſage in the *Fiſt Epistle* to the *Hebrews*, where *St. Paul* adapts the *twenty-fixth*, *twenty-ſeventh* and *twenty-eighth Verſes* of this *Pſalm* to *Chriſt*. However This, with all due Submiſſion, is ſo far from deſtroying the Probability of the former Opinion, that it rather ſtrengthens it, as will appear by clearing-up the above-mention'd Paſſage of the Apoſtle.

*St. John*, in the *fiſt Chapter* of the *Gospel* written by Him, ſublimely teaches us, that All Things were wrought by the *WORD OF GOD*: Which ſacred Truth is not only agreed-to by All the Orthodox Writers of Antiquity, but is even inſinuated by Many of the moſt celebrated Authors of Paganism; All combining

in the Acknowledgment, that the DIVINE WORD not only created the World, but providentially governs All Things in it, and works all the Wonders, Prodigies, Miracles, or extraordinary Events, whether natural or supernatural, which are produced in it. Whence it is very evident, with what strict Propriety St. Paul adapts those *three Verses* to our Blessed Redeemer, who is the very WORD OF GOD, by Whom all these wondrous Effects are produced. For this he might very well do, tho' the whole *Psalms* be applicable to the *Babylonian Captivity*. What will greatly serve to confirm the One and the other Application, is what *Isaiab* says in the *eighth* and *twenty-eighth Verses* of *Chapter XL*, where, after having, in the *preceding Chapter*, foretold the Captivity of the Children of *Israel*, he attributes their Deliverance to the WORD OF GOD remaining for ever. Well then may it be conjectured, that, in this *Psalms*, the Deliverance of the *Jews*, from their double Captivity in the earthly and spiritual *Babylon*, was pray'd for to future Christ, as it will very visibly appear to Such as carefully compare the *fourth, fifth, thirteenth, sixteenth* and *twenty-seventh Verses* of this *Psalms* with the *first, fifth, sixth, seventh, eighth*

*eighth* and *twenty-eighth Verses* of the above-said *Chapter* of *Isaiab* to the end, and *John* xii. 34. and *1 Peter* i. 24. And since, after that stiff-necked People's having ungratefully renounced all the Benefits of their two-fold Deliverance through Christ, it has mercifully pleased this DIVINE WORD to substitute Us, in their Stead, to all the Benefits thence arising; this devout Prayer cannot but be extremely proper, for all Catholics, under spiritual or temporal Persecution; and consequently is more particularly applicable to the Evils which Catholics groan under, in these unhappy Kingdoms, and cannot be too often nor too devoutly made use of, by them, to implore the Divine Mercies on Themselves and their unhappy Fellow-Sufferers. But chiefly ought it to be applied in a spiritual Sense to the miserable Servitude of Sinners groaning under the heavy Yoke of *Satan*: In this Spirit Every sincere Penitent should repeat it, to obtain a Share in the ineffable Benefits of the Salutory Redemption wrought by CHRIST JESUS, in behalf of All. This both *Isaiab* and our *Psalmist*, whoever he was, had in view; mystically prefiguring, under the Type of Restoration of the *earthly Jerusalem*, the Restitution of the *spiritual*

*tual Jerusalem*, then expected, now effected, through the Merits and Mercy of our dear Redeemer. And thus for the sake of general as well as private Good, I have included both these Petitions in the annex'd *Paraphrase*.

A N N O T A T I O N S on the Fifth  
P E N I T E N T I A L P S A L M.

V E R S E 2. \* Turn not.] G O D never turns his Face (*that is* his Divine Intuition) totally away from any Human Creatures, in the same Manner as we do, so as not to behold them, nor see what they do: For even the Damn'd (from whom, in our inspired Author's Sense, he has turn'd away his Face for ever) are still present to his all-beholding Eyes: Otherwise they could not subsist. Nay had it been his Divine Pleasure to annihilate them, they would yet in some Sense be visible to his Immensity, which, not only fills all Things, but even penetrates the vast Abyfs of Nothings. What our Prophet then means to implore is that G O D would not turn his saving Looks from him, or, *in other Words*, would not withdraw his merciful Assistance: Which according to our poor feeble manner of Expression, would be turning away his Face from him. And this Manner of Expression seems to be taken from our own usual Way of acting: Who, when we are disposed to be inexorable, generally

generally turn our Face away from any Person importuning us for Favours we are determin'd not to grant.

VERSE IO. † **Eat Ashes.** ] It appears then that the voluntary Penance which many Pious Penitents in the Church frequently make use of, and which is recommended to all Catholic Penitents, of mingling Ashes, Wormwood, Gall, or other such unpalatable Ingredients, with their Food or their Drink, to wreak Vengeance on their rebellious Appetites and Senses for having inticed them to Sin, is no such Novelty or Matter of Ridicule as Miscreants and worldly-minded Catholics too often think it; since it was practis'd even in *David's* Court, and by the Monarch himself. And what is there so mightily impracticable in this, that They, who, without Repugnance, could sin with *David*, can find so much Repugnance in thus punishing themselves with *David* for the Sins they have repented of? If any Penitent then has a Scruple of not speaking Truth in repeating this Verse to GOD; He has it quite in his Power to get rid of that Scruple with Ease, by joining with the Royal Penitent in his Penance as well as his Prayer, and sometimes secretly mingling some unpalatable Ingredient with his Nourriture, to punish and humble his rebellious Passions, to appease the Divine Justice and acquire the Divine Grace, by sharing in the

Sufferings

Sufferings and Gall of JESUS CHRIST. Or if perchance it should happen, that some Persons, of a feeble Constitution have so unsurmountable a Repugnance to Mixtures of this Kind as not even to be able to retain their necessary Nourriture when mingled thus; there are still other Ways, which ingenious Piety will easily suggest to a truly contrite Soul, to mortify the Senses and make a grateful Sacrifice to GOD of voluntary Penance: Such as renouncing the most delicious Viands at a Table, the Favorit Dish, this or that Tit-Bit, or chusing in their stead what will only satisfy Nature without flattering the Taste; or biting the Tongue or Lip at every Morfel which gives them too much Delight; sitting at their Meals in an uneasy or discommoding Posture, or rising from them with some Degree of Hunger; with innumerable other spiritual Self-denials, which may be practised with unspeakable Fruits of Grace, and may elude the Eyes of the nicest Observer. All These upon Trial will be found extremely easy, to every sincere Penitent: And Every-One who has Fervor enough to practise These in a truly penitential Spirit, may truly say with DAVID, *I did eat Ashes as Bread and mingled my Drink with my Tears*; tho' he should use Wormwood instead of Ashes or make his Flesh or Stomach weep instead of his Eyes.

VERSE 19. † Created.] This may be metaphorically understood, not only of Posterity, but even of such living Sinners as are again restored to the Grace of Repentance, Their Conversion being a kind of second Spiritual Creation, and depending on a greater Miracle in fact than their first Production out of Nothing. And this is a Sense in which the Holy Prophet seems sometimes to use the Word, *create*, witness *ver. 11.* of the preceding *Psalms*.





## S I X T H .

## P E N I T E N T I A L P S A L M :

P S A L M C X X I X . *The T I T L E .**A Gradual CANTICLE.**Explanation of the T I T L E .*

HERE are, in the PSALTER *Fifteen Psalms* following, intituled *Gradual Canticles*, from the *Hebrew Maaloth*, which signifies Steps, Degrees or Ascents. For a full Explanation of which, I shall remit the Reader to the learned Account given by the *Douay* Editors in their never sufficiently admired *English* Version, at the Note upon this Place, to be found in the second Tome of that glorious Work. I shall only observe then, that This is the *Eleventh* in Order of those sacred *Canticles*; and that, according to those mystical Fathers who apply them to the different degrees of Ascent which the Soul makes to a perfect Union with God, it corresponds to the *Eleventh* of the *Fifteen* Virtues or Degrees of Spirituality

Spirituality by which true Penitents ought to aspire to that blessed Union. These Degrees then are,

I. An utter Renunciation of the World and it's Allurements.

II. A resolute Conversion of the Heart wholly to God.

III. An intire Reconciliation of Peace and Charity with all Mankind.

IV. A sincere and constant Recourse to God, first and before all, in all Wants spiritual and temporal.

V. A grateful continual Acknowledgment to Him, of his being the Author of Conversion and all other Gifts and Graces.

VI. An unlimited Confidence in Him, in every Circumstance but Obstinacy in Sin.

VII. A Love of Tribulations for his Sake.

VIII. A total Self-Diffidence and Self-Contempt.

IX. A filial Fear of the Divine Majesty.

X. A steady Patience in Afflictions and Temptations, in Compliance with his blessed Will.

XI. A chearful Fortitude, in encountering Difficulties, built on a firm Trust in his single Assistance to surmount them.

XII. An outward Self-Depression for GOD's sake, dictated by inward Humility.

XIII. A holy Life fruitful in domestic Example.

XIV. A Sanctity of Manners abounding with and tending to universal Edification.

XV. A pure and perfect Love of GOD above All Things, and of all Mankind in, through, and for GOD only, which is the fulfilling of all Justice.

The Degree of Virtue then or Perfection which Penitents should emulate in this sacred CANTICLE is, *A chearful Fortitude in encountering Difficulties, built on a firm Trust in GOD's only Assistance to surmount them, and this Assistance ought to be the chief Subject of their Prayer.*

There is this Difference between *Patience* and *Fortitude*, tho' so nearly allied as to partake the One of the Other, that the *Former* is generally the Virtue of the Weak and Diffident, the *Latter* of the Hardy and Courageous. Whereas in reality the Hardy and Resolute stand in need of *Patience* amidst their Temptations to curb their natural Fortitude from hurrying them, in the Moments of Illusion, into Presumption: and the Weak  
and

and Pusillanimous ought to have Recourse to *Fortitude* to rouse them and guard their *Patience* from sinking, in Time of spiritual Dereliction, into Despair. In short the Hardy and the Weak ought to temper these Virtues with one-another. The Feeble should corroborate their Patience with Fortitude, and the Strong should restrain the Effects of their Fortitude with Patience. Every-One however is a Judge, or has a Director who is a Judge, which of these Virtues he stands most in need of having Recourse to: And therefore according to his Exigence, with proper Advice, may temper Either of these Virtues with the Other; in order to make use of this Sacred *Canticle* with such a true Spirit as becomes a sincere Penitent.

A R G U M E N T of the Sixth  
PENITENTIAL PSALM.

THAT the Captivity of the Children of *Israel* in *Babylon*, and the Confidence they there placed in GOD's Mercy for a happy and speedy Deliverance from the Miseries they groan'd under, gave occasion to the *Psalmist* to compose this Devout *Canticle*, is the probable Conjecture of Many of the learned Commentators.

mentators. And indeed if we give Attention to all the Expressions in it, especially to the last *Verse*; we shall find the Application extremely reasonable. However, in a spiritual Sense, it is universally applicable to all Penitent Sinners, who find themselves still detain'd, from the Freedom of their First Innocence, under the miserable Yoke of sinful Propensities, dangerous Habits, and Languor of Spirit, which Sin, even repented of, too often leaves behind it. Let Such then, with a pure fervent and confident Heart, frequently recur to GOD, in the Devout Repetition of this humble Prayer, for a speedy and total Deliverance from those spiritual Evils, or for the Assistance of his protecting strengthening perfecting Grace to resist them with Constancy and Improvement. To which Purpose the adjoin'd *Paraphrase* is adapted.

*A N N O T A T I O N S* on the Sixth  
P E N I T E N T I A L P S A L M.

VERSE 2. \* **Be Attentive.**] Not that GOD is ever absent to what we say or do. But as GOD is said to be deaf to our Cries (according to our imperfect manner of speaking) when he disapproves of our Petitions or manner of asking: So is he

he said in an emphatic Sense to be attentive to us, when he is pleas'd enough with us to grant us what we sollicit. And in this Sense it is that the Psalmist intreats GOD to be attentive to his Petition, *that is*, not only to hear his Petition, but to enable him to pray in a manner worthy of obtaining what he asks.

VERSE 3. † **Keep Account.**] The Prophet does not hereby in the least doubt of GOD's keeping a minute Account of all his Sins, so far as to know them all and know the Nature of them: For this would be to call in question the Eternal Omniscience, which *David* himself so often magnifies. He only means then, that, was GOD to keep a rigid account of Debtor and Creditor between Him and Man, so as inexorably to insist upon our coming to a rigid Ballance of the Infinit Favours he has done us and the little Service or great Ingratitude with which we have return'd those Favours, No mere Mortal would be able to ballance with him.





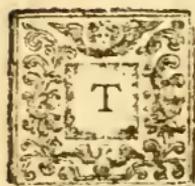
## S E V E N T H

## P E N I T E N T I A L P S A L M :

P S A L M C X L I I . *The T I T L E .*

*A Psalm of DAVID when ABSALOM his Son  
persecuted him.*

*Explanation of the T I T L E .*



THE TITLE of this Psalm sufficiently points-out the Circumstance, which, gave occasion to the *Psalmist* to compose this devout and humble Prayer to GOD. And as to the peculiar Time, It commemorates, the *eleventh Verse* seems sufficient to ground a Conjecture, that it was when *David*, fleeing from *Jerusalem*, pass'd over the Brook *Kidron*. For in the said *Verse*, he prays for a safe Return to *Jerusalem*, where alone he thought himself in a State of paying due Worship to GOD; *Thy good Spirit will conduct me into the right Ground*. Which Words exactly agree with what the Holy Monarch ( *2 Kings xv. 25.* ) said to *Zadock* at the above-mention'd

mention'd Juncture: *If I shall find Grace in the eyes of my Lord; he will bring me again, and will shew me It (Jerusalem) and his Tabernacle.* If we transfer the Whole to the spiritual Sense in which repenting Sinners ought to make use of this *Psalms*; it is a Prayer for every true Penitent when persecuted by Evil Inclinations, the rebellious Offspring of his former ill Life.

*A R G U M E N T of the Seventh  
PENITENTIAL PSALM.*

THIS *Psalms* is applied, by some Few, particularly by the *Greek Paraphrast*, to the Captivity of the Children of *Israel* in *Babylon*. But that Opinion cannot deserve Credit, if any be due to the *Vulgate Title*. And the *Titles* ought by no means to be rejected without the greatest and most venerable Authority. Wherefore, as there is no such Authority for calling the present *Title* in question, it is more suitable to Reason and Piety to think, that this *Psalms*, as the *Title* declares, is historically applicable only to *David* under Persecution from his rebellious Son *Absalom*. What farther confirms This, is, that the *Verses* of it perfectly agree in Sense with the *Title*. And *Origenes*, if he be the Author of the Comment generally attributed

buted to him, and *Theodoret* are of this Sentiment. In a spiritual Sense the Whole is nicely suited (as I have already hinted) to every Penitent Soul under Persecution from any sinful Affections, which, without Impropropriety, may metaphorically be call'd the Children of the Soul in it's former State of Infidelity to God.

*ANNO TATIONS on the Seventh  
PENITENTIAL PSALM.*

VERSE II. \* Into the right Ground.] The Manual has it, *on the right Ground*. But the *Douay* Version in this is more eligible, because perfectly consonant with the Vulgate which has it, *in terram rectam*.

VERSE 12. † Destroy my Enemies.] The Prophet seems to speak here only of his spiritual Enemies, as he more plainly expresses in the next Verse: *Thou wilt destroy all who afflict my Soul*. In which Sense it is very lawful for us to pray for the Destruction of our Enemies, which are the Devil the World and the Flesh. For in praying thus, We pray, not that God would, in opposition to his eternal Sentence, annihilate the Devil; nor that he would put an End to the World, before the Period he has appointed for It's Dissolution; and much less that he would put an End to our Lives before his  
stated

stated Time. No: but we pray, that he would vouchsafe to take from them the Power of afflicting our Souls with their Suggestions, Allurements, Terrors and Incentives, or give us such an efficacious Grace as may enable us faithfully to resist and manfully to conquer them. In short, we hereby intreat the Divine Mercy to destroy every created Power of hurting our Souls: Which cannot but be a most effectual Way of destroying our spiritual Enemies as such: In like manner as, if an earthly Sovereign could and should find Means to humble, all the Neighbouring Nations at War with him, so as, without killing them, to put it wholly out of their Power ever to hurt his Dominions or to injure the Least of his Subjects; he might in the truest most emphatic Sense be said to destroy the public Enemy as such in a more effectual manner than if he crowded whole Fields of Battle with slaughter'd Foes. For the rest, it is by no Means lawful to pray for, or wish, the personal Destruction of our temporal Enemies in an absolute Sense. Pray and wish, nay struggle, we may and ought, for the Destruction of them as Enemies; *that is, in plainer Words*, for the Destruction of their Enmity. But neither these Words of DAVID, nor any Passage in Holy-Writ, will afford us any Sanction, to wish the personal Destruction, or Death of Body or of Reputation, to the very worst or most obnoxious of our temporal Foes. Much less can we procure it, unless where the immediate Necessity of Self-Preser-

vation urges. And that must be indeed immediate. For should we know, that an Enemy designs to kill us; flee from him we may, arm ourselves in Defence against him we may, apply to the Laws of our Country for Security and Justice we may: But we may not go in search of him to prevent our Destruction by destroying him. Nay should he come upon us unawares; we ought to flee from him if we can, tho' arm'd Ourselves: If we cannot flee; we may fight him, we may try to disarm him, we may try to wound him, and even to disable him: But we may not by any Means aim at his Life, if we have any other Means of defeating him without Hazard of our own: Such as the pacifying him with soothing or submissive Words, coming to Composition with him, or asking Mercy or Pardon of him even on our Knees, even where we have given no Offence, even where we are Superior in Station, Art, and Force. I am very sensible that all This clashes with the Maxims of worldly Honour: But then I am full as sensible that the Maxims of the World clash with Those of the Gospel, and therefore ought to be despised by the Disciples of that injured forgiving Lord who *was meek and humble of Heart, who when he was reviled did not revile; when he suffer'd, threaten'd not; but bore Injuries and forbore Revenge, leaving us an Example that we may follow his Steps.*





THE  
 THANKSGIVING PSALM  
 OF

JUBILEE in the LITANY of the  
 SAINTS.

PSALM LXIX. *The TITLE.*

*To the End a Psalm of DAVID in Remem-  
 brance that our Lord saved him.*

*Explanation of the TITLE.*



FROM this TITLE it is plain, that the following *Psalm* was composed by *David* for a *Psalm* of Jubilee in Thanksgiving for his Deliverance from some imminent Danger. And This, a very great Number of Interpreters agree, was the terrible Conspiracy of *Absalom's* Party. If Any should object with *Bellarmin* the *sixth Verse* of this *Psalm*, to prove, that it could not belong to *David*, who was a Monarch, and therefore far from being *needy and poor*; it will be easy to answer them, That Poverty and Need may affect Monarchs as well as

Others under many Circumstances. And that *David* was very sensible of this Calamity, during the Rebellion of his unnatural Son, is evident from *Psalms* xxiv. 18. ----- 2 *Kings* xv. 14. and xvii. 28, 29. The Objection therefore serves rather to corroborate than weaken the *Title*, and is a Confirmation of the general Opinion, that it is, in a literal Sense, a thanksgiving Prayer of *David* for his Victory over his Rebel Subjects. In a spiritual Sense it is, *To the End* of all our Hopes and virtuous Labours, CHRIST JESUS, a *Psalms* of *David* and every confirm'd Penitent, in grateful Remembrance that our Lord saved him, by his confirming Grace, from the Conspiracy of his own sinful Appetites against his Perseverance.

*The* ARGUMENT.

ACCORDINGLY the Church has very wisely inserted this *Psalms* in the *Litany of the Saints*, that every Penitent, after having, by a devout Recital of the *Seven Penitential Psalms*, raised himself to a true Spirit of Repentance and Love of God, may return the Almighty chearful Thanks for his Delivery from Sin and for his Restoration to the Ease of Conscience and Freedom of Grace, by which

which he is re-instated in the Communion of Saints ; and thus may offer up their Merits to atone for the Deficiency of his own, and to strengthen his Petition for Perseverance in Good. *David* then in a spiritual Sense returns the Almighty Thanks for delivering him from the eternal Ruin his Sins had ran him into ; attributing the Whole of his Safety to Him, and imploring his persevering Grace to secure him from future Relapses, as well as to forward him in Perfection. And to this effect, he calls all the Just to join with him in Prayer and in magnifying God for his great Mercy ; confessing his own Insufficiency to merit of himself what he asks. And thus ought every sincere Penitent to do.

F I N I S.



The first part of the document is a list of names and titles, including the names of the authors and the titles of their works. The list is arranged in a columnar format, with the names of the authors on the left and the titles of their works on the right. The names are written in a cursive hand, and the titles are written in a more formal, printed hand. The list includes the names of several prominent figures in the field of literature and history, and the titles of their most important works.

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